BCA Joins Calls Against Racism; for Inclusion, Equality

Twin Cities MAs Part of Silent March

The Minister’s Assistants of the Twin Cities Buddhist Sangha in Minneapolis, Minnesota, participated in a June 2 silent march that was led by African American clergy as allies in solidarity with clergy of many faith traditions.

Chiemi Onikura-Bly, Gail Wong and Todd Tsuchiya walked with hundreds of participants following the lead of our brothers and sisters in the religious community in a meaningful show of support.

The silent march culminated in messages and prayers at the site dedicated as the memorial to George Floyd. This was the site where he died on Memorial Day. The Minister’s Assistants of the Twin Cities Buddhist Sangha took part in a June 2 silent march in solidarity with clergy of many different faiths. Below left, Twin Cities Chiemi Onikura-Bly, Gail Wong and Todd Tsuchiya attend the march. Below right, the George Floyd memorial site where Floyd was killed Memorial Day at a Minneapolis police officer. (Courtesy of Rev. Todd Tsuchiya)

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BISHOP’S MESSAGE

The Color of Pure Gold

“If, when I attain Buddhahood, humans and devas in my land should not all be the color of pure gold, may I not attain perfect Enlightenment.

— Larger Sutra of Immeasurable Life

By Rev. Marvin Harada
BCA Bishop

Our world today faces racial tension and racism that tears at our humanity and society. We watched in horror as George Floyd was choked to death by a policeman. People have marched in our cities — both large and small — throughout the world to protest racism, police brutality and injustice. It almost feels like we haven’t made any progress since the 1960s and the days of the Civil Rights Movement.

It is my hope and wish that progress can be made, that there will be a day when we won’t have to protest for equality and justice. Such an aspiration is at the heart of the Buddha, as is expressed in the above quote, which is the third of the 48 vows in the Larger Sutra.

We don’t interpret this vow literally. It is not saying that we all have to have the same golden tan and color of skin. This vow is expressing what is at the heart of a Buddha, the heart of an Enlightened One that sees “beyond” the color of our skin, such that all beings reflect the “color of pure gold.”

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Black Community Needs Support, Solidarity

By Matt Tokeshi-Nitta
Buddhist Church of Sacramento

Recently, the Black Lives Matter activist movement has been at the forefront of the national media, with many people, companies, and religious groups speaking out in public support. As Asian Americans and Buddhists, we may be wondering how we all fit into this movement and the outcry for change.

However, it has been interesting to see our Buddhist community largely remaining silent on the issue, speaking out weeks later, or giving half-hearted and watered-down statements.

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Ministers, Temples Issue Statements in Full Support of Black Lives Matter

By Jon Kawamoto, Editor
Wheel of Dharma

The Buddhist Churches of America has joined the growing chorus of organizations, brands, religious institutions and individuals issuing public statements and messages on racism, inclusivity and inequality — and unequivocal support for the Black Lives Matter movement.

In the wake of the tragic and brutal police killing of George Floyd in Minneapolis on Memorial Day, the BCA Ministers Association and individual temples — such as the Berkeley Buddhist Temple and the Mountain View Buddha Temple — have issued statements denouncing the recent police killings of African Americans. They have also called out systematic racism, inequality and injustice in U.S. society and given

A Letter to My Community

By Devon Matsumoto, President
The Young Buddhist Editorial Board
Seattle Betsuin Buddhist Temple

Dear Dads and Moms; Aunties and Uncles; Jisichans and Baachans; Senseis and Reverends:

We are in a time of crisis. A global pandemic has locked many of us in our homes in order to protect the most vulnerable in our community. Millions of Americans are losing their jobs and are struggling to survive. Disparities in access to health care in America have been brought to light again thanks to COVID-19 in which Black, Brown, Indigenous and Asian people are being disproportionately affected by this disease.

And yet, nothing can compare to the virus that has plagued our nation since the first colonizers set foot on America: racism and anti-blackness. Black people have been survivors of enslavement, violence, Jim
For the first time ever, the BCA hosted a National Board meeting on Zoom on June 6. With assistance and cooperation from the BCA Executive Committee and the meeting attendees, the effort was amazingly successful. It started off fraught with Steve Terusaki, BCA Vice President, giving an explanation of how to use the Zoom tools during the meeting. This was followed by a brief welcome message from Rev. Marvin Harada, Bishop of the BCA.

Rev. Harada acknowledged the minister shortage facing the BCA. He announced that Rev. Yugo Fujita of the Buddhist Temple of Salinas re-signed from the BCA and that Rev. Masanori Watanabe of the Oxnard Buddhist Temple took a leave of absence from the BCA.

Rev. Harry Bridge, Gichu, informed the attendees that there would be a Zoom meeting on June 20 dealing with reopening temples. The intended audience would be ministers, Minister’s Assistants, and temple representatives involved with reopening their temples.

Gayle Noguchi, Director of Operations, reminded attendees that BCA Headquarters will continue to remain closed in the fall. There are 10 BCA ministerial aspirants in IBS Master’s Degrees programs and 14 in the Shin Buddhist Studies Certificate Program, with many in the latter group hoping to become BCA ministers.

In February, the BCA was granted Initial Accreditation for the first time. Charles Ozaki, Chair of the Endowment Foundation, indicated that the first quarter of 2020 was a financially difficult one.

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Let’s Remember to Keep the Spirit, Legacy of Care on

By Rev. Dr. Mutsumi Wondra
Orange County Buddhist Church

Mesa High School in Mesa, Arizona, had a predominantly Caucasian student population in the early 1900s. The principal was also Caucasian. Around 1936, the high school song was adopted when anti-Japanese sentiment was still smoldering. It included the words, “Carry on; Oh, Namo Amida Butsu.”

Yamamoto Bukkotsu sensei’s talk on YouTube told the story of “Carry on, Oh, Namo Amida Butsu.” I had never met Yamamoto sensei, but read his books and always wished that I could talk with him. I was lucky to have found his video.

Yamamoto sensei was born in Kanazawa prefecture in 1910, taught Shinran Shonin’s teaching in Ryukoku University, and became a top scholar of Hongwanji, even though he did not go past elementary school because of poverty.

His family, including his father, brother, sister, and finally, mother, passed away from the Spanish flu when he was a child. He was adopted by a temple family and studied in the Goyshinkyo to learn Buddhism and Jodoshin-shu Shin Buddhism.

Later, when Yamamoto sensei came to the United States, he visited several Shin Buddhist temples, and heard about the story of “Carry on, Oh, Namo Amida Butsu” from the resident minister in the New York Buddhist Temple who was formerly at the Arizona Buddhist Temple.

I started wondering who the minister could be. I thought it may be Rev. Hozan Seki. So, I contacted my friend Hoshina Seki, a daugher of Rev. Seki. Sure enough, a doctor.

Hoshina emailed me back saying that it was her father. She told me to take a look at “A Spark of Dharma,” page 34. Sure enough, the story was on that page.

Rev. Seki often visited my missionary work, and he met Kuratoro Ishikawa, who had come 25 years earlier from Hiroshima city and had succeeded in farming.

His only son, Jiro, was a senior at Mesa High School, and I had heard the story of “Carry on, Oh, Namo Amida Butsu.” I recognized the ability and was the captain of the soccer team. He was an outstanding model student.

However, he was in a gun accident and the bullet went through his chest, fatally injuring him. In those days, Mesa was still a country town, and Jiro’s father instinctively knew that it was useless to call a doctor.

He reportedly told him, “There’s nothing to worry about. You will go to Amida Buddha’s realm.” Jiro responded with the words, “Carry on; Namo Amida Butsu.”

Jiro repeated these words, continuously until he was free from the Wheel of Karma, and his name entered the Word of Dharma.

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Truth Be Told, It’s Not Easy for Me to Let Go

“Our degrees in education, the titles we have earned, the things we have achieved — we must detach ourselves from the concerns about all of it. When we return to our ordinary selves, we give birth to an insight to the self in its simple beauty with all its foolishness intact. At that point we glean an insight into the self as interconnected with life in all its complexity.”

— Zenmen Koshin Ohbani, “The Buddha’s Call to Awaken: Shin Buddhist Views on the Crumbling of True Spiritual Values,” Page 104

By Rev. Patricia Usuki
San Fernando Valley Hongwanji Buddhist Temple

This moment of farewell has crept up on me. The COVID-19 situation is so disorienting. Though it’s only been a few months, it seems like we’re stuck in a perpetual holding pattern, not knowing what is to come. It’s only been a few months, and it seems like we’re stuck in a perpetual holding pattern.

It’s not knowing what is to come. Life experiences, more than conventions and plans, may change us rise up, and still higher up, finite lives with their infinite purposes and language and culture; the freedom to be welcomed as a person, and not as a label — I bow my head.

Through the power of innumerable good actions with these infinite experiences, to be enabled to rise up, and still higher up — to be brought to wondrous results. We are enabled, even through the unthinkable and the unknown.

This has shaped facets of this life — the stories of ancestors, of interment camps, of toil and sacrifices; the beauty of growth and development, and poverty that cried out for compassion — who did this?

Now, let’s remember to keep the spirit, legacy of care, to honor the ones we love, and to honor the ones who love us.

Continued on Page 4
On Reopening BCA Temples and George Floyd

Two Young Buddhists Receive Nitta Scholarship

Fresno’s Shelby Morikawa Credits Jodo Shinshu With Guiding, Shaping Her Life

The 2020 Nitta Scholarship is being presented to two very deserving young Buddhists by the Federation of Dharma School Teachers League — Ms. Shelby Morikawa of the Fresno Betsuin Buddhist Temple and Ms. Kayla Hamamoto of the Buddhist Church of Stockton. (Courtesy of Shelby Morikawa)

Established by Mr. and Mrs. Fred Nitta of Watsonville, the award honors and gives recognition to outstanding Bud- dhist youth. This month, Ms. Morikawa is featured. Shelby Morikawa currently serves as the Central California Jr. YBA District President. Her many activities include planning the CCYBA Conference, assisting at Vintage Gardens, working with the Special Olympics to playing on or managing her Bullard High School sports teams. Shelby has also achieved the Bronze and Silver awards during her many years of Scouting.

She has accomplished all of this despite multiple dis- abling injuries. Shelby continues to help wherever possible — always with Amida’s guiding light supporting her — to achieve her goals, keep family and friends close at heart and acquire numerous scholastic and scholarship honors.

“Jodo Shinshu is the teaching of virtue, and we must not just taught me about my life, but has also shown me that life is more than what is on a phone screen,” she said. “With all this new technology in my generation, us kids need different phases of opening their economies. We will go through the ways that some temples are opening their offices and how to prepare for services. We are differentiating how we open the temples for funeral and memorial services and how we open for general Sunday services.

Until we have effective treatments and a vaccine for the novel coronavirus, we will need to follow the guidelines for preventing the spread of the virus. We currently have treatments that seem to be effective. However, supplies of the treatments may become limit- ed. Also, just because we have a vaccine does not mean that everyone will get the vaccine immediately. Everyone in the world will want this vaccine. It may take many months before everyone in the United States gets vaccinated.

The BCA is advocating temples reopening when they feel that they are ready to protect those coming to the temple and the ministers and staff at the temple. For some temples, that point of readiness may be in the next few months.

We need to do whatever we can to protect them and to protect the temple from some of the severe impacts of the virus. We have so many resources on the internet that many of our members can see and hear the Dharma without ever hearing the Dharma. We need to go from the internet to the temple and the ministers of the temple who have given us for opening places of worship.

Until we have a vaccine that we can prove effective and that both sides come out of this with a satisfactory course of action.

Many of our BCA (and Hawaiian) ministers have put out remarkable videos on their thoughts about racism against the Black community. Rev. Matt Hamasaki from the Buddhist Church of Sacra- mento and Rev. Blayne Higa from the Hilo Betsuin are two ministers who have given us their thoughts about the Black Lives Matter movement.

In this issue of the Wheel of Dharma, Matt Nitta from the Sacramento Betsuin and Devon Matumoto of the Se- artle Betsuin offer their views on the Black Lives Matter movement and what we can do to promote this cause. They, like many of our younger BCA members, have shown us that it may take many months before the virus is completely gone.

The program offers a loan of $5,000 for five years at 1 percent interest. The interest will be forgiven if the loan is paid off in full by or before the maturi- ty date.

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$5,000 Loan Program for Temples Available

COVID-19 has impacted all of our lives and especially our temples. Since we are not able to hold services, many temples have experienced a downturn in donations and may find that they are in need of assistance in order to maintain temple facilities and or programs.

The BCA Social Welfare Committee, with approval from the National Board, has established a temporary loan program to assist temples that are experiencing financial difficulties.

The program offers a loan of $5,000 for five years at 1 percent interest. The interest will be forgiven if the loan is paid off in full by or before the maturi- ty date.

Please make use of this program if it will help your temple. Remember, your temples’ goals are ultimately the same as the purpose of the Social Welfare Committee: to aid those suffering from deprivations of basic human needs, with the goal to help people to attain the true way of life which promotes mental, physical and spiritual well-being.

A simple one-page ap- plication and more details are available at the BCA website under the Donate tab. Please contact Celeste Sterrett with ques- tions regarding the grant or the loan program at destrett@yahoo.com.

Continued on Page 5
eventually passed away.  “Carry on” are words that suggest the connection of the lives of a human being with eternal life (Amida Buddha). This expression reflects the spirit of the words in Buddhist scripture, “I will tirelessly practice the Way and will never regret it.” The Way is the receiving of the Buddha’s nature, “Namo Amida Butsu.”

The way this young man died was talked about at the school and touched the hearts of all the students and teachers. Our school principal, Harvey L. Taylor, described Jiro’s death to all the students and mourned him by holding an unprecedented school-sponsored funeral.  We must listen to those hurt by systems and that we have been given by others and what subtle ways we can appear at any time. The Buddha outlined eight kinds of suffering; in the case of our sailor, suffering takes the form of suffering as a result of the decision by my American-born parents to move to America and leave "Amida Buddha."

Therefore, the words, “Carry on” were incorporated as part of the school song. It is a beautiful story. The book says that Rev. Seki was not sure that Ishikawa father and son were such deep believers at the time, but I want to thank Rev. Seki for his propagation effort to share the value of hearing the Dharma. I assume the Ishikawas were probably the Shin Buddhists who immigrated from Hiroshima, and the sailor’s story must have mattered to them. The Sunday services, listened to Rev. Seki’s Dharma messages, and treasured the Amida Buddha practice. I only deepened to deliver to everyone equally. What a relief for Jiro, who was severely injured and held in a chair by his father, to hear, “There’s no worry. You will enter eternal life in my dissertation. If you are interested in my book, you can contact Hoshina Seki, President of American Buddhist Study Center, at info@amidabuddhist.org.  Many all beings be happy and well. Let us keep the spirit of “Carry on”:

Namo Amida Butsu

**Rev. Dr. Wondra**

Continued from Page 2

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The way this young man died was talked about at the school and touched the hearts of all the students and teachers. Our school principal, Harvey L. Taylor, described Jiro’s death to all the students and mourned him by holding an unprecedented school-sponsored funeral. That same year, a contest was held for a school mascot and “Carry on” was chosen. It was posted on the side of the school bus, and became a large letters. The reason was said to be that “these words truly symbolized the improvement, progress, and in a slightly higher mankind.”

**Rev. Usuki**

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WHEEL OF DHARMA / JULY 2020

**SEVEN PHASES OF A DROWNING SAILOR:** A SHIN BUDDHIST PATH

**Phase 2:** Falling Off the Ship

Introduction: This is the conclusion of the article from the June issue, a second in a series of seven segments.

By Rev. Dr. Kenneth Kenshin Tanaka
Professor Emeritus, Musashino University, Tokyo
Former BCA minister and IBS Associate Professor

Without warning, the sailor falls violently, and the sailor and his two friends are thrown overboard.  No one on the ship has noticed, so the ship continues on its course.  The sailor finds himself trying frantically to stay afloat in the extremely choppy and chilly water.  He looks around, but his buddies are nowhere to be seen.  Falling off the ship is analogous to our personal and internal death, akin to drikku.  Prior to awakening, Prince Siddhartha, the Buddha-to-be, is said to have encountered suffering on his sojourn from his sheltered life within the royal castle, when he saw a decrepit elderly person, a sick person, and a deceased person.  Shrinan, too, had his life changed by an awareness of suffering, when, in his twenties, he was beset by a growing sense of the unsatisfactoriness of life and fear of death.

Our human life, of course, presents its shares of joy and fulfillment, symbolized in this story by the sailors marveling at the magnificent sunset. But unexpected upsets and difficulties can appear at any time. The Buddha outlined eight kinds of suffering; in the case of our sailor, suffering takes the form of “encountering a situation that one hates.”

For me personally, my eyes were first opened to life’s suffering as a result of the decision by my American-born parents to leave a comfortable life in Japan to return to America. For a 10-year-old who could not speak any English and was unfamiliar with American culture and customs, the sudden change and the challenges of making a new life in a strange country came as a psychological shock. This was compounded by my parents’ immigration along with my older sister.  Growing up, the sailor, I felt as though I had been “thrown overboard.”

Next: Phase 3: Swimming by Striving

Editor’s note: This article originally appeared in the quarterly magazine Tricycle: The Buddhist Review in its Spring 2019 issue. The illustrations were drawn specifically for the Wheel of Dharma

**Nitta**

Continued from Page 1

seeming to not want to take a stand one way or another. In the past weeks, I find myself hearing again and again that the message and understanding from the BCA, temples, and Sangha members is to understand too that it may be hard for many to fully understand the injustice and systemic racism that has been a part of our country’s history since its origin. My hope is that this article can help stir those to understand the within the community and our own families, motivate us all to do our own research, and think about things in a slightly different way. This is by no means about affecting any- one’s political beliefs, but to do our utmost for human rights and civil liberties.

We, as Buddhists, are taught that we are all interconnected, and that we are on the journey to enlightenment together. Because of this, we can learn to be truly happy and well if others are not also. Now the Black community is crying out for change, a cry that has been going on for far too long. Because of my privilege as an American, I admire our President’s closing prayer to this cry for most of my life.

Our teachings of interdependence might make the question of who is harming us seem intuitive; however, “all lives matter” has become a counter argument to the Black Lives Matter movement and has become a counter argument to the Black Lives Matter” has become a counter argument to the Black Lives Matter.  The dependence might make the Black community and our own comfort, and what subtle ways we can do anything if others are not also. Now the Black community is crying out for change, a cry that has been going on for far too long because of their privile-

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cult one, but that some of the funds actually made a profit during April. Nonetheless, for the rest of the fiscal year, 2020, the Growth A fund lost 9.3 percent, the Growth B fund lost 9.2 percent, the Growth C fund lost 6.7 percent, and the In- come Fund lost 0.9 percent. 

Jeff Bohn of BCA Tech support told the attendees that the BCA participated in the Payment Protection Program (PPP) Loan Program and received more than $296,000 from the federal government. If the BCA applies for forgiveness, the first 24 weeks of funds used could be forgiven. Of the money BCA uses, 60 percent must be used for salaries. Asking for forgiveness may not be an easy process. More than $100,000 was raised through the Dana Pro- gram over the past fiscal year for the memory of George Tsuchiya, Minister’s Assistants for the 2020-2021 fiscal year. Assuming a $5,000 loan that could be paid back over five years with a 1 percent annual interest (which would be forgiven if the loan was paid back before five years) and then would cost 5 percent yearly after the fifth year. This emergency loan program was approved by the National Board for the rest of the year and for any expenses except BCA dues. Judy Kono, Chair of the Communications Committee, told the attendees that the Committee would form a “BCA Tech Squad” to help temples with IT issues. A new Ad Hoc Commit- tee on Financial Viability and Business Planning, chaired by John Arima, was going to look at BCA’s expenses and revenues and see what changes can be made, and how else BCA can generate additional revenue by reducing costs in the 2020-2021 fiscal year. 

Erick Ishii, president of the Eastern District, told the attendees that the Seabrook Buddhist Temple held a park- ing lot memorial for the Bishop’s Assistant Tammy Wetzell. Rev. Tetsurui, Co-Chair of the Joint Committee on Development, informed the attendees that the committee was identified leading up for the Detroit Forward Campaign. There are now participation in the X $1,000-$4,000 program. All of the money raised will be used to pay the debt on the Jodo Shinshu Center. Celeste Strett, Chair of the BCA Social Welfare Committee, announced that a $2,400 grant to the Watsone- ville Buddhist Temple to help prepare meals for the Salvatio- n Army and a $5,000 grant to Buddhist Global Relief for a women’s vocational school in Sri Lanka were approved by the committee. The National Board ratified the vote.

The Social Welfare Committee also announced several funds could apply for a $5,000 loan that could be paid back over five years with a 1 percent annual interest (which would be forgiven if the loan was paid back before five years) and then would cost 5 percent yearly after the fifth year. This emergency loan program was approved by the National Board for the rest of the year and for any expenses except BCA dues.

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Sangha was founded in 1946 and is a Jodo Shinshu group dedicated to the memorial for George Tsuchiya, Minister’s Assistants for the same status from Twin Cities Buddhist Sangha.

The Twin Cities Buddhist Sangha was founded in 1946 by Japanese American incarcer- ation camp survivors and their family. The group is affiliated with the Buddhist Churches of America.

As protests erupt through- out the nation and around the world, history will ask what our community did to help. We must start listening to them. Change will not happen overnight or in a month or in a year. It is a continual process we must all commit to in order to create a safer and more peaceful world.

You can learn more about these workshops through this link which will be held every Wednesday in June and throughout the summer: youngbudhisteditorial.com/ workshops. With Palms Together With the Utmost Love and Appreciation. Devon Matsutomo Nami Amida Butsu Editor's note: Devon Matsu- tomo is a former CYBA co-pres- ident and a Minister’s Assistant at the Seattle Betsuin Buddhist Temple.

I ask that we engage in difficult conversations about race and ethnicity because we can no longer ignore it. I ask that we educate our children about history not only because it is a part of our history, but because we must address that history together and work to help keep BCA going as an ongoing business. And finally I ask that we move forward with uncondi- tional, unswerving, and unan- imous support of our Black Sangha members, the larger Black community, and to af- firm that Black Lives Matter. 

Throughout the day, I would lose sight of what I was doing — betters everything about me. The teaching of awareness. My love, your comfort, your strength, and yes, your anger because of you. Okagesamade. Your voices were stolen from you. Every day and every hour, and every moment. Your voices have all felt, that fear has been eradicated from my body. You have all given me the strength to speak and act even if that is not what you want. You have all given me hearts of our community. A fear so strong, it has silenced us for genera- tions.

But through the stories that you have shared with me, through your triumphs that we have witnessed, and through your hardship that we have all felt, that fear has been eradicated from my body. You have all given me the strength to speak and act even if that is not what you want. You have all given me hearts of our community. A fear so strong, it has silenced us for genera- tions.

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their full backing to Black Lives Matter. “Today we find ourselves in a time of deep unrest and pain,” she wrote in an April 15 letter. “We are one drop. Together, we could to support Second Harvest of Northern California.” As of this writing, our Sangha has donated more than $14,500. Our Sangha respond to the call of the moment, our Sangha is an ocean.”

Palo Alto

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We approached Rev. Dean Chikatilo, as we knew his heart, and that of our PABT Sangha, would surely be bigger than ours! He was right! Not only did Rev. Koyama support the idea, he lovingly challenged all of us in the Sangha to give what we could to support Second Harvest.

Blake’s Message

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May we strive to create a society and world that is based on that kind of aspiration, a world of oneness, an interconnected world that is made up of all sentient beings, a world beyond discrimination and distinctions, a world in which all beings reflect the color of gold,” he stated.

In 1207, the leadership of the Pure Land movement led by Honen Shinon — the teacher of Shinran Shonin — was ejected from Kyoto, the national capital and center of Buddhism. Shinran Shinon was himself exiled and sent to the Echigo coastal area of Northern Japan. The exile was the result of persecution by other monks on Mount Hei and in Nara, who were jealous and fearful of the growing popularity of Honen’s Nembutsu teaching.

Shinran Shinon wrote of his outrage toward the government officials and the emperor — and the mere act of criticizing and questioning the emperor took exceptional courage, especially for someone in 13th century Japan. Shinran, Honen and other disciples were pardoned four years later by the government.

“Jodo Shinshu arose as a grassroots movement,” Rev. Hamasaki said. “They gave a voice, an alternative path to understand how necessary it is for us to take action along with Black Lives Matter.”

In his Facebook Live study session on June 10, Rev. Hirano described Shinran Shinon as “a huge radical in the face of institutionalized religion. That’s why he was exiled. He was a political revolutionary who was exiled.”

Rev. Hirano who appeared in the study session with his wife, Rev. Dr. Carmela Javellana Hirano — noted that Rennyo Shinon is credited with destroying the feudal state in Japan “because once people saw that they are equal — that there isn’t this stratified society with these people better — they really realized that equality is a goal worth fighting for.”

Obon Dance

Online registration will open August 1st.

SAVE THE DATE: OCTOBER 24, 2020
10 am to 12 pm
Dharma in Your Life
Presented via Zoom

FOR MORE INFORMATION: cbe@cw行事.org 510-809-1460

Palo Alto

Continued from Page 1

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BLM

Continued from Page 1

tension and racism that tears at “Our world today faces racial Gold,” in which he stated that, Harada has also issued a mes-

Sangha respond to the call of the moment, our Sangha — combined with a match of $2,500 by the PABT board and Google — has donated more than $14,500. The collective kindness of Palo Alto Buddhist Temple, our board, our Sangha, Google and our small contribution carefully underscores the words of Ryun- noseki Saro-to: “Individually, we are only one. Together, we are an ocean.”
「浄土真宗門徒としてどうあるべきか」という問いを『領解文』で四点をもって答えています。最初に「もろもろの雑行雑修自力のこころをふりすてて、一心に阿弥陀如来、われらが今度の一大事の後生、御たすけ候へとたのみまうして候ふ」と述べています。つまり、他力回向の信心を述べています。この信心とは ...

『領解文』は今でも浄土真宗を伝えるために大きな力を持っていますが、批判する人もいます。特に批判されるところは社会性がないというところにあるようです。本願のいわれを聞き、信心に歓喜して、報恩感謝するためのお念仏を称えるだけでは現実生活に ...

念仏者として、生かされていることへの感謝の気持ちを忘れずに、私たちに今できることが何かを考え続けていきたいと思います。
現在、私たちは人種差別の問題に直面し、社会が分断されている状況で、私たちの人間性が問われています。ジョージ・フロイドさんが警官に押さえつけられて死亡した事件を受けて、人種差別、警察の暴力と不正義に抗議する行進やデモが世界各地で行われています。それを見ると1960年代のアフリカ系アメリカ人公民権運動が行われた時からあまり人種差別問題が改善されていないように思えます。

私は差別問題が解決し、人々が平等や正義を訴えるために抗議をすることがなくなる日が来ることを切に念じています。この念いは大無量寿経にある阿弥陀如来の四十八願のうちの第三願、悉皆金色（しっかいこんじき）の願に通じるものがあります。このメッセージの冒頭にありますように、この願にはお浄土に生まれる全ての者が体が黄金色になることをお示しくださっていられるのです。この願いには仏心や悟りの境地が表現されていて、肌の色の違いを超えて全ての者は尊いということを、金色に輝いていると表されているのではないでしょうか。

そういった全ての者が金色に輝くようにという仏の願いや、差別や区別を超えた一如平等という悟りの世界からの見方、また、この世は衆生同士が縁って起つことによって成り立っていること、に基づいて築かれる社会になるようつとめてまいりましょう。