

the Padma

BERKELEY BUDDHIST TEMPLE

August 2015

Web Edition



Our Vision

A Community Where Our Spiritual Life And True Self Can Be Realized

Our Mission

To Live A Life Of Joy In The Nembutsu And Share The Dharma With Others

August 2015

the Padma

BERKELEY BUDDHIST TEMPLE

2121 Channing Way, Berkeley, California 94704 (510) 841-1356

WEB EDITION

Sun	Mon	Tues	Wed	Thurs	Fri	Sat
NOTE: For temple matters, please contact Rev. Matsumoto at (510) 841-1356, or leave a message on the temple answering machine. Temple web: www.berkeleysangha.org Temple e-mail: info@berkeleysangha.org						1
2 8:30 am Chanting Service 9:30 am Dharma Family/ Shotsuki Hoyo Service	3	4	5	6	7	8 Gagaku Practice 11 am – 1 pm
9 NO SERVICES IASBS Conference Hondo 8 am – 4 pm	10	11 Crafts 10 am – 1 pm Temple Board Mtg 7:30 pm	12	13	14 Padma Articles Due	15
16 NO SERVICES	17	18 Padma Newsletter 6:30 pm	19	20	21	22
23 NO SERVICES	24	25 Crafts 10 am – 1 pm	26 Gagaku Practice 6:30 – 8 pm	27	28	29
30 9:30 am Dharma Family/ Shotsuki Hoyo Service for September	31					

FUTURE DATES TO REMEMBER

August 2 - DFS & Shotsuki Hoyo

August 9-23 - No services

August 30 - DFS & Shotsuki Hoyo for September

September 12 - College-age welcome gathering

September 13 - DFS; Start of Dharma School

**September 20 - Fall O-Higan service & Potluck
Luncheon**

September 27 - Taiko Classes Resume



Back-to-School Dharma School News!

- **Sunday, Sept. 13 - First day of Dharma School. The sangha is invited to join in the Dharma School icebreaker immediately after service.**
- **Sunday, Sept. 20 - Dharma School students meet in regular classes after the Ohigan service.**

The Little Girl

“May there be peace in the world and may the Buddha’s teaching spread!”¹

HIROSHIMA. AUGUST 6, 1945. 8:15 AM. On that day, a day like any other day for a people ravaged by war, thousands of men, women and children were killed in a flash of light. And on that day, seventy years ago, the world was changed forever.

The atomic bombing of Hiroshima, and Nagasaki three days later, effectively brought the Second World War to an end. Few doubt that thousands of soldiers and civilians on all sides of the conflict would have been killed or maimed, were the war to have gone on much longer. Yet, the fact remains that as many as 140,000 people in Hiroshima (and 64,000 in Nagasaki) were killed in the explosion or in its fiery aftermath. Many thousands more were to die or become sickened by radiation poisoning in the years that followed.

Moreover, Hiroshima marked the beginning of a new age—an age that might see the end of all things. War has always represented the lowest depths of our inhumanity to each other. But now it is possible that any conflict might escalate into nuclear holocaust and bring about the end to life as we know it. Thus, we deeply feel the impact of Hiroshima. We understand the hope that those thousands of people did not die in vain. We join in the cry, "Never again!" And we join the many voices, from Shinran Shōnin long ago to the victims, survivors, leaders and other concerned people today, who call for peace in the world.

Sometimes those voices are strong and compelling. Sometimes the voices are tiny and nearly overlooked. They may be the voices of the dead or injured, of children whose lives and futures were taken away in an instant by the adult forces of hatred and destruction. We may have to lean down to hear those tiny voices—to hear their cries and prayers for the world.

Nâzım Hikmet (1901-1963) heard those voices. Hikmet was a poet and novelist from Turkey who often wrote of the horrors of war and of the absolute need for peace within our lives. Among his poems is one entitled, "Kız Çocuğu" (The Little Girl), spoken in the voice of a seven year old girl killed in the atomic bombing of Hiroshima. An English version, "I Come and Stand at Every Door," has been sung by such artists as the Byrds and Pete Seeger. Recently, Hikmet's poem was translated into Japanese as "死んだ女の子 Shinda Onna no Ko" (The Dead Girl). It was performed at the Atomic Bomb Dome in Hiroshima on the eve of the 60th anniversary of the bombing by Sakamoto Ryūichi and the wondrous Hajime Chitose.²

Akete chōdai. tatau no wa watashi.	Please open up! It is I who am knocking.
Atchi no to kotchi no to, watashi wa tatau no	It is I who am knocking on this door and that.
Kowagarana de, mienai watashi wo	Please don't be afraid of me 'tho I am invisible,
Dare ni mo mienai, shinda onna no ko wo	This dead girl, whom no one can see.
...	...
To wo tatau no wa watashi watashi	It is I. It is I who am knocking on the door.
Heiwa na sekai ni dōkashite chōdai	Somehow please make this a world of peace!
Honō ga kodomo wo yakanai yō ni	So that children will no longer burn in the flames ...
Amai amedama ga shabureru yō ni	So that children can enjoy sweet candy... ³

Let us lean down to hear the tiny voices of little girls and boys, both dead and alive. For in them we will hear the voices of Shinran and Amida Buddha, calling out with prayers for the world.

Namu Amida Butsu
Rev. D. Matsumoto
August 2015

¹ Shinran Shōnin, *A Collection of Letters (Goshōsokushū)*, 2, CWS, 560.

² You can see the performance on Youtube: <http://www.youtube.com/watch?v=EmsRNQ57f1M>

³ From Nâzım Hikmet, "Kız Çocuğu": Nakamoto Nobuyuki's translation, "Shinda Onna no Ko," and my English translation.

PRESIDENTS' MESSAGE August 2015

Summer is generally looked upon as a time to relax and take it easy. Our board though has remained quite busy this past month.

Dina Honda is hard at work organizing the camping trip. We are sure that a great time will be had by all. Make sure to pack your sunscreen!

Bradley Menda has taken on the responsibilities of our Community Outreach program. He has presented many ideas to the board, all of which will provide us a greater presence outside the Temple. We have planned a trip to the Alameda County Food Bank for September and the details are inside this edition of the Padma. Look for notifications in upcoming editions of the Padma and for announcements at services as Bradley's ideas for ways for us to participate begin to come to fruition.

Our Obon Odori Festival was a success. The dancing was fantastic and the number of participants was greater in number than I recall from the past. Many thanks to Craig Griffin and his team for setting up the stage and facility, to Vernon Kato for his work on the sound system and to Judy Kono and other Sangha members who planned and executed such a wonderful event. How nice it was to see so many well-dressed dancers enjoying the celebration, our food, and each other's company!

Our board has also been working on more serious affairs. Inside this edition, you will find a copy of the letter relating to the departure of Rev. David Matsumoto as our Minister and the introduction of Rev. Candice Shibata to our Sangha. The board has spent many hours recently addressing this issue. Although we are saddened knowing that Rev. Matsumoto will be leaving, we are thankful for all he has done for us and excited to welcome Rev. Shibata to our Temple.

A reminder to members: Please consider serving on the BBT Board of Directors for the 2016-2018 term. It is a three-year term and an opportunity to give back to BBT, to have a say in the operation of the Temple and to preserve our future. We urge you to consider joining this great group of members! P.S. There are snacks at the meetings!

We look forward to seeing everyone soon!

In Gassho,

Takashi Nikaidoh and Ron Hiraga
BBT Co-Presidents 2015

COMBINED DHARMA FAMILY SERVICE & SHŌTSUKI MEMORIAL SERVICE

August 2, 2015
9:30 am

Shōtsuki Hōyō Service – *August 2, 2015*, 9:30 AM

The following persons will be remembered during the Shōtsuki Hoyo (monthly memorial service) for August.

Matsu Fujii	Masao Fukawa	Raymond K. Fukunaga
Fuyu Furukawa	Hisao Furuzawa	Katsujiro Furuzawa
Kiroku Furuzawa	Kiyoshi Furuzawa	Yae Furuzawa
Kentaro O. Gluck	Misao Hataye	Ellen Honda
Ralph C. Honda	Harry N. Ikeda	Rev. Kanmo Imamura
Arthur A. Iwata	Masako Kami	Hiroshi Kanda
Hiroshi C. Kaneko	Risuno Kaneshita	Soeko Kawamoto
Kazuko Long	Mitsuo Maegoto	Stanley T. Marubayashi
Hitoshi Marumoto	Kanishi Masui	George S. Matsuoka
Eiko Morishige	Saichiro Muramoto	Kiyo Nakagawa
Andy Nishikado	Yaye Oda	Fujio Okano
Shizuye Okubo	Yukie H. Onizuka	Asami Kawachi Oyama
Takaaki Sakamoto	Nancy Shimada	Tadao Shiozaki
Shige Tanada	Lorraine Tokiwa	Kiyono Tominaga
Suematsu Uemura	Hyakuzo Yamada	Toshiko Yamamoto
Haru Yamashita	Kiuzo Yoshinaga	

Note: If there are any additions, corrections or deletions to the above list, please notify the Berkeley Buddhist Temple at 510-841-1356.

What, If Anything, Is the Meaning of Life?

By Diane Ames

When we are feeling discouraged, we are prone to ask: why are we here, living this mess called life? What, if anything, is the meaning of it all?

I think that the Buddha decided to take a more pragmatic approach. He reflected that whatever we think of human life, we are here living it, and we are stuck with it until we die (which most of us don't want to do any time soon). So he said, here we are and what are we going to do about it?

He did not consider this a simple question. Life, in his view, is fundamentally unsatisfactory. It has its undeniable joys, but they are impermanent, as are we. As decades pass, your young, athletic body develops arthritis in six different joints. While gulping down aspirin for the pain, you realize that your beautiful house, which has grown old with you, now has serious plumbing problems. And so on. Even the best of lives contain things we don't want, like the practice sessions of your new neighbor's rock band. There are also, inevitably, times when we can't get what we do want, like a good price for this crumbling old house so you can retire (but you've just discovered that the many leaks in the pipes have caused pervasive dry rot, and besides, real estate values crashed last week). Of course, any young person who just graduated with a mountain of college debt can tell you that life's negativities often come long before sickness, old age, and death start to close in. But close in they always do, even for the luckiest among us.

All right, life is, on the whole, a bit messy. So what are we going to do about it?

The remedy the Buddha suggested, namely the entire Buddhist path, cannot readily be summarized in the remaining half page of this essay. But its goal seems to be transcendence of this small self. After all, our sorrows are all rooted in our attachment to our own little concerns. Down through the centuries, Buddhist sages have sought to escape the ego's chains by doing everything from philosophical study to trying to wreck their minds with Zen koans to meditating in caves for decades. Then Shinran came along and concluded that we human beings are in truth too weak to escape our egos, and with them our petty attachments, in this life. Does this mean that he had given up on the Buddhist path, except insofar as it might get us to some paradise in the sky when we die?

No. It means that he had found a sort of back door to its goal, or to glimpses of it anyway.

Shin emphasizes constant self-examination, constant reflection on the attachment, weaknesses, and limitations of the self (none of which means that we are especially bad people, only that we are, well, human people). Ideally this eventually leads to at least a measure of

objectivity about the small self, a realization that it is not the center of the universe after all. Of course stopping there might only lead to despair. But when it is combined with an awakening to the existence of something beyond this self to which the ego can be surrendered, the devotee experiences what Shin calls *shinjin*. Shan-tao made this point in beautiful prose:

Deep mind is true and real *shinjin*. One truly knows oneself to be a foolish being full of blind passions, having scant roots of good and transmigrating in the three worlds unable to emerge from this burning house. At the same time, one truly knows, without so much as a single thought of doubt, that Amida's universal Primal Vow decisively enables all to attain birth, including those who say the Name even down to ten times, or even hear it. Hence it is called Deep Mind.

While I do not really know, since I cannot claim to have had the real *shinjin* experience, it apparently features finally and truly grasping the limitations, and hence the essential emptiness, of the small self. That makes it sound very similar, if not identical, to what other Buddhists call the *anatman* experience, the realization of the essential unreality, the impermanence and general lack of solidity, of the ego. In other words, it seems to me that Shin has the same goal (if the word really applies) as every other Buddhist path.

I said that I have never had the real *shinjin* experience. What if I never do? I don't think it matters. Shin still gives me occasional insight, and considerable solace, that helps me on life's sometimes difficult way. One need not reach the end of the path to learn something from it. And not incidentally, trying to follow it gives meaning to life.

Berkeley Buddhist Temple
2121 Channing Way
Berkeley, CA 94704

July 15, 2015

To the Sangha of Berkeley Buddhist Temple:

The concept of impermanence is a principal tenet of Buddhism. For our Temple, this holds true.

For over ten years, Rev. David Matsumoto has been a significant figure at our Temple. He has helped our Sangha grow, for which we are grateful. Beginning in September, we will see a new face on our Onaijin as Rev. Matsumoto will begin training a new minister, Rev. Candice Shibata, to serve our Temple. As of January 1, 2016, Rev. Matsumoto will depart our Temple as our minister to focus his attention on the Institute of Buddhist Studies and Rev. Shibata, upon Board approval, will become our full-time Minister.

There are many causes and conditions that have contributed to this coming to pass. Our Board has discussed this matter at length both internally, with Rev Matsumoto and with Bishop Umezu. We approached this with open minds, trying to maintain focus on the future and welfare of all involved. As difficult a change as this may seem to accept, we determined that this change will benefit Rev. Matsumoto, Rev. Shibata, the Buddhist Churches of America, and our Sangha.

Rev. Shibata is native to the Stockton Buddhist Temple and represents the 4th generation of her family to go into the ministry. She has a Master's degree in Psychology and has spent many years in social work before she decided to enter the ministry and attend IBS. Such a background provides Rev. Shibata with not only the doctrinal foundation and the familiarity with Temple life but also the life experience and interpersonal understanding necessary in any good minister.

Join me in expressing our gratitude to Rev. Matsumoto and welcoming Rev. Shibata to our Sangha as we continue our journey at Berkeley Buddhist Temple together in making it a wonderful place to be!

In Gassho,



Takashi Nikaidoh
Co-President

SEPTEMBER SHŌTSUKI MEMORIAL SERVICE

August 30, 2015

9:30 am

Please note the date!

September Shōtsuki Hōyō Service - August 30, 2015, 9:30 AM

The following persons will be remembered during the Shōtsuki Hōyō (monthly memorial service) for September.

Toichi Ariyoshi	Masano Fujinaga	Ai Hamamoto
Kiyoaki Hamamoto	Dr. Lawrence K. Harada	Chiyoko Hiramoto
Takayo T. Hiramoto	Richard Imazumi	Mary Ishiura
Akio Kino	Kazuko B. Kono	Mine Kubo
Arthur W. Long	Masami Mayeda	Teruo Ted Mayeda
Misako Miyamoto	Sayuri Lily Miyamoto	Kimiye Morimoto
Waseko Nagahisa	Yonezo Nakagaki	Matahei Nakahara
Iku Nakaso	Yoshiko J. Nakaso	Mishi Nojima
Kanki Oda	Koto Okita	Sozaemon Okita
Keiko Ono-Moores	John T. Sakai	Gentoku Sakiyama
Helen Y. Sato	Shizue Shiozaki	Matsu Taketa
Gihei Tanada	Tora Tanada	Edward H. Tsukimura
Iyono Wakida	Sumiko Yamamura	Hinaye Yokota
Otoichi Yoshida	Tsuruko Yoshida	

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Jr. YBA News

By Skye Nikaidoh

Over the Fourth of July weekend, the Berkeley Sangha Jr. YBA chapter squeezed into one car and drove down to the San Luis Obispo Temple for the biannual Jr. YBA SLO retreat. This year, the theme for the retreat was Buddhist concepts from the Disney movie, *Frozen*. This movie contains many examples that we were able to link to concepts of Buddhism, like Anna's display of *Dana* towards her sister, or the iconic "Let it go" which was related to the practice of meditation.

On Saturday morning, we had the Silent Breakfast. The purpose of the Silent Breakfast is to give your meal your undivided attention, so that you can contemplate and be more appreciative to all of the hard work that went into your meal. This was followed by some community service activities. All the delegates helped clean up the temple, wiping the windows of the *Hondo* and repainting the safety striping of the curbs.

That night, we had the Silent Night Walk. When it got dark, each delegate walked a pathway in the dark, with a lantern for guidance. At the end, the course lead to the *Hondo* of the SLO temple, where everyone meditated and wrote themselves letters about their experience at SLO.

One of the most unique things about the SLO retreat is that we are all given a responsibility during one of the services. Whether it is setting up the *onaijin*, ringing the *kansho* bell, coming up with a reflective talk, or leading the chanting, it is a great experience and a more hands-on way for the students to learn about Buddhism.

Many thanks to the SLO Temple for letting us use their facility, the Bay District ministers who attended for their guidance, the parents and their excellent cooking skills, and to all the delegates for making this year's retreat a memorable one.

This article of reflection was submitted in April 2015 by Detlev (Ted) Gempf, a Berkeley Buddhist Temple member who is currently enrolled in the Jodo Shinshu Correspondence Course.

Humility

Having recently turned 70, I again took the opportunity to look back and reflect on the course of my life as I often times have before. I also indulge myself in a fantasy where I travel back in time to confront myself with my ignorance in order to correct my many regrettable mistakes.

I recall the many significant events and turning points of my life over the many years. These events required me to make important decisions, which not only determined what direction my life would take but also how others around me would be affected. Namely, I was approaching the proverbial "fork in the road," and often I was simply not up to the task.

On a less grand scale, but no less important, I also have many painful memories of the countless times I treated others in regrettable ways, e.g. an insult here, a discourtesy there, being short with my children when they should have been embraced, disrespect for my wife, anger towards others, egotism; the list is endless. Instead of showing respect, understanding, and compassion I more often than not acted like a foolish ignorant being or "*bonbu*," to quote Shinran Shonin.

Studies in psychotherapy tell us that true objective understanding of our personal problems and actions can only occur once we are able to understand and analyze the emotions we experienced. These emotions are strong and ongoing and govern our behavior much more than we want to admit. They blind us from a genuine and clear understanding of our needs, wants, and objectives.

Shinran Shonin identified these self-defeating emotions, which influence our actions and cloud our judgements, as our blind passions. From these blind passions the three poisons emerge: ignorance, greed and anger, which are all interrelated. We are ignorant of the realities facing us because of: (a) the blinding ignorance of our emotions, (b) the greed for an outcome that we expect will satisfy us, and (c) the anger we experience when we inevitably don't get exactly what we want.

So now let us "fast forward" to the present. What if my "future self" were able to reach back and confront me today, right now, at this moment with the true realities facing me? I would undoubtedly reject them, bathed as I am in my cloud of blind passions to which I am hopelessly attached.

Thus, given the fact that I cannot understand the immediate presence, let alone change my current foolish behavior, what possibly could my "future self" reaching back through time tell me? I think it would tell me to have humility and recognize that I am a *bonbu* who cannot overcome his passions of ignorance, greed, and anger.

With *shinjin* we can recognize that our own efforts (*jrjiki*) are inadequate and that we must rely on Amida Buddha's vow (*tarikji*) to eventually gain insight into the reality of life through our enlightenment. We are simply unable through our own efforts, even when confronted with the truth, to achieve this goal.

So, in conclusion, when we become so sure of ourselves, when we see fault in others, when we want to criticize: remember to be humble and repeat the Nembutsu. We are all *bonbus* lost in the cloud of our own ignorance, desire, and anger.

Namu Amida Butsu.

Detlev (Ted) Gempf

BERKELEY BUDDHIST TEMPLE
Board of Directors Meeting
June 9, 2015

Attendance: Takashi Nikaidoh, Patty Fujiwara, Rev. Matsumoto, Judy Fujimoto, Lucy Hamai, Don Hamasaki, Kiyoshi Katsumoto, Bradley Menda, Judy Kono, Emi Nakao , Gary Oda, Russell Ware, Karen Sugiyama, Wayne Sugihara.

Proxies: Ron Hiraga, Emiko Katsumoto, Denise Lapidus, Dii Lewis, Millie Nikaidoh, Lena Yin.

Co-president Takashi Nikaidoh called the meeting to order at 7:30PM with opening gassho led by Rev. Matsumoto.

MAY MINUTES were accepted as written. MSC J. Kono/L. Hamai

MINISTER'S REPORT: Rev. Matsumoto presented a written report for the period May 12, 2015-June 9, 2015 which included the following: 7 meetings; 2 consultations; 3 BBT services; 2 chanting services; IBS Commencement; Satsuki Bazaar; San Mateo JACL Dinner, Redwood City; Kyoshi Preparation Session. Mrs. Fumiko Sugihara passed away on May 22, 2015 in Kaneohe, HI.

TREASURER'S REPORT: Satoshi Steimetz issued a written income/expense report for 5/1/15 to 5/31/15.

CORRESPONDENCE: J-Sei thank you letter from Diane Wong for participation in Flavors of Spring, AT&T notification of service on Channing between Milvia and Shattuck, Tri State Denver Buddhist Temple YBA-Request for place to stay, Nichi Bei Foundation-Reminder of Soy and Tofu Festival/Request to post A's event flyer, BCA-Nepal Relief Fund Request, Consulate of Japan-Request for Centenarian information, City of Berkeley-Proposed Sewer Service Rate Notification with Protest form, PGE-Notification of work to be performed at Channing and Shattuck, BCA Endowment Foundation-Statements

REPORTS BY AFFILIATED ORGANIZATIONS

BBWA: The BBWA's interim cabinet will serve until July. Still looking for someone to volunteer to be president. To maintain their status with the BCA Federation of the Women's Associations and the Bay District BWL, minimum dues will be submitted to both organizations. Yuki Otake will serve as the contact person. The Buddhist Women's Associations World Convention was held in Calgary, Canada on May 30-31. Don and Joanie Hamasaki, Joyce Oishi and Yuki Otake attended. The BBWA will be awarding the Oishi Scholarship.

J-SEI: No report.

DHARMA SCHOOL: Graduation service on June 14.

JR. YBA: VP Noel McGuire issued a written report for May 2015.

STANDING COMMITTEE REPORTS

RELIGIOUS COMMITTEE: Art Nishimura provided an updated 2015 service calendar report.

PLEDGE/MEMBERSHIP: No report. Takashi will look at membership reports for 2011, 2013-2015 and make a recommendation about dues at the next meeting.

BUILDING MAINTENANCE: The gutters need repair; an alternative type of gutter will be investigated. Courtyard report will be presented by Dii Lewis at the next meeting.

GARDEN MAINTENANCE: Garden service contacted about changing the sprinkling system along the Hondo wall to prevent water damage to the exterior brick wall. Awaiting a cost estimate for the work. The sprinkler system is watering 3 minutes per night, 6 days a week. This will prevent water spillover to the sidewalk.

CHAPEL OF CHIMES: 2 urn placements rights have been purchased. BBT Chapel of Chimes Administration Committee and Funeral Action Committee will meet with Rev. Matsumoto and Chapel of Chimes representatives at 11:30am on August 22, 2015 at Kamakura's Japanese Restaurant followed by a get together at Gary Oda's house.

APARTMENTS: No report

OTHER REPORTS

ROBES: Matthew will need ceremonial robes for his duties when he starts as a Kyoshi minister. Motion that BBT provides funds to purchase these robes. MSC K. Katsumoto/J. Kono

COLMA VISITATION: ON 6/28/15 after the family service there will be a visitation to the Colma cemetery and San Mateo Buddhist Temple for their bazaar. Drivers will be recruited at the 6/14 service given liability and safety issues involved in renting a 15 passenger van.

NEPAL RELIEF: A check was submitted to the BCA.

SLO TEMPLE RENOVATION: A donation from the temple will be sent. MSC J. Fujimoto/L. Hamai

NEW BUSINESS

OBON: Practices on June 25, 30, July 2,7,9. Obon is on July 11, dancing from 6:30 to 8pm. Channing Way repaving will start in the middle of June but the dancing will not be affected. Street and sound permits have been applied for and Russell Ware is waiting for the fee amount. Judy will send out information about Toban duties (June, July, August and September), dressing will be upstairs in the classrooms. Cookies and water for break, hot dogs for dancers. Pulled pork sandwiches and shaved ice will be sold. Obon service on Sunday (coffee social.)

OVENS: Kiyoshi contacted service technicians who will look at the ovens on Friday, 6/12.

RENTAL OF SOCIAL HALL: Judy would like to rent the social hall for an event on July 5.

Wayne Sugihara and Karen Sugiyama were thanked for the delicious refreshments. Next Month: Judy Kono and David Ushijima. The meeting was adjourned at 8:45 PM with closing gassho led by Rev. Matsumoto.

Respectfully submitted,

Patty Fujiwara, recording secretary

* * * * *

(Please contact a Board member if further clarification of these minutes is required.)

Center for Buddhist Education

2140 Durant Avenue, Berkeley, CA 94704 E-mail: cbe@bcahq.org Phone: 510.809.1460

Find program details and registration information at www.BuddhistChurchesofAmerica.org

Center for Buddhist Education Public Lecture

Held in conjunction with the Jodo Shinshu
Correspondence Course - August Workshop 2015

Presents

Evolving Buddhism: Transformation of Zen and Shin in the 20th Century



On Zen:

Dr. William M. Bodiford

Professor, University of California, Los Angeles,
Dept. of Asian Languages and Cultures

On Jodo Shinshu:

Rev. Dr. David Matsumoto

Professor, Institute of Buddhist Studies, Berkeley

Two special lectures and a Q & A session

Saturday, August 1, 2015

1:00 - 4:00 p.m.

Free and Open to the Public

Jodo Shinshu Center

2140 Durant Avenue, Berkeley, CA 94704

For more information email us at

hongwanjioffice@bcahq.org

or call 510-809-1441

Upcoming CBE Events

(at the Jodo Shinshu Center except MCE.)

August 1-2: Jodo Shinshu Correspondence Course
August Workshop

September 24-26: Fall Minister's Assistant Program
(MAP)

October 10: Fall Japanese Seminar, with Rev. Yugo Fujita
and Rev. Chikako Tsuyama,
International Ministerial Orientation Program (IMOP)

October 15-17: Ministers' Continuing Education (MCE)
at Salt Lake Buddhist Temple in Salt Lake City, UT
In conjunction with the 2015 Parliament of the World's
Religions, Salt Lake City, UT



BCA Center for Buddhist Education
presents

The 9th Annual Baby Boomers' Seminar

SUFFERING...

What's the Problem?

Saturday,
October 3, 2015
9:00am-7:00pm

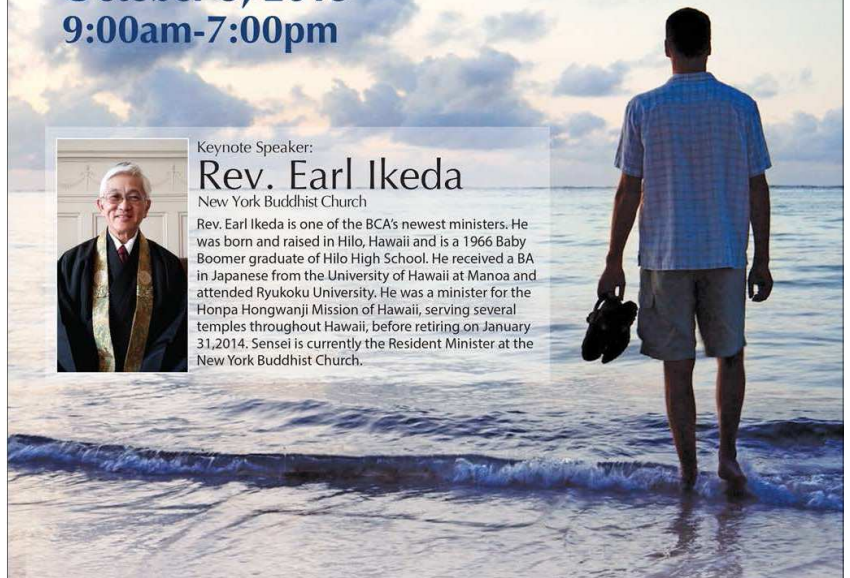


Keynote Speaker:

Rev. Earl Ikeda

New York Buddhist Church

Rev. Earl Ikeda is one of the BCA's newest ministers. He was born and raised in Hilo, Hawaii and is a 1966 Baby Boomer graduate of Hilo High School. He received a BA in Japanese from the University of Hawaii at Manoa and attended Ryukoku University. He was a minister for the Honpa Hongwanji Mission of Hawaii, serving several temples throughout Hawaii, before retiring on January 31, 2014. Sensei is currently the Resident Minister at the New York Buddhist Church.



Early Registration:

BCA Members: \$50 Non-BCA Members: \$60

and can register a friend* for 1/2 price before September 3

*friend: someone who is not your spouse or partner and has not come to a previous Baby Boomer's Seminar.

General Registration: \$75 Deadline: September 20

Registration begins on July 1, 2015.

For online registration and forms, log on to

BuddhistChurchesofAmerica.org and click on CBE

Thank you to all of our generous donors!

The BCA has instituted a change in policy for receiving donations.

Please make all donation checks payable to the
BCA Endowment Foundation

and specify where you would like the donation to go in the memo line

(ex.: CBE 500 Club, CBE, Jodo Shinshu Center, etc.).

If you have any questions, please call (510) 809-1460

or email cbe@bcahq.org. Thank you!

Services

Our regular Sunday program begins with a Family Service at 9:30am. A Dharma talk is available after the Family Service while Dharma School classes are convened for students.

Special Services

January 1	Shusho-e	New Year's Day Service
February	Nehan-e	Nirvana Day
March	Ohigan	Spring Equinox
April	Hanamatsuri	Flower Festival
May	Gotan-e	Birthday of Shinran
July	Kangi-e	Obon
September	Ohigan	Autumn Equinox
November	Hoonko	Shinran Shonin Memorial
December	Jodo-e	Bodhi Day
December 31	Joya-e	Year End Service

A Shotsuki Hoyo (Monthly Memorial) Service is held the first Sunday of each month.

Dharma School

Our Dharma School (Sunday School) has classes from preschool through high school. Our teachers are happy to discuss the appropriate level of spiritual enrichment for your child.

Monthly Discussions

In our discussions, we strive to experience the Buddha-Dharma with our entire selves – with our bodies (quiet sitting and other forms of meditation), voices (chanting and other liturgy) and minds (study and discussion).

Our sessions focus on ways in which Buddhist teaching and practice can impact our everyday lives. Each session will take up a different topic and so you are welcome to attend any or all sessions.

All interested persons are welcome to attend.

Visitor Information

Please feel free to ask any of our greeters for information. We are here to assist you with whatever level of participation you may be seeking.

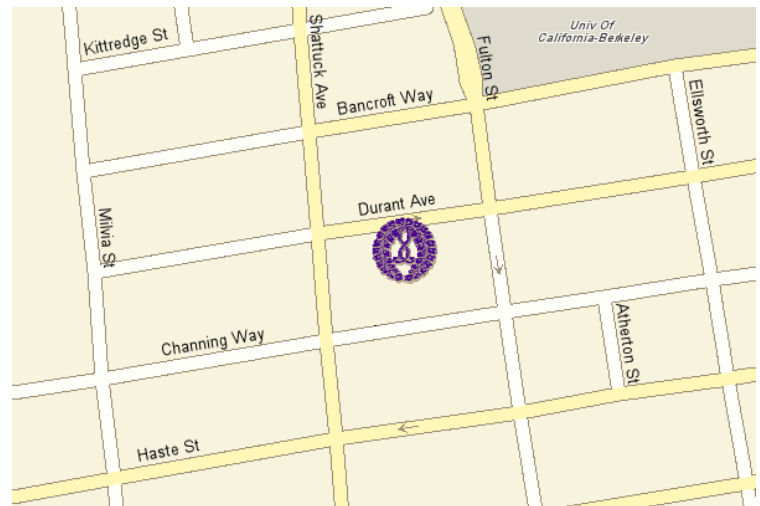
Whether you are here to satisfy a slight interest or to make a more personal connection, we wish you well and hope that you will be visiting us again soon.

Membership Information

Membership is open to all who view our Temple as their religious home and seek the Buddha-Dharma.

To join, complete a membership form, have your name entered on the membership roll and support the Temple through a pledge and participation.

To inquire about becoming a member, please speak with our Membership Chair or Minister.



Berkeley Buddhist Temple

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Office Hours
Monday – Friday
10:00am – 1:00pm

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