



Sangha in Motion

Changes to the SIM Format

Did you notice the new look of our newsletter? We have a new look and hopefully an improved magazine.

While at the National English Leaders Training at OKC in the spring, contributors to the SIM got together with Reverends Mizutani and Yoshizawa to evaluate what we might do to improve the magazine. After four years in the previous format, we decided it was time for a change. Below are the changes that have been instituted.

- The magazine will be published quarterly instead of every other month.
- Each issue will highlight only ONE church and all of its satellites. We will move in order from the west coast to the east. This means that each center should save up pictures and news articles over the year and send them to Jane Perri two weeks before the publication date. Everyone please help to gather information about your site for your special volume. You can send them to your representative (best option) or send them to **Jane and they will be held until it is your center's publication time.** Each minister will be asked to submit a guidance for the nation.
- Each issue will contain the Dear Abdhi-dharma column and one of the special interest sections.
- We will continue the Guidance from the Niwano family in each issue.
- Art from the Sangha will be in each issues when possible.
- Any information regarding upcoming events that you want posted will still be accepted and included in the issue, regardless of the date.

RK HAWAII
IN THE NEWS!

INSIDE THIS ISSUE:

Guidance	2
Minister's Guidance	2
Center Highlights	3
Dear Abhi-dharma	21
Healthy Living	22
How to Submit	23
RK Locations	24

Church/Branches	SIM Publication	Contact Person
Hawaii - All	September 30, 2015	Brad Tom
San Francisco/ Seattle/ Sacramento/San Jose/Vancouver	December 31, 2015	Stephanie Myers
Los Angeles / San Diego/ Orange County/San Antonio/Tampa/Las Vegas	March 31, 2016	Rev. Nick Ozuna Kevin Roche Lonnie Fain
Oklahoma City/Dallas/ Denver/ Klamath Falls/Dayton	June 30, 2016	Rev. Kris Ladusau Anna Strom Diana Peterson Jane Perri
New York/Chicago/Ft. Myers	September 30, 2016	James Lynch Edward Kirchner Mary Sigman



Guidance from the Founder

"Makes an ignorant one raise the mind of wisdom: to remove prejudice and evil thinking through correct judgment." p. 37 of *Buddhism for Today*.

Guidance from the Founder:

"Wisdom is the ability both to discern the differences among all things and to see the truth common to them. In short, wisdom is the ability to realize that anybody can become a buddha. The Buddha's teachings stress that we cannot discern all things in the world correctly until we are completely endowed with the ability to know both distinction and equality. p. 4 of *Buddhism for Today*.

Commentary

by Mary Tracy Sigman

We have now come to the sixth and last Paramita or Perfection: Wisdom. We have seen how each of the previous Perfections, namely Donation or Generosity, Keeping the Precepts, Perseverance, Assiduity or Forbearance, and Meditation, are necessary for our bodhisattva practice. Each perfection can be seen as a precious jewel, part of an interconnected whole. But with the addition of Wisdom to our practice, we now have the most precious jewel of them all. Like the Parable of the Gem in the Topknot in Chapter 14 of the Lotus Sutra, Wisdom is the most profound of the Perfections, just as the Lotus Sutra is the most profound of the Buddha's sutras. Without Wisdom, all of the other Paramita jewels would not be able to shine, and our bodhisattva practice would be for naught.

The ultimate goal of a bodhisattva is to liberate others. Without Wisdom, this would be impossible. The Founder explained that practicing Generosity with someone who will misuse our gift(s) to them is someone who is not using Wisdom in their practice. We may even end up harming another person if we fail to practice Wisdom. Further, if we truly wish to liberate others, we must spread the teachings of the Buddha. But without Wisdom, our work would be wasted. We may know in our heart that everyone has the capacity to become a buddha, but without skillful means, without wisely discerning the capacities of each person, we may teach above their head; we might be boring; we may "dumb it down" too much. We will not be able to make the Buddha's teachings a vehicle for the liberation of others. So until we are wise enough to have and use this proper discernment, we have not attained Wisdom. This is the wisdom of proper preaching of the dharma.

It acknowledges the individual differences in capacities among all human beings, along with appreciating the beauty and wonder of those differences. And we try our best to suit our preaching to our audience' just as the Buddha did. But each of these different teachings also expresses the same universal truth, namely that we are all One and have the ability to become a buddha. As each teaching is different, each of us is different. As each teaching expresses the universal truth, each of us has a buddha-nature and the capacity for buddhahood and makes us all equal.

For our own lives as well, Wisdom is essential. Only by acting wisely can we live a proper life. Wisdom allows us the ability to discern proper conduct in all things, and this is a different kind of Wisdom from that associated with intelligence or knowledge. Wisdom keeps us on the Path, following the Way. Without it we may find ourselves wasting our time on pointless endeavors, improper behaviors, or delusional thinking. We need Wisdom for our own practice, for our personal liberation, and for our bodhisattva practice in helping others attain their liberation. For me, Wisdom is what is meant by these words found in Chapter 2 of the Lotus Sutra: "Only a buddha together with a buddha can fathom the ultimate reality of all things." In conclusion, the Six Perfections guide our bodhisattva practice in the right direction. Bodhisattvas strive to be compassionate toward all living beings, working to liberate them from suffering. But compassion given unwisely is of little value. As we do our bodhisattva work in the world let us remember to balance our compassion with the Paramita of Wisdom. Only then can our efforts possibly succeed in helping others.

Sixth Paramita Wisdom



Guidance from Hawaii

by Rev. Hironaka

There are many different types of reasons why we practice the teaching but I think I can say that, ultimately, we want to find happiness. But in our lives, there are many challenges and difficulties we face. These challenges and difficulties become seeds of our suffering. Thankfully, as a member of Rissho Kosei-kai, you can receive support and encouragement from your fellow members and guidance from your minister. We have a variety of practices that we can offer to you depending on your situation.

What do you think is the most important aspect of the practices we do?

In my experience here, I learned that the most important aspect of our **practices of the teachings is to “Let Go.”**

It sounds so simple, but many of us have a difficult time letting go. Fortunately, we have all these practices that we can implement in our lives so that **we can “Let Go.” As we learn to do this, we can finally let go of our presumptions, illusions and attachments so that we can achieve liberation and joy.**

Imagine that there was someone who had a heavy heart even doing the practices. Although she was doing her practices, she did not seem to have attained a peaceful heart. Something was not quite right with her situation. I noticed that there was a part of her **that was “rotting” inside and this part smelled. I call this “something smells,” because even though you can’t see the rot, you know it’s there.**

Later on, in our many dialogues, she came to realize that she had many attachments. These attachments were



what was rotting and began to smell. Over time, she was able to realize that what she was holding on to was really just illusions. Letting go of these attachments truly liberated her. She found peace and calm in her heart.

When letting go, your heart fills with peace and calm, allowing you to encounter any situations with warmth and understanding, without **any presumptions. “Letting go” is indispensable for our Bodhisattva practice. Without first letting go, we cannot truly become a true bodhisattva.**

“Letting go of these attachments truly liberated her. She found peace and calm in her heart.”



Hiroshima
and
Nagasaki
Remembrance



Founding members
of the Kona church
picking coffee.

Reverend Ozaki is in
the 2nd row, far
right.

Maui Sangha News

by Brad Tom

It was with quiet acceptance that I received the telephone call on July 17, **2015 from Mrs. Jane Taguchi's daughter** that she had just passed away. It was only a few days ago that Reverend Seiji Hironaka and I had visited her in the Hale Makua Nursing facility. She was lying in bed, frail but greeted us with a pleasant smile of recognition. We stayed only a little while as she soon drifted off to sleep. As the former Chapter Head or Shibuchō of the Maui Dharma Center for over **35 years, Mrs. Jane Oifon Yoko Taguchi's** passing marks the transition of one generation to the next for the Rishō Kōsei-kai Maui Branch.

Although she retired from her duties as Chapter Head in 2006, she continued to serve as an Advisor and diligently came to the Dharma Center to support the toban leaders, attend services, and participate in hoza sessions. I personally knew of her deep concern about the declining membership and her wish to have it flourish as it once did during the prime of her leadership efforts. She did not say much, but always gave praise when she saw the new English speaking members participate in various ritual duties. She acknowledged that the next generation would be primarily English speaking and was happy to see it take root. Yes, we are in the United States of America and English is the primary language. However, the Maui Dharma Center in its early years was an attraction to the Japanese speaking community because it provided a comfortable place to share in the language and culture of their mother country.

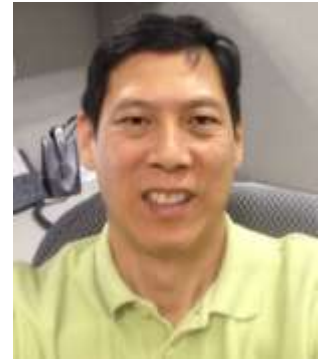
As Mrs. Taguchi supported the efforts of the English speaking members, our Sunday services evolved as a rotation between English and Japanese on a weekly basis and English and Japanese speaking members sit side by side and read in either language as the schedule dictates. Unexpectedly, our English speaking members have commented that they find the Japanese chanting has a more soothing and rhythmic quality to it, although they **don't understand a word of Japanese.**

One of the phrases that Mrs. Taguchi often repeated was that when the opportunity arises, you must jump right into it, otherwise you will miss it. Then she would always add that many people **don't understand this.** How I have interpreted her words are, in our Dharma Center there are many opportunities to **practice the Buddha's teachings, yet we** tend to regard them as mere chores or menial jobs when asked to do so. We give excuses that we do not have time, there are other people that can do it, or we have family or work obligations. All we had to do was to accept the duty **and through the process, the Buddha's** teaching will be realized through our interaction with the Sangha and being in constant contact with the Dharma.

Members of the Hawaii and Maui Sangha are grateful to Mrs. Taguchi for the many years she dedicated her life to **spread the Buddha's teachings.** Our gratitude also extends to Mr. Taguchi and their family for the many years that they have supported Rishō Kōsei-kai. **For 10 years, the Taguchi's home was** the gathering place for the Maui members until the newly renovated Maui Dharma Center was opened in 2002, thanks to the generous donation of the building and property by Mrs. Dorothy Tagawa and family.

It was with great honor that Joan Nagamine, Yoshiko Takamura, and myself performed the prayer service at her bedside immediately upon Mrs. **Taguchi's passing.** Her funeral and burial services were held on August 12, 2015 and officiated by Reverend Seiji Hironaka. By the many offerings of flowers and condolence messages received, it was evident that she touched many people with her gracious and compassionate heart.

Mrs. Taguchi is survived by her husband, Yasuo Taguchi, sons Ronald (Jean) Taguchi, Alan (Beryla) Taguchi, and daughter Lynn (Derek) Matayoshi and five grandchildren.



Maui Dharma
Center
The Passing of
One Generation
to the Next

By Jenny
Uemura-Sano,
Chapter Head
Maui Dharma
Center



Testimonial

by Donna Hunt

Eternal Buddha Shakyamuni, Founder Niwano, please guide me.
President Niwano, please guide me.
Reverend Hironaka, please guide me.

Thank you Mae, for giving me this opportunity to share my dharma journey with all of you today.

When Mae asked me to give a testimonial today, I am sorry—my first reaction was, **“What? Oh no! Not me!”** Then she explained she thought I should talk about my parents, I felt bad, for being so selfish.

Sorry, Mae.

I was born, 55 years ago—the moment I opened my eyes, I was already a Risho Kosei-kai member and three generations of my family were already actively participating in generating members in Hawaii. Looking back, I had a great childhood going to church, and to the airport to greet guests from **Japan and the neighbor islands...but at the time, I didn't have any appreciation for my family's dedication to the Buddha.**

My parents weren't rich, and we always had “just enough.” On the weekends, my dad would take us riding around the island or to the beach, my mom **would pack a lunch and we'd stay all day.** Or my parents would take us window-shopping. I have very nice memories. When I was eight, my parents started their own business and our lives changed.

Mom went to work with dad and came home after dark, during some evenings and weekends she had church activities—and she would bring us along with her. I remember attending home prayer services and visiting people in the hospital.

My mother strongly encouraged us to **follow her to church. She'd make us feel guilty if we didn't want to go. As we got older, we had to cook dinner and clean up—but we didn't know how and I remember we would always get scolded for forgetting to do something.** Looking back, I never thought that knowing how to prepare meals would be such a great asset to me. Because we had to rely on each other at a young age, I feel that this is the beginning of the bond that holds my sisters and I together.

Later my Aunty would say, don't force your boys to go to church, and I would say, “Aunty, I have to- it's the only way I know how!”

My parents were forced to close their business; they were in deep debt and had to sell all their properties. **My mother asked me to help her, I couldn't refuse and luckily my husband agreed.** We purchased our family home from my **parents. I wasn't happy, and I only dreamed to live separately.**

I can only see now, that I made myself unhappy, my boys were very happy to **enjoy the love of my parents' daily.** I am glad we all had a chance to live together.

My older sister returned from living in California and came to live with us. My younger sister divorced her second husband and came to live with us with her two children. Years passed and my mother suddenly fell ill and passed away within a week, we were all devastated, she was the glue that held everyone together. She was the one who did everything for everyone. My grandfather was aging and he also came to live with us.

My husband began feeling used and said **he wanted a divorce. I knew I couldn't pay the mortgage and feed my family on my salary alone.** I had to be more humble and accept all that he had to say. I had to appreciate everything he had

“It got to the point

where my older sister had to work only half days, my sons would watch my dad during the breaks, and I would watch him in the evenings and we took turns on the weekends. “

done for my family. I had to change myself.

At 100 years old, my grandfather passed away, surrounded by his family. My father was a good son and cared for his father for 10 years. After my grandfather passed away, we noticed little things about my dad. We took him to the doctor and unknown to us; he had over 10 mini strokes **in his brain. He wasn't thinking rationally** and his body became very frail. He was always a very active sportsman, so it was very sad to see him so weak. It got to the point where my older sister had to work only half days, my sons would watch my dad during the breaks, and I would watch him in the evenings and we took turns on the weekends. My younger sister was in charge of his finances and visiting him during her lunch breaks from work. After about 7 months he passed away peacefully in 2013.

Last year my husband placed his 98-year-old mother into a nursing home, she was so upset—she did not want to be there. He **visited her everyday, but she wasn't** happy. He decided to sell her apartment and get a larger one. She did not want to live with us in my family home. She wanted us to get another place together.

Last month, we moved her from the nursing home to a home we own together. It has only been three weeks, my husband is trying his best to care for his mom, but I can see he is stressed. I try to help as much as I can. I cook for her and keep her clean. Both my sons assist in her care. She is physically strong, but she has dementia and sometimes does not recognize her only son.

My wish was for my sons to care for us one day, but now I changed my mind. Now, my wish is to accept and appreciate whatever the future holds for me.



We have just begun our monthly home appreciation service to thank our parents and grandparents for providing us with a firm spiritual and religious foundation. Without the teachings from the Buddha or the interpretation of the Lotus Sutra from Founder Niwano, I think I would not be able to appreciate that I am living a wonderful life. I have a good husband and children and I have supportive sisters, nieces, and nephews.

I am thankful that I was and still am able to help my parents, grandparents and mother-in-law in this lifetime. I think I would be a bitter old and lonely person if I did know or put into practice The Six Perfections. I am lucky to be surrounded by my family, and I can truly say I am happy with my life, come what may.

All thanks to my parents and grandparents, The Eternal Buddha Shakyamuni, Founder Niwano, President Niwano, Reverend Hironaka, and Thank you Ms. Mae for this duty.

“I am lucky to be surrounded by my family, and I can truly say I am happy with my life, come **what may.**”

Hawaii—New Members!

by Brad Tom

Chris & Yoshimi Yoshida
Announce the arrival of

Raiden Kiichi Yoshida
Born on July 15, 2015
at 2:03 pm
Weight: 8 lbs 1 ounce
Length: 19 inches



Welcome to the
RK family:

Raiden Kiichi Yoshida
Harper Grace Hamada
Olivia Lisette Natsuko



Kristen & Danelle
Hamada
announce the arrival of

Harper Grace Hamada
Weight: 4 lbs. 9 oz.
Length: 17 inches
Born July 22, 2015

Jarred & Mandy
Serrano announce the
arrival of

Olivia Lisette Natsuko
Serrano
Weight: 7 lbs 12 oz
Length: 19.25" with
brother Liam 3 1/2 yrs
old



Hawaii News

Maui Maturi Food Booth





Kismet dancing the hula in honor of our ancestors at Obon-
an uniquely Hawaiian experience!

Hawaii News Kona Retreat House and Kona Coffee Festival



Street View of the Retreat House



Sitting Under the Bodhi Tree



Ocean Front View of the Retreat House



Coffee Beans

Hawaii News

Oahu Church and 50th Anniversary 2009





Hawaii News

Oahu Bon Festival Food Booths



Oahu Bon Festival

Mochi Pounding



Mochi Booth



Hawaii News

Oahu Bon Dance







Dear Abdhi-dharma by Rev. Kris Ladusau

Dear Abhi-Dharma - I have read some about Buddhism, watched a documentary or two, and the wisdom of the practice makes sense. Recently, I visited an RK Dharma Center in search of a better understanding of Buddhism and to find a sangha, so that I am less alone.

I have triggers when it comes to religion. I was raised as a Christian but was not particularly connected to it. Why do you have the statue, the chanting, the beads? How is the statue different than a crucifix? the chanting different from prayer? the beads different from rosary? Is Buddha Divine? In Buddhism is there a specific god? I see myself **as spiritual but I don't like the idea of a specific god.** My higher power is really the collective. The bottom line is that the trappings and ritual of any religion make me bristle a little. How have others overcome this block?

Stuck in Stanton

Dear Stuck in Stanton - Glad you have already had some experience with the Buddhist teachings. Buddhism study and practice is very reasonable, practical and applicable in daily life. Of course, any Path can be pursued on an individual basis, but there is tremendous value in adding the sangha (socialization) aspect. In fact, that is the reason many folks come to the Dharma Center.

Statue - The statue provides a focus point for us. In addition to seeing the physical representation of the historical teacher, Buddha (a human figure that we can all relate

to), we can look deeper and also connect with the spiritual aspect of the universe which is also a part of us – our **“Buddha-Nature” (spiritual nature)**.

Chanting - We view chanting as another form of meditation. It is also a purification of the mind (reading Dharma), mouth (saying Dharma) and body (healthy vibrations) It is also very good for our bodies that we sit with good posture and breathe deeply.

Meditation – This is practiced in many forms. When compared with **prayer, I would say prayer is “asking” and meditation is “listening.”**

Beads – Practically every culture has some form of beads that they use. The rosary actually came later - after the **“mala”(in India).** In practical application, we use beads for counting repetitions of chant. We also rub them together to remind us to stay in the present moment – free of mental distraction.

Is Buddha Divine? When asked this question, the historical Buddha replied, **“I am Awake.”**

God? In Buddhism, there is not a **Creator God, as in Christianity...** In Theravada Buddhism, they focus on the historical Buddha that lived in India 2,500 yrs ago. In Mahayana/ Ekayana Buddhism (this is what we practice), we focus on the historical Buddha and also acknowledge **Buddha's in the 10 directions** (everywhere), and in the past, present and future.

“To catch the reader's attention, place an interesting sentence or quote from the story here.”

Whatever difficulties we struggle with as we enter a spiritual path – the first step is to simply reflect, and acknowledge them. Then we can study/practice gradually increasing our awareness; seeing the core causes of our discomfort. Though the effects of our practice, we develop creativity and new perspectives which empower us to move beyond our old habits/patterns. We use the Dharma in daily life situations to develop new skill sets. **The Buddha's Teachings** therefore, are guidelines for good living.

Dear Abhi-Dharma,
According to my astrology reading, I am supposed to be blessed with lots of fortune this year. I anticipated plenty of good luck physically, mentally and spiritually as well in the New Year. But instead, my cousin died in a car accident, my beloved dog passed away, and my neighbor and good friend of more than twenty years died. As I live in this earthly realm, negative phenomena are happening one after another, in a short period of time, and I am sad and frustrated. Can you please give me Dharma Guidance?

Sad in Syracuse

Dear Sad in Syracuse -

Since we are all human beings - "Human" representing our physical body and "Being" representing our spiritual body (true self), when we have so much loss - as you have had, the "human" part of us needs to go through the grieving process, even though our "spiritual" part understands, and realizes everything is okay.

I'm so sorry for all of the loss that you have had. I know it has been very sad and difficult for you.

A very important benefit of the Buddhist teaching, is to truly comprehend the fact that Buddha clearly stated we will all have difficulties in this lifetime - guaranteed. Whether it is illness or death – these things are to be expected, for we cannot experience human life without them. To think that these things will not happen or that we can somehow avoid them is upside down thinking.

Living the Dharma (Buddhist teaching) protects us from the "suffering" we create in our own minds associated with these very difficult and painful happenings. This is what is meant in the chant book where it says "liberation from the "sufferings" of old-age, disease and death... I am so grateful for understanding the teachings of the Buddha – I have relied on them to get me through times of great loss. It has kept me living in the present moment (not re-living old recordings in my head concerning past hurts).

It has also reminded me that everything in this world is constantly changing (even the things that I don't want to see change), and that all these experiences are as much a part of life as all the "feel good" events. Compassionate Acceptance (not resignation) followed by grieving the loss (which is healthy and normal), will help us maneuver through the rough waters. Through this purification process - afterwards, we are ready to see the world again with fresh eyes - to see the beauty the world can inspire, and be grateful for the many opportunities we have to experience growth on our journey together.

For it is our interactions with others, that provide us the opportunity to achieve enlightenment.

Gassho

"It is our interactions
with others that provide
us the opportunity to
achieve enlightenment."



Healthy Living

by Jane Perri

The Glue that Holds Relationships Together—Trust

Children are so wonderful in their innocence. Young children have no sense of lying or mistrust. Young children believe the world centers around them; this is natural. Their brains have not yet developed enough to think otherwise, but even in their self-centeredness, they love unconditionally. They trust that others will have their interest at heart.

Older children and young adults lose this pure state. Oftentimes teenagers no longer trust their parents. Rather than loving everyone unconditionally, they form exclusive cliques. Popular teens can be cruel to those who are not popular. The targets of disdain develop scars that carry over into adulthood if left unchecked.

The shift from giving and receiving unconditional love to being the target of cruel barbs and pranks can (and does) do emotional harm and sets back the development of healthy relationships. If teens are not able to form friendships with any of their peers, real damage can occur. They may lose their innate ability to trust. We must trust that there is a place for us in society. We must trust that we are equal to and part of the whole of humanity. We have to find our place. If as a young adult, we do not find a safe and accepting place, normal development into adulthood is delayed.

It is interesting that we can continue to love someone who hurts us, but once we lose our trust in that person, it is very difficult to reestablish it. Once the trust is broken, the relationship often fails shortly thereafter. Trust is the glue that holds relationships together. Trust is what holds families together.

Trust in yourself is just as important as trust in others. If we lose trust in our ability to make good decisions for ourselves, we can become paralyzed in our ability to function. We are more likely to turn control of our lives over to someone else, and that puts us in danger of giving control to a person who may have only his or her own self-interest in mind.

What then do we need to do to protect ourselves? We need to assess our trust in ourselves and in others. We need to repair the important relationships with our families and with ourselves.

Excerpt from

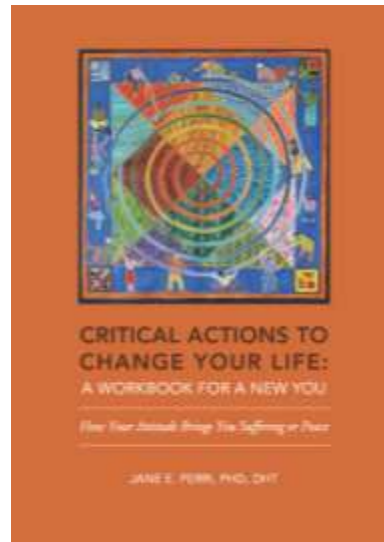
Critical Actions to
Change Your Life: A
Workbook for a New You

Bulletin Board



Rev Koshi **Niwano's new book** is now available for purchase. To obtain your copy contact your minister or RKINA

Purchase your copy on Amazon for \$4.99 and receive your instant download!



Critical Actions to Change Your Life: A Workbook for a New You
By Jane Perri

Now available in paperback and Kindle eBook!

This new workbook will be reviewed in the next issue.

How to Subscribe

There are three ways to subscribe to this newsletter contact the minister at your Dharma Center, visit the RKINA website www.rkina.org or using your smart phone with a QR Code reader app, scan the QR code . You will be linked directly to the RKINA subscription page.



How to Submit Articles for Publication

Submit articles, calendar events, questions for “Dear Abhi-dharma” and creative works through your Dharma Center representative. Publication items can also be sent directly to our SIM section editors.

Dear Abhidharma	Rev. Kris Ladusau	dharmacenterOKC@gmail.com
Art in the Sangha	Rose Cirigliano	myrosegarden@rcn.com
Senior Living	Ann Rinehard	annrrinehard@comcast.net
Healthy Living	Kevin Roche	kroche625@gmail.com
Youth in Action	Rev. Nick Ozuna	nozuna@rkina.org
Family Corner	Jane Perri	jane.perri@rkina-dayton.com

Suggestions and comments are always welcome.

Please send them to Jane Perri jane.perri@rkina-dayton.com

Published by

Rissho Kosei-kai International of North America, Los Angeles CA
Chief Editor—Rev. Takashi Yoshizawa Editor—Jane Perri

Location of Centers

Traveling?

Visit one of
our centers!



[Rissho Kosei-kai International of North America \(Los Angeles CA\)](#)
[Rissho Kosei-kai Dharma Center of Tampa Bay \(FL\)](#)

[Rissho Kosei-kai Buddhist Church of Hawaii \(Pearl City, Oahu\)](#)
Rissho Kosei-kai Maui Dharma Center (HI)
Rissho Kosei-kai Kona Dharma Center (HI)

[Rissho Kosei-kai Buddhist Church of Los Angeles \(CA\)](#)
[Rissho Kosei-kai Dharma Center of Orange County \(CA\)](#)
Rissho Kosei-kai Buddhist Center of San Diego (CA)
Rissho Kosei-kai of Buddhist Center of Arizona (Tucson)
Rissho Kosei-kai Buddhist Center of Las Vegas (NV)
[Rissho Kosei-kai Dharma Center of San Antonio \(TX\)](#)
Rissho Kosei-kai Buddhist Center of Colorado (Denver)

[Rissho Kosei-kai of San Francisco \(CA\)](#)
[Rissho Kosei-kai of Seattle's Buddhist Learning Center \(WA\)](#)
Rissho Kosei-kai of Sacramento (CA)
Rissho Kosei-kai of San Jose (CA)
[Lotus Buddhist Circle of San Mateo \(CA\)](#)
Rissho Kosei-kai of Vancouver (Canada)

[Rissho Kosei-kai of New York \(NY\)](#)
[Rissho Kosei-kai of Chicago \(IL\)](#)
[Rissho Kosei-kai of Ft. Myers](#)

[Rissho Kosei-kai Dharma Center of Oklahoma \(OKC\)](#)
Rissho Kosei-kai Dharma Center of Dallas
[Rissho Kosei-kai Dharma Center of Denver \(CO\)](#)
[Rissho Kosei-kai Dharma Center of Klamath Falls \(OR\)](#)
[Rissho Kosei-kai Dharma Center of Dayton \(OH\)](#)