



Sangha In Motion

HAPPY NEW YEAR!

Bimonthly eNewsletter for RK Members in the US

VOLUME 3 ISSUE 1

JANUARY 2014

Buddhism for Today:
Cultivating the fields of
the heart and mind

HIGHLIGHTS

New Year Message
from
President Niwano

INSIDE THIS ISSUE:

Headlines	1
Guidance	2
News	3
Family Matters	8
Senior Corner	11
Art From the Sanghas	12
Bulletin Board	15
How to Submit	15
RK Locations	16

2014 New Year's Message Opening the Mind's Eye

As a Child Would

"As the new year begins, look to posterity while enjoying many pleasures." Just as this ancient Japanese poem tells us, I hope that we will together start the new year feeling refreshed and spend one day after another rejoicing in the Dharma.

Some people though, think that actual life is not so easy—it is the repetition of humdrum daily activities, or day after day of endless struggle. When one has such an attitude toward life, that may indeed turn out to be the case. Let us look at the matter from a slightly different viewpoint.

Consider this passage from *Siddhartha*, the novel by Hermann Hesse: "The world just as it was, with nothing to want of it and observed plainly, as a child would, was a world of beauty. The moon and the stars were beautiful. . . . With eyes thus opened, with his heart open to the things close to him, he walked thus in the world having no doubt, and it was beautiful and lovable." The view-point described here, "plainly, as a child would" is, in fact, the secret to enjoying anew each and every day.

Little children often ask their parents, "What is this?" about something unfamiliar. When we see things plainly, with that same innocent feeling, our eyes stop on something we never noticed before, and it elicits a sense of surprise and wonder. As described by Hesse, if something usually seen and taken for granted is felt to be beautiful, how much more enjoyable would each day become.

This awareness is the mind's eye opening to see things as they really are. We may tend to think that opening the mind's eye is something difficult to do, but at the moment that we become truly aware of something, our hearts and minds are opened. This is because awareness means hearing the voices of the gods and the buddhas calling us through various things.

And then, with childlike innocence, with a purity that has no room for a doubting mind or heart and no preconceived notions, we can refine our sensitivity to such awareness. In such a case, having a child-like heart and mind is in fact the heart and mind of practicing the Way.

Suffering Allows Becoming Aware

In this sense, in writing my book, *Kokoro no manako o hiraku* (Opening the Mind's Eye), my hope was that each and every reader would become aware of and accept something new. I have received a letter from a woman who wrote that her way of seeing things had changed when she happened to read a passage in the book. She was going through a difficult time as her husband was ill and she was experiencing a lot of friction with the people around her. She had hit rock bottom. When she realized that other people were not to blame for the suffering she had brought upon herself and that the words of those around her—words that had hurt her feelings and confused her—could in fact be interpreted as words of encouragement, the light shone on her in her moment of deepest despair and tears of joy welled up in her eyes.

While I do not want to boast about my own book, this episode teaches me anew that opening the mind's eye must be just this kind of awareness. That is, precisely when we are truly suffering is when we have the chance to heighten our awareness of what matters most.

Another important point is that regardless of what triggers such awareness, we cannot become aware of something that does not exist within ourselves. Just as we wake up in the morning when the sun rises, if we live honestly, our eyes are drawn naturally toward things we had previously never noticed. This leads not only to deepening our emotions and sympathy, but even to changes in our view of life. In every case, inspired by a karmic encounter, something already inside of ourselves awakens.

To quote a didactic poem, "If people ask, / 'In this world, / What is suffering?' / Tell them, / 'People not knowing the Dharma.'" Indeed, nothing can be more important for us than awakening to the truth that we are caused to live, and when we live truthfully, it is always possible to continue doing so.

Nichiko Niwano, President of Rissho Kosei-kai

Guidance from President Niwano



Excerpt from

"Cultivating the
Buddhist Heart"
pp. 100-110



"President Niwano"s Message

"The Buddha decreed that we who endeavor to follow his Way must strive to build the Pure Land he envisioned. That is his teaching and the mission he entrusted to us. It is our belief that world peace can be achieved through dissemination of the Buddha's teachings. Like the Buddha, we must bring peace to our society, our nation, and the world, but the starting point is our own peace and the peace of our families."

Commentary by Mary Sigman

This passage by President Niwano was followed by some more words letting us know that this is not just a Buddhist mission, but includes all of humanity. But I wanted to focus on this short paragraph because there is enough in it for our purposes.

You may hear, as I did when reading these words, the closing portion of our Members Vow, "to bring peace to our families, communities, and countries, and to the world." We recite these words every day, but do we forget the message? Does our familiarity with the words keep us from hearing what we are actually saying? In the Members Vow it is interesting that "families" is mentioned first. President Niwano tells us in this issue that the starting point

is with ourselves and our families. We all want world peace, peace in our country, peace in our community. But we are being strongly advised here that we must start at home. And whether we live alone or with others, the peace we wish for everyone must begin within ourselves. As we begin year 2014, let us strive to have inner peace. Can we accept the ups and downs of daily life with a smile like the Founder? Can we accept everything and everyone in our sangha with joy? Can we refrain from political wrangling and divisiveness, or can we see the other side's view as worthwhile? I know I shall be working on all of these things myself this year, and trying to be aware of when I feel I am not in that peaceful spot. Like the words in a hymn I used to sing when I went to Catholic Church, "Let there be peace on earth, and let it begin with me."

RKINA

Warm LA Welcome to Rev. Yoshizawa and RKINA is Moving!



As with the changes of the season, December also brings changes for RK leadership, including some in southern California.

Effective December 1, Rev. Takashi Yoshizawa will succeed Rev. Kodaka as minister of the RK Buddhist Center of Los Angeles and San Antonio, while remaining director of Rissho Kosei-kai International of North America (RKINA). The RKINA office will move to Los Angeles late March so Rev. Yoshizawa may more easily facilitate the two positions simultaneously.



Rev. Yoshizawa has supported the U.S. mission with great breadth of vision. His mission covers southwest United States, Colorado, Texas, Nevada and other states.

Rev. Yoshizawa has been a member of Rissho Kosei-kai since 1955. Before becoming a reverend at RK, Yoshizawa-san worked at several international financial institutions in Manhattan for 28 years. He has a Bachelor of Arts in Comparative Culture from Sophia University in Tokyo. Rev. Yoshizawa, his wife Hitomi and twin daughters Yumi and Aimee are looking forward to settling in Los Angeles County.

Yuji Numata, director of the Dharma Missions Bureau and Naoki Taketani, deputy director of *Rissho Kosei-kai* International (RKI) came from Tokyo Head Quarters to celebrate his installment into his new positions.

Rev. Toshiyuki Kodaka will return to Japan to become deputy director of the Rissho Kosei-kai Youth Division. His contributions to the development of the Los Angeles center's mission will be remembered for many years.



The Orange County Sangha will continue; meeting location to be announced.

To contact Rev. Yoshizawa regarding RKINA matters, please continue to use his current email: KYoshizawa@buddhistcenter-rkina.org. For matters concerning the Los Angeles Buddhist Center, specifically, please send emails to yoshizawa.rkla@rkina.org. After March 31, you may reach Rev. Yoshizawa by phone at (323) 269-4741. Until such time, his telephone number remains (949) 336-4430.

Please join in congratulating Rev. Yoshizawa on his dual role!



Oklahoma City

by Rev. Kris Ladusau

This year at RKOK, our prison out reach program sponsored two families for Christmas dinner and gifts. In both of these families the "bread winner" is incarcerated. We did a fund drive to supply all other family members and children with food, clothing and toys. The gifts were delivered by Joe, Sandra and Andrew. (no pictures available for family privacy reasons)

Living
the
Lotus
in
OKC



The Dharma Center took 12 volunteers to the Homeless Alliance to help with the end of year program. There was a nice dinner, gifts for everyone, family pictures taken, and children's pictures with Santa. A good time was had by all.



Oklahoma City by Rev. Kris Ladusau

Annual RKOK End of year party hosted by Joan Ewer



Ft. Myers Activities

by Mary Sigman



**Dr.
Miriam
Levering
Visited
Ft.
Myers**

Our sangha had a short hiatus during the month of December. Mary Tracy Sigman fell during Zumba class on Dec. 3rd, causing a minor fracture of her pelvis. She was ordered to stay off her feet for 2 weeks, then progressed gently into using a cane, and finally by the end of the month beginning to walk freely, but slowly. Dharma activities were cancelled for 3 weeks. Gratefully Mary was able to attend the RK Tampa Bay service on December 1st, getting to see Rev. Nick Ozuna and visitor, Rev. Yoshizawa. And Buddha blessed us with a visit from Dr. Miriam Levering on Dec. 29 at Mary's home. We had a special end-of-year service, followed by a potluck. Dr. Levering gave a wonderful dharma talk called "The Buddha, Everyone, and Heart," showing us how those words from the title of Rev. Kosho's book go to the core of what Rishso Kosei-kai is about. We are most grateful for her generous sharing of her knowledge and compassion. Our sangha will work hard this year to keep those 3 words in our daily practice.





The people in these photos are:

Marilee Kaufmann, Miriam Ilevring, Doris (guest),
Mary Donovan, Priscilla Jeffcoat
Jerry Freeman, Judith Freeman, Angela Melton,
Kimberly Littleton, Rose Mary (guest),
Nadine Landreth, Alan Landreth



Prince Goodspeaker and the Water Demon

Family Matters

Chapter One Rebirth of the Bodhisattva

Once upon a time, there was a very righteous king. He had a lovely queen who gave birth to a beautiful baby. They became very happy. He decided to give this son a name that might help him in later life, so they call him Prince Goodspeaker.

It just so happened that the prince was no ordinary baby. This was not his first life or his first birth. Millions of years before, he has been a follower of a long forgotten teaching "Buddha" - a fully "Enlightened One." He had wished with all his heart to become a Buddha just like his beloved master.

He was reborn in many lives- sometimes as poor animals, sometimes as long-living gods, and sometimes as human beings. He always tried to learn from his mistakes and to develop the Ten Perfections. This was so he could purify his mind and remove the three root causes of unwholesomeness—the poisons of craving, anger, and the delusion of a separate self. By using the Perfections, he would someday be able to replace the poisons with the three purities—non-attachment, loving-kindness, and wisdom.

This "Great Being" been a humble follower of the forgotten Buddha. And goal was to gain the same enlightenment of a buddha-the experience of complete Truth. So people called him "bodhisattva" which means "Enlightenment Being." No one really knows about the millions of lives lived by this great hero. That many stories have been told-including this one about a prince called Goodspeaker. After many more rebirths, he became the Buddha and is remembered in love in all the world today.

Chapter Two The Teachings of the Gods

And in time the queen gave birth to another son who was named Prince Moon. Shortly after both children began walking, their mother suddenly became very sick and died. To help look after his playful children, the king found a princess to become his new queen. In a few years, this queen gave birth to a beautiful bright little boy. He was named Prince Sun. Since the king was so happy, he wanted to please his queen and reward her for bringing up all three children. So he promised to grant her one wish. The queen considered, and

said, "Thank you my lord, I will make my wish at some time in the future."

As time went on, the three princes grew into wonderful playful youngsters. The queen saw that Prince Goodspeaker was intelligent and understanding. She thought, "If these two older princes remain in the palace, my son, Prince Sun, we'll never get a chance to be king."

One day, when the king was in a good mood, the queen respectfully approached him and reminded him of the promised wish. He was very happy and said, "Ask what ever you want!" The queen said, "Oh my husband and king, grant that afternoon the course of your life is over, my son, Prince Sun, will be the next king."

That king was shocked by this request. He became angry and said, "My first two children are like bright stars! How can I give the kingdom to my third a son? All the people will blame me. That cannot be done!" The queen kept silent.

As happy as the king had been, he now all became just as unhappy. He was afraid and filled with doubt. He suspected that the queen might destroy the first born children by wicked means. He decided he must make sure his children were safe.

Secretly, the king called Prince Goodspeaker and Prince Moon to him. He told them of the queen's dangerous desire. He sadly said that the only safe thing for them to do was to leave the kingdom. They should return only after their father's death, and retake their rightful places ruling the kingdom. The two obedient princes accepted their father's order and prepared to leave.

In a few days they were ready. They said their goodbyes to their father and friends, and left the palace. On their way through the royal gardens, they came upon Prince Sun. They had always been very affectionate and friendly towards his two older half-brothers. He was upset to hear that they were leaving for a very long time. So he decided that he too would leave the kingdom. The three friendly princes departed together.

For several months they traveled, until they reach the forest country of the mighty Himalayas. They were very tired and sat down under a tree. The oldest brother, Prince Goodspeaker, said to the youngest, Prince Sun, "Please go down to the nearby to lake and fill some lotus leaves with water. Bring them back here so we can all drink."

They did not know that the beautiful dark blue lake was possessed by a water demon! He was permitted by his demon ruler to eat any beings that he could convince to go into the water. There was also one condition. He could not eat anyone who knew the answer to the question, "What is the teaching of the gods?"

When Prince Sun had arrived at the shore of the lake, being tired, dry and dirty, he went directly into the water without any investigation. Suddenly, the water demon rose up from under the water and captured him. He asked him, "What is the teaching of the gods?" Prince Sun said, "I know the answer to that! The sun and moon are the teachings of the gods." "You don't know the teachings of the gods, so you belong to me!" said the water demon. Then he pulled Prince Sun under the water and locked him up in a deep cave.



Since Prince Sun was delayed, Prince Goodspeaker asked the second brother, Prince Moon, to go down to the lake and bring back water in lotus leaves. When he got there, he too went directly into the water without examining. Again, the water demon appeared, grabbed him, and asked, "What is the teaching of the gods?" Prince Moon

said, "I know the answer to that! The four directions -north, east, south, and west- these are the teachings of the gods." "You don't know the teachings of the gods, so you belong to me!" replied the water demon. Then he locked up Prince Moon in the same underwater cave with Prince Sun.

When both his brothers did not return, Prince Goodspeaker began to worry that they might be in some danger. So he himself went down to the beautiful dark blue lake. As he was a wise and careful person, he did not go directly into the water. Instead, he investigated and saw that there were two sets of footprints leading into the lake, but not coming out again! To protect himself, he got his sword, bow, and arrows ready. He began to walk around the lake.

Seeing that this prince did not go straight into the lake, the water demon appeared to him disguised as a humble villager. He said to him, "My dear friend, you look tired and dirty from much walking. Why don't you get into the water, bathe, drink, and eat some lotus roots?"

Remembering the one-way footprints, Prince Goodspeaker said, "You must be some kind of demon disguised as a human! What have you done with my brothers?" Surprised at being recognized so quickly, the water demon returned to his true ferocious appearance. He replied to the wise prince, "By my rights, I have captured your brothers!"

The prince asked, "For what reason?" "So that soon I can gobble them up!" the demon answered, "I have permission from my demon ruler to eat all those who go into this lake who do not know the teaching of the gods. If anyone does know the teaching of the gods, I am not allowed to eat him."

The Prince asked, "Why do you need to know this? What is the advantage to a demon like you to know the teaching of the gods?" The water demon replied, "I know there must be some advantage to me." "then I will tell you what the gods teach, but I have a problem. Look at me. I am covered with dust and dirt from traveling. I cannot speak about wise teachings in this condition.

By now, the water demon realized that this prince was especially wise. So he washed and refreshed him. He gave him water to drink from lotus leaves and tender lotus roots eat. He prepared a comfortable seat for him, decorated with pretty wild flowers. After laying aside his sword, bow, and arrows, the Enlightenment Being sat on the adorned seat. The ferocious demon sat by his feet, just like a student listening to a respected teacher

Prince Goodspeaker said, "This teaching of the gods:

- You should be ashamed to do unwholesome deeds.
- You should be afraid to do unwholesome deeds.
- You should always do wholesome deeds that brings happiness to others and help mankind.



Prince
Goodspeaker
and the
Water
Demon

Family Matters (continued)

- Then you will shine with the inner light of calm and peacefulness.”

The water demon was pleased with this answer, and said, “Worthy prince, you have completely satisfied my question. You have made me so happy that I will give you back one of your brothers. Which one do you choose?”

Prince Goodspeaker said, “Release my younger brother, Prince Sun.” To this the demon replied, “My lord prince, wise one, you know the teaching of the gods but you do not practice it.” The prince asked, “Why do you say that?” The demon said, “Because you leave the older one to die, and save the younger, you do not respect elders!”

The prince then said, “Oh demon, I know the teaching of the gods, and I do practice. We three princes came to this forest because of the youngest brother.

His mother requested our fathers’ kingdom for him. So it was for our own protection that our father sent us here. The young Prince Sun joined us out of friendship. But if we return to the court without him and say he was eaten by a water demon who wanted to know the teaching of the gods, who would believe us? They would think we killed him because he was the cause of our danger. This would bring shame to us and unhappiness the kingdom. Fearing such unwhole-

some results, I tell you again to release the young Prince Sun.”

The water demon was so please with this answer that he said, “Well done, well done, my lord. You know the true teachings of the gods, and you do practice that true teaching. I will gladly give back both your brothers!” So saying, he went down into the lake and brought back both princes to the shore. They were wet but unharmed.

Later on, the bodhisattva gave further helpful advice to the demon. He said, “Oh water demon, my new friend, you must done many unwholesome deeds in your previous lives, so that you were born as a flesh eating demon. And if you continue in this way, you will be trapped in a terrible state even in later lives. For unwholesome deeds lead to shame, fear, and unpleasant rebirth. But wholesome deeds leads to self-respect, peace and pleasant rebirth. Therefore, it would be much better for you to do pure deeds, rather than impure deeds, from now on.” This turned the demon from his past ways, and the princes lived together happily under his protection.

One day, word came that the king had died. So the three princes, as well as their friend the water demon, returned to the capital city. Prince Goodspeaker was crowned as king. Prince Moon became the chief minister, and Prince Sun became commander of the army.

The water demon was awarded a safe place to live, where he was well fed, cared for and entertained for the rest of his life. In this way they all acquired wholesome meritorious thoughts, leading to rebirth in a heaven world.

THE MORAL IS: Unwholesome actions bring shame and fear. Wholesome actions bring self-respect and peace.





Senior Corner by Ann Rinehard

Everything changes is one of the basic teachings of Buddhism.

Some changes are obvious as we get older. Physical changes slow us down. On the other hand, we may change habits to take better care of our health. In some cases, the result is that we feel better than we have in the past, so we gain some speed along with our renewed energy.



Change

We also change mentally, of course. Some minds process more slowly. Some forget immediate matters, while recalling past times. Some minds pick up speed, because they're challenged to solve puzzles, or tackle new lines of thinking, or even become attached to video games.

There's a lot we do to slow the changes of aging. Eventually, however, it happens to everyone. But it does not have to be a time of suffering. As we change with age, we have the opportunity to reflect, to enjoy the moment, to still seize the day. We have the experiences of the past to open our hearts to the possibilities of each present moment. This is a good time for beginnings. We can and should continue to 'pay it forward'. As Founder Niwano said, age is not a reason to stop doing the Buddha's work.



Art from the Sanghas by Rose Cirigliano

NYC Artist Beverly Schutzman



Beverly Schutzman acrylic painting entitled "The Sun Always Rises."

Beverly Schutzman, Painter, RK-k New York Member, This is the first time that Beverly Schutzman is featured in SIM.

RC: What brought you to Rk-k?

BS: My friend Michael brought me to Rk-k, but it was the children and Mughli (dog) who, initially, kept me coming back. Actually, it was the members comfortable inclusion of these vulnerable beings....acknowledging their nature.. and responding... with tolerance..respect and love. Buddhism in practice.

RC: When did you start painting?

BS: About 30 years ago, my talented mother, Sylvia, won an art scholarship to study at the Salmagundi Club. I joined to keep her company. I painted inconsistently, until 2 years ago, I discovered the importance of working with really good materials. At that point, I fell in love with painting and become a painter.

RC: What inspired you to do the series *The Sun Always Rises*?

BS: No matter how cloudy my prospects may be today, I know *The Sun Always Rises*, and with it my endorphins. So, opportunity is just a daybreak..or two...or more...away.....!

NYC Artist Yasuko Niwano Vendely

RC: What inspired you to do the Shakyos?

YNV: At the very beginning, I was interested in Shakyos because it uses traditional brushes to write Sutras. It is a kind of calligraphy. In Japan, we all learn how to do calligraphy in school, and I somehow started to feel like doing it again, this time with Lotus Sutras. When I saw the Shakyos set being sold at Kosei shop at the Headquarters, I thought this is it! However, what made me really inspired with Shakyos was when I went to Mt. Hiei in Kyoto Japan, to do Tendai monk training two summers ago. Shakyos was included as a part of training, actually it was the first training of three different kinds. So, I started it in a very formal way, but I think it was a wonderful way to start. [The project took about one year to complete.]



Poetry by Kathy Austin - Dayton



Ohio and much of the rest of the country is freezing in subzero temperature with snow covering everything in wintery white, poems of warm air might warm you up!

Poetry Corner

TIME OUT

Hiding from a tiresome red-eyed sun,
I plant my bare feet in cool grass,
hang laundry on the line.

Through a wash of tree leaves
I can see a cool blue sky,
in this world boundless
with billows of fathomless white clouds
slowly curling like steam after rain.

A thrush begins its three-note song
with variations.

In this world, Buddha sits in my garden,
his eyes unmoving, unperturbed.
He knows there is no rush to judgment,
just blue sky, feet in grass,
bird in tree.

I pin another white shirt against the sky
like a cloud.
Buddha smiles—
all the time in the world,
no time at all.

Kathy Austin has been a featured guest many times on WYSO Public Radio where she shared her poems. She appears at various locations around Dayton Ohio to share her poetry.

TAKING THE TIME

The fitful wind blows too warm,
skips a spring never born to memory.
On TV we hear the tired Earth
runs a fever. Time
fades into night, governed by the sun,
and I forget to breathe.

In my bedroom
I sort through tired dreams I now must toss.
I think
I'd love to go back in time
before the loss,
when Christmas took forever
to arrive; and the summer sun
sat on my cheek
as I sprawled out on the lawn dreaming
until the quick skip of drying autumn leaves
turned the landscape bleak.

I can't put this poem together.
It won't be captured, won't be done.
Yet today I stop to take one breath
and then another and join
the little group of friends down the street
that strike the gong, chant ancient sutras,
beat the drum.

Bulletin Board



**Buddhism
for Today
is now
available in
Spanish!**

RK in Action

**Chinese New Year
January 31st**

Happy 2014!

Online Sangha

If you know someone who does not live near a RK Sangha, but would like to help them on their path, direct them to the online sangha! We meet every Monday evening at 9 EST/6 PST.

Password is RKSangha

<https://kosei-kai.webex.com/>

How to Subscribe

To subscribe to this newsletter contact the minister at your Dharma Center or visit the RKINA website. www.rkina.org

How to Submit Articles for Publication

Submit articles, calendar events, questions for “Dear Abhidharma” and creative works through your Dharma Center representative. “Dear Abhidharma” questions can also be sent directly to Rev. Kris Ladusau. krisladusau@gmail.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, Irvine CA
Chief Editor—Rev. Takashi Yoshizawa Editor—Jane Perri

Traveling ?

Try visiting
one of your
sister sanghas!



Locations and Calendar of Centers

Rissho Kosei-kai International of North America (Irvine CA)

Rissho Kosei-kai Dharma Center of Orange County (CA)
Rissho Kosei-kai Dharma Center of Tampa Bay (FL)
Rissho Kosei-kai of Ft. Myers

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 San Antonio (TX)
 Rissho Kosei-kai of Buddhist Center of Arizona (Tucson)
 Rissho Kosei-kai Buddhist Center of Colorado (Denver)
 Rissho Kosei-kai Buddhist Center of San Diego (CA)
 Rissho Kosei-kai Buddhist Center of Las Vegas (NV)

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 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)