



Sangha In Motion

Bimonthly eNewsletter for RK Members in the US

VOLUME 3 ISSUE 2

MARCH/APRIL 2014

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

This Issue: Bodhisattva Regarder of the Cries of the World

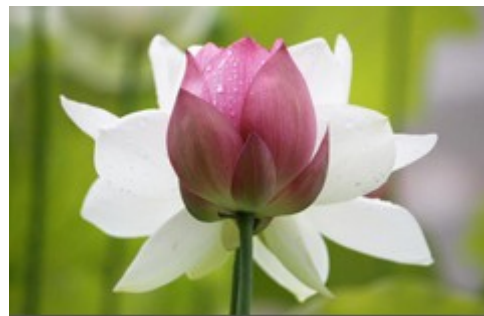
Spring has sprung at the Great Sacred Hall in Tokyo

HIGHLIGHTS

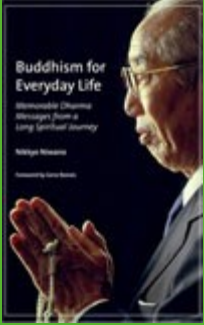
Lots of news from
the Sanghas!

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Guidance from Founder Niwano



“Do You Hear the Cries of the World?”



From Buddhism for Everyday Life, Do You Hear the Cries of the World?"

"...In Japan, one of the best-known and most-beloved of these bodhisattvas is Kannon (Avalokiteshvara). Kannon is the Regarder of the Cries of the World, especially sensitive to people's cries of sadness, their moans of unhappiness, and their wailing for salvation, and offers succor and compassion in a variety of forms tailored to each individual.

Like Kannon, we too can offer a helping hand to others, to each person in the form most appropriate to his need. You cannot stand on a high platform and expect to guide

others only through your words. Only when you stand on the same ground as those you hope to lead to goodness, only when you think and feel as others do, only when you act with them will they be willing to listen to you. Kannon is a role model for how best to help others. Another way to think of Kannon is to see him [her] as the embodiment of the buddha-nature that exists in each and every one of us. We can never attain Kannon's perfection, but we can strive to come as close as possible so that we can, in even small ways, assist in Kannon's acts of compassion." (166)

Commentary

For me, the key points of the Founder's essay are seeing Kannon as a role model and as an embodiment. As a role model we must use skillful means when helping others. This involves using wisdom with our compassion. What works or is useful with one person may not be good for another. This also means that we must listen and be in tune with every person, but especially with those we wish to help. We may think we know what another person is going through, but if we listen to them carefully, we may find a lot more is going on. Persons may also appear fine, but are in fact, suffering deeply. Only by giving them the opportunity to speak about themselves, and through listening

by Mary Sigman

with our heart, as well as ears, can we begin to understand their suffering.

The concept of listening with our hearts brings up the other aspect of Kannon that Founder spoke about: embodiment. I see this as truly seeing ourselves as the other person. As Founder said, we must not place ourselves on a pedestal above others. We must realize that we are all suffering; we all share the buddha-nature. When we feel the suffering of others, and realize that their suffering is our suffering, as well, then we embody Kannon. As the Founder saw it, Kannon is not just a bodhisattva from whom we ask for help. Kannon is how we embody wisdom and compassion in our daily lives, how we are bodhisattvas helping others. Our Buddhist practice must embody and model Kannon every day of our lives and with every living being.

RKINA and LA

Founding Day Ceremony in LA

On March 2nd, the ceremony of Founding Day was held in Los Angeles, CA.

Rissho Kosei-kai was founded by Founder Nikkyo Niwano and Co-Founder Myoko Naganuma on March 5, 1938.

On this 76th anniversary, five members shared the meaning of RK teachings reflecting their precious understanding.

Many Sangha members enjoyed sharing the meaning of the founding of Rissho Kosei-kai.



Denver and Oklahoma City by Rev. Kris Ladusau



"Niwano

The Denver Sangha enjoyed a visit from Mike and Kim from OKC. Kim and Mike imparted some wonderful words and energy all the way up from Oklahoma City!

Back row: Jeff Stage, Mike Moffeit, and Kim Miller Moffeit

Front row L to R: Franka Smith, Rie Seaver, Kiki Morris and Diana Peterman

San Francisco Youth Group

January 19, 2014

San Francisco Youth members led the prayer service followed by a Dharma Talk and New Year Luncheon at RK Buddhist Center in San Francisco.



Los Angeles

by Betty Lininger

More Pictures from Rev. Yoshizawa's Inauguration

On January 11, 2014 in San Antonio and January 12, 2014, RK Los Angeles welcomed Rev. Yoshizawa as its new Minister.

Rev. Numata and Rev. Taketani from Tokyo HQ joined the ceremony to congratulate him on his new position.

Members also celebrated the ceremony with joy as they welcomed their new minister.





Tampa Bay

by Rev. Nick Ozuna

Tampa Bay Sangha Says Goodbye to Rev. Nick

February 23, 2014 - Clearwater, Florida

In deep gratitude, Rissho Kosei-kai of Tampa Bay held a Farewell Service for Rev. Nick Ozuna. Having established the Buddhist Center of Tampa Bay in 2010 and serving as its minister since then, Rev. Nick is being reassigned to RKINA Office in Los Angeles. Before his move, Rev. Nick offered a final Dharma Talk. A potluck dinner was held after the service.



Ft. Myers Activities

by Mary Sigman



We have been blessed with lovely winter weather this year, and Fort Myers is literally filled with snow-birds escaping the brutal winter elsewhere.



Our work as a sangha has focused on our interfaith activities, along with our regular dharma services and movie nights. In conjunction with about 12 other local churches we are working for improvement in criminal justice for juveniles this year. Our big action rally will be in April. We also joined some local churches for an interfaith luncheon in February. Leaders of Christian, Muslim, and Jewish faiths discussed their various worship traditions and rituals, and then answered questions from the audience. We hope to have our Buddhist tradition included in the next meeting.



Interfaith Luncheon



Senior Living

It's written in the Lotus Sutra that the Bodhisattva Regarder of the Cries of the World protects us from the sufferings of birth, old age, sickness and death. As we become older, these last three conditions do truly appear as sufferings. So what is the image of the strong and fearless Bodhisattva supposed to represent for us? What do the words mean?

President Niwano wrote "The Experience of Growing Older" for the January-March 2014 Issue of *Dharma World*. From his article I learned that birth, old age, sickness and death are all part of the circle of life. Buddhist teachers from the time of Shakyamuni have said that we should enter each phase of life with joy.

I have also learned that joy is considered to be the replacement for fear, when we can let go of our attachments to what we're afraid of losing.

While the Bodhisattva Regarder of the Cries of the World cannot remove sickness, old age and death, the spirit of the Bodhisattva can be our guide to removing our fear, the cause of our suffering. When we can do that we can find joy, because we can reflect on a lifetime of memories and experiences, from which we've accumulated wisdom. In this way we can share the Bodhisattva Regarder's strong and fearless spirit.

This is not the end. Shakyamuni was rather relentless in insisting that old age is not a reason to stop doing the Buddha's work. In fact, it would seem that in our practice, "good work is rewarded with more work." Shakyamuni is quoted as saying, "People who merely gain in years have grown old futilely and aged without meaning." As bodhisattvas we are to take the blessings of the Regarder of the Cries of the World, pass them forward and join the countless generations of elders who shared what they learned through life's lessons, as part of doing the Buddha's work.

The other part is continuing to experience the joy of learning.





It's when we finally awaken and remember who we are, that peace, universal love, and compassion take up residence in our human heart and we are forever changed.

Healthy Living

by Marilyn Cranbil

LOVE AND FEAR CANNOT CO-EXIST

Every human thought, and action, is based in either love or fear.

Every interaction is motivated by one of these feeling states.

All other ideas are derivatives of one of these two states.

We move either toward that which we love or away from that which we fear.

The first action expands our experience, the other constricts.

Moment-to-moment, we must choose between love and fear.

Choose to come from a place of love. Choose to be love.

Our decisions are wiser, our actions more caring, our relationships more loving, when we come from a place of love.

When we feel we need protection from anything for any reason, we are coming from a place of fear.

This includes negative energy against which we commonly invoke a white-light cocoon of protection

It's when we finally awaken and remember who we are, that peace, universal love, and compassion take up residence in our human heart and we are forever changed.

Once we awaken to the knowledge of who we are, there is no reason to fear – there is no room for fear.

It's a bit of enlightenment that eases our path on this journey, and allows us to help smooth the way for our fellow travelers.

Open your heart -- keep opening and softening your heart every day to people, to new experiences ... to life.

Having an open heart is the best experience life has to offer.

There is a sacred feeling that only an open heart can bring.

This feeling surrounds us in everything we do, everywhere we go, and with everyone we meet.

All ego, deception, untruth, hatred and aggression dissolve into nothingness - fully and forevermore.

Love is all that is.

Love may be called by other names: universal energy, life force energy, Spirit, the Light - but it's all love

Realize that you, in your true essence, are fully comprised of love.

Love is not used ...it cannot be created ...it is just there to be called upon.

Love and compassion are integrated emotions.

We need both universal love and activated compassionate love in order to truly live a life of love.

We are love. We always have been love, but we may not realize it until our awakening.

Healthy Living

by Marilyn Cranbil

Genuinely loving, accepting, and allowing yourself and others to be as you are, requires compassion. Being compassionate exercises a basic kindness and desire within us to relieve suffering.

The physical self is the protective shell for us while we are in body, so it naturally puts us first.

Compassion needs to be activated, and is often activated as part of our spiritual awakening.

When the spiritual body activates compassion, it overwhelms the ego of the physical mind and radiates out, extending itself to any pain it encounters.

Compassion calms the physical body and mind enough so that one's spiritual core can be activated, felt and heard.

With compassion there is a feeling of expansiveness, of being energized and calm at the same time.

When we radiate the warmth of our love-energy, our compassion-energy, we shine the qualities of Source. True compassion is pure empathy and acceptance without judgment.

There is a sense of the heart being at the center of all that is - clean and sparkling, warm and loving.

It is a state of being, a radiance that engulfs our Self and others in a cloud of warmth and security.

Compassion is not pity – pity carries a component of judgment.

Compassion is listening and accepting. It is being totally present.

Compassion is supportive, yet allows others to carry their own weight, which they need to do in order to heal.

Compassion is the ultimate gift we can give to others and ourselves.

Being open to receiving as well as providing compassion, encourages growth for all concerned.

Receiving the gift of compassion when we are struggling is actually a self-affirming act -- an act of self-love.

**“One word frees us of all
the weight and pain of life:
That word is love.” ~
Sophocles**



Family Matters—The Baby Quail Who Could Not Fly (The Power of Truth, Wholesomeness, and Compassion)



Once upon a time, the Enlightenment Being was born as a tiny quail. Although he had little feet and wings, he could not yet walk or fly. His parents worked hard bringing food to the nest, feeding him from their beaks.

In that part of the world, there were usually forest fires every year. So it happened that a fire began in that particular year. All the birds who were able, flew away at the first sign of smoke. As the fire spread, and got closer and closer to the nest of the baby quail, his parents remained with him. Finally the fire got so close, that they too had to fly away to save their lives.

All the trees, big and small, were burning and crackling with a noise. The little one saw that everything was being destroyed by the fire that raged out of control. He could do nothing to save himself. At that moment, his mind was overwhelmed by a feeling of helplessness.

Then it occurred to him, “My parents loved me very much. Unselfishly they built a nest for me, and then fed me without greed. When the fire came, they remained with me until the last moment. All the other birds who could, had flown away a long time before.”

So great was the loving-kindness of my parents, that they stayed and risked their lives, but still they were helpless to save me. Since they could not carry me, they were forced to fly away alone. I thank them, wherever they are, for loving me so. I hope with all my heart they will be safe and well and happy.

“Now I am alone. There is no one I can go to for help. I have wings, but I cannot fly away. I have feet, but I cannot run away. But I can still think. All I have left to use is my mind—a mind that remains pure. The only beings I have known is my short life were my parents, and my mind has been filled with loving-kindness towards them. I have done nothing unwholesome to anyone. I am filled with new-born innocent truthfulness.”

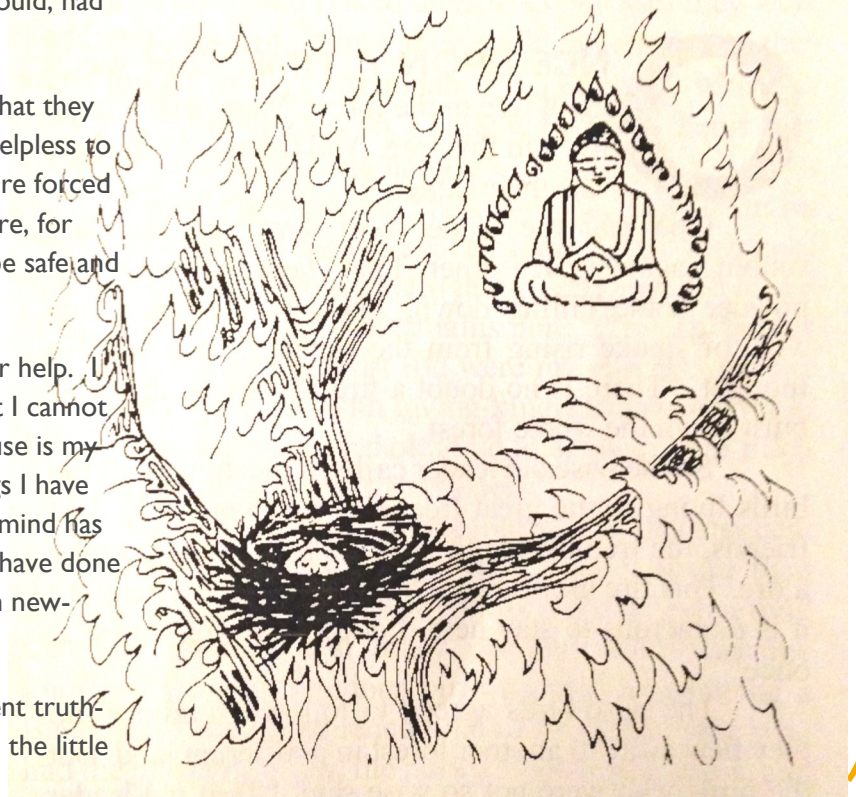
Then an amazing miracle took place. This innocent truthfulness grew and grew until it became larger than the little

baby bird. The knowledge of truth spread beyond that one lifetime, and many previous births became known. One such previous birth had led to knowing a Buddha, a fully enlightened knower of Truth—one who had the power of Truth, the purity of wholesomeness, and the purpose of compassion.

Then the Great Being within the tiny baby quail thought, “May this very young innocent truthfulness be united with that ancient purity of wholesomeness and power of Truth. May all birds and other beings, who are still trapped by the fire, be saved. And may this spot be safe from fire for a million years!”

And so it was.

THE MORAL IS: Truth, wholesomeness and compassion can save the world.





Art from the Sanghas by Rose Cirigliano

Ft. Myers Artist Nick Orlando

Nick Orlando is a member of Fort Myers Sangha. He creates wonderful whimsical art that helps transform ones spirit through Nick's vibrant use of color and design.

Rose: How long have you been drawing?

Nick: Two Years

Rose: This is amazing work for such a short time. How does it make you feel?

Nick: Inspired.

Rose: What is favorite medium: crayons, pastels, paints?

Nick Colored pencils



"Bodhisattva Help in 10 Directions, Eight Legs and Two eyes."



Art from the Sanghas by Rose Cirigliano

Robert Piemme - A Spiritual Seeker

Robert Piemme, who comes from Pittsburgh, will be heading to Tokyo at the end of March. However, he will not be a fleeting pilgrim to view and chant in the Great Sacred Hall and return home. He will be a Gakurin Seminary International Student to study, study, and study some more churches for the next two years in a Leadership Program.

Born in 1988,

Robert is the eldest child of John and Patricia Piemme. Although he was raised a Protestant Christian, he explored other forms of Christianity that include: Jehovah's Witness, Lutheran, Methodist, Roman Catholic, Islam, the Baha'i Faith, Shinto, and Buddhism.

Robert's interest in Shinto led him to want to know more about Japanese history, culture and Japanese Buddhism. He read Nichiren Shonin (1222) and was inspired by the founder of the Nichiren Shu, born in Kominato, now the Prefecture of Chiba, Japan. Robert said, that what struck him most was Nichiren's revolutionary thought about **The Lotus Sutra**. And thus, we have the stepping stones that led to Robert's research and his path to Rissho Kosei-kai. Robert said, at the time he was suffering from mild depression, and other family issues. Buddhism struck a cord with him about "overcoming suffering in this world." He became a member on March 26, 2009 in the New York



Robert will become a student at Gakurin, RK's seminary in Japan!

church. Considering the long distance from Pittsburgh, a 10 hour bus ride, he has "tried to be active with the New York Dojo". In April 2013, Robert traveled to the University of Southern California to see RK President Designate, Kosho Niwano. She gave a series of lectures based on her book "The Buddha in Everyone's Heart".

And so, Robert will be traveling to Tokyo as a pilgrim and Gakurin Seminary International Student. He truly is a spiritual seeker on the Path--an inspiration to us all.

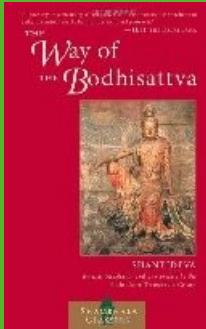


Robert's Going Away Party in Pittsburgh



Book Review

by Nancy Anderson



Way of the Bodhisattva By Shantideva

We do not long traverse the Mahayana Buddhist path without being introduced to a host of enlightened beings we have come to know and love as Bodhisattvas. As we chant the *Lotus Sutra*, Bodhisattva names such as Manjushri, Maitreya, Kannon and others roll across our tongues and lips.

We say their names and know something of their gifts. In all honesty, however, do we ever think about the path they had to traverse to become Bodhisattvas? And if we turn toward this path, has anyone ever written a guide that may help us on what could be a long and arduous journey?

The answer is yes. His name is Shantideva, and the guide he wrote is *The Way of the Bodhisattva*.

Shantideva was an eighth-century Buddhist monk and scholar who lived and studied at India's Nalanda University. While there he wrote what was not only to become the most well-known work ever to come out of Nalanda, but a world classic in Buddhist literature.

His Holiness the Dalai Lama has said, "If I have any understanding of compassion and the practice of the bodhisattva path, it is entirely on the basis of this text that I possess it."

The Way of the Bodhisattva is a long poem divided into ten chapters, all of which progressively lead us through the process of the development, preservation, intensification of *bodhichitta*, or mind awakening.

His thoughts are clothed in beautiful language as if sweet and delicious candy for the mind has been laid on a trail before us. We follow the trail from cover to cover, and by doing so we find ourselves on some kind of mysterious but familiar territory.

Shantideva, through his own insightful introspection, seems to shine a light on the hidden recesses of *our* minds. What he said hundreds of years ago applies to us today in living color,

bold and capitalized letters, 3-D and most definitely with the volume turned up.

According to Shantideva, the awakened mind is that, and *only* that, which can lay low the "great and overwhelming strength of evil." (1.6). We have all seen enough evil on TV to last myriads of lifetimes, haven't we? And nothing seems to work to relieve our sorrow and anguish. Perhaps developing an awakened mind and following the Bodhisattva path is worth a try.

*All other virtues, like the plantain tree,
Produce their fruit, but then their force is spent.*

*Alone the marvelous tree of bodhichitta
Constantly bears fruit and grows
unceasingly. (1.12)*

We all want our lives to have meaning, and the idea of an awakened mind that "constantly bears fruit" is good news.

First, however, the cleansing power of confession of "evil deeds" and "wrongdoings" is required. By doing so, behavior patterns may be changed if accompanied with resolve. "All these actions, evil as they are," says Shantideva, "I promise I will never do again." (2.65)

Having confessed and resolved to do things differently, we are presented with the question of why and for whom we would tread the Bodhisattva path. Is it for ourselves, or is it for others? If we follow Shantideva's lead, the answer is clear. Shantideva commits himself to the path for the benefit of all beings, and most certainly that includes both him and all of us as well.

*Likewise, for the benefit of beings,
I will bring to birth the awakened mind,
And in those precepts, step by step,
I will abide and train myself. (3.24)*

He illustrates this commitment with well-known and often quoted verses about how this commitment may appear:

For all those ailing in the world,

*Until their every sickness has been healed,
May I become for them
The doctor, nurse, the medicine itself. (3.8)*

*May I be a guard for those protectorless,
A guide for those who journey on the road,
For those who wish to cross the water,
May I be a boat, a raft, a bridge. (3.18)*

Once the development of bodhichitta has been explored, Shantideva places warning signs on the path. There are land mines to be avoided, and backsliding is one of them.

*For if I bind myself with promises
But fail to carry out my words in deed,
Then every being will have been betrayed,
What destiny must lie in store for me? (4.4)*

And what happens if we hurt another? Are there consequences as well?

*Destroy a single being's joy,
And you will work the ruin of yourself. (4.10)*

Vigilant introspection is also a requirement for the mind must be constantly monitored. Says Shantideva, "lack of introspection is a thief." (5.23)

*All you who would protect your minds,
Maintain your mindfulness and introspection,
Guard them both, at cost of life and limb,
I join my hands beseeching you." (5.23)*

Another requirement is patience. It is an antidote to anger and all its consequences.

*No evil is there similar to anger,
No austerity to be compared with patience.
Steep yourself, therefore in patience,
In various ways, insistently. (6.1)*

If we are tempted to get off the path he provides very good reasons to stay on it.

*Death will swoop on you so swiftly,
Gather merit till that moment comes!
For even if you then throw off your indolence,
What will you do when there is no more time? (7.7)*

The time that you have now, you fool, is not for sleep! (7.14)

If we are distracted and our minds wander, then what?

*In solitude, the mind and body
Are not troubled by distraction.
Therefore leave this worldly life
And totally abandon mental wandering. (8.2)*

Wisdom is yet another requirement. Shantideva challenges previously taught and prevailing beliefs, and then questions their conclusions. For example: "If beings, you say, have no existence, who will be the objects of compassion?" (9.75)

Difficult to comprehend, such concepts as emptiness, nonexistence and the nature of reality challenge our understanding. In the final analysis, true *discernment* may be the ultimate wisdom tool.

Despite the difficulties of the path, or perhaps because of them, Shantideva ends his book with dedication; unveils visions of worlds that can be, and leaves us with a savory banquet of wishes for the well-being of all:

*May beings never suffer anguish.
Let them not be sick or evily behave.
May they have no fear, nor suffer insults.
Always may their minds be free from sorrow. (10.41)*

In true Bodhisattva fashion and for the good of all beings, Shantideva vows

*And now as long as space endures,
As long as there are beings to be found,
May I continue likewise to remain
To drive away the sorrows of the world. (10.55)*

We have looked into the mind and heart of a man who shared some deep thoughts about the development and maintenance of an enlightened mind, and who passed his wisdom on to us. Further research on Shantideva's life reveals he not only thought and wrote, but he also compassionately *did* good works with and on behalf of others.

He walked his talk. Bodhisattvas do that. The formula is quite simple. As the chapter titles alone tell us, lead a life of awareness, confession, carefulness, introspection, patience, concentration, wisdom and dedication.

We bow in gratitude to all those who walked the path before us.

Homage to Shantideva and all the Bodhisattvas, and homage to all the Buddhas in all worlds.

Note: The version of *The Way of the Bodhisattva* used for this review was translated from the Tibetan by Paddmakara Translation Group and published by Shambhala Publications, Inc. Boston, 2006)

Nancy Anderson, a member of Rissho Kosei-kai and active member of the Dharma Center of Klamath Falls, Oregon, received her Lay Buddhist Ordination at Shasta Abbey Buddhist Monastery in northern California. Her Dharma Center activities include producing, editing and mailing the monthly Dharma Center News and Calendar. She is a Certified Meditation Instructor, trained in Vipassana meditation instruction and certified by the University of Holistic Theology.



Poetry Corner

A Time for Compassion

The large, dark stink bug
appears above you,
loudly buzzing,
performing a spiral
death dance
that ends in a lock
of your hair,
his geometric body
and marvelous legs
clinging gently
to your soft strands,
letting you know
you have not been alone,
as if appearing
to ask your forgiveness.

Yet it is not his fault
that he chose this place
and this time to die;
only life as it is,
the sudden transformation,
and his ashen wings stilled.



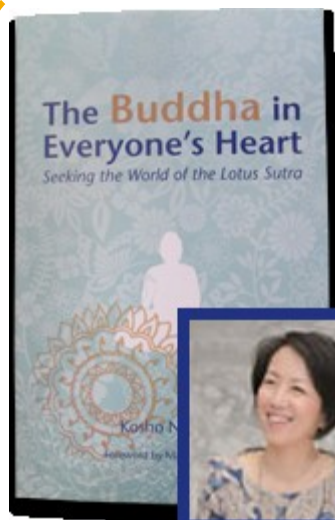
This is for those of you who have become familiar with this Asian gift. They offer us a real opportunity to be patient and kind to the insect world.

Kathy Austin is a regular featured guest on WYSO Public Radio where she shares her poems. She also makes appearances at various locations around Dayton Ohio to share her poetry.

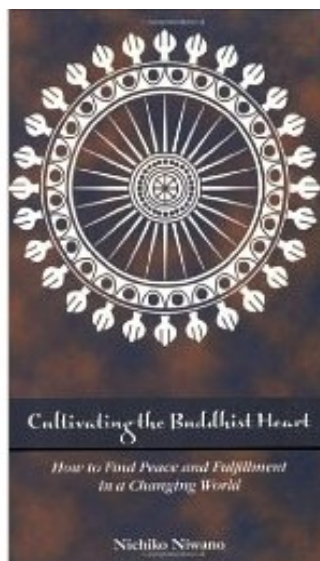
Transitions

REV. KINJIRO NIWANO passed away on March 9th, 2014 (0:16 p.m.). Condolence visits were held on March 11 and 12 in the waiting room of the grand hall of Horin Hall. Four Memorial services were held on March 12 and 13. The Wake was on March 13. The Funeral was held on March 14 in the grand hall of Horin Hall.

Bulletin Board



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



Cultivating the Buddhist Heart is now available as a Kindle eBook!

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

RK in Action

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Published by

Rissho Kosei-kai International of North America, Los Angeles 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 (Los Angeles 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)