



GATEWAY



May 2011 -- Vol. XLV No. 5

Living Dharma News

www.livingdharma.org

In the Real World Buddhism section of the website is an recently updated page called "How We Can Help Our Earth," which lists many ways we can help our environment by following the "Three R's" of reduce, reuse, and recycle. Emerging trends in our environment appear to be warning signs that we can no longer take our planet's natural resources for granted; environmental scientists such as Lester Brown tell us now is the time to work to establish a sustainable future. And, as the Dalai Lama has said, "The world grows smaller and smaller, and more and more interdependent. Today more than ever before life must be characterized by a sense of universal responsibility, not only nation-to-nation and human-to-human, but also human-to-other forms of life."

Gassho,
Peter Hata

Selected E-mail

To: dharma@livingdharma.org
From = Tab
Subject = New Buddhist
Message = I have been doing much research. I have come to the conclusion I would like to become a Buddhist. Where do I go from here?
Peace,
Tab

Dear Tab,
Thank you for sharing. I remember well the realization when I came to that decision! There are many ways you can go from this point. Of course, you will keep studying and learning. The best learning is from living life as you experience it. It is there that you really encounter the Dharma. And there will be ups and downs. Joys as you discover insights, and pains when reality slaps you in the face. Each is a Dharma lesson. And I
Please see L.D. NEWS, con't on page 4



Above, Claire Hansen helps grandson Andy Kobayashi pour sweet tea over the Baby Buddha's statue at WCBT's 2011 Hanamatsuri Service (Pic: Laurie Kobayashi; more on page 2).

Get Up and Go Forth

By Rev. Kenjun Kawawata (translated by Rev. Patti Nakai)

Translator's note: On the occasion of Bodhi Day, we should remember that the historical Buddha, Shakyamuni, not only sat down to deeply contemplate his self and awakened to the interconnected reality of life, but he also arose from his seat and got busy. From age 35 to his death at age 80, he travelled throughout India, sharing his experiences with others and deepening his insights by learning from a vast variety of people, including the sages of the past and the common working folk of his own time. When I was studying in Japan, the serious Buddhists would tell me that even after suffering devastating losses in their lives, the teachings of the Nembutsu gave them the strength to tachi-agari, a term usually translated as "get up" but here I equate it with "get up and go forth." The following is a translation of the Japanese article "Shin to wa" in the October 2010 issue of The GATEWAY.

Last month I was presenting the Contemplation Sutra for the weekly

study class at the Los Angeles temple and thought I would look at my notes from eighteen years ago when we used the Contemplation Sutra story as a focus of our Dobo ["fellow seekers"] retreats. When I found the notes and got them out, I came across one sheet with the handwriting of my aunt, the late Mrs. Kazuko Ito, who passed away in August 2010. On that sheet of paper she wrote these words of Rev. Rei'ichi Takemiya:

Please see GET UP & GO, con't on page 4

Temple Event Highlights:

- May 6, WCBT Golf Tournament
- May 8, Mother's Day Family Service
- May 29, Tanjo-e/Hatsu-mairi Service
- Please See Temple News



T H E G A T E W A Y

DHARMA SCHOOL NEWS

“Take your sweater...no, where’s your jacket?” “Turn on the air conditioner...wait, leave the heater on “

Hello, Spring! Although the weather has been unpredictable, we are most certain that the second Sunday in May will be dedicated to our mothers. Please join us in extending a big thank you to them... after all, our very existence depended on them!

By the way, please circle June 25th on your calendars. OboniscomingOboniscoming.

With Gassho,
Diane Hata



Quote of the Month

The most important wish, the fundamental wish we all have, is to become one with all life. The Japanese term for this is “inochi.” This wish is life. We are all sharing the same wish to be one. This is the essence of the Shinshu teaching. When Shinran Shonin used the term, “Jodo Shinshu,” he was not referring to a sect or denomination. He meant that we are all human beings living a part of one great life regardless of race or religion. Shinshu is not a teaching that criticizes other religions. It is a teaching that says all are yearning to live together in peace. The “i” in the term means “breath,” or breathing; “chi” means energy or life-force. “Inochi” thus is the energy from within that allows living things to live. But this is not my life-force or energy; it belongs to all living things. I am the grateful recipient of this life-force.

-Rev. Shigeshi Wada

HANAMATSURI 2011!



OLDIES DANCE XXXVIII 2011!





T H E G A T E W A Y

T E M P L E N E W S

WCBT Golf Classic

Mark your calendars for WCBT's 15th Annual Golf Classic which will be held on Friday, May 6, at the Pacific Palms Golf Course in the City of Industry. It will be a shot-gun start at 1:00 PM. For more info contact Jack or Julie.

Mother's Day Service

A Mother's Day family service will be held on May 8, at 10:00 AM. Jose Godoy will give a special tribute to mothers so don't miss this special service.

Tanjo-e & Hatsumairi

The Tanjo-e and Hatsumairi (new baby) Service will be held on May 29 at 10:00 A.M. with special guest speaker Rev. Ryoko Osa. There will be a special ceremony to acknowledge new additions to our Sangha. Please contact Rev. Ken if you or your family member has had a new baby in the last year.

Oldies Dance XXXIX

"Dancin' so fine...Look who's 39!" is set for Saturday, June 4. Steve Kikuchi & High Resolution will provide our favorite hits from the 60's, 70's and 80's. The dance begins at 8:00 PM and will end at 12:00 AM with lots of good fun in between. Presale tickets are \$12 or \$15 at the door. For info and song requests, call Joanie at (626) 284-8192 or Lillian at (626) 780-9866.

Your Toban chairs will contact you about work shifts and assignments. Plan to come by the center about 6 PM to help with the set-up. Donations are welcome for raffle prizes and drinks. Sign-up sheets for drinks will be at the Sunday service.

A portion of the proceeds from the next two Oldies will be donated to the Japan Relief fund.

Dads & Grads Family Service

A Father's Day & Graduation Family service will be held on June 19, at 10:00 AM. Our speaker Lynette Godoy will give a special tribute for the dads. All graduates will be honored so please

contact Diane Hata or Rev. Ken with the names of graduates in your family.

Join us for this special event.

Obon Odori Practice

Obon Odori (dance) practice will begin in June, every Tuesday and Friday, from 7:00 to 8:30 PM. All you need to bring are your *kachi-kachi* (castanets) and *tenugui* (Japanese towel) or fabric of equivalent size. The fans will be provided. The dates again are June 3, 6, 10, 13, 17, 20 and 24. Everyone is invited to join in the fun. See you there!

OBON FESTIVAL!

Hard to believe but Obon 2011, June 25, is just a few weeks away. Preparations are beginning but much work is still needed to make this exciting annual event a success.

Set-up will begin on Friday, June 24, at 5:00 PM. We'll need help setting up outside and inside the gym as well as food prep and general hands-on help.

In the mean time, we are accepting donations for rice, chili and children's and regular raffle prizes. Age for *inari-zushi* will be passed out before Obon for those volunteering to make *sushi*. Raffle tickets will be sent out and don't forget to get your favorite dessert recipes out.

Sign-up sheets will be passed around at Sunday Services or contact Lillian (626) 780-9866 to see how you can help.

Women of the Year!

Congratulations to Merry Jitoshō for being selected as one of 2011 Women of the Year Honorees by the Downtown Los Angeles Chapter of the Japanese American Citizens League and the Japanese Women's Society of Southern California. Merry [and four others] will be honored at a luncheon on Sunday, May 1, at 12:30 p.m. at the Quiet Canon, Montebello Room, 901 N. Via San Clemente, Montebello.

We are proud and honored to call Merry our friend and a member of our Sangha.

GATEWAY Staff

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West Covina Buddhist Temple Mission Statement:

In the spirit of universal brotherhood, West Covina Buddhist Temple provides the opportunity for all to listen to and share the Teachings of the Buddha in order that we may awaken to our true selves, living our lives fully and dynamically.

The Temple's mailing address is:

West Covina Buddhist Temple

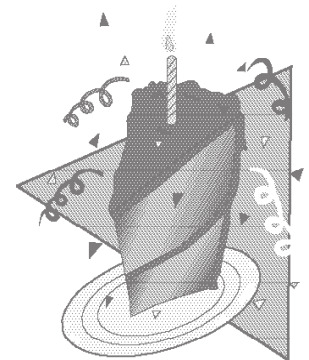
P. O. Box 1616

West Covina, CA 91793

(626) 913-0622

Website: www.livingdharma.org

E-Mail: dharma@livingdharma.org



May Birthdays
Dina Mayeda, Stacey Miyashiro, Teri Ezaki, Say Masai, Ted Hamachi, Peter Hata, Mary Hatakeyama, Cal Kitaura, Kay Sakaue, Garrett Hamachi, Kaitlin Kanemaru, Claudia Haraguchi, Sara Kawai, Chimako Matsukiyo, Cheryl Teragawa



T H E G A T E W A Y

GET UP & GO, con't from page 1

Shin to wa de-ai de aru
Shin to wa me-same de aru
Shin to wa unazuki de aru
Soshite shin to wa tachi-agari de aru

Shin is "encountering" the Buddha-Dharma, *Shin* is "awakening," *Shin* is "accepting"; then from there, *Shin* is "get up and go forth." [The Japanese word *Shin* can be translated as "belief, trust, or faith" but in Jodo Shinshu it has the specific nuance of "settling into the real world that encompasses all things."]

Rev. Takemiya served as Bishop in Hawaii and Brazil and was known for his activism in the Dobo-kai ("fellow seekers group") movement in Japan. He was good friends with my uncle, the late Rinban Horyu Ito and he came to North America several times to give talks. It was in one of these talks that he said the words that left such an impression on my aunt that she had to jot them down.

This spiritual awareness called *Shin* starts when you encounter the teachings of Buddha-Dharma and the teachings can only be transmitted through people and their words. From listening to the teachings, you begin to wake up to the truth. As you deepen this awakening, you accept the true reality of life with your whole existence, not just as a concept in your head. It is through your own unique life that the acceptance deepens. Then with deep acceptance, you begin to step into the path of a new life. From the self-centered life you led, you are taken into the life centered on the Dharma. You begin the life that Rev. Takemiya called "get up and go forth."

Earnestly listening to the teachings, we are made to see the deludedness of our self-attachment (self-power) and the truth of our interconnectedness with all life, with the power beyond self. In encountering the Buddha-Dharma, we cannot help but bow our heads before it. At that very point of sincere humility, being emptied of pride, a new dynamic life begins. In listening to the Buddha-Dharma, we encounter living

as a person of Nembutsu, awakened to the truth and accepting it, and from there we are on our feet, going forth. This process repeats and deepens the more we listen to the teachings. And always each time we encounter, awaken to, and accept the life of truth, there are new discoveries and joys and renewed energy to get up and go forth. No matter what setbacks we experience, by continuing to listen to the Buddha-Dharma we can be truly alive in the dynamic flow of life.

L.D. NEWS, con't from page 1

must say that it is the slaps that benefited me the most! But it is not enough to just read and study. You will need to find a Sangha, whether it be a temple, or a study group. It is in a Sangha that we encounter fully the teachings of Buddha and the ways of the Dharma. Of the Three Treasures that we take refuge in it is the Sangha that has become the most important to me. There are many different schools of Buddhism with unique approaches and teachings. Explore. Find what fits you where you're at. It could be Tibetan, Zen, Theravada, or Shin, which is my own school. You'll have fun looking through all of them. Do remember that many temples are often ethnic based, but they will strive to be open towards you. Beware of guruism! Look for teachers who are students at heart. Those are the ones who are always learning. You do not say where you are from, but "www.dharmanet.org" and "www.buddhanet.info" have excellent directories to the different Buddhist groups that you might discover in your area. And please, if you are in our area, come and visit us!

Finally, reflect whenever you can, on what we call the Vadana Ti-sarana - the taking of the Three Treasures. This is the affirmation of taking refuge. It is the one thing that all Buddhist schools say in common. "We take refuge in the Buddha...The Dharma...The Sangha." It is this affirmation that in heart makes one a Buddhist. Not what school you belong to, or what practice you do. It is realizing that you are a spiritual refugee. You have lost everything. You are on the run. Seeking shelter and protection. You hear there is someone called Buddha, and you are running to him. There is nowhere else to go.

It is in this running that is the life and drive of each and every Buddhist.

When you are ready. When you have found your spiritual home, then if you wish, you can formally take refuge. It is not necessary. It is not really a requirement. But I found it to be a good thing to do. I wanted to publicly affirm what I knew to be inside. I am so grateful to have found shelter. I am so glad that you want to find it too. Keep running!
Sincerely,
Frederick Brenion

Dear Sir,

Namo Budhay ...

As the term 'vipassana' does not appear in the suttas that refer to the practice of meditation, most notably the four suttas Anapanasati Sutta, Kayagata-sati Sutta, Maha-satipatthana Sutta, Satipatthana Sutta but appears in Samaññaphala Sutta as a Fruits of the Contemplative Life so we have to conclude that the Buddha did not regard vipassana as a meditation technique, but as the product (phala) of practicing meditation.

But the confusion is that we found 'vipassana' in sutta such as Aankheyya-sutta, Mahagosinga Sutta, Mahasalayatanika Sutta, Pindapataparisuddhi Sutta, Atanatiya Sutta. From this sutta we found that Buddha is directing to Monks about 'vipassana'. But I am not an expert on tipatak and I don't know a single word of pali.

My question is -

What Buddha trying to explain with 'vipassana' in the above suttas?

Is 'vipassana' taught by Buddha? If yes, then what is 'vipassana' as per Buddha? As Buddha did not mentioned 'vipassana' is practice of meditation in Anapanasati Sutta, Kayagata-sati Sutta, Maha-satipatthana Sutta, Satipatthana Sutta then how we can say that Buddha taught Vipassana? Is vipassana taught by Buddha only for Monks?

Looking forward to hearing from you.

Thanks!

With Metta

Sandip Patil

Dear Sandip Patil,

Please see L.D. NEWS, con't on page 7



T H E G A T E W A Y

Tanjo-e Service

In celebration of the birth of Shinran Shonin

Hatsumairi Ceremony

Hold in conjunction with Tanjo-e Service

Sunday May 29, 2011 10:00 am

Message : Rev. Ryoko Osa



親鸞聖人誕生会

新生児初参り法要

2011年5月29日 午前10時

法話：長 良子師（東本願寺北米監督部）

A ceremony for infants and children up to 6 year of age who shall be presented initially before the Buddha. It signifies the foundation towards and spiritual life.

初参りは、新しいいのちの誕生を祝う儀式です。6才までのお子さんを受け付け致します。お早めにお寺まで申し込んでください。



Child's Name

Birthday

Age

S e x

M F

Parent's Name

Address

City

State

Zip

Telephone

West Covina Higashi Honganji Buddhist Temple
P.O. Box 1616 West Covina, CA 91793-1616
Telephone (626) 913-0622



T H E G A T E W A Y

West Covina Buddhist Temple presents...

Oldies Dance XXXIX

"dancin' so fine oldies is 39!"



"XXXIX dancers Winners Circles"



"the Oldies dancers"



"line dancing"



"free stylers"

- ❁ **Saturday, June 4, 2011** 8pm to **MIDNIGHT**
- ❁ At the East San Gabriel Valley Japanese Community Center
- ❁ Tickets: **\$12 presale**, \$15 at the door
- ❁ Music by High Resolution
- ❁ Drinks available, must be 21 or over
- ❁ Dressy Casual
- ❁ For tickets and/or information:
Joanie: (626) 284-8192
Lillian: (626) 780-9866

Irwindale Ave	WCBT/ESGVJCC 1203 West Puente Ave West Covina	Vincent Ave
Sunset Ave	West Puente Ave San Bernardino (10) Freeway	
map not to scale	West Covina Fashion Plaza	

WCBT/ESGVJCC is located about a mile north of the West Covina Fashion Mall. Parking in rear of buildings.

NOTE: A portion of the proceeds from the next two Oldies Dances will be donated to the Japan Relief Fund



T H E G A T E W A Y

L.D. NEWS, con't from page 4

Thanks for visiting our Living Dharma Website, and for your thoughtful question. I think that questions like yours, that ask "What did the Buddha teach?," are very common. Even amongst Buddhist scholars, priests, monks, and ministers—not to mention laypersons—there are disagreements and confusion. From my limited perspective—I'm far from a Buddhist "expert" and certainly do not understand Pali—one important reason for this situation is that the Buddha taught for 45 years and, as you probably know, left some 84,000 teachings, or at least, this is what the legends tell us. Also, I think it is fair to say the fundamental insights of Buddhism, which point at a reality—enlightenment or awakening—beyond the reach of our normal everyday thought, are difficult if not impossible to convey in words alone. All the Buddha's teachings, as it is said in the sutras, function as a "finger pointing to the moon," but what "is" that "moon?"

Still, in spite of varying descriptions of the Buddha Dharma, there is widespread agreement on what are variously known as the Three Marks of Existence, or the Three Dharma Seals: anatman (anatta in Pali) or no-self, anitya (annica) or impermanence, and dukkha (dukkha) or suffering. Many teachers from various Buddhist traditions cite these three as being core concepts in Buddhism. In that the Buddha was often seen as a great "doctor," these concepts (or truths) can be seen as the Buddha's prescription—dukkha is the suffering or "dis-ease" caused by the attachments or desires of our ego-self, impermanence is the "force" of constant change that sooner or later cures us of our illness, and no-self or "emptiness" is the cured condition, the state of enlightenment.

It has been said that vipassana, also known as Insight Meditation, has as its ultimate goal gaining deep insight into the Three Marks of Existence, and therefore, regardless of whether or not the Buddha actually taught it as a practice, because it emphasizes these Three Marks, in my opinion, it certainly points to the authentic teaching of the Buddha. But your question about whether the Buddha actually taught these practices is an interesting one to me. My limited understanding is that vipassana is actually a fairly recent development attributed most prominently to a 20th century Burmese monk named Ma-

hasi Sayadaw (1904-1982). Apparently, he was trained in the Theravadin teachings but for various reasons saw the need to extract its meditational practices from the tradition as a whole—in other words, he and/or his well-known successors such as S.N. Goenka, kept the practical psychology and ethical foundations of Theravada Buddhism but largely discarded the robes, rituals, and ceremonies, thus making these practices widely available to lay people. I would think also that, along the way, the actual meditation concepts and techniques might have been created or modified to best suit the retreat participants (in the same way, the Buddha created individual teachings depending on who he was trying to help). It is said that the many vipassana centers in Southeast Asia have taught vipassana to hundreds of thousands of people. In fact, many of these were Americans baby boomers seeking a non-Christian spiritual path who in turn, brought vipassana to the West. It is currently one of the fastest growing Buddhist traditions here. Interestingly, Goenka apparently himself sees vipassana as being a return to the Eightfold Path as it was taught by the Buddha before the advent of later developments, such as the large number of Mahayana traditions. So, while some seem to view vipassana as a "radical departure," at least some vipassana teachers view it as actually being a conservative return to the foundations of Buddhism. I think this kind of tension between the old and the new is very common in the lineages of practically all traditions, even for example in art and music. In my Jodo Shinshu tradition, which you may know as Pure Land Mahayana Buddhism, a tradition that came to America via Japan (and Korea and China before that), presents, I think, an additional challenge to me personally. Because it includes not only the teachings of the great Asian masters, it considers itself authentically Buddhist and so must also include the teachings of the great Indian masters and, of course, the essence of the Buddha's teaching. This means 2500, not 80 years, of teachings. Not surprisingly, there have been many "controversies" throughout this history revolving around questions just like yours, where some teaching or concept is questioned or criticized for having veered away from what came before. Even just in its 100 year history in America,

Jodo Shinshu has many controversies, some of which "rage" as we speak. And sometimes, ideas are criticized simply because they are different. I'm sorry that I cannot definitively answer your excellent question, but hope that I have at least been helpful. The best thing for your own growth might be to research for yourself the thoughts of people like S.N. Goenka and Mahasi Sayadaw, as they (and their lineage) should give you more insight into the authenticity of vipassana.

Though we are from different Buddhist traditions, I think we can agree that the mass of teachers and teachings we call "Buddhism" is so rich and varied, it is impossible to fully comprehend. Yet, many teachers in my tradition also stress that, especially for those of us unable to directly attain enlightenment in the same way as the Buddha, what is most important is not attaining ultimate enlightenment as much as it is continually seeking it. In other words, trust that, by sincerely studying and looking for the answers to your questions about the Buddhist teaching, you are already assured of enlightenment. This is the essence of the spirit of "namo," or as we say in Jodo Shinshu, "namu."

Namu Amida Butsu,
Peter Hata

From = Matt Murphy

Subject = Karma Question

Message = Dear The Living Dharma, I am a student at a high school in Pennsylvania and my English class is learning about buddhist philosophy and karma. I was curious as to how something like a mosquito would have good karma when it is sucking blood and biting other living things all the time? What good could it do to improve its karma. Thanks,
Matt

Dear Matt,

Thank you for writing. There are a lot of misunderstandings about karma. It may surprise you but there is no such thing as good or bad karma. There is simply karma. Karma means "action". Let me tell you a story. Once wild horses went through a farm and messed it up. The villagers said it was because of the farmer's bad karma. The farmer said, "We'll see." Then one of the horses came back and

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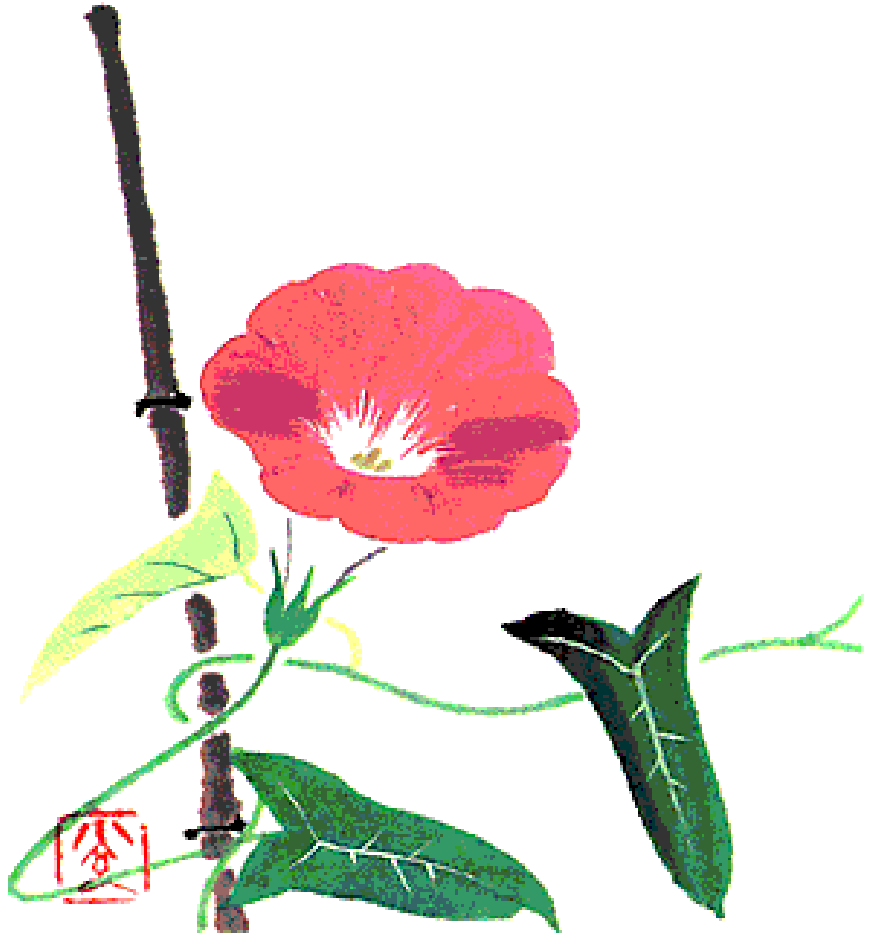
T H E G A T E W A Y

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was tamed. The villagers now said it was because of good karma. The farmer said, "We'll see." Then the farmer's son rode the horse, fell off and broke his leg. The villagers now said it was because of bad karma. The farmer said, "We'll see." Then the army came in and drafted all the young men of the village, except the farmer's son, whose leg was broken. The villagers said it was because of good karma. Again, the farmer said, "We'll see." The villagers had a wrong understanding about karma. They thought whatever happened to you was because of something good or bad you had done once. But the farmer knew better. He had received a log of different "actions", but it was what he did with it, or how it appeared in different contexts that gave that karma a direction we might call "good" or "bad."

Now for your mosquito. Simply put, the vast majority of animal life live in an instinctual world. For them there is neither good or bad. There is simply life. The mosquito is doing what it does because it is a mosquito. It has to live, and it lives by sucking blood and biting other living things. A lion hunts down and kills its prey, and so forth throughout all of nature. None of these beings have any other way to live than the way they are living it. There is no improvement as such in their actions. If anything, those that live their lives to the best of their abilities, as their situations permit, are the ones to survive and reproduce. This is a very sound principle known as natural selection, and it was put forth ably by Charles Darwin in his discovery of evolution. It is a fact that Buddhism is in agreement with, because we teach that all life is about change. There is no-thing that is permanent.

It is in the human realm alone that you find "improvement" in the sense that we react differently. We can self-reflect and consider the causes, conditions, and effects of things. We are not just creatures of change, as is the rest of nature, but we are creatures that can effect change within ourselves. And that is the difference. Buddha taught that it is the human realm alone that can seek and find enlightenment. It is only in human beings that good and bad have any meaning. You can receive actions (karma) from others that you may find difficult, even harmful, downright impossible. But what you do with those



actions will encourage a tendency towards good or bad. You can "improve" the karma you receive and that you recreate by your own intentions in your actions.

Implied in your question is the matter of "reincarnation" or "rebirth". I will be honest here. These ideas, which infiltrated from Hinduism into Buddhism, are very popular. But a deeper understanding of Buddhism weans us away from encouraging such notions. The First Noble Truth is that there is suffering, discomfort, dis-easement with everything. The Second Noble Truth is that we endure these things because of our attachments, of which the greatest is to ourselves. There is a cure (Third Noble Truth), and it is cured by following the Eight-fold Noble Path (Fourth Noble Truth). One of the steps in that path is Right Understanding. We come to under-

stand that our desire for "Me" and "Mine" is what is most destructive to our happiness. It is in giving up the actions (karma) that make me demand "Me, me, me" and "Mine, mine, mine" that lead me to experience peace and compassion. We no longer concern ourselves with some other life, but live truly the life we have now.

There is much more I could, and should say, but this is lengthy enough. Probably enough for you to do a good term paper or essay! I hope you will continue your studies in Buddhism and reflect deeply on its meaning for you as you create your own karmic actions. I believe, and hope, that you will make great improvements for yourself and others.

Sincerely,
Frederick Brenion



T H E G A T E W A Y

釈尊誕生の意味

浄土真宗の処依のお経である仏説無量寿経には『如来はこの上ない慈悲の心で迷いの世界をお哀れみなる。世にお出ましになるわけは、教えを説き述べて人々を救い、まことの利益を恵みたいとお考えになるからである。』と、釈尊は述べられています。釈尊は35歳にして真実を覚られ仏陀（覚者）となられた。そして慈悲の心をもって法を説かれる如来となられたのです。如来とは真実、そのままの法の世界からあらわれた方という意味です。なぜ如来となられたかと言えば人々を救い、真の利益を与えたいからだということです。これが釈尊が如来となって世に出られる理由だとこのお経に説かれているのです。私どもを救いたいというのが如来の願いであり、そこに仏、如来がこの世に生まれる意義があるということです。ですから釈尊の誕生は私どもを苦悩の存在より救う為にお生まれになったのです。

親鸞聖人はこの仏説無量寿経をより深く読まれ、『釈尊がこの世にお出ましになった理由は阿弥陀仏の本願海を説くためであった。』と正信偈の中でいわれています。そしてまた『五劫という永い間思惟された阿弥陀仏の本願はひとえに親鸞一人の為であった。』と深くその慈悲のお

心を頂き感謝しておられます。阿弥陀仏の本願とは苦悩する人間を救いたいという、私どもにかけられている願いなのです。

私どもは一人一人異なった生活を営んでいます。しかし仏法の前に立つ時私どもは仏の願いと教えを聞き生活をする者となります。そして法の前に頭を下げ、真摯に教えに耳を傾けて生きる、謙虚でダイナミックな生活が始まるのです。仏法を聞き続けることによりこのような生き生きとした生活を送ることが出来る事です。

釈尊の誕生の意義は真実の教えを開き、私どもを真実に目覚めしめ救うことであります。ならば私どもの誕生の意義は釈尊の教えに聞き目覚めつつ謙虚でダイナミックに生きることになります。合掌（河和田記）

お寺ニュース

WCBT ゴルフ基金募集

今年のお寺のゴルフ大会は5月6日午後1時よりインダストリーヒルズゴルフクラブにて開催されます。ただいま参加者、またティースポンサー並びブクレットの広告を募集しております。みなさまのご協力をお願い申し上げます。

5月祥月法要

法話会

5月5日 午後7時半

げます。参加費はお一人160ドルで大会後の夕食が含まれております。この大会はお寺の大事な基金募集一つであります。どうぞお知り合いの方にもおすすめください。(626) 913-0622

母の日家族礼拝

5月7日(日)午前10時より母の日家族礼拝をお勤めいたします。例年のごとく会員の方の母の日メッセージがございます。また青年会では母の日朝食を用意し、ダルマスクールでは素敵なプレゼントをお参りのお母さん、おばあちゃんに用意しております。みなさんでお参りください。

親鸞聖人誕生会

並び新生児初参り法要

親鸞聖人誕生会並び新生児初参り法要は5月29日午前10時より厳修致します。法話は監督部より長良子師をお招きしております。親鸞聖人のご誕生をお祝いし、またあわせて新生児初参りをお勤めいたしますので、みなさまのご家族またお知り合いの0歳から6歳までの子供さんにお薦めください。お申し込みは河和田開教使まで。(626) 913-0622

盆踊り練習

来月はもう6月、お寺のお盆が近づいてまいりましたが、今年の盆踊り練習は6月4日(火)午後7時よりおこなわれます。今年も畠山メリー、比嘉ジェニファー両夫人の指導の下6月中の毎火曜日並び金曜日6月22日まで午後7時よりセンター駐車場にて行われます。盆踊りの不得意な河和田開教使も練習に参加します。恥ずかしがらず一緒に練習いたしましょう。



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Japanese Community Center, Inc.

West Covina Buddhist Temple
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GATEWAY

May 2011 - - Vol. XLV No. 5

May

- 1 8:30 am Board Meeting
- 1 10:00 am Shotsuki Service
- 5 7:30 pm Howakai Japanese Service
- 6 7:30 am WCBT Golf Tournament
- 8 10:00 am Mother's Day Family Service
- 10 10:00 am Bonbu Class
- 15 10:00 am Sunday Service
- 22 10:00 am Sunday Service
- 29 10:00 am Tanjo-e/Hatsumairi Service
- 31 10:00 am Bonbu Class

June

- 2 7:30 pm Howakai Japanese Service
- 3 7:00 pm Bon Odori Practice
- 4 8:00 pm Oldies Dance
- 5 10:00 am Shotsuki Service
- 7 7:00 pm Bon Odori Practice
- 10 7:00 pm Bon Odori Practice
- 12 8:30 am Board Meeting
- 12 10:00 am Sunday Service
- 14 10:00 am Bonbu Class
- 14 7:00 pm Bon Odori Practice
- 17 7:00 pm Bon Odori Practice
- 19 10:00 am Father's Day Family Service
- 21 7:00 pm Bon Odori Practice
- 24 5:00 pm Obon Festival Set-up
- 25 1:00 pm Obon Festival
- 26 9:00 am Obon Festival Clean-up
- 28 10:00 am Bonbu Class

5月行事予定

- 1日 午前8時半 理事会
- 1日 午前10時 祥月法要
- 5日 午後7時半 法話会
- 6日 午後1時 ゴルフトーナメント
- 8日 午前10時 母の日家族礼拝
- 10日 午後1時 同信会座談会
- 15日 午前10時 日曜礼拝
- 22日 午前10時 日曜礼拝
- 29日 午前10時 親鸞聖人誕生会/初参り法要
- 31日 午後1時 同信会座談会

6月行事予定

- 2日 午後7時半 法話会
- 3日 午後7時 盆踊り練習
- 4日 午後8時 ダンス基金募集
- 5日 午前10時 祥月法要
- 7日 午後7時 盆踊り練習
- 10日 午後7時 盆踊り練習
- 12日 午前8時半 理事会
- 12日 午前10時 日曜礼拝
- 14日 午後7時 盆踊り練習
- 17日 午後7時 盆踊り練習
- 19日 午前10時 父の日家族礼拝
- 21日 午後7時 盆踊り練習
- 24日 午後5時 盆フェスティバル準備
- 25日 午後12時 盆フェスティバル
- 26日 午前9時 盆フェスティバル後片付け

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今、いのちが

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生きている

宗祖親鸞聖人750回御遠忌テーマ