



GATEWAY



January 2014 -- Vol. XLVIII No. 1

Living Dharma News
www.livingdharma.org

During the summer of 2012, I was very surprised to hear that our long-time minister, Rev. Ken Kawawata was to be reassigned as Bishop of the Higashi Honganji Hawaii District. But I was even more surprised to learn he wished that I succeed him as WCBT's resident minister. I didn't at first accept the offer because I had many questions and even doubts about my ability to be a resident minister. However, with the encouragement of Kawawata-sensei, and after a couple of weeks of serious thought, I gave my official acceptance to Bishop Nori Ito.

Now, after having received the great support of the WCBT Sangha through many Sunday Services, fundraisers, retreats, Study Center lectures, Gateways, study classes, musical activities, and so forth, there is another unexpected change. As of February 1, 2014, I will be reassigned to the Los Angeles Betsuin. Therefore, this is my last Living Dharma News column.

Over the past year, a few temple members have asked me how long I thought I might serve at WCBT. I think I usually said something like "at least a few years," but it turns out this is not to be. Causes and conditions are such that, in consideration of the long-term future of the North America District, Rev. Nobuko Miyoshi, an assistant minister at the Betsuin for many years, will become WCBT's new resident minister. Though this change will present challenges for all of us, with the support of the Sangha, I am positive everything will work out.

WCBT has a truly vibrant Sangha. At this temple, there are many, from all kinds of diverse backgrounds, who really enjoy listening to the dharma alongside their fellow members. Because of this energetic and enthusiastic

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Above: WCBT's dedicated staff and event coordinators pose at the 2013 Year-End Service; in front (l-r) are Pat Sato, Diane Hata, Denise Underwood, Claire Hansen, Ruby Kagawa, Hisako Koga, Joy Kitaura, Claudia Haraguchi, Lillian Nishihara, Rev. Peter Hata; in the back row are President Johnny Martinez, Richard Kagawa, Merry Jitoshu, Tor Ormseth, Joanie Martinez, Dick Koga, Frank Tanji.

New Year Greetings

Bishop Ko-i Sato'o, Chief Administrator, Shinshū Ōtani-ha (Higashi Honganji)

I wish to take this opportunity to wish all of you in the South America, Hawaii, and North America overseas districts a Happy New Year.

I would also like to thank you from the bottom of my heart for the support and understanding you continue to give to our Sangha.

Upon reflection, it seems that the entire world is enmeshed in unstable political conditions, in situations where ethnic groups stand in opposition to each other, the world falling deeper into a state of stupor with no release in sight.

In our Sangha as well, the current state of affairs has created challenges that we must face. We see an increase in those who no longer consider religion to be necessary in one's life. We see large numbers of people cutting their ties with their family temples.

At the Diet sessions last year, I

proposed that we reconsider the deep wish of Dharmākara Bodhisattva and establish the idea of "transmitting" as our focus for today. "To hand over the teaching of Nenbutsu of the Primal Vow," "to share that which should be transmitted faithfully"...this, I believe, should be the basis upon how we proceed.

We must engage in today's world which can only be described using the words of the sutra, "the world of defile-

Please see SOCHO, con't on page 8

Temple Event Highlights:

- Jan 1 New Year's Service
- Jan. 5 Shotsuki Service
- Jan. 19 Eitaikyo/Gen. Mtg
- Feb.9 Pet Memorial Service
- Feb 14-16 SLOBT Retreat
- Please See Temple News



T H E G A T E W A Y

DHARMA SCHOOL NEWS

Each December brings us together to rinse, steam, and pound mochi...

*Your hands feel so numb
Rinsing with such cold water
Thank you dear Sangha.*

*Pounding so hard 'til
Your aching back screams, "Ouch,
man!"
Thank you dear Sangha.*

*Rolling balls of ahn.
Blending in the yomogi,
Thank you dear Sangha.*

Indeed, thank you everyone. By the way, it was truly heartwarming to see Sachi (Ezaki) De Leon, Rick Fujimoto, Wesley Hamachi, and Kendra (Kagawa) Jucksch who, once upon a time, were our Dharma School students. These wonderful adults came with their spouses to experience what it was always about—sharing and honoring a family tradition.

Gassho,
Diane Hata

Quote of the Month

A religion must be backed by intellectually vital forces as well as by spiritual creativeness.

-D.T. Suzuki

*Our condolences to the families of
Mary Hatakeyama and Hisa Konno.
Namu Amida Butsu*



Chef Michael J's home-made delicacy.

About the Toban System

For those families who are new to our temple, the toban system is a way to get everyone in our Sangha to share equally the work and responsibilities of the temple. Active members are divided into groups and assigned three months of the year to work together to

assume responsibilities for all events during that quarter.

Duties of the Toban

The duties common to each Toban group are related to preparing for each Sunday Service. They include as-

signing members to provide flowers and obuppan (cooked rice) for the altar. Another responsibility for all members is to come early to set-up the chairs prior to the beginning of the service. Other responsibilities are related to special events during the quarter. Among them are special services such as Ohigan and Hanamatsuri. At these special services, the Toban is responsible for providing an adult chairperson for the service. The Toban is also responsible for preparing and serving the otoki (the after-service lunch or dinner) which the temple provides at many of these special services.

A few times a year, there are other activities like the Community Center Akimatsuri, and other social and fund-raising events that the Toban group will be asked to take care of. The toban is responsible for helping to organize the workforce for these various

fundraisers and other activities throughout the year. The toban chair should help make a shift list for the event, assist in the creation of lists of supplies that need to be purchased, etc.

Our West Covina Buddhist Temple works because of this Toban sys-

tem, and the system works because the members of each Toban work together to help meet the needs of the temple.

The following is the list of the members of each Toban, and the months that they will be responsible for in 2014. The year begins with Toban B. Please let Sensei know if you wish to participate but do not find your name on the list or if you see an omission of a family or individual who should be on the list.

Toban is a very important commitment that is crucial to the operation of WCBT. If you are on Toban duty and cannot fulfill an assignment, it's your responsibility to switch with someone or make other arrangements.

<u>Toban A</u>	<u>Toban B</u>	<u>Toban C</u>
Nishihara / Chair	Jitoshu / Chair	Koga / Chair
Ariza	Chen	Hansen
Akune	Earley	Haraguchi
Sato	Ezaki	Godoy
Kagawa	Hata	Higa
Takemoto	Ikehara	Kato
Enoki	Jung	Kowalski
Tomita	Oshima	Martinez
Maekawa	Tanji	Ogino
Konno	Yamashita	Ormseth
Kitaura	Griffith / Wear	Oshita
Shirota	Nelson	Underwood
Takemura	Harrison	Wexler
Teragawa		



Bob Stack accompanies the Dharmatones on his saxophone



T H E G A T E W A Y

T E M P L E N E W S

New Years Day Service

A special service to commemorate the new year will be held Wednesday, January 1, 2014, at 10:00 AM. Following the service Diane Hata will be serving her delicious *Ozoni* so please let Rev. Peter know if you're planning to attend.

Board Meeting & Shotsuki Service

The January 2014 board meeting will be held on Sunday, January 5 at 8:30 AM followed by the Shotsuki Service for January.

Eitaikyo & General Meeting

Eitaikyo will be held on Sunday, January 19 at 10 a.m. followed by the General Meeting. Rev. Ryoko Osa will be our special speaker and will officially introduce West Covina Buddhist Temple's new resident minister, Rev. Nobuko Miyoshi, who will be here for us to meet.

A \$10 bento lunch will be provided by presale only so make sure you contact Merry Jitoshō to get your Eitaikyo lunch tickets. Join us for our yearly service and to welcome our new minister Rev. Miyoshi.

Pets Memorial Service

A special service will be held on February 9 at 10:00 AM to remember our animal friends. Everyone who has lost

a pet is invited to pay tribute to them on this special day.

Family Retreat

Our annual Family Retreat will again be held on President's Day Weekend, February 14-16, at the beautiful San Luis Obispo Buddhist Temple. Dr. Franz Metcalf will be our guest lecturer and speak on the theme "The Golden Chain." Join us for another great weekend with stimulating discussions, quality time with sangha friends, access to the beach and as always, too much food. All set in the serene and scenic setting of the Central Coast.

The fee for adults is \$35 and includes meals and available lodging. For more information see the flyer on page 5.

Buddhism Quiz

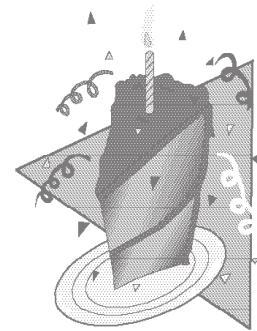
This is the second in our series on "How well you know your Buddhism." Did you do well on the first quiz? We hope you enjoy the quizzes as much as we enjoy writing them for you.

Level: Moderately Difficult

1. Shinran was born in the village of Hino, near Uji, Kyoto in
 - a. 800 AD
 - b. 1262
 - c. 1173
2. Shinran's family name was
 - a. Fujiwara
 - b. Genji
 - c. Heike

GATEWAY Staff

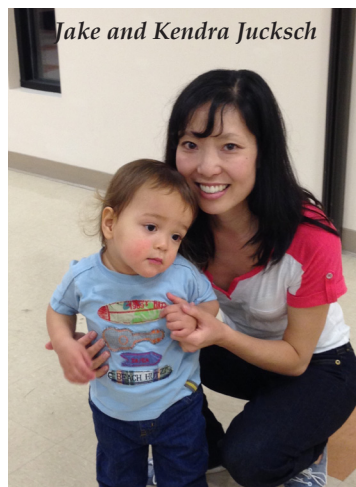
Layout & Editing: Rev. Peter Hata, Hisako Koga, Claudia Haraguchi
Contributors: Rev. Fred Brenion, Diane Hata, Merry Jitoshō, Joanie Martinez
Circulation: Mary Hatakeyama, Joy Kitaura, Kimberly Kitaura
West Covina Buddhist Temple Mission Statement:
 In the spirit of universal brotherhood, West Covina 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) 337-8373
Website: www.livingdharma.org
Facebook: facebook.com/westcovinabuddhisttemple
E-Mail: dharma@livingdharma.org



JANUARY

Tami Kitaura, Casey Hansen, Kevin Maekawa, Carol Oshima, Kathy Oshima, Neil Kato, Cora Ormseth, Matthew Ormseth, Kristen Nakano, Jesse Sakaue, Aiko Enoki, Don Frack, Maya Hendrickson, Stephanie Whang, Brian Yanase, Andrew Kobayashi

Answer to Quiz: 1-c, 2-a



Jake and Kendra Jucksch



Gutierrez family are links in our Golden Chain.



T H E G A T E W A Y

Mochitsuki Pics





T H E G A T E W A Y

West Covina Buddhist Temple Presents
The 2014 Family Retreat:
The Golden Chain

Lecturer: Dr. Franz Metcalf

Date: Feb. 15 (Sat.)~16 (Sun.), 2014

Location: San Luis Obispo Buddhist Temple
6996 Ontario Road
San Luis Obispo, CA 93405

Fee: \$35.00/adults; kid's fee available

More Info: (626) 337-8373

dharma@livingdharma.org



- WCBT's 2014 Family Retreat will be held over President's Day Weekend, February 15~16, at the picturesque San Luis Obispo Buddhist Temple. This year's theme is "The Golden Chain," the Buddhist pledge which begins with the insightful statement, "I am a link in the Buddha's Golden Chain of Love that stretches around the world..."
- This will be the third appearance of the popular Dr. Franz Metcalf at our annual retreat. He is the author of five books, including *What Would Buddha Do?*, a best seller published in a dozen languages, *Buddha in Your Backpack* (for young people), and his latest book, *Being Buddha at Work*.
-Dr. Metcalf's life combines the spiritual and the scholarly. He received his MA from the Graduate Theological Union in Berkeley and PhD from the University of Chicago, asking the question "Why do Americans practice Zen Buddhism?" He is Past President of the American Academy of Religion, Western Region book review editor of the *Journal of Global Buddhism*, Religious Studies professor at Cal State University Los Angeles, and Director of the Forge Guild for Spirituality and Social Change.
- The \$35 fee includes all meals, and there is free lodging available at the temple (though space is limited and you must bring a sleeping bag); nearby motels are also available.
- Contact the temple or see Rev. Peter Hata for more info.

.....
Name(s): _____

Address: _____

City: _____ State: _____ Zip: _____

Cell phone*: _____ E-mail: _____

**Please provide instead of home/landline number for communications at the retreat*



T H E G A T E W A Y

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

spirit, those things that were set in motion in the past year—improvements to our temple experience that I believe continued Rev. Kawawata's wishes for our temple—will continue and help the temple move forward.

When I became a Higashi Honganji minister, it was understood that I must go where I am sent. Still, my wife Diane and I are saddened to say farewell to all our friends at WCBT. As you know, we initially joined the Sangha back in 1988 not because I was assigned here as a minister. Like you, coming here was our choice. Like you, we too, as lay members, felt the warmth of the West Covina Sangha and decided to call it home.

Of course, looking forward, I do hope that at the Betsuin, I will have the opportunity to contribute, perhaps in new ways, to the continued growth of the North America District as a whole. As I've often said and written while at WCBT, while there are some signs of progress, we still have a long way to go in order to ensure the future of Shin Buddhism in America. Hopefully, the work I do there will also directly or indirectly benefit the WCBT Sangha.

But now, as February 1 approaches, I am reminded of Shinran's wise words to his fellow Sangha members in the *Tannisho*, "If the karmic condition for us is to come together, we shall be together; but if the karmic condition for us is to be separated, we shall be separated." Who knows what the future holds? However, I do hope that conditions arise for us to come together again in the future.

On behalf of Diane, thank you very much for your friendship and encouragement, not just over this past year, but over all the ups and downs we've shared together as Sangha members.

In gassho,
Rev. Peter Hata

Selected E-mail

From = Barbara
Subject = gates of speech?
Message = I am researching for my graduate paper and I am trying to

locate historical facts about the gates of speech. Is it from Sufi or Buddhism? I would appreciate your assistance and thank you.

Barbara

Dear Barbara,

I'm not sure what on earth prompted you to ask our particular website (Jodo Shinshu/Pure Land tradition). We've all heard of the story of the Four Gates, but not of the "gates of speech," and know very little about the Sufi tradition. However, thanks to a Facebook page called "The Mindful Home," it appears this is a Sufi teaching: "An old Sufi tradition advises us to speak only after our words have managed to pass through four gates. At the first gate, we ask ourselves, "Are these words true?" If so, we let them pass on; if not, back they go. At the second gate we ask; "Are they necessary?" At the third gate we ask; "Are they beneficial?" and at the fourth gate, we ask, "Are they kind?" If the answer to any of these is no, then what you are about to say should be left unsaid.

Of course, the Buddha said something quite similar in discussing what Right Speech, part of his Eightfold Noble Path leading to Enlightenment, consisted of. According to the Buddha, "A statement endowed with five factors is well-spoken, not ill-spoken. It is blameless and unfaulted by knowledgeable people. Which five? It is spoken at the right time. It is spoken in truth. It is spoken affectionately. It is spoken beneficially. It is spoken with a mind of good-will. A statement endowed with these five factors is well-spoken, not ill-spoken. It is blameless and unfaulted by knowledgeable people."

Thanks for your question, Barbara.

Best Wishes,

Rev. Peter Hata

The Living Dharma Website

From = Ana

Subject = The Golden Rule

Message = I am doing a culminating activity based on Buddhism. The question is "How does this religion through its teachings or practices best encourage its adherents to live out the Golden Rule?" I already have some points,

but I do not think it is well developed. I have been searching online but it is hard to find. Can you please help me?
Ana

Dear Ana,

Thank you for writing and sending in a very interesting question! In doing a little research to answer your question I discovered that the term "The Golden Rule" originated around the year 1670! Of course, most everyone understands "the Golden Rule" in terms of Jesus' summation of the Jewish Torah as "Do unto others as you would have them do unto you." What many do not realize is that there was an ongoing rabbinic tradition of providing such summations and that a generation before Jesus, Rabbi Hillel, stated it earlier as "That which is hateful to you, do not do to your fellow." Further study will show, as I think you must know now, that "the Golden Rule" appears in rather similar forms throughout the major religions and wisdom teachings of the world. Here are some examples: Hinduism – "One should never do that to another which one regards as injurious to one's own self", Confucianism – "What you do not wish for yourself, do not do to others", Islam – "None of you truly believes until he wishes for his brother what he wishes for himself." In the long term, there is nothing original about "the Golden Rule." What is important is that in all its forms throughout all the worlds' traditions, it is an attempt to express at the simplest level for all on how we should live with each other and ourselves.

This level is a recognition of the rule of reciprocity, that as social beings we are in relationship with each other, and that we desire that relationship to be equitable. None of us are born as individuals. Our individuality is something that develops over time. We are born as social beings in relationship from the very beginning; first with our parents, then with the rest of the world. Our relationships mold us into who we are and may still become. The fact that we are relational is very important in Buddhism. Buddha, when asked if friendship was half of the spiritual life, replied that friendship is the whole of the spiritual life.

Please see L.D. NEWS, con't on pg. 6



T H E G A T E W A Y

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

Relationship, interconnectedness, is the life of Buddhism.

Let's look at the forms that "the Golden Rule" takes in Buddhism. There are many similar versions through the Buddhist sutras. Here is a section from the Dhammapada (Section 10), a beloved collection of Buddha's sayings that here reiterate the principles of "the Golden Rule":

"All tremble at violence; all fear death. Putting oneself in the place of another, one should not kill nor cause another to kill.

All tremble at violence; life is dear to all. Putting oneself in the place of another, one should not kill nor cause another to kill.

One who, while himself seeking happiness, oppresses with violence other beings who also desire happiness, will not attain happiness hereafter.

One who, while himself seeking happiness, does not oppress with violence other beings who also desire happiness, will find happiness hereafter.

Speak not harshly to anyone, for those thus spoken to might retort. Indeed, angry speech hurts, and retaliation may overtake you.

If, like a broken gong, you silence yourself, you have approached Nirvana, for vindictiveness is no longer in you."

And here are two other examples from the Sutras:

'Comparing oneself to others in such terms as "Just as I am so are they, just as they are so am I," he should neither kill nor cause others to kill.' (Sutta Nipata 705); '

'Hurt not others in ways that you yourself would find hurtful.' (Udanavarga 5:18).

Even today, we find Buddhist, like the Dalai Lama, when asked what the heart of Buddhism is, will say, "Do good, and if you can't do good, then at least do no harm." This too is a form of "the Golden Rule."

Your question, Ana, is how does Buddhism encourage us to live this out. In one very important respect Buddhism encourages us by putting at the heart of our teachings a deep understanding of the role of causes, conditions, and effects.

Unlike other religions, Buddhism is not a commandment based religion. We do not say, "Thou shalt not do this, that, or the other thing." We do not rely on

revelations, but on reason, insight, and observation. We are interested in causes, conditions, and effects. This is a hallmark of Buddhist thought and action. We are a cause and effect religion, not a supernatural religion where one tries to evoke a deity to change the laws of nature. One might hope for things, but it always comes down to causes, conditions, and effects. What does this mean? I plant the seed of a tree in the ground -- that's cause. The soil is good and gets rain and sunlight -- that's the conditions for growth. The tree grows -- that's the effect of planting the seed and having good conditions. When you are faced with a choice on what to do, Buddhism would say to look at the causes and effects. Can you live with the effects? If no, then don't. Are the conditions there for this to be workable -- and not because you want them to. If not, then don't. This last point about "wanting to" is important for Buddhism. We're very interested in how the mind works, how we delude ourselves, and build our attachments, particularly to our selves. Buddhism is very practical in its outlooks. We're interested really in one thing, finding out why we're suffering and how to end that suffering. That's all the Buddha really taught. It's what he awoke to, and what we're all trying to awake to.

Let's apply this understanding now to moral issues. I have a greedy nature and you just purchased something valuable. This will begin the causal train. I become angry that you have this thing that I now want, an effect of my greed. Your having the valuable is a condition for my greed to erupt. This is not a fault of your own. I want the valuable now and find that your house is open, another condition that comes along that leads me to the effect of going in and stealing from you. You may possibly be at fault for not securing your property better, but you certainly don't deserve to be stolen from either way. Now I have your property, what then? This becomes a new chain of causes, conditions, and effects. You may retaliate, try to take it back. You may wish to teach me a lesson and take something of mine, and so it goes. Bear in mind that causes, conditions, and effects can flow into each other very easily. What is cause for you, may be effect for me.

Anyway, this cycle can feed itself where we raise the stakes and perhaps soon may be attempting to take each other lives. OR, we can stop the cycle. I need to recognize my greedy nature, and realize that while I may want what you have, you can retaliate and I may be hurt further on. I don't want that to happen, so the best thing is for me not to steal. Actually there is a better thing, to do something about my greedy nature. Reflection shows us that there are consequences to our actions. This is the heart of "the Golden Rule." If I desire happiness for myself, I must concern myself with the happiness of others.

Looking back at this, I realize I have only scratched the surface. It is amazing what a short statement, as expressed through the various versions of "the Golden Rule," can lead us in considering our relations with one another. I do hope this response will be helpful to you in your research. I also hope that you will continue to reflect on the meaning of "the Golden Rule," however it is expressed, and that it will deepen your relationships with others and lead to a meaningful and happy life for you. Please write back if you have further questions. Hope you get an A+ !

*Sincerely,
Rev. Frederick*

To: Rev. Peter Hata
From: [Name Withheld]
Hi Sensei Peter

I just wanted to take a moment of your time to thank you for a "timely" dharma talk this past Sunday. I was, of late, feeling irritated and agitated/feeling unappreciated, etc. due to a lot of things going on and of course I was blaming others for my situation. I just wanted to take care of temple business and leave...but I decided to stay for the Shotsuki Service.

Then you delivered your talk along with the film clip presentation and reminded us that we were the cause of our own "suffering." I then realized that I am so self-absorbed that I create and direct blame on others for the circumstances and feelings that surround me. I understood that I was the person

Please see L.D. NEWS, con't on pg. 8



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SOCHO, con't from pg. 1

ment," by reevaluating how we have been making the effort to "transmit" the teachings, and then open up new and more effective ways to make our temples places where the Buddhadharma can be "transmitted" faithfully.

Related to this plan is the work to reactivate the Shinshu Center of America in the North America district. In addition to the current effort to translate and publish works of our tradition, other important goals are to nurture potential ministers, to work together with the Hawaii and South America districts to conduct training sessions for ministers who are active overseas, to promote programs for members and the public, and to increase relationships with academic entities.

In this way, we commit ourselves to the fundamental idea of "transmitting" the teachings actively so that they can be made available to those we live together with today. This year again, we ask for your support and cooperation in this endeavor.

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who was making me miserable by my own misperception of how others were behaving towards me. And for that moment when you repeated that "our ego is an illusion," I was able to dismiss myself and all the misfeelings about my "situation."

Unfortunately, impermanence takes over and I'm back to my "normal" ego self. But for that fleeting moment I feel that I got one millimeter of light-years closer to understanding your message... kinda sorta.

I just wanted to let you know that you probably touch many people by your dharma talk this way...especially when you apply your personal experience. We all come with the intention to listen and learn, but I think we can come closer to understanding more when we can apply the lesson personally...Even for a fleeting moment. So I thank you for that moment and I will try to make those moments more often and longer.

[Name Withheld]



Dear [Name Withheld],

Thank you very much for sharing. I have those feelings all the time.

You are right that these true glimpses of ourselves are only momentary. [This in and of itself is also an important insight.] But take heart in knowing that they don't exactly disappear from our memory completely. Insights like these constitute our receiving of shinjin, or unshakeable trust in the veracity of the Buddha-dharma. And Shinran says that with shinjin, we are "grasped, never to be abandoned" by the Buddha-dharma. And over time, our trust is deepened.

Gassho,
Rev. Peter

From = Dina Lattuga
Subject = Sunday Service
Message = Is the Sunday service delivered in English?

Dear Dina,

Thanks for visiting our Living Dharma Website. As to your question, yes, our service is in English. Of course, at the beginning of the service, we do some sutra chanting which is not in English, but it is fine to not do it. The main Dharma talk (sermon) and all other announcements, etc. are in English.

Best Wishes,
Rev. Peter Hata



T H E G A T E W A Y

言葉の歴史

師教の恩厚を仰ぐ

(蓑輪 秀邦 教学研究所長)

『小倉百人一首』の撰者として名高い藤原定家(一一六二～一二四一)は、宗祖と十一歳上の同時代人である。彼は一一八〇年(十八歳)から五十六年間にわたり、ほぼ毎日日記を綴った。その全文が、のちに『明月記』と題して世に出、公家の世から武士の世へと転換していく中世初期の社会のありさまが知れる貴重な史料となった。

その日記の一二〇七(建永二)年一月から三月にかけての記を見ると、宗祖が越後へ遠流となった「承元の法難」に関する生々しい記事が散見される。まず一月二十四日の日記に、次のような記事があらわれる。

「専修念仏ノ輩(やから)停止(ちょうじ)ノ事、重ネテ宣下スベシト云々(専修念仏を広める人々に対して、再び停止せよとの天皇の命令がおりた)」「以下()内は意識」と。続いて二月九日、「近日、只一向専修の沙汰。搦メ取ラレ、拷問サルト云々。筆端ノ及ブ所ニアラズ(近頃は、毎日一向専修の人々の裁判がどうなったのかという話ばかり。今日は数人が捕縛されて拷問を受けているとのこと。その有り様は筆に書きとめられないほど過酷なものである)」。

そして二月十八日、裁決が出、住蓮・安楽など四名斬首、法然・親鸞など八名、俗名を与えられて遠流に処され、三月十六日、還俗させられ俗名藤井元彦

となった法然が鳥羽の近くで乗船したと言われている。

この三月十六日の出来事については、『親鸞聖人正明伝』に更に詳しく、次のように語られている。「(三月十六日)午ノ時(正午)、源空上人、華洛(京都)ヲ出テ配所ニ赴タマフ。(中略)同十六日卯初刻(午前五時)、善信聖人(親鸞)出京ナリ。コレ空上人イマダ都ニマシマス内ニ、片時モ先立テ洛ヲ出ムトテ、兼テ送使ノ許ヘタノミタマヘバナリ(わずかな時間でも先に出発して都を出たいと思い、前もって送使役の人に頼んでおいたからである)」。

流刑の地へ出発する師の背中を弟子が見送ることは、師に我が身の罪を背負わせることになる。そう直感した宗祖は、すべての罪を一身に背負い、暁天のときを待って越後の国へと旅立たれたのだろう。一方、法然上人の伝記には、配所に旅立つときの上人の言葉が次のように残されている。

「流刑さらにうらみとすべからず(中略)、念仏の興行、洛陽(京の都)にしてとしひさし、辺鄙(へんぴ)におもむきて、田夫野人(でんぷやじん)をすすめん事、季来(としごろ)の本意なり。しかれども時いたらずして、素意いまだはたさず。いまの事の縁によりて、季来の本意をとげん事、すこぶる朝恩ともいふべし」

この言葉は、やがて宗祖の目にも止まっただろう。宗祖はこれを受けて、『教行信証』「後序」末で「深く如来の矜哀を知りて、良(まこと)に師教の恩厚を仰ぐ」と述べておられる。法

難を逆縁として、「朝恩(朝廷の恩)」といただかれた師法然と、それを「師教の恩厚」と仰いで、ここに凡愚救済の仏道があきらかに開かれる時が熟したとして、「慶喜いよいよ至り、至孝いよいよ重し」と受けられた宗祖との見事な応答が、「承元の法難」という一過性の出来事に永遠の真理性をもたらしたのである。

(『ともしび』2013年11月号掲載)

お寺ニュース

修正会法要

修正会法要は2014年1月1日(水曜日)午前10時よりお勤めされます。皆様と正信偈をお勤めし、その後幡ピーター開教使の新年の挨拶があります。どうぞこの新年初のお参りにご家族お揃いでお参りください。一年は初めを正信偈のおつとめで始めましょう。ご家族と一緒に参りください。

永代経法要・教団総会

2014年度永代経法要を1月19日午前10時より厳修されます。御法話には昨年7月赴任された北米開教監督部の長良子師を御招きしております。法要後教団総会が開かれ新年度の役員が選出されます。お寺の大事な総会です。どうぞ法要、総会にご出席ください。

お寺家族リトリート

来る2月14日(金)～16日(日) 家族リトリートをサンルイスオビスポ 西本願寺にて開催いたします。日常をはなれ仏法にただ耳を傾けるよい機会です。どうぞお誘いの上ご参加ください。詳しくは幡ピーター開教使までお尋ねください。

East San Gabriel Valley
Japanese Community Center, Inc.

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GATEWAY

January 2014 - - Vol. XLVIII No. 1

January

- 1 10:00 am New Year's Day Service
- 2 7:30 pm Howakai Japanese Service
- 5 8:30 am Board Meeting
- 5 10:00 am Shotsuki Service
- 12 10:00 am Sunday Service
- 14 10:00 am Study Class
- 19 10:00 am Eitaikyo Service/General Meeting
- 26 10:00 am Sunday Service
- 28 10:00 am Study Class

February

- 2 8:30 am Board Meeting
- 2 10:00 am Shotsuki Service
- 6 7:30 pm Howakai Japanese Service
- 9 10:00 am Pet Memorial Service
- 11 10:00 am Study Class
- 14-16 WCBT Family Retreat
- 23 10:00 am Sunday Service
- 25 10:00 am Study Class

2014年1月行事予定

- 1日 午前10時 修正会法要
- 2日 午後7時半 法話会
- 5日 午前8時半 理事会
- 5日 午前10時 祥月法要
- 12日 午前10時 日曜礼拝
- 19日 午前10時 永代経法要/総会新年会
- 26日 午前10時 日曜礼拝

2月行事予定

- 2日 午前8時半 理事会
- 2日 午前10時 祥月法要
- 6日 午後7時半 法話会
- 9日 午前10時 日曜礼拝/ペット追悼法要
- 14日-16日 家族リトリート
- 23日 午前10時 日曜礼拝

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生きている

宗祖親鸞聖人750回御遠忌テーマ