



GATEWAY



February 2014 - - Vol. XLVIII No. 2

Living Dharma News www.livingdharma.org

Thank you Rev. Brenion for answering these questions. I look forward to working with you.

In Gassho,
Rev. Nobuko Miyoshi

Selected E-mail

From: Toby Nakamoto (via Facebook)
Hats off to you for doing such a great job with social media to spread the dharma.

From = Brandon Johnston
Subject = Which Service?
Message = Hello I actually live about 2 minutes away from your temple and am very interested in attending but I am unsure as to what service would be best for me, I have looked at your calendar but am still unsure. I look forward to attending and meeting new people thank you.

Dear Brandon,
Thank you for your question. Our temple has Sunday Service every Sunday at 10:00 am. You can attend any Sunday Service on our Calendar, for example this Sunday the 26th, next Sunday the 2nd of February, and so forth. Since this will be your first time, come a few minutes early so you can
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Hoonko Hoshidan Tour Reports

By Anthony Gutierrez

My trip to Japan is one experience that I will remember for a long time. I would like to share some of the things I have experienced, places we visited and some things learned while there. After the 12 hour plane ride to Tokyo and another short 1 hr plane ride to Osaka, we took a bus to our final destination, Kyoto. When we arrived our bags were picked up and dropped off for us at the San Crane Hotel and then

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Above: At WCBT's Eitaikyo Service, Bishop Noriaki Ito formally introduced Rev. Nobuko Miyoshi to the West Covina Buddhist Temple Sangha.

Greetings

Rev. Nobuko Miyoshi

It was February 2006 that I first visited the West Covina Buddhist Temple as an invited guest speaker. I did not drive at the time, so Johnny and Joanie Martinez picked me up from my house in Monterey Park. The members of West Covina warmly welcomed me. Their smiles and kindness brought

me comfort as I delivered my Dharma message. After the service, Johnny and Joanie took me out to lunch. We had a wonderful time, yet none of us imagined that eight years later we would be working together for the West Covina Buddhist Temple. Yet here I am... numerous causes and conditions enabled me to start my new life as a minister at the West Covina Buddhist Temple.

I feel that the Sangha is like a family whose relationship is based not on
Please see GREETINGS, con't on page 9

Temple Event Highlights:

- Feb. 2 Shotsuki Service
- Feb. 9 Pet Memorial Service
- Feb 14-16 SLOBT Retreat
- Mar. 2 Shotsuki Service
- Mar. 16 Ohigan Service
- Please See Temple News

By Claudia and Richard Haraguchi
Over the holidays, a dear friend gave me a Guatemalan Worry People doll. Along with this doll was an explanation of the origin of this little handmade craft item. The story goes like this: An old tale tells that the Maya People of Guatemala would tell their worries to the Worry People represented by a little handmade doll. At night they would place the Worry People or doll, under their pillows and by the

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T H E G A T E W A Y

DHARMA SCHOOL NEWS

EITAIKYO 2014 PICS

Many, many thanks to Diane Hata, our departing Dharma School Superintendent, for her expertise, tireless efforts, and wonderful enthusiasm that have made it a pleasure to work with her these many years. The teaching staff and entire Sangha will miss her very much and we send her our best wishes.

Valentine's Day is coming up and the Dharma School students will be making Valentine gifts for the senior citizens of a nearby retirement home. The students will visit the seniors to give them their gifts.

Pet memorial day is also approaching. Anyone who has lost a beloved pet this past year is asked to bring some remembrance of your pet (photo, collar, etc) to the temple on February 9.

The children will continue to learn about the Golden chain throughout the coming months. This is our theme for the 2013-2014 year.

Happy 2014! Happy Year of the Horse!

Gassho,
Claire Hansen



Above: WCBT 2014 Board of Directors; below, Rev. Ryoko Osa and Rev. Peter pose after Osa Sensei's humorous talk; bottom, President Johnny Martinez chairs the General Meeting



BUDDHISM QUIZ

This is the third in our series on "How well you know your Buddhism." We hope you are enjoying it as much as we are in writing the questions.

Moderate Difficulty Level:

In spite of twenty years of serious study on Mt. Hiei, Shinran could not find the way to overcome suffering and anxiety. He returned to the city of Kyoto and, as a result, he was able to meet his teacher _____, who was living in the Higashiyama district of Kyoto.

- Sakyamuni
- Honen
- Rennyō

- Shinran was married to
- Eshinni
- Kakunyo
- Kakushinni



Answers: Honen; Eshinni

Quote of the Month

Life would be much simpler for me without Shinran's teaching...He's telling me that everything I base my life on is selfish.

-Bishop Noriaki Ito



T H E G A T E W A Y

T E M P L E N E W S

Rev. Miyoshi Welcome

On Feb 2nd, please join us to welcome Rev. Nobuko Miyoshi as our new WCBT minister. She is very excited to meet and to get to know our sangha members. There will be a "meet and greet" after service in the social hall with refreshments.

Pet 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 it on this special day.

The Study Class

The Study Class will meet on February 11 and 25 at 10:00 AM. Discussions will continue to focus on the Sho Shin Ge. The class meets on the second and fourth Tuesday of every month. For more information, please contact Rev. Miyoshi.

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, ages 7-12 is \$15 and 6 and under are free. The fee includes meals and available lodging. For more information see Rev. Miyoshi.

Cherry Blossom Festival

The West Covina Cherry Blossom Festival will be on Saturday, March 15, from 12 noon - 7:00 PM and will be held at the ESGVJCC. The Temple will be selling delicious chicken teriyaki as a fundraiser. Work schedule sheets will be available for sign-up at the services or contact Merry Jitoshō for more

information. Keep that day open and come out to support the Temple and the Center.

Spring Ohigan Service

Spring Ohigan will be observed on March 16 at 4:30 PM. Rev. Nobuko Miyoshi will be our speaker. Please join us for this special service and stay for the complimentary otoki dinner following the service.

Oldies Dance XLVII

"Dancin' and a Revvin' at Oldies XLVII!" will be held on Saturday, March 22. It's our 47th Oldies with Steve Kikuchi & High Resolution providing 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 dancing and fun in between. Presale tickets are \$15 or \$18 at the door. For info and song requests, call Joanie at (626) 300-8947 or Lillian at (626) 780-9866

Your Toban chairs will contact you about work shifts and assignments. Plan to come by the Center around 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.



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

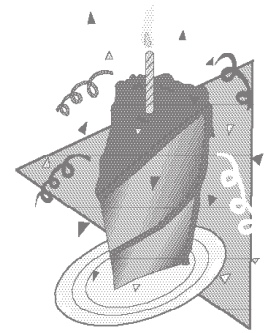
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FEBRUARY

Sumiye Arnheim,
Paul Konno, Michael
Jitoshō, Hisako Koga,
Evan Okamura, Joanie
Martinez, Deanna
Ormseth, Sophia
Saucedo, Jose Godoy,
Matthew Woo, Jacob
Gutierrez, Glenn
Tomita



T H E G A T E W A Y

GUTIERREZ, con't from pg. 1

our tour began.

We first visited Shoren-In, a Tendai Temple where Shinran Shonin was

ordained at the age of 9. For me this was amazing. I was in the place where Shinran had been and also walked down the same halls. This



temple was very large. We walked up to the room where Shinran was ordained and the room was dark. I'm not sure if this was normal because Shinran was ordained late at night or because the clouds above caused the darkness. But being here was a very moving experience for me.

Another place we visited was the Otani Mausoleum where the ashes of Shinran Shonin are kept. We had arrived at a special time and were able to witness a rare event as someone's ashes were being added with Shinran's. Although I couldn't hear what was being chanted, being a witness at this moment gave me chills and I felt a sad joyfulness. Sad because life is impermanent and joyful because we were handed down a wonderful teaching from Shinran Shonin, Liberation through the Nembutsu.

The next day we then made our way to the Honzan and as we walked through the entrance gate there was a big steel building covering it. We could not see the gate, but as we kept walking further down we came up to the Founder's Hall. My first thought was what an amazing site this was. Inside is a shrine of Shinran Shonin. It was a great experience to see this site and so many people who come each day to visit it.

We then made our way to our rooms where we would be sleeping. We dropped our things off and made our

way to the opening ceremony. There were groups from all parts of Japan and a group from Hawaii which later joined up with ours. We chanted Shinshu Shuka and Shoshinge. For me, when we chanted, the feeling was amazing. I felt as if I was carried away, everyone was just one voice, the small ego self had totally vanished, I was not worried about missing a word. The feeling was amazing.

The meals for me were not too bad; at first I was unable to eat some of the vegetables but I manage to get most of the food down. I was told that it was important to finish all the rice and not leave a single grain behind. And I was also able to share a good laugh over the table with some of the people there. One lady told me (which was translated for me) "eating all of your food is a practice also." I

replied "yes but that is a path of sages practice." We all had a good laugh. I enjoyed the meals and on the last day that we were there I finished all of my meal.

On another day I had made a new friend named Rev. Ikeda. Although I could not speak any Japanese and he could speak only a little English we communicated as best as we could. I had told him that to be there in Japan with everyone and to visit the Honzan was a very humbling experience for me. He told me this humbleness is very good and to keep that with me. He was also trying to tell me something else but I could not understand and service was starting so we could not finish our conversation. One of his friends, the reverend from Hawaii who was with us, later explained to me that what Rev. Ikeda was trying to say was that it was amazing we had met at that moment due to all the causes and conditions in our lives it took to bring us to that very moment in time. For him, this was a very humbling experience. I will remember that conversation for a long



time; I hope to see him again.

Then we went to experience a special service of Ho-On-Ko while we were at the Honzan which was a morning service in the Goei-do followed by a special chant called Bando-Bushi. This is a chant of the Nembutsu and Wasans by ministers where they sway vigor-

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ously back and forth and left to right. Now this service was 5 hours long maybe a little bit more. Although many ministers apply to participate in Bando Bushi Chanting only few are accepted as there are certain requirements and training which must be met. I am not sure how they are able to sit seiza style for so long, but I tried and my legs started to get numb after the first 4 minutes in this sitting position.

This was a very wonderful experience especially after our lecture and discussion with Dr. Conway where he told us about this special chant. He had told us he's heard 3 stories about why the Ministers sway back and forth and left and right while chanting. The first was when Shinran Shonin was exiled to Echigo Province at the age of 35 and he had to take a boat to get there. Now during this boat ride there was a bad storm and the boat swayed back and forth, left and right and Shinran chanted the Nembutsu the whole way there. Another story was he was once on a boat giving a service and the boat was also rocked back and forth. The last story I can remember was that Ren-nyo Shonin, the 8th Abbott of the Hongan-ji, was on a boat headed for Kyoto to share the Nembutsu teachings and was also giving a service while the boat swayed back and forth. I think all these stories are great and enjoyed learning about them from Dr. Conway.

So overall I loved the experience that I had in Japan, from the food I tried to making new friends and sharing what I have learned and even deepening my understanding of the Buddha Dharma. Rev. Hasegawa was a very excellent guide and very knowledgeable of all the sites we visited. Thank you. I would like to thank Claudia and Richard Haraguchi; we had fun together. I would also like to thank West Covina Buddhist Temple/Sangha for giving me a chance to take this trip. I am forever grateful. I can't wait to make a second trip!

Namu Amida Butsu
Anthony Gutierrez

HARAGUCHI, con't from pg. 1

time they awoke, the Worry People had taken their worries away.

I think my friend gave me the Worry People doll because she knew that we have been going through a lot of worrisome times recently. Although I'm sure it was meant facetiously, it made me realize the simplicity of the concept of the worry doll. Sometimes the simplest ideas are the ones that work the best.

But, really, it begs the question: How do Jodo Shinshu Buddhists deal with our worries? How do we face a world fraught with worries, uncertainties, and sometimes sadness? In fact, one delegate in our Dobo study class made a comment one evening to Professor Michael Conway, our Dobo discussion leader, and to the rest of the class. She said that academic lectures on Buddhism is understandably important, but when it comes right down to what many of us want or what we need to know is, "How can Buddhism help us cope with

the daily problems we have to deal with at home, at work, at school, at temple, in every day living?"

Dr. Conway said the first thing we do is to listen to the Dharma. But he also said, and this is the important part that Shinran never said but strongly implied, that it is not enough that we listen to the Dharma. Listening must

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be accompanied by thought. We must be actively engaged in the thinking process as we listen.

The Dobo study class lead by Dr. Conway was sometimes difficult for me to understand. He had a tendency to be a bit academic since he is a college professor of Buddhism. Had he been my professor for a whole semester, I know I would have appreciated his lectures more. He had a lot to say about Shin Buddhism; his ideas were profound and thought provoking. But, for me, there was not enough time to listen and process everything he said.

However, we would like to share just one of the many ideas he presented in the Dobo class. We listened and tried to engage our brain in the process. The following is just a little bit of what we were able to glean from his talk. Any errors in interpretation are our own.

According to Dr. Conway, there are two types of Buddhism:

(1) Path of Sages, traditional Buddhism, is one in which it is believed that if you sit and do meditation, then your mind will become peaceful and you will be able to find your way. It requires following the Six Paramitas, the Eightfold Path and a belief that you can control your own mind.

(2) The Gate of the Pure Land is a

different sort of Buddhism. It is based on the idea of Shin-jin, the mind of true understanding and entrusting. Shin-jin also means clarity or insight. Before Shinran, Shin Buddhism believed that the goal of a Buddhist was to reach the Pure Land the moment before death. This moment before death they called Ojo. Shinran, on the other hand, said that our goal is to become a Buddha in our mind, in this life, as we are living now. One's mind is changed due to the working of the Pure Land. The Pure Land is not a place, but rather a way of thinking that arises from hearing the virtues of the Pure Land. In the Gate of the Pure Land Buddhism, we hear the Name (with mindfulness), we attain Shin-jin and through Shin-jin we attain

true wisdom.

There are two wisdoms:

Human wisdom: is the wisdom of discrimination, choice, judgment. This wisdom tells us that, for example,



smoking will kill us, eating vegetables is good for us, drinking and driving is stupid, saving money for a rainy day is a good thing. Using this wisdom makes life safe, happy, easy. It is a self centered standard we apply to ourselves. It takes "me" as the most important element in the equation.

Buddhist wisdom is the wisdom of Shin-jin. The Nembutsu, tells us maybe we shouldn't talk about our selves as the standard, but rather use Buddhist Wisdom. This wisdom says even though things are bad or uncomfortable, it may not be bad for us. Take, for example, the changes that are taking place at our own WCHHBT that was upsetting to our Sangha members. Sudden unexpected change is often disconcerting to peace and stability. This wisdom can carry an important message that uncomfortable episodes in our lives can be meaningful. Shinran said everything in life is meaningful; nothing should be thrown away.

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Changes occur. Accept the changes that occur. Make the most of the new situation. This Shin-jin realization is Buddhist Wisdom.

When we attain Shin-jin there is no backsliding, no going back to bad habits, or to ignorance. Shin-jin is the awakening to the truth of one's self. When we see this we become aware of the progress of growth in our lives, even if it is to say: Why am I still doing this when I know it leads to unhappiness? But, as you know, sometimes it takes longer to open our eyes to the truth. However, only then can we move on.

In the opening passage of *Kyogyo Shinsho*, which tries to explain how Amida teaches us to look at the world, there is an important passage we should think about:

"The universal vow, difficult to fathom, is indeed a great vessel bearing us across the ocean that is difficult to cross. The unhindered light of Amida

is the sun of wisdom dispersing the darkness of our ignorance."

According to Dr. Conway, the above passage says our daily lives are full of difficulties to overcome, but come as you are "so no ma ma" (as is) because it is the process of living our lives after we have encountered the Dharma that

results in Shin-jin. Shinran says come as you are and follow your inner most wish (i.e. to become a better human being) and that, in itself, will be compassion to others and it will be a way to repay your debt of gratitude.

As Shin Buddhists, when we are

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HARAGUCHI, con't from pg. 7

faced with trials and tribulations in our own lives, if we can accept the realities of our circumstances and recognize that living encompasses a process that includes both good times and bad times, happy times and sad times, easy as well as difficult situations, the burden that we carry at the moment will lead to wisdom and understanding. We can recite the Nembutsu to help us feel happy and grateful even when things are not going as smoothly as we wish them to go because we know that "that which is bad can be transformed to good" is the wisdom of Shin-jin. It may not be as simple as putting a doll under our pillow, but it is a truth we can trust.

We can go on for many more paragraphs about how beautiful the city of Kyoto was during that particular week that we were in Kyoto to participate in the Hoonko Hoshidan celebration. Even the Bishop said the week of Hoonko Hoshidan was the peak of the momiji season. We hit it just at the right time. How fortunate for us to be able to celebrate Hoonko in such perfectly beautiful surroundings, in such perfectly beautiful weather. It is fortunate that those who attend the Hoonko service over the years can share that similar experience that we so enjoyed. Richard and I would like to express our deepest appreciation to the WCBT Sangha, to the Board, and to Rev. Hata for allowing us to attend this most auspicious of Buddhist services to express our gratitude to Shinran and his teachings with other Buddhists from around the world. It is an experience we shall not soon forget.



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

*get oriented. I look forward to meeting you. Thank you,
Rev. Nobuko*

From: Yu Yun Huang
In Rennyō Shōnin's Goichidaiki-kikigaki (104), it reads: 信なくはかならず御罰を蒙るべきよし仰せられ候ふ (If you have a portrait of Shinran Shōnin and yet you have no shinjin, you will incur punishment.) What does it mean "you will incur punishment"? what is 御罰を蒙?

*Dear Yu Yun Huang,
Thank you for writing. You ask a very important question. What is the value of having a picture of Shinran, or a beautiful Butsudan, Ozuzu, or a fine collection of books on the Dharma, if you don't have Shinjin? What have you gained? Nothing, and that is punishment enough. In this case, 御罰を蒙 often translated as "punishment", is translated in my copy of Rennyō's Goichidaiki-kikigaki as "reproaches", meaning that what you are doing would not receive the approval of Shinran, or that it goes against his teachings. However, I think it is far more important for you and me to be concerned not with punishment, but with understanding the meaning of, and the gaining of Shinjin. You don't need a portrait of Shinran to have Shinjin. If you have Shinjin you are a living portrait of our Shōnin. That's what Rennyō Shōnin wants to see happen. That's what I want to see happen! I hope you want to see it happen too. Don't focus on trivialities. Focus on Shinjin instead.*

*Respectfully,
Rev. Frederick*

From: Yu Yun Huang
Dear Rev. Frederick Brenion,
Thank you for your kind reply and thorough explanations. It's very helpful. Thank you very much.
Namo Amida Butsu!

From = Sharon Powell
Subject = Web site
Message = Great site! I am investigating Shin Buddhism at a deeper level and find this site highly informative in many areas. Please keep up the good

work. Your sharing of the Dharma is reaching many of us with questions. Thank you many times over.

*Dear Sharon,
Thank you for your very positive response. It's good to hear! I'm very glad to hear that you're investigating Shin Buddhism. I remember how it went for me, the excitement of seeing everything finally fitting into place, and finding a teaching that truly fitted me like a glove to hand. I hope it will be true of you as well! But however it goes, just listen to the Dharma. The more you listen, the more it fills you. The more it fills you, the more you question. The more you question, the more you grow in listening. And so it goes! Please write back with more questions!
With gassho,
Rev. Frederick*

From = Michael DeSoi
Subject = The Daily Dharma Wheel Project 2014
Message = Hello, I am an artist who lives in Philadelphia, PA. Over the last year, I've created a library of Dharma wheel drawings that I'd like to share with Buddhists and non-Buddhists worldwide.

Once each day, during all of 2014, I will publish one new Dharma wheel at www.dharmamechanic.com. Each wheel will also be available at my Facebook page or Twitter account. For those who choose, each artwork can be delivered to their email as well. There is no cost – it is free - I simply want to share my artwork.

If you think your readers/members may enjoy seeing a new Dharma wheel each day, please let them know about the project.

Please tell me what you think.

Thank you for your time,
Michael DeSoi

610-716-7846

FB: www.facebook.com/daily.dharma.wheel

Twitter: www.twitter.com/dharmamechanic

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Dear Michael,
Thank you for writing us and for sharing your work. Personally I really enjoyed what you've presented as beautiful and evocative. It is certainly a challenging project for you to try and accomplish this every day for a year! I would like to recommend your project to Dharma School teachers to make use of in their classes and to stimulate their students to do their own art work. Let me wish you good fortune in your project and I hope it will bear good Dharma fruit for those who view it and make good use of it.

Sincerely,
Rev. Frederick

Dear Rev. Fred,
First of all I want to say Happy Holidays. Secondly, you were very helpful and thank you so much! I have one more question. The golden rule that I am supposed to use is "Treat not others in ways that you yourself would find hurtful". I'm supposed to cite that in MLA format and I obtained the knowledge that the source is "The Buddha, Udana-Varga 5.18" but I have no other information other than that. I'm assuming that the Udana-Varga is a Buddhist religious doctrine but I have no idea how to cite it. Can you help me?
Ana Arezina

Dear Ana,
I hope your holidays were equally happy; I am also happy that I've been of help to you, so I will try to be helpful again!
The Udānavarga is an early Buddhist document (and I'm getting this info from Wikipedia). It is not part of the Pali Sūtras, it is a collection of sayings of the Buddha and borrows from the Dhammapada -- perhaps the most famous and beloved collection, and other sources. Written first in Sanskrit, it is popular in Chinese and Tibetan Buddhism -- the Tibetan form being the most well known. The author of the Chinese and Tibetan version is Dharmatrata, who lived around 400 C.E.
Now the hard part! The difficulties of relying on the internet for research is that standards of scholarship are often out the window. I have been researching a popular

quote on Buddhism attributed to Albert Einstein for the past 15 years. It is quoted all over without any sources given. When inquiries are made the persons say they saw it in a book they can't remember, or if they give a title, it turns out the quote is not there! The current understanding is that Einstein never said it. There's a lot of this going on! I've looked all over for "Treat not others in ways that you yourself would find hurtful" and when it gives a source they all give the same one as "Udana-Varga 5:18" By the way, everywhere else, the Udānavarga is referred to as Udānavarga, but this could still be an acceptable way of transliterating it into English. Further, all the sites that mention "Udana-Varga" do not give the translator or publication information. This suggests to me that probably one of these was the initial presentation on the net and everyone else is lifting that quote for their own sites -- much like my Einstein quote. I'm guessing that it is coming from Wikipedia most likely from it's article on the Golden Rule. I love Wikipedia but it has to be used critically and carefully. Of course, and the fault is mine, but in answering your initial request I relied heavily on the Wikipedia article as my jumping point.

Next step: Udānavarga 5:18, as a verse, does exist, and it has been translated numerous times. Unfortunately I do not have access to all these translations. One of them may be the one that gives the verse in the form you have. However some of these translations are available on the net, and my suggestion is that you use one of these for your paper and for proper MLA sourcing. (By the way, does MLA have a format for website quotations that might actually do the job for you with the Udānavarga version?). I found the following which you might find of interest. It is the translation done by William Rockhill. Rockhill was a (quoting Wikipedia!) United States diplomat, best known as the author of the U.S.'s Open Door Policy for China and as the first American to learn to speak Tibetan and therefore as the father of modern U.S. Tibetan Studies. Udānavarga 5:18 appears on "page 27" of the text and reads as follows: "Look where you will, there is nothing dearer to man than himself;

therefore, as it is the same thing that is dear to you and to others, hurt not others with what pains yourself." Pretty similar to the Udāna-Varga translation!

I think this is as good as we can manage for now. I hope this is acceptable. Perhaps if you are near a major university library you might find other translations of the Udānavarga that may have the Wiki version. Anyway, let me know if this was helpful for you and if I can be of any further assistance.

Sincerely,
Rev. Frederick Brenion



GREETINGS, con't from pg. 1

blood but rather on the Dharma. It is the relationship, as Shinran Shonin stated, that "Rare is it to come upon the Dharma family, but now I have been able to encounter them." Thank you for allowing me to join your Dharma family.

I was fortunate to have had several opportunities to meet with many of West Covina members through retreats, Obon Festival, and major services. Your enthusiasm and eagerness to listen to the teachings have always inspired me. I believe that I will receive many more opportunities to learn from you about Buddhism and it will help my growth into a well-rounded minister. I truly look forward to listening to the teachings of Shinran Shonin with you.

In closing, I would like to take this opportunity to express my heartfelt appreciation to the Board of Directors and all of you for accepting me. I would also like to ask for your support and guidance.

See you at WCBT.
In Gassho,
Rev. Nobuko Miyoshi



T H E G A T E W A Y





T H E G A T E W A Y

ご挨拶

この度2月1日付でウェストコヴィナ東本願寺の開教使として赴任させていただくことになりました。どうぞよろしく願いいたします。

ウェストコヴィナの皆さまとは教区主催の研修会や、お盆まつり、大法要などでお会いする機会が多くありました。澁刺としたメンバーがたくさんいらっしゃるお寺という印象を受けていました。慣れないことが多く、皆さまのお力を借りながらの歩みになると思いますが、できることを精一杯尽くしていきたいと思っております。

僧伽とは家族のようなものだと思っております。ただ、一般の家族関係と異なるのは、それが血縁によるものではなく、法縁によって結ばれている関係であるということです。親鸞聖人のお言葉を借りれば、「遇いがたくしていま遇うことを得たり」という大きな感動を伴った関わりではないかと思えます。皆さんの聞法の姿勢がそのまま私に仏法を届ける声となり、私自身の聞法の姿勢を明らかにする光となります。親鸞聖人はそうした方々を「御同朋」と敬っておられました。

ウェストコヴィナの家族(僧伽)の仲間入りをさせていただきましたこと、とても嬉しく思っています。聞法の歩みを通してこれから多くの方々と御同朋として出会うことができますことを心より楽しみにしております。

皆さまより御指導、御鞭撻を賜りますよう重ねてお願い申し上げます。
合掌 見義信香

お寺ニュース

2月日本語祥月法要 / 法話会
2014年2月の法話会及び日本語祥月法要は来る2月6日(木)午後7時30分よりお勤めされます。どうぞご家族、ご友人お誘い合わせの上、お参り下さいますようご案内申し上げます。

家族リトリート

来る2月14日(金)–16日(日)に家族リトリートをサンルイス・オビスポ仏教会にて開催いたします。ご講師としてフランス・メットキャフ氏をお招きし、「ゴールデン・チェーン」をテーマとしてお話いただく予定です。講義、座談、野外活動などご家族で楽しめるプログラムとなっております。参加費は\$35で、宿泊費はお寺に宿泊される場合は無料です(近隣のモーターにも宿泊可能ですが、別途宿泊費がかかります。)日常の喧噪を離

れ、仏法に耳を傾ける絶好の機会です。是非お誘い合わせの上ご参加下さい。詳しくは見義信香開教使までお問い合わせ下さい。

桜祭り

コミュニティセンターの桜祭りが3月29日(土)に開催されます。今年もお寺は、照り焼きチキンとお寿司の担当として参加いたします。この桜祭りへの参加によって、お寺の基金募集と地元の方々への広報とを兼ねて行いたいと思えます。つきましては皆様にお寿司(巻き寿司でも稲荷寿司でも結構です)をお持ち頂き、お手伝い頂きますようお願い申し上げます。当日の午前11時頃までにお寺に届けて頂ければ幸いです。皆様のご協力を何卒よろしくお願い申し上げます。



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Japanese Community Center, Inc.

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GATEWAY



February 2014 - - Vol. XLVIII No. 2

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2月行事予定

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

March

- 2 8:30 am Board Meeting
- 2 10:00 am Shotsuki Service
- 6 7:30 pm Howakai Japanese Service
- 9 10:00 am Sunday Service
- 11 10:00 am Study Class
- 16 4:30 pm Spring Ohigan Service
- 22 8:00 pm Oldies Dance XLVII
- 23 10:00 am Sunday Service
- 25 10:00 am Study Class

3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
- 16日 午後4時半 春季彼岸法要
- 22日 午後8時 オールディーズ・ダンス
- 23日 午前10時 日曜礼拝
- 29日 正午 桜祭り (センター)

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