This month’s article on the SLOBT Family Retreat will be added to the website’s Library shortly, and it will become the 5th or 6th SLO retreat article. All these family retreats were enjoyable and informative, and unique insights were gained at each one. But for me personally, this year’s retreat was certainly one of the most memorable (see report in this issue).

Gassho,
Rev. Peter Hata

Selected E-mail
From = Mary Matsuda
Subject = website link
Message = Hi Peter! Congrats on attaining ordination and temple! Wow! What a wonderful journey for you! The Kaneohe Temple, with so many changes every 4 years, will be developing a website and I would like to suggest a link to your website. Of particular interest would be the portion of the questions that you field from outsiders as well as your members. Would you allow us to do this? please advise...

Please see L.D. NEWS, con’t on page 12

Ed. Note: These two articles should have been included last month but were mistakenly omitted

RECONFIRM OUR COMMITMENT TO
REVIVE SHINSHU
By Bishop Koi Sato’o
Chief Administrator, Shinshu Otani-ha

I wish to extend my warmest New Year’s greetings to all of you, the members and friends of the Higashi Honganji North America district temples.

As we observed the Shinran Shonin 750th Memorial Service (Goenki) and Hoonko Service of the Goenki Year at our mother temple in Kyoto in 2011, we

Please see SOCHO, con’t on page 8

The 2013 San Luis Obispo Family Retreat: “Interdependence”

On the weekend of February 15–17, 2013, 26 members of West Covina Buddhist Temple and 18 members from Berkeley Higashi Honganji—44 participants in all—met at the idyllic San Luis Obispo Buddhist Temple for their 2013 Family Retreat. Fortunately, unlike the virtual rain-out of the 2011 SLOBT Retreat, which was our previous time here, not only did we enjoy perfect weather all weekend long, “interdependence,” the theme of this year’s retreat, seemed to be evident in regards to the confluence of engaging Dharma talks, lively fellowship, a wonderful temple and surroundings, delicious food, and enjoyable group activities, all of which contributed to a great retreat weekend. Specifically, these causes and conditions seemed ideal for listening to the Dharma.

On Saturday, after a seiza meditation session and morning service led by Rev. Peter Hata, and a delicious breakfast provided by WCBT’s Temple Commu

Please see RETREAT, con’t on page 4

North America District Report
By Bishop Noriaki Ito

Happy New Year to everyone. I hope you all have welcomed in a joyous 2013.

The year 2012 was an extremely important year for our Higashi Honganji North America District. Based on the preliminary plans that had discussed the previous year, we began setting up committees so that ministers and members could work together to plan for our North America District 750th Memorial for Shinran Shonin that was held on the weekend of November 17-18. Although there were many last minute decisions that had to be made, the Commemo

Please see NAD, con’t on page 8
SLO Retreat Comments

Our annual WCBT retreats @ SLO have always been fun, enriching, and rewarding. This year, because members from our sister Higashi temple in Berkeley were able to join in, it was double the fun and liveliness (with much “joyful noise” as Susan Shibuya mentioned in her kanwa), with double the very tasty food that nourished us, and double the servings of food for thought from both Rev. Ken Yamada and Rev. Peter Hata that awakened our spiritual taste buds and appetites. The theme of “interdependence” was aptly woven into our weekend, from the lectures and messages from both reverends, to the real world connections seen and displayed @ the beautiful Morro Bay Natural History Museum. Nearby, our walk on the boardwalk through the Elfin Forest dramatically illustrated the cause and effect that harsh conditions such as salt water, sand, and wind have on plants and trees. Behind the temple there is a huge and gorgeous oak tree that seems to beg for kids to climb on its limbs; yet these same trees are but dwarves, and look more like shrubs in the Elfin Forest. In his lecture, Rev. Yamada very enthusiastically pointed out that if we truly understood and could appreciate how dynamic interdependence was, it would naturally encourage actions in us such as creating a more compassionate world, doing our part in helping to improve our environment; society, fellow man, and in unifying our world. To those of us that went, we learned that in our interconnectedness, we’re everything and we’re “nothing.” We will always struggle (in samsara) as human beings, but yet within our world of limitations, flaws, and weaknesses, and because of it, we can also experience moments of nirvana. And like nirvana, the WCBT and Berkeley sanghas were in perfect harmony, sharing the holiday weekend together.

Joanie Martinez

I cannot say thank you enough to all the participants for making the 2013 SLO Family Retreat a truly wonderful event. It was as if we were one as we planned the retreat, planned all the various activities, picked up/ purchased/hauled back supplies, set up/cleaned up the social hall, arranged/cleaned the temple sleeping areas, prepped/cooked the meals, cleaned after the meals, snapped/developed pictures and decorated/assembled picture frames. The Berkeley participants knew the SLO Temple setup well and became one with WCBT immediately outside and for making the trip both to and from San Luis Obispo unlike other years when the weather was not so cooperative. Our excursion to the National History Museum and Elfin forest gave us a change in our regular trip to Avila beach so I hope you also enjoyed a change of location for our outing.

I thoroughly enjoy these joint retreats, because I grew up at Berkeley Higashi Honganji as a child and am now a member of WCBT after my marriage so this retreat is a definite special treat for me.

Did everyone like the pink champagne cake from Madonna Inn? It was sooooo good. Those of you who didn’t make it out this year really missed out.

And we did an amazing job of cooking for everyone’s dietary needs. Thank you to all the chefs. And a special thanks to Master chef Joey Ouye for the delicious Japanese and American breakfast. Thank you to Rev Ken Yamada for your dharma talks on interdependence, the three dharma seals
Cherry Blossom Festival
The West Covina Cherry Blossom Festival will be on Saturday, March 16, 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 Jitosho 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 17 at 4:30 PM. Our special guest speaker will be Rev. Nobuko Miyoshi. Please join us in welcoming Rev. Miyoshi and stay for the complimentary otoki dinner following the service.

Oldies Dance XLIV
“Let’s Dance Some More at Oldies XLIV!” will be held on Saturday, March 23. Steve Kikuchi & High Resolution will be back again to 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 dancing and fun in between. Presale tickets are $12 or $15 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 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.

Study Center Lecture Series
The WCBT Study Center Lecture Series continues in April with “Introducing to Buddhism.” The lectures will be held on April 8, 15, 22 and 29, every Monday evenings at 7:00-8:30 PM. For more information contact Rev. Peter.

WCBT Hanamatsuri
West Covina’s Hanamatsuri Service will be held on Sunday, April 7, at 10:00 AM. Everyone is invited to arrive early with flowers to decorate the Hanamido. There will be a special performance by the Dharma school children and light refreshments will be served after the service. We invite you to come and join us to celebrate the Buddha’s birthday!

LABCF Hanamatsuri
The Federation Hanamatsuri Service and will be held on the April 7 beginning at 1:00 PM at JACCC in downtown LA. Everyone is encouraged to attend the LABCFS service after WCBT Hanamatsuri Service.

WCBT Golf Classic
Mark your calendars for WCBT’s 17th Annual Golf Classic, which will be held on Friday, April 19, at the Industry Hills Gold Club on the Eisenhower “Ike” Course, One Industry Hills Parkway, City of Industry, CA 91744. Registration starts at 11:00 am, Putting Contest is 11:00 am – 12:30 pm, Shotgun start is 1:00 pm and Dinner at 6:30 pm. The $160 entry fee includes golf, cart, putting contest, accuracy drive contest, hole-in-one contest, pre-tournament snack, dinner and prizes. The format is Scramble and the options are 3 Mulligans for $10 and 50/50 closest to the pin for $5. Please contact Roy Takemura (909-973-2580) if you’d like to participate, sponsor or volunteer.

MCARL
CTR Exhibit
March 12 through April 20
West Covina Civic Center
1200 W. Alosta Ave.
West Covina 91790

March 2013

Treasure the Life in Us, and the Us in Life
The 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

MARY HATAKEYAMA, Joy Kitaura

West Covina Buddhist Temple Staff

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E-Mail: dharma@livingdharma.org

MARCH

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RETREAT, con't from page 1

ications Staff under the direction of Mr. Dick Koga, featured speaker Rev. Ken Yamada of the Berkeley Higashi Honganji Temple began his Saturday lecture. Rev. Yamada emphasized that “Buddhism is not doctrinal”; there is no necessity of believing dogmatically in the Buddha’s teachings. “In fact,” he said, “you don’t even have to believe in the Buddha; we’re only concerned with the Dharma, with truth; and interdependence is one of these truths that is true for everyone.”

Of course, while Buddhism is non-doctrinal, there are certainly concepts in Buddhism that are helpful in pointing to the ultimate truths, and Rev. Yamada identified these as the Three Dharma Seals [Ed. note: these are also known as the Three Dharma Marks];

-Non-self (Pali anatta or Sanskrit anatman): There is no separate, permanent self.
-Nirvana: perfect bliss, enlightenment, or “pure land”; “This is the opposite of duhkha,” said Rev. Yamada as he drew a large circle on the whiteboard. He explained that the circle perfectly symbolizes nirvana because “It has no rough spots and no beginning, no end.”

Next, Rev. Yamada spoke about Nagarjuna, the Indian teacher Shinshu founder Shinran Shonin considered the first master of Shin Buddhism, who had written the “Treatise of the Middle Way.” This is the rather “heady” work that attempts to point to the truth beyond dualities such as “existence” and “non-existence,” towards what is known as The Middle Way. Yamada-sensei explained this as a way of seeing beyond what we think of as separate entities. For example, he pointed out that contrary to our normal way of thinking, Nagarjuna said that “Fire and wood are not separate but inseparable”; there can be no fire without wood and vice versa. Rev. Yamada then recalled how this truth was driven home to him in his personal experience of witnessing the birth of Cole, his first child. Apparently his wife Naomi had a very difficult time delivering Cole. However, judging by his highly animated reliving of the dramatic events of childbirth, Rev. Ken may have struggled even more than Naomi. In any case, he pointed out how Nagarjuna’s way of seeing the unity or interdependence behind childbirth was very perceptive. As Nagarjuna had put it, not only do the parents of course create the child; it is just as true that the parents are created by the child.

“Teachers like the Buddha and Nagarjuna,” Rev. Yamada continued, “left us these great truths to broaden our understanding; they allow us to participate more fully, to see the interdependence of life.” The Sanskrit term for interdependence is pratityasamutpada (or engi in Japanese), and the English term is “dependent arising,” he said. Basically, the interdependent nature of everything implies that all things arise or come into existence together, or dependently; as in the examples of fire and wood or parents and child, nothing appears on its own; all reality is interdependent.

Outing

On Saturday afternoon, after a simple, but tasty lunch of gourmet sandwiches, retreat participants took a break from the lectures and went on a memorable outing to the
Besides the informative, interdependence-themed exhibits on such subjects as the impact of housing developments on the Morro Bay region, the effect of the earth’s constantly changing geology, the constant erosion of the land by wind and rain, and the fragility of the lifecycles of various endangered species in the area, there were memorable views of Morro Bay and the iconic Morro Rock from the museum’s balcony.

Following the museum, retreat participants carpooled to the fascinating Elfin Forest which is near the Los Osos area on the other side of the large Morro Bay Estuary. A mile or so boardwalk circles the large preserve, and along the way there are many opportunities to view Morro Bay, Morro Rock and admire nearby peaks in the area. Also, in the bay and estuary are water foul like ducks, cormorants, and egrets. The boardwalk passes through sage, chamise, and a variety of shrubs, but the most interesting plant on the hike are the short but sprawling pygmy oaks which spread their branches overhead, providing a shady shelter. A strange whitish moss hangs from the oaks like tinsel (we learned this is actually a kind of fungus that exists in symbiotic relationship with the oak). Though they are said to be a couple hundred years old, these California Live Oaks are only 20 feet tall or less; as yet another living example of interdependence, the rather harsh dune environment limits the oaks’ growth.

Later, on Saturday Evening, after a delicious primo macaroni casserole dinner, put together again by Dick Koga and the WCBT kitchen crew, the Sangha gathered in the temple’s social hall to play some great games under the direction of Stephanie Jitosho. One of the games was an incredibly energizing game called “Have you ever?” With the entire group of 45 people standing around the room in a circle (SLOBT’s Rev. Naomi joined our evening activities), Stephanie would call out a question like, “Have you ever received your Buddhist name?” at which point, all those that did would literally swarm into the center and “high five” each other. It was fascinating enough to watch this when only half of the participants were involved, but the last question, “Are you having a good time?,” caused everyone to swarm into the center. It’s highly unlikely that all 45 people high-fived 45 people, but no
he asked “Don’t you find something
of these things at our home temples,
Museum and the Elfin Forest.” In addi-
ating the wonders of nature as we did
talk. He dis-
chanting of the Shoshin-ge, but inter-
seiza meditation, there could also be
special about all these activities in the
context of our retreat? Here, we’re not
not just chanting, we’re ‘retreat-ing,’ we’re
not just listening to dharma talks, we’re
‘retreat-ing,’ we’re not just eating to-
gether, we’re ‘retreat-ing.’” In addition,
he offered his opinion that the food at
our retreats always seems to taste just
a little better. “In other words, I think
we’re chanting, singing, eating, list-
ning, and observing just a little more
ently, with a little more awareness.
And I think, to the extent that we are
‘retreat-ing,’ we are moving forward
along the path of Buddhism.”
Rev. Peter expressed his hope that
we take these experiences back with us
even as we rejoin the hustle-bustle of
our daily grind. “If we can,” he said,
“it’s to return reinvigorated, refreshed
and rejuvenated. It’s to return and
to continue enjoying listening to the
Dharma, continue enjoy-
the fellowship of the
Sangha, continue enjoy-
the gifts that we receive
from nature, and from all
the life that supports us. If
we do this, it is like looking
at life in a fresh, new, and
more appreciative way.”
Following the morning
service, the participants
enjoyed a very different but
very tasty Japanese-themed
breakfast organized by
Mr. Joey Ouye and his Berkeley crew.
the sense of being at a retreat and, as he
put it, “retreat-ing,” or actively
being engaged in whatever it
is that is helpful in advancing
us towards enlightenment or
awakening. “In this sense,” he
said, “retreat-ing means particip-
ing in all our group activities
from chanting the ancient Bud-
hist sutras, to singing, playing
games, listening to Dharma
talks, and certainly enjoying and appreci-
ating the wonders of nature as we did
in our outing to the Natural History
Museum and the Elfin Forest.” In addi-
tion, though we of course can do most
of these things at our home temples,
he asked “Don’t you find something
also “not really here,” at least not in the
permanent sense. “It’s changing and
impermanent,” he said. Clearly, it also
exists because of many interdependent
causes and conditions. These include
not only obvious ones such as soil,
water, and sun that caused the grape-
fruit to grow, but the fossil fuels used to
transport the grapefruit to the market.
“The burning of fossil fuels represents
the release of life energy from many,
many years ago,” he said. And, he
added, clearly, “We should try to live
in harmony with life, we should try to
recycle our trash and not create unnec-
essary garbage.”
Returning to the ideas of Nagarjuna,
Rev. Yamada emphasized the point
that “We’re not really ‘ones’ (unique,
independent beings); we’re really
‘zeros.’ This is known as the teaching
of emptiness or Sanskrit shunyata.”
What does this emptiness mean? To
help explain it, Yamada-sensei com-
pared two ways of seeing the universe.
The Chinese way, he explained, is that
everything in the universe is negative
(yin) or positive (yang), and he drew the
familiar Taoist yin-yang symbol on the
whiteboard (i.e., a circle with white and
black halves separated by a curved “s”
shaped dividing line). He pointed out
that in Taoism, the goal is to keep these
opposites in balance. The Buddhist way
of seeing the universe however, is as
just “zero,” as oneness or emptiness.
In other words, there is no dualism in
Buddhism. As he put it, “Buddhism
sees the entire universe contained in a
single grain of sand. In the same way
this grapefruit contains all life.”
Interestingly, Rev. Yamada stated
that time can also be understood from
the standpoint of interdependence;
“Time is not made up of ‘past, pres-
et, and future.’ There’s only now.
We can’t have the present without
the past, and we can’t have the future
without the present,” he said. And in a
related way, understanding this truth
of interdependence helps us to realize
the deep meaning in memorial services
and funerals. “Yes,” said Rev. Yamada,
“they are sad occasions. But just as

March 2013
March 2013
Nagarjuna had said there’s no parent without the child, there’s also no real independence of parent and child. He explained that, from the standpoint of interdependence, the parent, even after death, lives on in their children. “Therefore, pratityasamutpada is true; the previous life of my parent—and all the interdependent lives that contributed to my parent—all live on in me...right now. My life contains all life. I’m connected to the whole universe.” And the implication here, Yamada-sensei pointed out, is that “There’s no birth and no death; there’s no birth because there’s no birth; you are part of all life, you are the causes and conditions that made you.” Ultimately, he pointed out, this leads to the teaching of non-attachment; this is the goal in Buddhism—become one with the flow of life, with the truth of impermanence.

In his closing, Rev. Yamada recited the Japanese poet Issa’s famous poem (written upon the tragic death of his child):
The world of dew,  
Is the world of dew,  
And yet, and yet...
This poem expresses Issa’s deep insight into the truth of impermanence (“the world of dew”) but at the same time, Issa acknowledges his still being a limited human being, unable to fully accept this truth (“and yet, and yet”). To Yamada-sensei, this poem—or more precisely, Issa’s humble self-awareness—expresses the ultimate truth of Buddhism. The world of dew is the world of samsara or duhkha; this is the everyday experience of suffering and difficulties that we try to escape from. Naturally, knowing that nirvana is the cessation of suffering, we begin to long for such a state of peace. However, as Rev. Yamada reminded us, Issa’s poem reveals a deep insight into the same non-duality that Nagarjuna emphasized, to the inherent interdependence of the world of dew and of our essential limited human nature. In essence, Issa’s poem expresses his emptiness, or state of “zero,” and thus, even while suffering the reality of impermanence, seemed to express the same genuine appreciation for having participated in this retreat.

We also thank Dick Koga and Joey Ouye for their tasty meals which sustained us with great energy. Finally, we thank San Luis Obispo Buddhist Temple and Rev. Naomi Nakano for being such warm and welcoming hosts.

On the one hand, WCBT’s 2013 Family Retreat certainly offered a wonderfully refreshing experience of literally “retreating” from our urban Southern California environment to the beautifully scenic Central Coast. On the other hand, the weekend’s dynamic activities, especially within the context of the strong fellowship that naturally arises when studying and sharing the Dharma with others, provided a truly memorable glimpse into the essential truth of “interdependence.”
took the opportunity to start addressing the challenges facing our efforts to promote the Shinshu Dobokai Movement as well as the overall administrative reforms in order to embark on a new chapter in our denomination’s history. Although there are a wide range of issues to be dealt with, such as Shinshu studies, propagation of the teachings, organizational structure, administrative improvement, financial administration, and so forth, I have renewed my commitment to take on these challenges with thorough deliberation and discretion, while carefully listening to the opinions expressed by ministers and members of local temples.

This year marks the 400th anniversary of the passing of Kyonyo Shonin who established the Higashi Honganji when it was divided from one Honganji into two. I wish that the Memorial Service for Kyonyo Shonin will become the opportunity for all of us to reflect upon his life and to express our sincere gratitude toward him.

Kyonyo Shonin is often described as a strong military-type leader who staved off the pressures of the political leadership of that era. But if you look more closely into his life, he could be seen as a devout Buddhist who wouldn’t hesitate to risk his life to protect the teachings of Shinshu in the war-torn society. What was it that kept him motivated to do everything possible in his power to promote the Buddhadharma and to protect the Honganji temple while maintaining a clear-sighted perspective on the political turmoil during the battle against Oda Nobunaga and political negotiations with Toyotomi Hideyoshi and Tokugawa Ieyasu? I believe it was his deep sense of responsibility for the revival of Shinshu solely based upon the spirit of “Expounding the Truth of the Pure Land,” which our spiritual forebear Shinran Shonin found as the basis of Buddhist teachings.

It would not be an overstatement to say that the history of our denomination is, in some aspects, the history of the continuous revival of Shinshu. The 500th Memorial for Rennyo Shonin held 15 years ago was a precious opportunity for us to recognize him as “the Shonin who revived Shinshu” and to appreciate his tremendous efforts to interpret the teachings of Shinshu in clearly understandable ways for the rest of us. Kyonyo Shonin also risked his life to protect the teachings and exerted his fullest efforts to pass the teachings down to future generations.

Given the fact that the Shinshu Dobokai Movement emerged as one of these continuing efforts, it is critically important that we bring back the movement’s original spirit so that it truly becomes the Shinshu revival movement in this modern society. The basic principle of that effort was to reorganize ourselves to be a denomination that can serve modern society better by presenting true principles and direction to the real world. This declaration reminds me of the high aspiration of the teachings; because since it is so easy to forget what is most important for a human being in this defiled world, it is even more important to present true principles and direction for human life. The principle is expressed as Namu Amida Butsu and the direction is the aspiration to be born in the Pure Land.

It has become more critical for us to convey the message to the world that the last refuge for us human beings is none other than Namu Amida Butsu, that is, Amida’s Original Vow manifested as the Buddha’s Name. Those who, hearing Amida Buddha’s Name,
Rejoicing in it with reverence and praise, Receive its treasure of virtues;
The great benefit acquired with one utterance is supreme. (The Collected Works of Shinran, Volume 1, p. 332)

In closing, I wish to confirm my commitment to continue to listen to the teaching, always keeping in mind the Shinshu revival spirit and all the efforts made by our predecessors.
Dear Members and Friends,

The West Covina Buddhist Temple and its Board of Directors cordially invites you to attend the Spring Ohigan Service which will be held on Sunday, March 17, 2013. The schedule for the service is as follows:

Date: Sunday, March 17, 2013  
Time: 4:30 P.M.  
Sermon: Rev. Nobuko Miyoshi  
(Higashi Honganji Los Angeles Betsuin)

We will be serving Otoki dinner following the service.

Higan, meaning the Other Shore (of enlightenment), is a service conducted on or about the vernal and autumnal equinoxes. At these times of the year, we endeavor to strengthen our commitment to the Buddhist life.

ご門徒の皆様、
早春の候、ご門徒の皆様にはご清祥のこととお慶び申し上げます。
さて、春のお彼岸法要を下記の如くお勤め致しますのでご案内申し上げます。お彼岸は古く聖徳太子の時代より行われてきた伝統ある仏教行事です。私達の先達の時代より、お彼岸は仏様の教えを聞く良き機会として勤められて参りました。ご家族でご一緒にお参り下さい。

記
春のお彼岸法要
日 時 2013年3月17日 午後4時30分
場 所 日系コミュニティーセンター
法 話 見義信香師（ロサンゼルス別院開教使）

＊法要後当番の皆様によるお斎がございます。

Peter Hata, Minister  
開教使 幡ピーター

John Martinez, President  
教団理事長 マルチネズ ジョン
West Covina Buddhist Temple presents

LET'S DANCE SOME MORE AT OLDIES XLIV (44)!!!

Saturday, March 23, 2013

Same ol’ same ol’ for the rest, but remember it is from 8 to midnite

- At the ESGV 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) 300-8947
Lillian: (626) 780-9866

Please No Pointy Heeled Shoes!
Newly renovated gym floor.

WCBT/ESGVJCC is located about a mile north of the West Covina Fashion Mall. Parking in rear of buildings.
The West Covina Buddhist Study Center Presents:

Introduction to Buddhism

Lecturer: Reverend Peter Hata

Date: Mondays; April 8, 15, 22 & 29, 2013
Time: 7:00 pm~8:30 pm
Place: East San Gabriel Valley Japanese Community Center, Room 3
1203 West Puente Ave., West Covina, CA 91790
Fee: $35.00
Info: (626) 337-8373
dharma@livingdharma.org

About the lecture series:

2500 years ago, the Buddha awakened to a way of looking at life that was radically different from the prevailing views in ancient India. His teachings, having migrated through China, Japan, and now to North America, are no less radical even in our advanced technological society and continue to inspire people from all walks of life to seek the same truths he awakened to. What are these eternal truths?

About the lecturer:

Rev. Peter Hata's interest in Buddhism began in the early 1990s at West Covina Buddhist Temple as the newsletter editor and manager of the temple's www.livingdharma.org website. He completed Minister's Assistant Program training in 2009, received tokudo ordination in 2011 and kyoshi ordination in 2012. That same year, he received kaikyoshi status, and was assigned as resident minister of the temple.

Rev. Peter, who directs a youth band and an adult choir at the temple, is also a jazz musician and one of the original members of the Sansei band, Hiroshima, with whom he recorded several albums and toured throughout the U.S. and Japan. He also holds a Master's degree in music and has taught a variety of graduate and undergraduate music courses at Cal State LA.
cultivating homegrown ministers for our two English-speaking districts. We hope to locate and educate individuals interested in studying Buddhism so that others may follow their footsteps.

In December, three of us, Rev. Nobuko Miyoshi, Rev. Takafumi Bansaka, and I participated in the Overseas Ministers' Retreat at the Dobo Retreat Center at our Honzan in Kyoto. We all learned so much from the lecturer, Rev. Minowa, and had the chance to share concerns and visions with ministers from the other two districts, South America and Hawaii.

In May of this year, a group of us will go to the 11th World Dobo Convention to be held in Kyoto Japan. This gathering was actually scheduled for May of 2011, but was canceled due to the terrible earthquake/tsunami that occurred on March 11 of that year. We hope to gather as many as 50 participants for this tour. Applications and the itinerary were already sent out. The soft deadline is January 31. But applications will be accepted until sometime in March. Please consider joining us for this convention that is held once every three years.

Thank you for the tremendous support you have given us over the years. We look forward to your continued cooperation and guidance throughout this year.

Gassho,
Noriaki Ito
Director/Bishop

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L.D. NEWS, con’t from pg. 1

Dear Mary,

As far as linking, you can link to anything you’d like to on our website. However, regarding e-mail questions/answers, we have them in two areas: one is the collection of mostly older e-mails that are permanently on our site, such as “Buddhism101,” and the other is the Gateway page where you’ll find the current ones we publish in our Gateway newsletter. You’re welcome to use any and all of it.

Nice to hear from you Mary, and I hope you can continue working for the betterment of the Kaneohe temple.

Best Wishes,
Rev. Peter Hata
日本語春季彼岸会
日本語祥月法要 / 法話会

本年の日本語春季彼岸会は3月の法話会及び日本語祥月法要を兼ねて、3月7日（木）午後7時30分よりお勤め致します。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。

また、英語春季彼岸会法要は3月17日（日）午後4時30分よりお勤めします。ご講師としてロサンゼルス別院より見義信香先生をお招きし、ご法話を頂きます。どうぞ英語法要にもお誘い合わせの上、お参り下さい。

桜祭り
コミュニセンターの桜祭りが3月16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を兼ねて行いたいと思います。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。

WCBT スタディセンター
春の仏教講座

来る4月8日（月）より、好例の春の仏教講座が開かれます。幡ピーター開教使を講師として、4回にわたり「仏教入門」のお話を頂きます。講義は英語にて行われ、毎週月曜日午後7時から8時30分まで行われます。どうぞお誘い合わせの上、ご参加下さい。

同朋リトリート（日本語）

来る4月28日（日）午後1時、ロサンゼルス別院にて同朋リトリート（日本語）を開催いたします。テーマは「釈尊と親鸞：暮らしの中の出遇い」です。ご講師として羽田信生氏（毎田仏教センター）をお招きし、ご講義を頂く予定です。詳しくは北米監督部（213-621-4064）までお問い合わせ下さい。

お寺ニュース

日本語春季彼岸会
日本語祥月法要 / 法話会

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March 2013 - Vol. XLVII No. 3

March
3 8:30 am Board Mtg
3 10:00 am Shotsuki Service
7 7:30 pm Howakai Japanese Service
10 10:00 am Sunday Service
12 10:00 am Bombu Class
16 12:00 pm ESGVJCC Cherry Blossom Festival
17 4:30 pm Spring Ohigan Service
23 8:00 pm Oldies Dance
24 10:00 am Sunday Service
26 10:00 am Bombu Class
31 10:00 am Sunday Service

April
4 7:30 pm Howakai Japanese Service
7 8:30 am Board Mtg.
7 10:00 am Hanamatsuri Service
7 1:00 pm LABCF Hanamatsuri @ Jodoshu
8 7:00 pm Introduction to Buddhism Study Class 1
10 10:00 am Bombu Class
14 10:00 am Shotsuki Service
15 7:00 pm Introduction to Buddhism Study Class 2
19 11:00 am WCBT Golf Tournament
21 10:00 am Sunday Service
22 7:00 pm Introduction to Buddhism Study Class 3
23 10:00 am Bombu Class
28 10:00 am Sunday Service
29 7:00 pm Introduction to Buddhism Study Class 4

April
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Inside This Issue
Living Dharma News 1
SLO Retreat Report 1
Socho Greeting 1
NAD Report 1
D.S.News 2
Retreat Comments 2
Temple News 3
Acknowledgments 12

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