



GATEWAY



April 2014 - - Vol. XLVIII No. 4

Living Dharma News
www.livingdharma.org

Selected E-mail

From: Gigi
 Message: Hi, I have a silly question.
 When was the word "Buddha" created?
 And by whom?? K Thanks, Gigi

Dear Gigi,

Your question is not at all silly. It's quite excellent! I think the story of how words came about is really important. It helps us to understand their deepest meanings. I'd thought I'd do a little investigating into the word "Buddha."

Obviously, it goes back at least to the beginnings of Buddhism of course! But I was curious if there were earlier uses of the word in ancient Brahmanism, which later developed into what we know today as Hinduism. The thing is that I can't find any such usage, at least for those works translated into English. We do know that in terms of the growth of the Indo-European languages, that many of our words in English, Sanskrit, and Pali share a common origin that goes back at least five to seven thousand years ago. The root form for Buddha, bodhi, and other related terms is "budh" and has the general meaning of "to awake, become aware, notice, know or understand." Interesting, there is a word in English can be traced to this root, the old word "bid" -- "to proclaim" or "to take notice" -- as in, "I bid you all."

Still, from what I can see, no one before Gotama Siddhartha was ever called a "Buddha." This is a title that is uniquely his. How did it come to be used? The story I heard is that after his experience under the "Bodhi Tree", he decided to get up and share what he had found. As he traveled he first encountered a Brahman by the name of Dona. Dona was struck by the appearance of serenity that Gotama Siddhartha had. Dona asked, "Are you a god? Are you an

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Dr. Takami Inoue discussed Shinran's idea of true realization in his lecture "The Shin Buddhist Way of Entering the Stream of Dharma."

HANAMATSURI

Rev. Nobuko Miyoshi

April 8th is Hanamatsuri, a service to celebrate the birth of Śākyamuni Buddha. The West Covina Buddhist Temple will commemorate this event on April 6th this year. The birth of Śākyamuni Buddha is accompanied by many legends. Among them, is the legendary story of the baby Buddha who took seven steps, and then pointed his right hand to the sky and his left hand to the earth, and said, "Above and below the heavens, I alone, am the World-Honored One."

This story never expects us to believe it literary. In other words, it does not matter whether it really happened or not. In Buddhism, the most important thing is to think about what message we should receive from the story. This story has been transmitted from country to country for over twenty-five hundreds years. It is the history that proves that there is a universal message that we all

should receive. The story may not be historically true but the message it conveys is true.

For some people, Śākyamuni Buddha's saying, "Above and below the heavens, I alone, am the World-Honored One" might sound very arrogant, however, that is not what it means. When he declared this, the 'I' indicates not only himself but also includes all of us. Śākyamuni Buddha was the one who sought the Truth of all human existence and awakened to

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Temple Event Highlights:

- **Apr. 3 Howakai**
- **Apr. 6 Hanamatsuri Service**
- **Apr. 6 LABTF Hanamatsuri**
- **Apr.13 Shotsuki Service**
- **May 9 Golf Tournament**
- **Please See Temple News**



T H E G A T E W A Y

DHARMA SCHOOL NEWS

As I write this article, spring is almost here. With the cold Arctic blast, much of our country has been through quite an ordeal this winter. Spring doesn't seem to be "just around the corner" for many Americans. We've been very lucky with our unseasonably warm winter with one exception: drought! Hopefully, we will get some April showers to help our water shortage.

Thank you to Mrs. Merry Jitoshō for reading the Empty Pot book (part one) at the end of February. We are looking forward to the exciting conclusion in part two at the end of March.

Hanamatsuri is coming up soon. We celebrate the birth of Prince Siddhartha every year on April 8. Flowers decorate the hanamido and sweet tea is poured over the statue of the Prince. The flowers represent Lumbini's Garden where the Prince was born and the tea represents the gentle rain that fell that auspicious day. Please come and help celebrate Siddhartha's birthday (April 6 this year!).

Quote of the Month

The path to the Pure Land is not far away; it lies right at our feet.

-Junei Satomi

Spring Ohigan Service

Claudia Haraguchi

On March 16, WCBT celebrated its Spring Ohigan with an afternoon service and a thought provoking Dharma talk by Rev. Miyoshi. Spring Ohigan takes place around the time of the vernal equinox, when the mild spring weather creates the perfect ambiance for Buddhist followers to sit and listen to the teachings of the Dharma.

Rev. Miyoshi said "Higan" means "the other shore," and it is understood to mean the Pure Land of Amida Buddha. (Remember that the Pure Land is not a physical place, but a state of mind.) "Shigan," which means "this shore," is the world in which we live now, our world of suffering. In the past, Ohigan was a time when people wished to cross over to Amida's Pure Land and leave behind this world of suffering.

However, Rev. Miyoshi posed the question, "Do we really want to go to



Higan?" She said even Shinran, upon deep reflection, admitted that he was "strongly attached to this world, to everything he had, and especially to himself." Indeed, Shinran, based on his own deep insight and awareness of self, considered himself a Bombu, an ordinary and foolish being. If Shinran considered himself a Bombu, Miyoshi sensei said that it should follow that far humbler beings such as ourselves, should reflect upon our own human nature and realize that we, too, are Bombus. She said we need to confront the realization that although we say we want to cross over to "the other shore,"

in actuality we do not.

An interesting observation that Miyoshi sensei made was that the word Bombu is one of the most important words in Jodo Shinshu. At the same time, because it is used so often, it has lost the essence, the inner most core of its meaning. According to Miyoshi sensei, it is devoid of pain or anguish for us because we use it too lightly, without much thought behind its use. I am a Bombu. Ha! Ha! Ha! And so she says, "In this sense, although we all may understand this term intellectually, it does not truly relate to us."

Miyoshi sensei said that Ohigan is an opportunity for each of us to realize our true self and the reality of who we are. Once we realize that "This is who I am," then Jodo Shinshu teachings finally have a true and very powerful meaning for us. "Jodo Shinshu teachings always wish us to be aware of the preciousness of ourselves and others through realizing our nature as "bombu." Accepting "bombu" as our true nature is not the end, rather it is the start for us to live our lives more positively and strongly."

For those sangha members who were unable to attend, you missed a truly wonderful Dharma talk. This Gateway article only touched the tip of a deeply insightful Dharma message which Miyoshi sensei shared with us. We do hope Sensei will revisit this topic again.

After the Ohigan service, Toban B provided a selection of healthy, scrumptious salads and desserts which delighted our palates. Our usual otokis have been curry rice or spaghetti and although they are always delicious, this buffet of salads and desserts, was a wonderful surprise for both eyes and tummy! I understand this was in the planning since mochitsuki, last December. What a fabulous idea! Unfortunately for all of us, this was Toban B's last otoki. Arigato and Great Job!





T H E G A T E W A Y

T E M P L E N E W S

WCBT Hanamatsuri

West Covina's Hanamatsuri Service will be held on Sunday, April 6 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!

**LABTF
(LA Buddhist Temple
Federation)
Hanamatsuri**

The Federation Hanamatsuri Service will be held on April 6 beginning at 1:00 PM at Betsuin in downtown LA. Everyone is encouraged to attend the LABTF service after WCBT's Hanamatsuri Service.

The Study Class

The Study Class will meet on April 8 and 22 at 10:00 AM. Discussions will continue to focus on the Shoshin-ge. The class meets on the second and fourth Tuesday of every month. For more information, please contact Rev. Miyoshi at (213) 219-6140.

April Shotsuki Service

Please remember that the April Shotsuki Service will be held on **April 13** since Hanamatsuri will be celebrated on the first Sunday.

WCBT 18th Annual Golf Classic

WCBT will be holding its 18th Annual Golf Classic on Friday, May 9, at the Industry Hills Golf Club at the Pacific Palms Resort in the City of Industry. Registration begins at 11:00 AM, the Putting Contest is from 11:00 AM – 12:30 PM, and the Shotgun Start begins at 1:00 PM. The entry fee of \$160 will include golf, cart, contests, snacks, dinner, and prizes. The format will be Scramble and optional 3 Mulligans

are \$30. Entry forms and sponsorship forms will be mailed to Temple members. If you are able to help on the day of the golf tournament or have any questions, please call Roy Takemura at 909- 594-3600 (office) or 909-973-2580 (cell).

Mother's Day Service

A Mother's Day family service will be held on May 11 at 10:00 AM. A special tribute to all mothers will be presented so please attend this special service.

Tanjo-e & Hatsumairi

The Tanjo-e and Hatsumairi (new baby) Service will be held on May 18 at 10:00 A.M. There will be a special ceremony to acknowledge new additions to our Sangha. Please contact Rev. Miyoshi if you or your family member has had a new baby in the last year.

Congratulations!

Congratulations to Ryan & Callen (Kitaura) Shimomura who welcomed their son Luke Takeshi into the world on February 19 at Hoag Hospital in Newport Beach.

New grandma Joy Kitaura's family continues to grow as her daughter Tami was married to Dan Elmatari in Lake Tahoe on February 22. Best wishes to all!

GATEWAY Staff

Layout & Editing: Rev. Nobuko Miyoshi, Hisako Koga, Claudia Haraguchi
Contributors: Rev. Fred Brenion, Claire Hansen, Merry Jitosh, Joanie Martinez
Circulation: Joy 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

Website: www.livingdharma.org
Facebook: facebook.com/westcovinabuddhisttemple
E-Mail: dharma@livingdharma.org



APRIL

Kevin Kawawata, Tyler Koji Isaksen, Susan Oshima, Lauren Miyake, Randy Maekawa, Nancy Maekawa, Jacob Kato, Adriana Kochi, Kellie Komoda, Kristen Hiranaka, Tammy Lespron, Shakyamuni Buddha





T H E G A T E W A Y

HANAMATSURI, con't from pg. 1

it. Throughout Śākyamuni's spiritual journey, it was not for his personal concerns or issues but for all of us in order to find the true meaning in our lives. Therefore, this passage talks not only of Śākyamuni Buddha but also of every one of us. It is this mythical story that teaches us the Truth that each of us is precious, irreplaceable, and ultimately valuable just as we are.

Also, "Just as we are" means "unconditionally." It means we do not need to do anything to prove our preciousness. Whether we are male or female, Japanese or American, young or old, healthy or not, nothing can be the criteria to determine the importance of our lives. The ultimate freedom from all conditions to judge us is the fundamental message of "just as we are," that is, the declaration of Śākyamuni Buddha, "Above and below the heavens, I alone, am the World-Honored One." It is a very positive statement about our existence.

The Truth always tells us that nothing is necessary to show our preciousness, yet we tend to look for proof to validate our significance. We often say that "I think I am precious and proud of myself because..." and make every effort to find the words that can complete this sentence.

It is we, therefore, who are totally ignorant about our selves, yet because of that, we are solely the ones who need the teaching of Buddhism. Through the life of Śākyamuni Buddha and his preaching, the Dharma was transmitted to us. It works ceaselessly in order to awaken us to our unconditional preciousness. In the Jodo Shinshu tradition, it also has been handed down to us as the aspiration of the Primal Vow of Amida Buddha.

This is the reason that Shinran Shonin saw Śākyamuni Buddha as the one who conveyed the teaching of Amida Buddha, and praised his birth in Shoshin-ge as follows;

*Śākyamuni Tathagata appeared
in this world
Solely to teach the ocean like Primal*

Vow of Amida

Hanamatsuri gives us an opportunity to receive the message from the mythical story of Śākyamuni Buddha's birth and be awakened to our preciousness and the preciousness of all beings.



A Lesson on Hakarai -Public Lecture Report- Michael Jitoshō

On Sunday March 9, a public lecture was held in English at the Betsuin in downtown L.A. The lecture was entitled, "The Shin Buddhist Way of Entering the Stream of the Dharma" given by Dr. Takami Inoue, associate professor at Otani University. He shared with the attendees many quotes from both Shakyamuni and Shinran on the topic of Shojoju (state of non-retrogression). His examples included an alcoholic, a leper and a slothful person all whom encountered the Dharma and completely entrusted in the Teachings and reached a point of Shojoju. Inoue sensei, constantly reiterated the point that anyone from any walk of life with Shinjin and Nembutsu can enter the stream of the Dharma.

Lectures can be uniquely interpreted in numerous ways by each and every listener and this lecture was no different. Rev. Inoue opened

his lecture with an explanation of the term hakarai, which means conscious calculations based on time and measure. As the lecture quickly came to a close I feverously tried to piece together and make concrete conclusions from my notes on what was just presented. Not just for the sake of having the responsibility to write a future Gateway article but for myself. What did I get out of the 1.5 hours that I spent listening and jotting down notes? I was intently looking at all the notes I took and waiting for something to happen. That "ah-ha" moment when you understand it all never quite came to light.

As I took a step back, Rev. Inoue's message, specifically his opening on hakarai, began to come alive. In that moment I realized I had just experienced hakarai. My focus was on trying to conceptualize and construct the perfect paper for my newsletter submission based on the historical facts and commentaries presented by Rev. Inoue. I wanted this lecture to be presented in a format that I was familiar with, like fist pounding on podiums or a commentary on where ocha cups come from, but that was not what I got. That saying, "Now Life is living you" began to really strike a chord now. I had no control over my understanding of the lecture but it just happened without any effort on my part. Realizing I was trying to force myself to make sense of the meaning, this term for conscious calculations was the lesson in itself. It is like cloud gazing when you take that extra moment to look at one cloud in the sky and you reaffirm that the clouds are not stationary in the sky as they appear but are dynamic and move without your constant awareness. Although I was not able to fully appreciate the richness of the historical content and detail Rev. Inoue shared as much as I would have wanted at this time. By stepping away from all the detail and historical content, I was able to experience a deeper and profound meaning in his lecture.



T H E G A T E W A Y

Gateway Lament (for Rev. Peter)

Hisako Koga

When I joined the Gateway Staff
 Those many years ago
 Little did I realize
 Little did I know
 The many hours that were spent
 On layouts, edits and toil
 The many nights we'd stay up late
 Burning the midnight oil
 Throughout the years of changing staff
 And people coming through
 The one thing that remained the same



Rev. Yagi, Michelle, Reiko, Joanie and Johnny on top of wind blown cliff of Montana de Oro State Park.

The one constant was you
 Then Rev Ken is pulled away
 And takes his shrimp chip treats
 Now you're leaving suddenly
 With your Starbucks sweets
 I'll miss those cups of coffee
 With those late night chats
 Of your thoughts on Buddhism
 Or just on this and that
 So few computer glitches
 Except the human kind
 You were a terrific teacher
 Too bad for my slow mind
 Speaking of computer stuff
 I know you won't miss hearing
 "Can you show me one more time,
 How you do that thing?"
 Now Claudia has joined the staff
 To help pick up the slack
 She will keep us all in line
 With the whip she'll crack
 We will bravely carry on
 Though it's not the same
 Thank you for your years of work
 To build the Gateway fame.

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avatar of a god? Are you a wizard? Are you a man?" To each of these Siddhartha said, "No." Then Dona asked, "So what are you?" To this he received the reply, "I am awake!" It is said that Dona replied back, "We shall see," and walked away. This "I am awake," that he gave to those he met, especially to his five friends who formed the basis of the Sangha, led to the title of "Awakened One," that has been used by the rest of humanity ever since who have come to see what Dona saw and did not walk away, but have chosen to walk with the one we have come to call "Buddha."

There you are Gigi! I hope this helped to answer your question. Continue questioning. That is the Buddhist way to grow!

With gassho,
 Rev. Frederick



Another beautiful view of Montana de Oro State Park.

For the Record

From time to time, the Gateway staff unintentionally makes an omission or a mistake in its articles which needs to be corrected. Last month, in our article on Rev. Peter's Farewell party, we listed sangha members who shared kind words of appreciation and congratulations. However, we unwittingly forgot our own Gateway staff member, Hisako Koga, who wrote a beautiful tribute to Rev. Peter for the many years of service he devoted to the WCBT newslettler and website.

As a matter of fact, the Kogas were out of town that weekend and they drove home early just so Hisako could read the poem she wrote especially for this Farewell gathering. For those of you who missed Hisako's farewell poem to Rev. Peter, we are printing it.....

Retreat Haikus

-Joanie and Johnny Martinez

**On bluff, wind-blown hair
 Mountain of Gold's hidden peace
 Golden poppy blooms**

**Laughing and high-fives,
 Scones with coffee, kanwas shared
 Sangha-like sunshine**



T H E G A T E W A Y





T H E G A T E W A Y

The West Covina Buddhist Study Center Presents:

Buddhism 101 Lecture Series

Lecturer: Reverend Nobuko Miyoshi

Date: Thursdays, April 10th, 17th and 24th

Time: 7:30PM-9:00PM

Place: East San Gabriel Valley

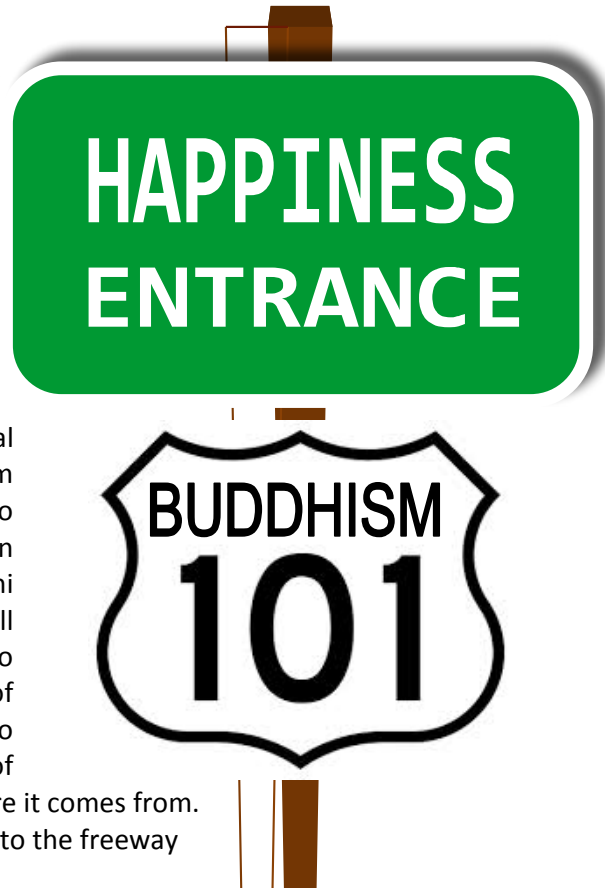
Japanese Community Center, Room 3

1203 West Puente Ave.

West Covina, CA 92790

Fee: \$30.00

Info: (213) 219-6140 dharma@livingdharma.org



About the lecture series:

“Life is suffering”---this is the First Noble Truth of Buddhism. Many drivers driving along their spiritual path immediately make U-turns away from Buddhism as soon as they hear this because it sounds so pessimistic. What we want of our traveling destination is happiness not suffering. However, Śākyamuni Buddha is the one who sought out for a way for us all to be happy. He awakened to the truth which is to know the roots of suffering and the path of happiness. ‘Suffering’ and ‘Happiness’ are like two sides of the same coin. Let’s take the freeway of ‘suffering’ and uncover what our suffering is and where it comes from.

The freeway might be a little bumpy but it leads us to the freeway of ‘happiness.’

About the lecturer:

Reverend Miyoshi was born in Toyama, Japan, into a ministerial family, with both her parents having served as ministers for many years in Japan. Her brother is also currently serving as a minister in Japan.

In 2001, she came to the United States to study at the Institute of Buddhist Studies (IBS) in Berkeley. In 2004, she graduated from IBS with a Masters degree in Religious Studies, and then began her full time position at the Betsuin. In 2008, she returned to Japan to train at the Higashi Honganji headquarters in Kyoto to receive her Kaikyoshi (Overseas Status) and was assigned as Kaikyoshi at the Betsuin. In February 2014, she was transferred to West Covina Buddhist Temple as the resident minister.

WCBC Spring 2014 Buddhism 101 Lecture Series

Name: _____

Address: _____

City: _____ State: _____ Zip Code: _____

Telephone #: _____ E-mail: _____

Please make any checks payable to: West Covina H. H. Buddhist Temple
P.O. Box 1616, West Covina, CA 91790



T H E G A T E W A Y



HIGASHI HONGANJI NORTH AMERICA DISTRICT

2014 8th Series Joint Dobo Retreat (English)

We wish to invite you to attend the 8th Series final Joint Dobo Retreat (English) of Higashi Honganji North America District. We will invite Dr. Nobuo Haneda, the head of the Maida Center of Buddhism, Berkeley as our guest speaker. The theme of the Retreat Series is “Finding Sakyamuni and Shinran in Everyday Life.” Please send the application form below to the North America District office or to ministers of your local temple.

Date: Saturday, April 19, 2014
Time: 9:30 am — 4:00 pm
Speaker: Dr. Nobuo Haneda (Maida Center of Buddhism)
Location: Higashi Honganji Los Angeles Betsuin
 505 East 3rd Street, Los Angeles, California 90013
Theme: Finding Sakyamuni and Shinran in Everyday Life
Fee: \$12.00 (payable to Higashi Honganji NAD) *Lunch included.

Dr. Nobuo Haneda Biography



- 1946 Born in Nagano, Japan.
- 1968 Read Shuichi Maida’s work and became interested in Buddhism.
- 1969 Graduated from Tokyo University of Foreign Studies.
- 1971 Studied under Revs. Gyomei Kubose and Gyoko Saito.
- 1979 Received Ph.D. from University of Wisconsin.
- 1979 Lecturer, Otani University, Kyoto, Japan.
- 1981 Lecturer, Buddhist Educational Center, Chicago, IL.
- 1984 Head Professor, Institute of Buddhist Studies, Berkeley, CA.
- 1987 Researcher, Numata Center, Berkeley, CA.
- 1997 Director, Maida Center of Buddhism, Berkeley, CA.

If you have any questions, please contact your local temple or the district office at:

Higashi Honganji North America District Office
 505 East Third Street, Los Angeles, California 90013
 Phone: (213) 621-4064, Email: northamerica@higashihonganji.org

Detach Here

I would like to participate in the 2014 JOINT DOBO RETREAT (English).

Name

Temple



T H E G A T E W A Y

花まつり 見義信香

まだいくぶん朝晩に寒さの残る今日この頃ですが、センターの桜の木はピンクの花をつけ私たちに春の訪れを教えてくれています。

四月はお釈迦さまの誕生をお祝いする「花まつり」が宗派を問わずほとんどのお寺で行われています。

お釈迦さまは誕生されるとすぐに七歩歩かれ、天と地を指差し「天上天下唯我独尊（てんじょうてんげゆいがどくそん）」と高らかに宣言されたと言われていました。生まれたばかりの赤ちゃんが歩き、さらにはしゃべるとのことなどまずあり得ませんから、この物語を本当のこととして文字通りに信じている人はほとんどいらっしゃらないと思います。

仏教ではこうした逸話がほかにもたくさんありますが、大切なことはそれが本当に起こったことなのか、つまりお釈迦さまは本当に生まれてすぐ歩いたり話したりしたのか、ということよりも、その話が何を私たちに伝えようとしているのかということだと思のです。何千年もの長きに渡って人から人へと受け継がれ、今日の私たちにまで届けられているということは、別の言い方をすれば今を生きる私たちにどうしても知って欲しい何かとても大切なメッセージが込められているからこそ、時を超え、場所を超えて受け継がれてきたのではないのでしょうか。

お釈迦さまの誕生偈として有名な「天上天下唯我独尊」「天の上にも天の下にも唯、我、ひとりとして尊い」という言葉を聞くと何かお釈迦さまだけが特別に尊い存在であるということを感じているように聞こえるかもしれません。しかしながらも「私たちと違って」お釈迦さまだけが尊いとなると、仏教の教えは私たちとは全く関係のない教えになってしまうでしょう。そのように考えると、私はこの「我」とはやはりお釈迦さまだけを指すのではなく、私たち一人ひとりを同時に言い表す言葉ではないかと思うのです。

「仏陀」とは「目覚めた人」という意味ですが、真実に目覚めて仏となられたお釈迦さまは、決してご自分を私たちと切り離して考

えられることはなかったと思います。むしろ、どこまでも私たち、いえあらゆる生きとし生けるもののひとりとしての歩みを続けられたのではないのでしょうか。ご自分が目覚められた真実の教えをご自分だけで楽しむことをよしとせず、私たち一人ひとりも同じように真実に目覚めるものとなるよう願われ、そしてその受け取られた教えをご自身の身を通して伝えていかれたのがお釈迦さまではなかったのでしょうか。お釈迦さまが誕生と同時にこの「天の上にも天の下にも唯、我、ひとりとして尊い」と名のられたという話は、私たちもまたこの世に生を受けて生まれた瞬間からその事実、つまり「唯、我、ひとりとして尊い」という事実に生きる存在であるということをお私たちに伝えてくださっているのではないかと思います。「唯」というのは「無条件に」ということでもあります。男、女に関係なく、年齢に関係なく、仕事に就き働いているかどうかにも関係なく、掛け値なしの尊さであります。私たちは日々の生活の中で人と比べながら時には得意になったり、時には落ち込んで自分を卑下したりと、誰よりも自分自身に対して「唯、我、ひとりとして尊い」ということが頷けずにいます。そのような私たちにに対して、文字通り私たち自身の根源的な尊さに目覚めることを願う、それこそが仏教の教えの基本であり、阿弥陀仏の本願として私たちにまで到り届いている願いといえるのではないのでしょうか。

だからこそ親鸞聖人は「正信偈」の中で

如来所以興出世

唯説弥陀本願海

(お釈迦さまが人間としてこの世に生まれてこられたのは、阿弥陀仏の願いを私たちに伝えてくださるためでした)

と詠われお釈迦さまの誕生を深く讃嘆しておられるのでしょう。

そしてまた、そのような大きな願いをお釈迦さまの誕生の意義とともに私たちに伝えてくれているのが、花まつりとして私たちが受け継いできた仏事ではないかと思うのです。

お寺ニュース

花まつり法要

本年の花まつり法要は4月6日(日)午前10時よりお勤め致します。この花まつりでは、毎年皆様にご持参頂いたお花で花御堂を飾り、お釈迦様のご誕生をお祝いいたします。また同日午後1時より、別院にて仏教連合会合同の花まつりがお勤めされます。ご家族お誘い合わせの上、ぜひご参詣下さい。

法話会では4月3日(木)午後7時半の祥月法要のあとに花御堂を供え、お釈迦様の誕生をお祝いします。花御堂に飾るお花を少しおもちいただければ幸いです。

皆さまのご参詣をお待ちしております。

WCBT 基金募集ゴルフ大会

お寺の第18回基金募集ゴルフ大会が、5月9日(金)、インダストリー・ヒルズ・ゴルフクラブにて開催されます。午前11時より受付開始、午後1時よりショットガンスタートとなります。

参加費はお一人160ドルで、夕食費などが含まれております。ただ今参加者とティースポンサー、そしてブックレットの広告を募集しております。大会の収益はお寺の青少年教化活動や寺院維持費に使用させていただきます。皆様のご協力を賜りますよう、よろしく願い申し上げます。詳しくは、見義信香開教使までお問い合わせ下さい。

母の日家族礼拝

5月11日(日)午前10時より、母の日家族礼拝をお勤めいたします。例年のように、メンバーの方による母の日のメッセージがございます。どうぞ皆様ご一緒にお参り下さい。

4月祥月法要

日本語花まつり

4月3日(木)午後7時半

East San Gabriel Valley
Japanese Community Center, Inc.

West Covina Buddhist Temple
1203 W. Puente Avenue, West Covina, CA 91790
P.O. Box 1616, West Covina, CA 91793

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 **GATEWAY** 

April 2014 - - Vol. XLVIII No. 4

April

- 3 7:30 pm Howakai Japanese Service
- 6 8:30 am Board Meeting
- 6 10:00 am Hanamatsuri Service
- 6 1:00 pm LABTF Hanamatsuri@Betsuin
- 8 10:00 am Study Class
- 10 7:30pm Buddhism 101 Lecture Series 1
- 13 10:00 am Shotsuki Service
- 17 7:30 pm Buddhism 101 Lecture Series 2
- 20 10:00 am Sunday Service
- 22 10:00 am Study Class
- 24 7:30 pm Buddhism 101 Lecture Series 3
- 27 10:00 am Sunday Service

May

- 1 7:30 pm Howakai Japanese Service
- 4 8:30 am Board Meeting
- 4 10:00 am Shotsuki Service
- 9 11:00 am WCBT Golf Tournament
- 11 10:00 am Mothers Day Family Service

2014年4月行事予定

- 3日 午後7時半 法話会/花まつり
- 6日 午前8時半 理事会
- 6日 午前10時 花まつり法要
- 6日 午後1時 仏教連合会花まつり
於 別院
- 13日 午前10時 祥月法要 (英語)
- 20日 午前10時 日曜礼拝
- 27日 午前10時 日曜礼拝

5月行事予定

- 1日 午後7時半 法話会
- 4日 午前8時半 理事会
- 4日 午前10時 祥月法要
- 9日 午前11時 ゴルフトーナメント
- 11日 午前10時 母の日家族礼拝

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浄土への道は彼方ではなく
私の足元にある

- 里見淳英