



GATEWAY



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Living Dharma News
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Selected Email

From: Anthony Gutierrez
 Subject: 8th Series Joint Dobo Retreat

Hello,

I would like to share a reflection I had from the Dobo Retreat this past week. One of the things that was most significant to me was when Dr. Haneda pointed out that we start out at "Thinking-Listening" and go to "Listening-Thinking." It had stood out the most because I notice I read the Pali Canon(Historical Teachings of Shakyamuni Buddha) and I think about what I want to find. So I may spend a few hours looking through different Sutras until I find what I want to hear. This is what I see as Thinking-Listening, where Thinking is what I found (in the Pali Canon) to satisfy myself or benefit myself to create my own little selfish world of Buddhism and then the Listening is what I read in the Sutra I select and making it fit to whating I am thinking or want to hear. This would be what Dr. Haneda pointed out as entrusting myself to my own Dualistic Human Wisdom, this is to doubt the Buddha's wisdom of Oneness which would be Listening-Thinking.

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The Dharma School children presented all the mothers in the Sangha.

OBON

Rev. Nobuko Miyoshi

It is amazing how time flies. Obon is already just around the corner. Obon season in Southern California is kicked off with our Obon Festival every year. From the beginning of May, the temple gears up for the Obon Festival. You can already see members of the Obon committee working hard to make this year's Obon festival another successful one. Each member is concerned about the festival, therefore, the main topic of conversation is naturally about Obon, making sure the schedule for set up, work shifts, food preparation are all worked out.

I still remember the first year I experienced the Obon Festival at the Betsuin. For me, Obon was the time when members visited their family's burial place and perhaps dropped by the temple afterwards. During Obon my parents were busy conducting short memorial services in front of gravesites,

so whenever members came into our temple, it was my sister and my duty to welcome them and serve tea and sweets. This was my experience of Obon in Japan. It was not the time for a festival. Therefore, the Obon Festival really astonished me, and I was quite overwhelmed by the whole atmosphere that the festival had. I felt the temple was really lively and full of energy. Since then, I have become a big fan of the Obon Festival.

However, I have also come to understand that planning the festival is very consuming. A successful Obon Festival always depends on the selfless support and devotion of many people. I truly admire those who spend countless hours to make our Obon a success. And after a long exhaustive and hectic day under the heat of

Please see OBON, con't on page 7

Temple Event Highlights:

- Jun. 1 Shotsuki Service
- Jun. 5 Howakai
- Jun. 7 Oldies Dance
- Jun. 27 Obon Set-up
- Jun. 28 Obon Festival
- Please See Temple News



T H E G A T E W A Y

DHARMA SCHOOL NEWS

Summer is just around the corner and school is winding down! It is also the time to honor and thank our fathers. Father's day is coming soon and the Dharma School children will show their appreciation to all the dads on June 15.

The Obon festival will be held at the end of month. The Dharma School will man their game booths and the children's raffle. There will be a display of Dharma School activities in the gym. This is going to be a busy time for all of us!

Obon is a time to remember and thank those who have passed before us. It reminds us of the fragility of life and the interdependence we all experience. Let us all be mindful of these important things and celebrate our Obon festival on June 28. See you all there!

Gassho,
Claire Hansen



Phil Underwood shared his childhood memories growing up with his grandmother and mother at our Mother's Day Service.

Tanjo-e / Hatsumairi Service

Lynette Godoy

This year's Tanjo-e/Hatsumairi service was held on Sunday, May 18. Tanjo-e is a special service to celebrate the birth of Shinran Shonin, our Jodo Shinshu founder, and Hatsumairi is a special ceremony for infants and children to be presented to Amida Buddha for the first time and acknowledged by the Sangha.

The Hatsumairi ceremony participants were all young boys this year. The ceremony included the incense offering and presentation of a beautiful framed certificate and Nenju. This year we welcomed Andrew Kenji Ezaki and Justin Toshiro Ezaki, parents, Ethan and Joyce Ezaki; Ryden Harrison Meites, parents, Sam and Celina Meites; and Luke Takeshi Shimomura, parents, Ryan and Callen Shimomura. Isn't it amazing how the little ones can brighten up our day?!!! Congratulations to all!

Officiating the service was Rev. Nobuko Miyoshi and special guest speaker Rev. Ryoko Osa from the North American District Office. Rev. Osa shared her favorite poem with us titled "Being Alive", written by Tanikawa Shuntaro. It is a beautiful poem that reminds us that Buddhism is a way of life and to appreciate life in the moment. The poem tied in nicely with part of Rev. Miyoshi's Dharma message of how we, as parents and members of the Sangha, need to live happy so that we are able to teach our children to be happily in their lives.

Welcome children! We look forward to seeing you again soon!



Rev. Miyoshi along with Rev. Osa presented a beautiful framed certificate and Nenju to the newest members of our Sangha and their parents.



T H E G A T E W A Y

T E M P L E N E W S

The Study Class

The Study Class will meet on June 10 at 10:00 AM. The class that would normally be held on June 24 has been cancelled this month. 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 (626) 689-1040.

Oldies Dance XLVIII

"Make it a Date with Oldies XLVIII!" will be held on Saturday, June 7. It's our 48th 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 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.

Bon Odori Practices

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

Dads & Grads Family Service

A Father's Day & Graduation Family service will be held on June 15, at 10:00 AM with Kevin Kawawata as our special speaker. All graduates will be honored so please contact Rev. Miyoshi (626) 689-1040 with the names of graduates in your family.

Join us for this special event.

OBON FESTIVAL!

Obon 2014, on June 28, is almost here! Preparations are in the work but there's still much to do to make this exciting annual event a success.

Set-up will begin on Friday, June 27, at 1:00 PM. We'll need help setting up outside and inside the gym as well as food prep and general hands-on help.

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

The Obon is officially 1:00 – 9:00 PM on Saturday but we all know that it's an all-day event and requires a commitment of friendship, hard work and interdependence with a whole lot of fun thrown in. Sign-up sheets will be on the welcome table at Sunday Service awaiting your signature so please take a look and see where you can help. Contact Merry (714) 271-3803 if you have any questions.

Obon clean-up will be Sunday, June 29, at 9:00 AM.

Obon & Hatsubon Service

Obon & Hatsubon Service will be held on July 20 at 4:30 PM. Come and join us for this important Service and remain for the complimentary *otoki* dinner that will follow the service.

Betsuin Obon Festival

The Betsuin Obon will be held on the weekend of July 26-27. WCBT will again be selling our delicious tamales. Sign-up sheets will be at upcoming services so please find a time you can help out in the tamale booth and join in the dancing and festivities at the Betsuin Obon.

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.
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JUNE

Laurie Hansen, Terri Takemura, Joshua Gutierrez, Kay Yamashita, Ray Maekawa, Mia Lynn Meites, Justin Toshiro Ezaki, Kiyoshi Earley, Jerry Earley, Nicholas Ishibashi Jung, Noah Kowalski, Tor Ormseth, Craig Yanase, Andrew Jung, Ikuo Matsukiyo, Linda Chen, Mitchell Kozono, Joshua Gutierrez



T H E G A T E W A Y

Report: GOLF CLASSIC 2014

Roy Takemura (Chair)

Rev. Nobuko Miyoshi greeted 78 golfers to the WCBT's 18th annual Golf Classic held on Friday, May 9, at Industry Hills Golf Club on the "Babe" course. Prior to the 1:00 pm shotgun start, many participated in the three hole putting contest. The weather was perfect for golf with the temperature in the mid 70's with a slight breeze. Therefore, no one could blame the conditions for their not so perfect playing.

The awards dinner and raffle were held in the Cherry Hill Room immediately following the tournament. Rev. Miyoshi was unable to give the invocation due to prior obligations. Rev. Shumyo Kojima was kind enough to give the invocation in her absence.

The low gross winners were Terry Komatsu, Jon Utsunomiya, Bobby Jeffries and Al Kusano. The low net winners were Merry Jitosh, Frank Tanji and Rev. Toshihisa Enoki. This was Merry's third straight tournament win! The highest gross score (in golf the goal is to go low) honors went to Lillian Nishishara, Shiz Morita, Kathy Taguchi and Harry Taguchi.



Golf committee members and volunteers hard at work.

The special contest hole winners were:

- Women's longest drive and accurate drive
 - Maki Kamimura
- Men's longest drive
 - Don Conkrite
- Men's accurate drive
 - Fred Ige
- Closest to the pin men's hole 13
 - Mark Komoda
- Closest to the pin men's hole 14
 - Gary Kanemoto

Congratulations to all the winners.

This event would not have been possible without the assistance of many Sangha members.

The player's goodie bags were prepared by Denise and Steve Underwood and Lillian Nishihara. Spam musubis were provided by Lillian Nishihara, Joy Kitaura, Nancy Maekawa, Barbara Shirota, Emi Wexler, Mitsi Oshita, Hiroko Takemoto, Joanie Martinez and Ruby Kagawa. This year we added a special touch by providing each player with golf balls with the Temple logo on each ball. Thank you to Jack Wear for ordering these special golf balls.

Tournament registration was manned by Barbara Shirota, Emi Wexler, Mitsi Oshita, Hiroko Takemoto, Cheryl Teragawa and Richard Kagawa. The putting contest was monitored by Steve Underwood, Sean Underwood and Jack Wear. Sean Underwood, Jon and Barbara Shirota handled the dinner reception and selling of raffle tickets.

During the tournament the Hole-in-One contest required a witness to be present in the case a player accomplished making a hole in one to win the \$10,000 prize. Thank you to Kevin Kawawata and Joanie and Johnny Martinez for spending their afternoon watching player after player failing to ace the #7 hole. On hole # 6 we had a



special "175 yard" hole where a team could go to the 175 yard mark and hit their second shot for a fee of \$20 per team. Collecting the money at the tee were Hiroko Takemoto and Judy Takemura.

Thank you to all our volunteers for taking time out of their busy schedules to assist on and off the course. Your time and efforts are greatly appreciated by the golf committee.

We cannot overlook all the sangha members who were or solicited tee sponsors, donated raffle prizes and snacks for the player's goodie bags. Your support and generosity is greatly appreciated, thank you.

The Golf Classic could not have been possible without the hard work by the golf committee. Thank you to the golf committee: Barbara Shirota, Lillian Nishishara, Jack Wear, Denise and Steve Underwood, and Rev. Nobuko Miyoshi.



The low net winners



T H E G A T E W A Y

Buddhism 101 Lecture Series

Michelle Harrison

Buddhism is a subject that I cannot master. Even though I have been going to WCBT since 2009, I never seem to fully understand Buddhism. The more I learn, the more confused I get. Whenever my friends ask me to explain the teachings of Buddhism, my response takes a good ten minutes. I decided to take the introductory course by our new minister, Reverend Nobuko Miyoshi, to get a better fundamental understanding of Buddhism. Reverend Miyoshi has the unique ability to take abstract Buddhist concepts and transform them into comprehensible and practical ideas using stories and personal experiences. In doing so, she bridges the gap between our busy, over-analytical minds and simple, yet complicated Buddhist philosophies. At least, my difficulty with understanding Buddhism has always been the inability to shut off my very loud, opinionated mind and let the teachings permeate instead.

Over the course of the three lectures, we discussed a variety of topics including the origins of Buddhism, eight kinds of suffering, the pursuit of happiness, and societal expectations, which were all thought-provoking and encouraged discussion. The most eye-opening topic for me, however, was the “Four Seals of the

Dharma”. Concise, yet so profound, the Four Seals are as follows: Life is “dukkha” or suffering; Life is impermanent; Life is interdependent; Life is fundamentally good. In an introductory course, these four points were incredibly illuminating, and understanding them is fundamental to Buddhism.

Life is full of situations that make us suffer, whether that suffering is caused by falling grades, losing a baseball game, dropping your phone in the toilet, or the death of a loved one. Suffering is a universal human experience. Wouldn't we like to rid ourselves from all forms of suffering? That is where Buddhism steps in and gives us a power that is absolutely in our hands. Accepting the truth that life is suffering gives us the mental tools necessary to deal with situations that may cause us “dukkha” and hopefully decrease the stress we have in our lives.

Life is impermanent. Life is created, changes, and ends every second of every day. From planes flying through the air to the molecules moving on this screen or on this piece of paper, everything is constantly in motion. Given this impermanence, it is up to us to live our lives to the fullest. The first step is living in the present moment: if you take care of the present, the future will take care of itself.

Life is interdependent. This is a concept that is especially relevant in today's world. We must realize that our

actions have an effect on the world, regardless of whether we can see that effect directly. In fact, a recent study done at UCSF showed that stress can be caught by others around us, just like the common cold! More directly, our very survival is based on the killing and consumption of other life, both plants and animals. Understanding that our actions have an impact on others makes us more aware of our actions and makes us more sensitive to the consequences those actions.

Life is fundamentally good. Life is full of beauty, laughter, and joy. Things are only good or bad because we judge them. But life itself is full of goodness if we allow ourselves to see it. Buddhism helps train us to focus on the positive aspects of our lives, while preparing us for the negative ones. Sometimes negative experiences can make the positive ones all the sweeter. It all depends on the perspective.

The goal in Buddhism is not for everyone to become some floating Buddha in the sky. It is to awaken us to the truths in life and make the best decisions based on that knowledge. Rather than try to rid ourselves of anger and greed, we should accept them, but not allow them to rule our lives. Buddhism is a practice in self-examination. We all try to change situations that are not working in our favor, but sometimes things are beyond our control. In those cases, what do we do? Throw a tantrum? No. We accept our lack of power and control that which is in our control: ourselves. Even if we attain perfection in our own eyes, we cannot maintain it; everyone will eventually age, get sick, and die. Being attached to our bodies, our possessions, and our expectations is a recipe for suffering. Freeing ourselves from attachments allows us to live our lives to the fullest.

Chances are I will forget all of this wisdom Miyoshi sensei imparted to me when something doesn't go my way or when someone cuts me off on the freeway. Maybe I will have to take every course Miyoshi sensei teaches before everything sinks in, but I'm okay with that. I think there may be one thing we can all agree on about Buddhism, our journey to enlightenment never really ends.





T H E G A T E W A Y

8th Series Joint Dobo Retreat

Lee Ezaki

I was asked to write a report on the 2014 8th Series final Joint Dobo Retreat of Higashi Honganji North America District held at the LA Betsuin on April 19, 2014. The Speaker was Dr. Nobuo Haneda of the Maida Center of Buddhism and the theme was Finding Shakyamuni and Shinran in Everyday Life.

Most of Dr. Haneda's presentation was focused on the discussion of a parable called "The Parable of the Two Rivers and the White Path" written by Shan-Tao (613-681), a Chinese Pure Land master. I will include some key points that he made during this 4 hour discussion of this parable and present my interpretations and impressions.

The most important point Dr. Haneda made was that the essence of Buddhism is to study the self. Dogan (sp) said "Buddhism is studying the self". According to Shinran the main focus is self-examination. Through the practice of self-examination we can strive and reach the goal of "awakening". The practice of self-examination is by applying Shakyamuni's teachings (Dharma). Awakening can mean "fulfillment of human life" or the "realization of true self".



The 2013 Hoonko Hoshidan Group had a happy reunion and reminisced about their unforgettable trip to Kyoto.

Dr. Haneda said both Shakyamuni and Shinran discarded the practice of rituals and culture. Though they tried for many years, they could not find "true happiness". Their minds were dominated by their ego that produced symptoms such as anger and greed. Human beings are controlled by the constant cycles of anger and greed.

So what can we do? According to Dr. Haneda, both Shakyamuni and Shinran turned to self-examination as the path to awakening (Pure Land). Since our thoughts seem to be dominated by worldly passions, through the practice of self-examination one discovers there is more greed and anger in oneself than anticipated while compassion is almost nonexistent.

What makes one motivated to intensely practice self-examination and become a seeker? Various factors can contribute to this pursuit, such as your imminent death, loss of a loved one or some other crisis. It was pointed out that your degree of desperation brings you closer to the Pure Land. The greater the desperation results in a more intense pursuit of this worthy goal. A person who is completely happy with his/her life is probably not interested in the practice of self-examination.

Dr. Haneda discussed the crucial turning point when one becomes a true seeker of awakening (Pure Land). One can become a true seeker when one is confronted with a crisis or one is thoroughly not satisfied with his current life. When one is consumed by

worldly passions and realizes that satisfaction with his/her current life is not enough; then one can turn to the Dharma.

Now is the hard part. To become a dedicated seeker, one must sincerely and earnestly practice self-examination by listening to Shakyamuni's and Shinran's teachings. Shakyamuni was a historical person who said the Dharma. Dr. Haneda said Amida Buddha is a SYMBOL of wisdom and is calling us to come and be awakened.

The Dharma is the universal truth or principle of reality which exists at any time and in any place for everyone. Sincerely LISTEN to the Dharma, practice self-examination then liberation (awakening) will come from within. Dr. Haneda said listening alone is most important. He said listen before thinking, recite Namu Amida Butsu (receive Buddha's wisdom), realize Oneness, make negatives into positives by practicing right view and strive for the goal of limitless wisdom.

Dr Haneda presented this example of two ways to view sickness and transcend this negative problem. First, one can simply eliminate it. Second, one can accept the sickness as simply a bump in the road by realizing that the illness made one appreciate all the good health he/she enjoyed. One can also consider various means to prevent this sickness from occurring again. Make positives out of negatives by taking a different view.

Finally, Shakyamuni and Shinran did not talk about life after your physical death.. What is important is your spiritual life prior to your physical death. What is important is live life now. The path of self-examination by applying the Dharma teachings will lead to awaking in this present life. This is our goal!





T H E G A T E W A Y

OBON, con't from pg. 1

summer, sometimes we wonder if we can continue, yet by the end of the festival, under the Manto-e lanterns, we see big and bright smiles on our faces. There is no doubt that Obon time makes us feel a strong connection to the temple, and makes us aware of our responsibility to maintain the temple by carrying on the traditions we have received.

There are two parts to the Obon festival at our temple. Of course one part is the festival. It is the fun part that is appealing to many people and gives them an opportunity to feel the atmosphere of a Buddhist temple. The other part is focusing on what 'Obon' is. It is the time for us to realize all of the causes and conditions that enable us to be here at this moment. It is also a time to reflect upon all of the people who have been part of the history of our temple. Therefore, this festival has more meaning for each of us than merely a summer festival or cultural event. I believe receiving the meaning of Obon has encouraged us to continue this event for over forty years. And this is the reason why we have Manto-e service in the midst of the festival.

Manto-e service takes place right before Bon Odori. Lanterns are hung up high above the dance area. With each lantern, a name tag is attached to commemorate our loved one who has passed on. The service may remind us of the pain and grief we experienced when our loved one passed away. However, that is not the only reason why we have the service. The Manto-e service gives us an opportunity to realize that each of us is also invaluable and precious to our loved ones, something we often forget. There is a saying, "We, who are concerned about our loved ones, should realize that it is our loved ones who continue to care for us." This shows us that although we want to do something for our loved ones, we are the ones who continue to receive lessons from them. In other words, when we realize how much we love them and care for them, we might naturally think that any memorial

service is a time for us to do something good for them. We might think we are able to transfer merit or good deeds through the service for the sake of our loved ones. On the other hand, once we are truly awakened to the fact that we are cared for and are receiving deep and profound wishes from them, the meaning of the service transforms into a precious occasion of appreciation and gratitude.

Our descendants and loved ones' entire lives and their very existence become wishes and teachings which will affect our own lives. I truly believe that this time of Obon that enables us to be aware of the wishes and to receive their lives as precious teachings.



Mia showed how to do oshoko to her little brother, Ryden.

When we are able to deeply accept and appreciate what we are receiving from our loved ones, we are able to finally see them and truly respect them as our teachers. The wishes and teachings we receive will influence our own lives and encourage us to live our lives as precious moments.

Wishes, aspirations, and teachings are always around us. They are like the sound of the gentle breeze slightly rustling the Manto-e lanterns in the sky. They are so subtle that we can easily miss or forget them, yet they ceaselessly reach out to us. Attending Manto-e service is just like stopping, closing our eyes, and feeling the breeze with all of our senses and body.

I am truly excited and looking forward to working for the West Covina Buddhist Temple Obon Festival with all of you.



Larry Oshima sat between two happy mothers.



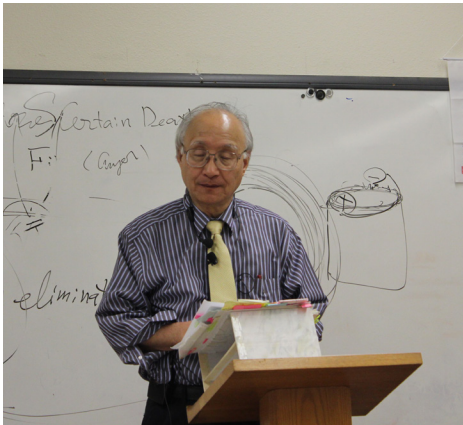


T H E G A T E W A Y

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

My own dualistic Thinking-Listening is what Dr. Haneda pointed out as Preliminary Birth, in which there is birth in the Pureland but in a womb or a cocoon of my Buddhist ideas where only I am satisfied. Then there is Listening-Thinking, where I deeply listen to the Teachings and deeply reflect on what I have heard in contrast to my own selfish ideas which illuminates and uproots them and entrust myself to the Buddha's Wisdom. I am very grateful to have heard this from Dr. Haneda and hope to be able to continue to Listen deeply.

Namu Amida Butsu



Dr. Nobuo Haneda's passion for Jodo Shinshu stimulated all participants at the Joint Dobo Retreat.



Quote of the Month

I hope we have made you proud in the past ten years and in the years to come. What we are doing now could not have been possible without you.

We miss you everyday, Daddy.

-Stephanie Jitsho



T H E G A T E W A Y

お盆 見義信香

今年も早いもので、もうお盆の足音が聞こえてきました。南カリフォルニアでは私たちのお寺を皮切りに、八月初旬までお盆まつり一色になっていきます。お盆まつり委員の人達を中心に、日曜礼拝などで顔を合わせる人たちの話題は、自然と今年のお盆の準備や段取りについてのことが多くなります。

私が初めてアメリカのお寺のお盆まつりに参加させてもらった時、その熱気に圧倒されたものでした。そして、準備に駆けつけてくださるメンバーの多くが、わざわざ休暇を取ってくださっていると聞いたときは大変驚いたものです。お盆まつりには多くの方の労力と協力が必要とされます。けっして楽なイベントではありません。「忙しい」とか「大変」という声も正直ため息とともに聞かれます。しかしながら、お盆まつりが一年のうちで最もお寺が活気に満ち溢れる時であるということに疑問をもつ人はいないでしょう。言い換えるなら、お寺が最も身近に感じられる、あるいは、僧伽の一人であるということを実感する機会がお盆まつりなのかもしれません。だからこそ、大変な時間と労力を割いてくださる方々の笑顔に毎年出会うことができるのではないのでしょうか。

そしてこのウェストコヴィナのお寺と小東京の別院では、盆おどりの前に万灯会法要が勤められます。お盆まつりが「まつり」という部分に重きを置いた時間であるとするれば、そのお祭りの最中に法要をお勤めすることは、お盆まつりが単なる夏祭りなどではなく、まさしく「お盆」というご縁を基にしたものであるということをおぼえてくれます。

万灯会につけられた札には、私たちの亡き方々の名前が記されています。おまつりの賑やかさの中でふと空を見上げるとき、私たちは万灯会の先に大切な人の笑顔や姿を思い浮かべます。

大切な方の死によって、私たちはその方の存在の大きさ、かけがえのなさを文字通り身をもって感じるようになります。それと同時に、その悲しみの中で私たちが改めて立ち返るように促されているもう一つの事実があります。それは、その方にとっても私たちひとりひとはかけがえのない大切な存在であるという事実であります。「亡き人を案

じる私が亡き人から案ぜられている」という言葉が伝えようとしているのは、私たちが亡き人から教えられているという事実ではないのでしょうか。自分がどれほど亡くなった人を愛していたか、大切に思っていたかということにばかり目を奪われているうちは、法要もやはり「亡くなった人のために勤めるもの」と思いがちであります。しかし、亡き人を偲ぶことを通してその方からいただいていることの大きさと深さに立ち返った時、法要は生きている私たちが亡くなった方のためにしてさし上げるものではなく、亡くなった方から私たちがいただいているご縁へと転換されていくのです。

その人の人生、生き方、存在そのものが私たちに語りかける声となります。それは時にはその人自身の思いすら超えて私たちに届けられている声であり、願いであります。おまつりの最中に万灯会法要をお勤めすることで、その声に目覚め、願いに気づく時間をいただいているのではないかと思います。

残念ながら、生きている間は相手に自分の言うことを聞いてもらうことに一所懸命で、相手の声を、その願いのままに聞くということがなかなかできないのが私たちの日常生活です。そのような私たちにとっては、自分の欲求や思いを相手に聞いてもらうということが通用しなくなった世界において、初めて聞こえてくる声があるのです。そして、その声が素直に聞け、願いを受け止めることができた時を、真宗ではその方と本当に出遇うことのできた瞬間と考えます。亡くなった方ともう一度出遇いなす機会、そして、これからも出遇い続けていける機会を私たちはその亡くなった方ご本人からいただいているといえるのではないのでしょうか。そしてその機会はその方が文字通りのちをかけて私たちに与えてくれたものであり、今のこの瞬間にも私たちの周りに満ちています。その願いに目覚めることを通して大切な方ともう一度出遇い直す、それが私たちがお盆を迎える意味ではないのでしょうか。

思えば私たちの先を生ききった方々も、やはりその先を歩んだ方の願いを受け取っていかれたのだと思います。そしてその身を通して私たちにその受け取った願いを伝えてくれているのでしよう。願いを受け取った人が今度は自身の身を通してその願いを実践していく、その姿が、私にはお盆まつりに関わるメンバーの方一人ひとりの姿と重なります。だからこそ、

この行事がお寺の内外を問わず、広く人の心を動かす行事として続いているのだと思います。

今年は私にとってウェストコヴィナの皆さんと過ごす初めてのお盆です。同じ時間を過ごす中で、多くの方とお会いできることを楽しみにしています。

お寺ニュース

盆踊り練習

本年度の当寺院のお盆祭り(6月28日)もいよいよ近づいて参りました。今年の盆踊り練習も例年通り火曜日と金曜日の午後7時から8時半まで行います。どうぞお誘い合わせの上、お気軽にご参加下さい。

6月 3日 (火)
6日 (金)
10日 (火)
13日 (金)
17日 (火)
20日 (金)
24日 (火)

(6月27日は練習はありません。)

父の日・卒業記念家族礼拝

6月15日(日)午前10時より、父の日・卒業記念家族礼拝をお勤めいたします。お父さんや今年卒業式を迎えられるお子様には、お寺より記念品を贈呈いたします。卒業を迎えるお子様がおられましたら、是非お寺までご連絡下さい。どうぞお誘い合わせの上、ご参詣下さいますようご案内申し上げます。

お盆フェスティバル

今年のお盆フェスティバルは6月28日(土)に開催いたします。本年も法話会の皆様にはそうめんとお寿司のご協力をお願い申し上げます。詳しくは、別便のお盆の案内状にてご案内いたします。どうぞよろしくお願い申し上げます。

また、29日(日)午前9時より後片付けを予定しています。お力添えをいただければと思います。

お盆フェスティバルは、お寺の大切な基金募集行事です。ご協力賜りますよう重ねてお願い申し上げます。

East San Gabriel Valley
Japanese Community Center, Inc.

West Covina Buddhist Temple
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❁ **GATEWAY** ❁

June 2014 - - Vol. XLVIII No. 6

June

- 1 8:30 am Board Meeting
- 1 10:00 am Shotsuki Service
- 3 7:00 pm Bon Odori Practice
- 5 7:30 pm Howakai Japanese Service
- 6 7:00 pm Bon Odori Practice
- 7 8:00 pm Oldies Dance
- 8 10:00 am Sunday Service
- 10 10:00 am Study Class
- 10 7:00 pm Bon Odori Practice
- 13 7:00 pm Bon Odori Practice
- 15 10:00 am Father's Day/Graduation
Family Service
- 17 7:00 pm Bon Odori Practice
- 20 7:00 pm Bon Odori Practice
- 22 10:00 am Sunday Service
- 24 No Study Class
- 27 1:00 pm Obon Set-up
- 28 1-9 pm Obon Festival
- 29 9:00 am Obon Clean up

2014年6月行事予定

- 1日 午前8時半 理事会
- 1日 午前10時 祥月法要
- 3日 午後7時 盆踊り練習会
- 5日 午後7時半 法話会
- 6日 午後7時 盆踊り練習会
- 7日 午後8時 オールディーズ・ダンス
- 8日 午前10時 日曜礼拝
- 10日 午後7時 盆踊り練習会
- 13日 午後7時 盆踊り練習会
- 15日 午前10時 父の日/卒業祝い
家族礼拝
- 17日 午後7時 盆踊り練習会
- 20日 午後7時 盆踊り練習会
- 22日 午前10時 日曜礼拝
- 24日 午後7時 盆踊り練習会
- 27日 午後1時 お盆セットアップ
- 28日 午後1時 お盆フェスティバル
- 29日 午前9時 お盆後片付け

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念仏は私の心を照らし出す鏡

—光山道潤