



GATEWAY



November 2014 -- Vol. XLIX No. 11



Kevin Kawawata rocks out with friends at his last Oldies dance before moving to Hawaii.

one hundred or hundred fiftieth year memorial services is doubtful. The surviving families of the deceased no longer feel a close relationship with the person, even though we know we are related. With this attitude, even though the 750th memorial service for Shinran Shonin held in 2012 is still fresh in our mind, having a seven hundred fiftieth memorial service for a family member seems to be almost impossible.

Rennyō Shonin, the eighth abbot of Jodo Shinshu denomination, likewise never met Shinran Shonin. He was born in 1415, one hundred fifty four years after Shinran Shonin passed away. Therefore, Rennyō Shonin and Shinran Shonin never spent any time together. Nevertheless, it is amazing how Rennyō Shonin thought *Hoonko* was essential. When he mentions *Hoonko* in his letters, his words are filled with gratitude and appreciation to Shinran Shonin. What made Rennyō Shonin relate to Shinran Shonin with such strong and firm convictions? It should be something that transcends simple family lineage and that enables us to relate to Shinran Shonin over seven hundred fifty years later.

For Rennyō Shonin, every *Hoonko* is the occasion for encountering Shinran Shonin as the one who actually listened to the Buddha-Dharma and rejoiced at having heard it. Shinran Shonin showed Rennyō

Hoonko -An Opportunity for Encountering-

Rev. Nobuko Miyoshi

As we enter November, *Hoonko*, the memorial service for Shinran Shonin, is just around the corner. Every year around this time, I find myself focusing more on the format and arrangement of the program and in the process losing sight of the meaning of the service. It is during this time, though, I recall an email from my teacher. His email reminds me that *Hoonko* is a precious opportunity for each of us to be aware what we have received from Shinran Shonin and the people who have listened to his teachings. It is amazing that Shinran Shonin's teachings have crossed over more than seven hundred fifty years and

have been transmitted to us. Having *Hoonko*, therefore, should be the expression of our reverence and appreciation.

For Buddhists, memorial services are a very important part of our tradition. As you know we conduct memorial services on certain years, such as the first, third, seventh, thirteenth, twenty-fifth and fiftieth year. Compared to the first and third year memorial services, the likelihood of a family conducting the fiftieth year memorial service is very unlikely. One reason is that surviving family members may have never met the deceased. Therefore, the possibility that we conduct the

Please see HOONKO, con't on page 8

Temple Event Highlights:

- Nov. 2 Kiku Crafts Fair
- Nov. 6 Howakai Hoonko
- Nov. 9 Shotsuki Service
- Nov. 16 Hoonko Service
- Please See Temple News



T H E G A T E W A Y

DHARMA SCHOOL NEWS

The Dharma School children have been learning about the birth of the Buddha. After reading part of a book about Siddhartha's birth, the students had a short geography lesson. They looked at a world map and found the locations of India, China, Korea, Japan, and West Covina, California. They did an excellent job coloring and decorating their maps!

Coloring a picture of the Baby Buddha was another way the students expressed their artistic talents. The teachers were impressed by their work. We will share their artistic endeavors with the Sangha at a later date.

For Halloween, we worked on a scary Buddhist spider project. The "spiders" were displayed during the Halloween party as part of the decorations. We hope you looked closely at the spiders to see that they had eight legs, eight eyes, and the eight-fold path!! Thank you Mrs. Pat Sato for this fun project!

We hope you all have a Happy Thanksgiving!

Gassho,
Claire Hansen



Aloha Kevin Kawawata

The concept of impermanence was displayed again at West Covina Buddhist Temple. People usually resist changes but one took place on Sunday, October 19, 2014. Kevin Kawawata has decided to move to Hawaii. As we said farewell to Kevin and in recognition of his decision, Merry Jitoshō presented Kevin with a going-away present. She also provided a going-away buffet luncheon which was enjoyed by all.

Our Sangha has watched Kevin grow from a young boy to a mature young adult. How time passes so quickly. Kevin was a valuable asset to the Temple as he volunteered his services for many Temple functions. He will be missed by all. Kevin has no definite plans at this time but he will find the path that will be meaningful to him. We all wish you, Kevin, the best of luck in your future endeavors.

-RK-



Super-Sub Michael

On Sunday, October 5, 2014, Rev. Miyoshi was scheduled to speak at the San Fernando Valley Buddhist Temple so Minister-in-Training Michael Jitoshō stepped in to lead our Sunday service and deliver our Dharma talk. It was not a regular Buddhist sermon but it was inspiring nonetheless. He talked about his life and the causes and conditions that led him to be standing before us to deliver the Dharma talk. Michael is a special person to all of us at the Temple. Even at a young age, he was always a mature and clear thinking person. He leads a group called iBuddhists, consisting of young adults, with the purpose of introducing the teachings of Shin Buddhism to them. Hopefully this will be a gateway for attracting more young people to join our Temple.

--RK--





T H E G A T E W A Y

T E M P L E N E W S

Kiku Crafts & Food Fair

WCBT will sponsor our 5th Annual Kiku Crafts & Food Fair on Sunday, November 2, from 10 AM–3 PM. Asian inspired crafts, clothing, jewelry, giftware, unique wood items and lots of delicious food will be offered. Each vendor will be handling their own sales and not all take credit cards so come prepared. WCBT members are welcome to shop early from 9:30 AM. Come for some holiday shopping. Stay for the fun and food! For more information contact Hisako Koga at 909-626-6131.

**November Shotsuki Service & Board Meeting**

November Board Meeting will be held on November 9 at 8:30 AM followed by the Shotsuki Service at 10 AM.

The Study Class

The Study Class will meet on November 11 and 25 at 10:00 AM. Discussions will be based on selected articles that vary week to week. The class meets on the second and fourth

Tuesday of every month. For more information, please contact Rev. Miyoshi at (626) 689-1040.

Ho-onko Service

Our Ho-onko Service (a memorial service for Shinran Shonin) will be held on Sunday, November 16 at 4:30 PM. Please join us as we welcome our special speaker and stay for the complimentary *Otoki* dinner that will follow the service.

Mochitsuki

WCBT's annual *Mochitsuki* will be held on Sunday, December 14. Beginning at 7:00AM, the special *mochi* rice, which will be sent home to be washed and soaked the night before, will be steamed until it is ready to be poked and pounded and eventually molded into smooth *mochi* shapes. Some are filled with sweet bean *an* and others are made into the traditional New Years symbolic offering, *okasane*. Come and join us in this annual tradition.

Year-end Service & Oseibo

Our Year-end Service, Oseibo gift presentation and potluck dinner will be held on Sunday, December 21 at 4:00 PM. Entertainment will be provided by the Dharma School, youth organizations and other members of the Sangha. If you have a talent you'd like to share, please contact Rev. Miyoshi.

The potluck assignments are as follows: If your last name begins with A-K, please bring a main dish and a salad; L-N, bring a main dish and rice dish; O-Y, bring a main dish and a dessert.

Please join us for a fun evening of entertainment and feasting on the delicious potluck spread from the West Covina Temple members.

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:

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**NOVEMBER**

Travis Hamachi, Erika Haraguchi, Kyle Sato. Brandon Kanemaru, Jennifer Higa, Hisa Konno, Jill Kato, Jean Nakatani, Wesley Kawaguchi, Frank Tanji, Andrew Kochi, Lauren Oshiro, Lynette Godoy, Sany Nafarrete



T H E G A T E W A Y

Oldies XLIX (49), Aging Like Fine Wine!

by Joanie Martinez

Appreciation goes to all the Sangha members who generously helped out in numerous ways at our September Oldies dance. Although it was a smaller turnout, it only meant that there was that much more room to burn the floor! We can indeed raise our glass to WCBT's fundraiser dances that have been aging like fine wine. By the way, from the year in which we first commenced to hold these dances, one would have also been able to raise an infant into young adulthood! It has been that long! Here are some comments below from Sangha members as well as some guests:

Lynette Godoy: This 49th Oldies Dance was a blast! I never imagined working behind the bar. Wandering around and asking where I could be of help (the gym was already set up and the ticket/raffle stations in order and manned), I landed at the bar of all places! Johnny Martinez was very nice to welcome me to the bar, even though I have never had previous bartending experience, let alone much drinking experience! Unbeknownst to some of the dancers, they were in for a real treat! To say the least, I felt a little intimidated at first. There were sooo many bottles on the counter. How am I going to find the bottle(s) of whatever to serve, mix whatever to serve and in the proper proportions?! Since there was lot of great help, and with Johnny's guidance, I began to feel more at ease. I thought to myself...I do know how to pour a glass of wine, and I do know what "on the rocks" meant, so I figured that would be easy enough. Well, the early drinkers who ordered "on the rocks" got a treat because I filled their cups full, like they were being served soda in a cup. Perhaps it was a good thing that I left a little early that evening. In any case, it

definitely was a great dance!

Jane Early: I always look forward to the Oldies dances.

They are so much fun and make me feel young. I love being surrounded by all the wonderful people and the Sangha. Rev. Miyoshi is a good dancer.

Mr. & Mrs. Carrera (Crystal's parents): We had a wonderful time dancing the night away with our friends. It was great to see the community that puts on the Oldies Dance and to spend time with everyone who Crystal attends temple with. We appreciate all the effort put into throwing this fun event.



Lee Ezaki: Great fun, even without a partner!

Richard Hiroshima (Merry's bf): I have enjoyed WCBT Oldies because I am able to see old friends. I miss seeing Arne's lamps on display for raffle after all these years. Steve Kikuchi knows what the Oldies dancers want to hear and dance to. I enjoyed seeing a fellow "Nishi" dancer on the floor at this dance...Rin-ban Briones. I look forward to seeing everyone next spring at the next Oldies.





T H E G A T E W A Y

Start with Why

Michael Jitsho

Good morning everyone! I am here today filling in for Rev. Miyoshi so thank you for sticking around today. I would like to start off by sharing a little bit about myself.

I spent eleven months during 2012-2013, in Japan; first as an intern and then as a full time staff member of the non-government organization, ASHINAGA, in Tokyo, Japan. The organization supports orphans all over the world. Their work is primarily focused on providing emotional support through care programs and summer camps as well as financial support for orphans entering high school and college.

While I was working in Japan I had the privilege of having my first ordination ceremony conducted at our Main temple, Honzan, in Kyoto, Japan in May of 2013. The ordination ceremony is not just simply about showing up, having the ceremony and saying you did it. Years of training prior to going to Japan went into receiving ordination. I worked one-on-one with Rev. Ken Kawawata to deepen my understanding of Buddhism and to gain a stronger appreciation for chanting. When Rev. Ken felt I was ready, Bishop Ito tested my ability to chant the Shoshinge, Tambutsume, Sanseige and Amida-Kyo alone at the Betsuin, in downtown LA. After the very nerve racking experience of chanting alone with the watchful ears of the Bishop, an application for first ordination was sent

to Kyoto on my behalf meaning I had passed the chanting examination. A few weeks later I received word that my application which was sent to Kyoto was confirmed and accepted.

I would like to encourage anyone who has any inkling of an interest in learning more about ordination to ask any minister and/or myself. It is not as daunting as it may seem. The main reason why I became ordained was to learn more about Buddhism and the rituals that went along with it. I felt taking the next step in the direction of ordination would help me gain a deeper understanding and appreciation about why I am here at West Covina Buddhist Temple. Even after 1st ordination I still ask myself that very question, "Why am I, Michael, here at West Covina?" I know many of you identify me and my purpose at this temple as a young person who is full of energy come fundraiser time and will do what you ask, most times. Such as: bring these things from storage; set these things up you brought from storage; or take these things down that you brought from storage or take these things back to storage. But more importantly I ask myself why am I here at a Shin-Buddhist temple in West Covina.

This past August marks the beginning of my four year journey through optometry school at the Southern California College of Optometry. Later today I will be receiv-

ing my white coat at a ceremony honoring an oath as I train to become an optometrist. I know my responsibilities with school will take most of my time and I will not be able to give the temple as much time as I wish.

This is more reason why I need to figure out why I am here. I know for a fact I need the support of the Sangha, Dharma and Buddha now more than ever.

In school I am not only learning and training to be a health care provider but I also see it as training of my self as a productive citizen in society. Health care providers are those people who are selfless and compassionate about their work and do whatever is in the best interest of their patients. But, I am not there... yet. Even scarier is the fact that 75% of optometrists are independent health care providers which means many also enter the realm of the business world where decisions by business owners can be influenced completely by monetary greed. And even scarier is the monster I become when studying for tests. Compassion and sympathy all go out the window when my cortisol levels are running high due to lack of sleep and desire to perform well on exam day. So at this time I would like to sincerely apologize to my mom for all that she has to deal with during this journey. But again this is why I know I need the

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T H E G A T E W A Y

START, con't from pg. 5

support of the Sangha, Dharma and Buddha now more than ever on my journey through optometry school. I am also training myself to be selfless and compassionate health care provider and do whatever is in the best interest of the patient's health.

During the first week of school, a speaker came into our class to share with us his experience in the field of optometry and to kick off the new school year. He introduced us to an idea that has created a movement. The idea reached the masses through a modern day orator named Simon Sinek. Simon Sinek's thoughts on the topic are captured in his book, "Start With Why." Has anyone read it? I highly recommend everyone to

read this book and not because I am recommending it to you but because something inside of you says you got to read this book. The idea in this book provided the reason why great leaders are who they are. It changes lives. It changed mine.

Let me first tell you a story first told by Mr. Sinek to explain the idea of "Start With Why." Have you ever heard of Samuel Pierpont Langley? In the early 1900s he set on a venture to become the first man to pilot an airplane. He had every

resource imaginable to complete this task including: excess amounts of funds, status and a team of brains to complete the task. His success was assumed to be guaranteed from the start. However, not so far away two brothers also set out to fly their own



machine in Ohio. Have you ever heard of the Wright brothers? The Wright brothers were different than Samuel Pierpont Langley in that they did not have the endless supply of money that Langley had, nor the status in society and not even a single college degree between the two of them. However, something also set them apart from Samuel Pierpont Langley. It was their sincere passion for flying. On December 17, 1903 in a small field in Ohio, with only a small group of people to witness a pivotal

point in history, was the very first manned flight. Why did the Wright brothers prove to be more successful than the better-equipped, better-funded and better educated Langley? Langley's true motivation was for the riches and glory, which was proven when he gave up all interest in aviation after December 17th. The Wright brothers started with why. It was their motivation and pursuit of a common goal that led to their success.

I have another example I would like to share from Mr. Sinek about a man who had his own quirks and character about him. He was not always liked, but Dr. Martin Luther King Jr. had a way with words. He was not the only orator of his time but he inspired. At 11:00AM on August 28, 1963, 250,000 people descended on the Capitol Hill to send a message that it was time for

change to come. Remember this was 1963, they didn't have Facebook or Twitter, let alone email or cell phones. So how did 250,000 people know to gather on Capitol Hill at 11:00AM on August 28th? Many traveled hundreds and hundreds of miles across the country. It was not exclusive to just one race as 25% of the participants were white. The hundreds of thousands of people of all races and colors did not come for one man alone, they came for themselves.

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They believed in what he believed. They believed in getting rid of the injustices that plagued the world. Dr. King inspired. He gave a famous speech. It is not entitled the "I have a plan speech", but the "I have a DREAM speech". He inspired others. He spoke from his heart and those that listened heard it with theirs. How did he do it? Dr. Martin Luther King Jr. started with why.

Simon Sinek explains this ability to inspire others and more importantly ourselves is through something that has been around for ages but no one has ever been able to verbalize it as well until Simon Sinek. He calls it, The Golden Circle. It consists of three concentric circles. The outer circle, WHAT, the middle circle, HOW and the inner circle, WHY. Often time when we look for the source of our motivation to do anything from the outside and move in, simply because WHAT we do is the clearest.

Let's consider how marketers sell us products. Take this first sales pitch from Apple selling computers to demonstrate the Golden Circle which starts from the outside circle and moves in.

Option 1: The Golden Circle- outside circle to the inner most circle

Hi we are Apple. We make great computers. They are beautifully designed, simple to use and user-friendly. Want to buy one? Option 2: The Golden Circle- inside circle to the outer most circle Everything we do leads us to believe in challenging the status quo. We believe in thinking differently. The way we challenge the status quo is by making our products beautifully designed, simple to use and user-friendly. And we happen to make great computers. Want to buy one? People don't buy what you do, they buy why you do it.

Apple bases its entire operation, in challenging the status quo, from their business hierarchy to their marketing campaigns even the way they package their products that is distributed to the user. Everything they do they believe in challenging the status quo. They believe in thinking differently.

If you can identify why you do anything in your life you will inspire those around you and more importantly you will be more motivated and persistent in following through with your own goals. So going back to my original question I asked myself about why am I at this Shin-Buddhist temple in West Covina... I know what I am learning about the Dharma is not just for those people that dress in mono-colored robes in monasteries that call themselves Buddhists. It is for me. Life is Impermanent. I have experienced it. It has shaken me. I realize from the moment we are conceived, our death is certain. Death defines our existence.

I say this not to sound morbid but with a sense of clarity. My experience with impermanence has made murky water clear. Maybe not crystal clear but rather it has made me realize the water I was looking into was murky all along.

I am here at WCBT to learn more about the Dharma so that I may share my understanding through my own experiences with those around me. My wish is that others gain a deeper understanding in their own lives and then help others see the murkiness of water in theirs.

In closing, start with why. Relating to the golden circle, my why, I believe in unveiling myself and seeing who I really am. My how, I will do this by continuing to learn more about the Dharma in my everyday life and continue to ask myself why I am here. My what, I will bring these things from storage, set these things up I brought from storage, take down these things I brought from storage and take these things back to storage. Starting with WHY provides a purpose and motivation to do what you do. If you put into words WHY you do what you do, you will inspire those around you. Thank you for listening.





T H E G A T E W A Y

HOONKO, con't from pg. 1

Shonin how the teachings worked in his life. The Buddhist teachings can prove themselves as true and real only when people receive them and it becomes part of their life. The life of Shinran Shonin enabled Rennyo Shonin to be aware that the same teachings that Shinran Shonin received also reached him. The Teachings made him affirm that he no longer had to expect his life as he wished but simply accepted it as precious and an irreplaceable one. This awareness transformed his life into gratitude and appreciation. In other words, he was fully awakened to rely on the teachings. The teaching became the center of his life and made his life truly meaningful and fruitful. This is the teaching Shinran Shonin received called "*Shinshu* ('*Shin*' means true, and '*shu*' means center or core)."

As Rennyo Shonin encountered the teachings and listened to it throughout his life, there were countless numbers of people who also received the teachings in their life. The history of those people is

the history of our seven hundred fifty years. And the history is now handed down to us.

Hoonko is the opportunity for us to be aware that we have already encountered the teachings, and to see our lives once again in the light of the teachings. Shinran Shonin is not only our teacher who brings us to the teachings, but also our best Dharma friend who shows us an example of how to live our lives and constantly encourages us to listen to the teaching in our lives. This is the relationship we see between Shinran Shonin and Rennyo Shonin, and also the relationship with each of us.

It is difficult for us to feel a connection with someone that we have never met. Depending on our memories and relationships, even those who are only the fourth generation before us, seem to be strangers. On the other hand, when we rely on the teachings, we are able to encounter Shinran Shonin beyond more than seven hundred fifty years. Moreover, it enables us to encounter countless numbers of people who transmitted the teachings to us.

Therefore, *Hoonko* is also the opportunity for us to express our appreciation and reverence. Each of us should express this in our own way. As a minister, in addition to preparing and conducting the service, every single move I take is also an expression of my appreciation and respect. Whether you are helping with the *toban's* duty or participating in the service, you are expressing your gratitude. How we express them may vary, yet we are all connected to each other in the way that we have encountered Shinran Shonin and the teachings he listened to.

I truly look forward to sharing this precious occasion with all of you.

In Gassho



Buddhism Quiz

The following questions are for November's quiz on "How well you know your Buddhism." We hope it will be enjoyable as well as informative for our readers.

Level: Easy

1. The Buddha was born a prince in a kingdom in northern India. His name at birth was
 - a. Amitabha
 - b. Siddhartha Gautama
 - c. Amida Buddha

2. At age twenty-nine, he left the palace, his family, and all the comforts of his royal birth and began his spiritual journey. Eventually he found enlightenment
 - a. by fasting and meditating and subjecting his body to severe austerities to allow himself to concentrate on his search for spiritual insight.
 - b. by following the middle path, avoiding both luxury and self-renunciation. He reflected on his life experiences through meditation and was able to awaken to the meaning of life.
 - c. by realizing that we must accept ourselves as we are and trust in a higher power.



T H E G A T E W A Y

The West Covina Buddhist Study Center Presents:

Why Zen Buddhists Meditate

Lecturer: Bishop Daigaku Rummé



Date: Mondays; Nov. 3, 17, & 24, 2014
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: \$30.00*
Info: (626) 689-1040
dharma@livingdharma.org

About the lecture series:

This will be a three-part seminar in which we will look at the role and importance of meditation (Zazen) in Zen Buddhism. It will include a brief history of Zen in the context of Buddhism, the primary principles involved in practicing Zazen, and some of the challenges involved in actually putting Zazen into practice. There will be plenty of time for questions. We will also sit in Zazen for a short time each time we meet.

About the lecturer:

Daigaku Rummé is the Director of the Soto Zen Buddhism North America Office and the Head Priest of Zenshuji Soto Temple in Los Angeles. He was born in Mason City, Iowa in 1950. Ordained a Soto monk by Harada Sekkei Roshi in 1978, Rummé practiced for more than 27 years under Harada Roshi at Hosshinji Monastery in Fukui, Japan. He is the translator of *The Essence of Zen* and the forthcoming *Unfathomable Depths* (together with Heiko Narrog), two books by Harada Roshi, both of which are published by Wisdom Publications.

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Name(s): _____

Address: _____

City: _____ State: _____ Zip: _____

Telephone _____ E-mail _____

**Pre-registration is requested; but fee is payable either with pre-registration or at 1st class (make check payable to "WCBT")*

West Covina Buddhist Temple
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T H E G A T E W A Y

—「報恩講」11ページからの続き

人とつながり、同時にこの私にまで教えを届けてくれた無数の人達とつながることができるのです。

報恩講とはそのような出遇いを開いてくれた親鸞聖人に対する敬意と讃嘆の機会でありましょう。ひとりひとりが自分の表現で敬っていく場であります。

僧侶としては、法要をお勤めすることはもちろん、準備や荘厳、そして所作のひとつひとつを通して敬意と感謝の気持ちを表現していきます。当番の方は当番のお仕事を通して、そして参詣者はお参りの姿勢を通して、それぞれ表現していくのです。表現の具体的な形は各々異なりますが、私たちは互いに教えに出遇った者として、教えを届けてくれた聖人に出遇った者としてしっかりとつながり、ともに歩んでいるといえるのではないのでしょうか。そのような出遇いとつながりの場として皆さんと一緒に報恩講をお迎えしたいと思っています。

多くのご参詣を心よりお待ちしております。

合 掌



Quote of the Month
 The most important days
 in your life are the day you
 were born and the day you
 find out why.
 -Mark Twain



T H E G A T E W A Y

報恩講 見義信香

11月に入り、今年も報恩講の時期がやってきました。毎年この時期は法要の準備などに追われ、なにかと慌ただしい日々を過ごすこととなります。そんな私に、諸先生方の「基本を大切に」という言葉が報恩講をお迎えする意義に向き合う時間をくださいます。それは、法要をお勤めするということが自体が目的なのではなく、長い時間を超えて私に届けられていることに頷く仏事である、と。そして法要はそのいただいていることの大きさと深さに対する感謝と崇敬の表現である。そのことをしっかりと心に留めるように、という促しと励ましの言葉であります。

皆さんもご存知のように、私たちはご法事を大切にお勤めする伝統を受け継いでいます。お寺からは一周忌、三回忌、七回忌と続き、五十回忌までご家族にお知らせをお送りしています。一周忌や三回忌と比べると、五十回忌をお勤めする機会はそれほど多くありません。五十回忌ともなりますと、ご家族の中でもその方の思い出をもつ人はごく少数となります。その現実が理由として挙げられるかもしれません。

これが仮に百回忌、百五十回忌になると、ほぼ確実に家族全員にとって面識のない方の法事ということになるでしょう。血のつながった先祖には違いありませんが、会ったこともないそうした方の法事を勤めることはほとんどありません。北米開教区では2012年に宗祖の七百五十回忌を厳修したことは記憶に新しいですが、そのように考えますと、七百五十回

忌とは途方もない年月の長さに感じます。

本願寺第8世の蓮如上人は、親鸞聖人が亡くなってから154年経ってから誕生された方です。私たちが高祖父（ひいひいおじいさん）の顔を知らないように、蓮如上人にとっても親鸞聖人は同じ時間を過ごした人ではありません。

それにもかかわらず、蓮如上人が書かれた御文から伺えるのは、上人がいかにか報恩講、親鸞聖人のご法事、を大切にしておられたかということであります。報恩講を語る蓮如上人の言葉は、親鸞聖人への報恩謝徳の思いに溢れています。私はそこに血のつながりを越えた深いつながりを感じずにはいられません。そしてそのつながりは同時に私たち一人ひとりと親鸞聖人の間にも間違いなく築かれているものではないかと思うのです。言い換えるならば、私たちが今年もこのアメリカで宗祖の報恩講をお迎えするということが、聖人との深いつながりに目覚めてそれを心から喜んだ人々の750年を超える歴史の中に私たちが今いるという事実を知らせてくれているのだと思うのです。

報恩講とは出遇いの場であると私は考えます。親鸞聖人という具体的な方の歩みを通して私たちは仏法に出遇うことができました。仏法に出遇うということは、人生を自分の思い通りにすることではなく、賜った人生をかけがえのないものとして歩み続ける力をいただくということではないでしょうか。そのとき、私たちはなにが本当に人生を豊かにするのかということ、本当に（真）依るべき生活の中心（宗）となることがはっきりするのではないかと思うのです。その教えを聖人は「真宗：真（まこと）の宗（むね）」と表さ

れました。

仏法との出遇いはありのままの人生との出遇いであります。そしてその仏法との出遇いに目覚めたとき、私たちは共に仏法に出遇い得た者としてもう一度親鸞聖人に出遇っていくのです。ともに仏法に出遇い、仏法に訪ね続ける聞法者-御同朋-としてのつながりこそが親鸞聖人と蓮如上人を結び、そしてこの私と聖人、上人を結びつけてくれているといえるのではないのでしょうか。そのつながりを生きた人々の歴史が報恩講という形で今私たちに届けられているのだと思います。

血縁や思い出に依ると三代、四代前の人達とつながることもなかなか難しい私たちですが、仏法に依る時、時や場所を超えて親鸞聖

—「報恩講」10ページに続く

お寺ニュース

法話会報恩講（日本語）

法話会では11月6日（木）午後7時半より、11月祥月法要と併せて報恩講を厳修致します。報恩講は親鸞聖人への報恩謝徳の為に行われる最も大切な仏事です。どうぞ皆様お誘い合わせの上、ご参詣下さいますようご案内申し上げます。

報恩講（英語）

11月16日（日）午後4時半より、本年度の報恩講法要（英語）を厳修致します。講師として長谷川智行師をお招きしております。法要後には、お齋をご用意いたしております。報恩講は一年の節目となる最も大切な法要です。どうぞ皆様でご参詣下さい。

East San Gabriel Valley
Japanese Community Center, Inc.

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GATEWAY



November 2014 - - Vol. XLIX No. 11

November

- 1 10am-2pm Center Health Fair
- 2 10am-3pm Kiku Crafts Fair
- 2 10:00 am Sunday Service
- 6 7:30 pm Howakai Hoonko Service
- 9 8:30 am Board Meeting
- 9 10:00 am Shotsuki Service
- 11 10:00 am Study Class
- 16 4:30 pm Hoonko Service
- 23 10:00 am Sunday Service
- 25 10:00 am Study Class
- 30 10:00 am Sunday Service

December

- 4 7:30 pm Howakai Japanese Service
- 7 8:30 am Board Meeting
- 7 10:00 am Shotsuki/Bodhi Day Service
- 9 10:00 am Study Class
- 14 7:00 am Mochitsuki
- 21 4:00 pm Year-end Service

2014年11月行事予定

- 1日 午前10時—午後2時 ヘルスフェア
- 2日 午前10時—午後3時 菊クラフトフェア
- 2日 午前10時 日曜礼拝
- 6日 午後7時半 法話会報恩講法要
- 9日 午前8時半 理事会
- 9日 午前10時 祥月法要
- 16日 午後4時半 報恩講法要 (英語)
- 23日 午前10時 日曜礼拝
- 30日 午前10時 日曜礼拝

12月行事予定

- 4日 午後7時半 法話会
- 7日 午前8時半 理事会
- 7日 午前10時 祥月法要/成道会
- 14日 午前7時 もちつき
- 21日 午後4時 年末日曜礼拝

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光に照らされることによって
心の闇の深さがわかる
里見淳英