



GATEWAY



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Living Dharma News

www.livingdharma.org

The end of the year is upon us and for many, it's a time to reflect on the year just past and to wonder what the year to come has in store for us. Of course, the Buddha-dharma teaches that, while we certainly can have hopes for the future, we should try to refrain from expectations. These tend to only lead to more suffering when they aren't fulfilled.

Instead, in reflecting on our lives, we should realize just how fortunate we are to be able to enjoy the fellowship and support of family and friends. With this kind of attitude, we can also more easily appreciate whatever happens to come our way.

Gassho,
Rev. Peter Hata

Selected E-mail

From = Lisa Cho

Subject = Can you help me please?

Message = Hi! My name is Lisa. I am doing a big research paper about your religion. I was wondering if you could answer some questions for me. Please can you write your responses and mail

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Above: At front (l-r) are Mrs. Satika Otani and Overseas District Abbot Rev. Choyu Otani; in the middle row are Revs. Toshihisa Enoki, Paul Imahara, Bishop Noriaki Ito, Peter Hata, Nobuko Miyoshi, Ken Yamada, Ryoko Osa and Tomoyuki Hasegawa; in the back row are newly-tokudo ordained Michael Jitsho, and Fred Brenion.

2013 Hoonko: An Evening of Fellowship, Music, and Dharma

The annual Hoonko Service is considered the most important service of the year for all Shinshu followers as it honors Shinran Shonin (1173-1262), the founder of Jodo Shinshu, or True Pure Land Buddhism. Normally, this alone

makes Hoonko a deeply meaningful service, but this year's event was made extra special by the visit of Higashi Honganji's Overseas District Abbot, Rev. Choyu Otani, a direct descendent of Shinran Shonin. Perhaps his distinguished lineage helps explain why everyone who met him remarked what a wonderfully warm person he is. He truly evokes the kind of "naturalness" his forebear Shinran always talked about. In addition, his lovely wife Sa-

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At left: During the months of September and October, Mr. Richard Kagawa and Rev. Peter Hata completed their project to illuminate the temple's altar in preparation for the 2013 Hoonko Service. The altar itself, completed in 2009, is the work Mr. Arne Hansen, with support from Mr. Roy Higa and of course, Rev. Ken Kawawata. This 2013 project involved several tedious but necessary preliminary steps. However, the fruits of their labor are shown in the photo at left (the overhead lighting in the hall was off for this photo). Not only are the scrolls of founders Shinran Shonin and Rennyo Shonin much more visible, the gohonzon or central object of reverence, Amida Buddha — the symbol of infinite wisdom and compassion — is radiant.

Temple Event Highlights:

- Dec 1 Shotsuki Service
- Dec. 5 Howakai Year-End
- Dec. 8 Mochitsuki
- Dec. 15 Year-End & Oseibo
- Jan. 1 New Year's Service
- Please See Temple News



T H E G A T E W A Y

DHARMA SCHOOL NEWS

It may seem incredible, but the annual tradition of eating turkey with family and friends has arrived (oh, and gone to our stomachs!). At this time of Thanksgiving, we wish to pause here and say "Thank you!" to all our temple members and friends who unselfishly give their time and support to our temple and its activities.

As an example of *dana*, or giving with no expectation of something in return, The Giving Tree, was read aloud this past Sunday. Young children around the world continue to marvel over all of the wonderful gifts that the tree had given to the boy in the story. Today's parents continue to give whatever they can to support their children. These gifts may not include a boat or a house, but most certainly, they represent unconditional love.

With Gassho,
Diane Hata

Quote of the Month

The Buddhist doctrine of vow or prayer (*pranidhana*) is of great importance in the Mahayana and is closely associated with the idea of *Bodhisattvahood*. The *Bodhisattva's* vow is more than just a "wish"; it is an expression of the will innate in each of us which manifests itself when we realize that we are what we are because of what others are.

-Beatrice Lane Suzuki



Above: On consecutive Monday evenings in November, Dr. James Fredericks of LMU delivered brilliant and moving lectures on "Buddhism and Christianity: Our Common Spiritual Quest"

T E M P L E S C E N E S

Buddhist Church of Fowler 2013 Baby Boomer Seminar: In early October, Rev. Peter Hata was invited to speak at the BCA's temple in Fowler, CA. The theme was music as a kind of practice of self-understanding similar or even identical to Buddhism. Rev. Alan Sakamoto and the temple's dedicated Sangha were very welcoming and many new friends were made.



At left and below: Many kudos go to Hisako and Dick Koga for their hard work to make the 2013 Kiku Craft and Food Fair a resounding success. Also many thanks go to WCBT's members who helped with everything from food prep, setup, and also vendor support.



Below: Ten ministers and priests of Higashi Honganji's North America District participated in the ritual chanting of the special, more formal style of *Shoshinge* only done at Hoonko Services. Copies of the chanting books were distributed so that some of the Sangha were even able to participate.





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T E M P L E N E W S

Mochitsuki

WCBT's annual *Mochitsuki* will be held on Sunday, December 8. 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.

The Study Class

The Study Class (formerly known as Bonbu Class) will meet on December 10 at 10:00 AM. Discussions will continue to focus on the Shoshinge. The class usually meets on the second and fourth Tuesday of every month. For more information, please e-mail Rev. Peter at dharma@livingdharma.org.

Year-end Service & Oseibo

Our Year-end Service, Oseibo gift presentation and potluck dinner will be held on Sunday, December 15 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 Diane Hata or Rev. Peter.

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.

New Year's Day Service

A special service to commemorate the new year will be held Tuesday, January 1, 2014, at 10:00 AM. Please let Rev. Peter know if you're planning to attend.

January Board Meeting

The January 2014 board meeting will be held on Sunday, January 5 at 8:30 AM.

Eitaikyo & General Meeting

WCBT Eitaikyo will be held on Sunday, January 20 at 10 a.m. followed by the General Meeting. Guest speaker to be announced. Join us for our yearly service and meeting.



Buddhism Quiz

The Gateway staff would like you to test yourself on "How well you know your Buddhism" by adding a couple of questions on Buddhism in each of our upcoming issues. We hope it will be interesting and informative for our readers.

Level: Easy

1. Shoshin-ge is the sutra we chant at our Sunday services. This poem was written by:
 - a. Shinran Shonin
 - b. Honen
 - c. Amida Buddha

2. November 28 is a significant day in Jodo Shinshu Buddhism because:
 - a. It is Thanksgiving Day when we express our gratitude for the bounty in our lives.
 - b. It is the perfect time in the Fall when we reflect on our efforts to strengthen our commitment to the Buddhist life.
 - c. It is the day on which Shinran passed away and so we gather to express our gratitude to him for showing us the teachings of the Nembutsu.

Answer to Quiz: 1-a, 2-c

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.

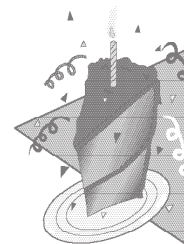
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DECEMBER BIRTHDAYS

Allison Haraguchi, Kyle Kagawa, Chris Nakano, Denise Underwood, Larry Oshima, Susan Iwama, Johnny Martinez, Sandra Nakano, Jonathan Ogino, Kristin Dubble, Merry Jitosh, Jessica Saucedo, Taylor Saucedo, Marvin Bernstein, Katrena Sakaue, Brandon Kwan, Brett Miyamoto, Julie Griffith, Jack Wear, Sean Underwood, Richard Kagawa, Stephanie Akune



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tika (pronounced "Sachika") is a most gracious person. The two were making the "Hoonko tour" of our North America District temples on their way to participate in the Honzan's Hoonko in Kyoto and came all the way from Brazil. Hopefully, all who attended this service had the chance to speak with Rev. and Mrs. Otani (they speak Japanese, Portuguese, and English).

Speaking of language, one of the service's highlights occurred after the opening remarks by chairperson Dr. Roy Takemura. Mrs. Diane Hata came to the podium and surprised the Otanis by delivering a greeting in their native language of Portuguese (Diane is fluent in Spanish and also studied Portuguese in college). She welcomed them to WCBT and expressed her joy at being able to join them in saying Namu Amida Butsu together.

Then, following in the tradition at the Los Angeles Betsuin and at the Kyoto Honzan, the expanded ritual aspects of the Hoonko Service also served to indicate the auspiciousness of the occasion. These aspects included an exuberant kada chanting (the traditional kada "Zensho Mida" is a very moving invocation), a *Hyobyaku* reading (the officiant's personal pledge) by Rev. Peter Hata, and then the chanting of the extraordinary *Shinshikume-sage/Itsutsuyuri Nembutsu Wasan* style of Shoshinge, made all the more memorable by the participation of most of our North America District ministers. Participating were Bishop Noriaki Ito, Revs. Ken Yamada, Nobuko Miyoshi, Ryoko Osa, Toshihisa Enoki, Tomoyuki Hasegawa, Fred Brenion, Paul Imahara, newly tokudo-ordained priest Michael Jitosh, and officiant Rev. Hata.

Following the chanting, the temple's Dharmatones sang a truly stirring rendition of "Shinran Sama." The Dharmatones are sopranos Edith Ariza, Lynette Godoy, and Aiko Enoki, and altos Diane Hata, Joanie Martinez, and Monica Gutierrez, and are under the direction of Rev. Hata. They were accompanied by the great music of the temple's Bodhi Tree Band. Unfortunately, the band

was only "present" via a recording since the band members are off to college, but the hall was nonetheless filled with wonderful music. This portion of the service then concluded with the traditional reading of one of Rennyō Shōnin's powerful letters (*ofumi*), in this case, "On the Anniversary of Master Shinran's Death," read by Hata-sensei.

Next, Rev. Hata introduced guest speaker Bishop Ito, who began by relating a moving story about one of the responsibilities he faces as a minister and one which makes his work especially difficult: officiating funerals. Lately, he said, there seems to have been more than usual, but recently one that was especially tragic was the funeral of a young eleven-year old boy who had showed extremely bright promise. On the occasion of Hoonko, Ito-sensei reminded us to reflect on the depth of this truth of impermanence and interdependence at the heart of Shinran's teaching, and to appreciate its relevance to our contemporary lives.

The service concluded with the singing of *Ondokusan* by the Sangha, and was then followed by an otoki dinner featuring a delicious Sukiyaki donburi dish prepared by Toban A. Not surprisingly, during the otoki, the Otani's meal was frequently interrupted by people wanting to meet them, but throughout, they remained most gracious (and funny).

WCBT would like to thank all the ministers for participating and contributing to the special Hoonko-style chanting, Bishop Ito for his memorable dharma talk, and especially Rev. and Mrs. Choyu Otani for gracing our Hoonko with their warmth. Lastly, but most importantly, WCBT thanks our Sangha members for taking the time to attend service and support the temple.



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them back to my e-mail? Thank you!! If there are more information you want to tell me can you please Email me? Thank you so much!!

Dear Lisa,

Thank you for writing! I will do my best to answer your questions. I should say that I am but one Buddhist and you will certainly find different views from other Buddhist, but we would all agree with Buddha's final admonition that it is for you to work out your own path to awakening.

1) How come Siddhartha Gautama decided to become a Buddha from the royal family?

I don't think that Sidhartha decided to become a Buddha. He became a Buddha because he came to an understanding of himself and of reality that woke him up to how things really are and how we can live in that light. I think it is important to understand that the stories of the Buddha's life are not meant to be biography as we understand them but are constructed as teaching stories to illustrate for you how to walk the path as he did. The heart of the story of Siddhartha is very simple. He saw the depth of suffering and that it touched him as well. He sought answers; many of them were dead ends. Finally, at the brink of disaster, he received an act of compassion that saves his life and he begins to reflect deeply on how he came to where he was, what didn't work and why. Then he came to his awakening. It wasn't that he was experiencing problems, but that he was the problem. Knowing this now was the beginning of the solution.

2) What is the noble eightfold path? Is it one of the fourth noble truth?

The Four-fold Noble Truths are presented to us in the format of how ancient physicians in India would treat their patients. The First Truth is the recognition of the problem -- that there is suffering, discomfort, ill-at-easement in life. The Second Truth is the cause -- that the problem is the result of our cravings, our clinging above all else to our Self. The Third Truth is the hinge moment: Is there a cure or not -- and the answer is yes! The cure is laid out in the Fourth Truth as the Noble Eightfold

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Path. The cure can be applied through the application of correct view and intention -- which is the basis of Buddhist wisdom, the application of correct speech, action, and livelihood -- which is the basis of Buddhist ethical conduct, and the application of correct effort, mindfulness, and concentration -- which is the basis of Buddhist mental development.

3) What does the concept of Emptiness mean?

It does not mean that you are nothing! What it means is that you're not what you think you are! A great Buddhist teacher once said that "To study the way of the Buddha is to study yourself. To study yourself is to forget the self. To forget yourself is to have the objective world prevail in you. To have the objective world prevail in you is to let go of your 'own' body and mind, as well as the body and mind of "others." It is this forgetting, this letting go that is the heart of what we Buddhist call 'emptiness', or rather 'openness'. It is this practice which is the life of the living Dharma! Of course, this is a rather poetic way of describing that which cannot be described. Suffice to say 'emptiness' is an extremely important concept within Buddhism. It does not mean some form of nihilism. It does not mean that you do not exist. What we're trying to say is that you are not a subsistent being. You are the sum total of a line of causes, conditions, and effects that have led to you. Each of us is such sums, and we are also sums that go into everyone else's sums. Let's take this on a physical level. Every cell in your body is from somewhere else -- from all the food you've eaten, physical alternations and so on. The hamburger you ate came from a cow; the cow ate lots of grass that went into making its flesh, which grass depended on sunlight for its growth and so on. You are all that, and more. Remove a link and you are not! You are an ongoing pattern and process ever changing. My question to you then is this: "What is there in you that is of you?" The Buddhist answer is that there, is nothing. This "of you" that you've been taught that you have, or are is simply a construct. It is this idea of ourselves that we need to be "emptied" of. Our holding on to this construct is the cause of our inner

sufferings (The Second Noble Truth). The construct has its uses but we've allowed it to take possession of us. We can be emptied of this. We can have a life of true freedom and peace.

4) What are some daily rituals?

Ritual can be very valuable in bringing order into our lives, and for providing a space in which we may reflect on what is truly important. There are many rituals in Buddhism, too many to describe adequately! Some people sit and look at a wall. Some recite a mantra. Others will light a stick of incense before a representation of the Buddha to show respect. At our services, we often recite a spiritual poem written by the founder of our school of Buddhism, which shows that we are part of a cosmic drama that enfolds our lives. For others, simply saying "Thank you" as we eat food from animals or plants that gave their lives that we might live, is an important ritual that reminds us we are interconnected with all life, as life needs life in order to live.

5) What are the main beliefs?

Buddhism is not really a doctrinal religion. There is no creed, no beliefs as such, at least not in the way that the great Western religions use the terms. What we have is based on "Right View." Right View" is one of the Eight-fold Noble Path. There are four major points that are regarded to be at the core of Buddhist thought and practice, that make up Right View. We call these the four Dharma seals. All true Buddhist teachings will reflect these marks. One is that all things are impermanent (anica). That there is suffering (dukkha). That all things have no subsistent self or stratum (anatman). That Nirvana is beyond all concepts. We hold these marks because they have been tested out in daily practice throughout the centuries. An excellent book on this is "What Makes You Not a Buddhist" by Dzongsar Khyentse, which can be found at many bookstores.

6) What is the Buddhist stance on violence, premarital sex, and divorces?

A Buddhist I greatly admire, the Dalai Lama, was asked to describe Buddhist teachings in one sentence. It was: "Do good, and if you can't, then don't do harm." From this you can gather that violence is to be discouraged. There is a wonderful word

called "Ahimsa" in Buddhism -- it means non-violence. Gandhi made use of this idea in his struggles to bring about independence for India, and Ahimsa has inspired peaceful resistance movements around the world, including our own county's civil rights movements.

There is perhaps no greater area to explore the teachings of the Buddha and coming to understand the Dharma than in the area of relationships. One of the most precious teachings of the Buddha is that "friendship is the whole of the spiritual life." Marriage is one such special relationship. It calls for great courage and strength to enter into it, to learn to curb one's own ego to help the other partner to grow, change, and develop. Regretfully such relationships can sour, and end. There can be many reasons for this. But in a Buddhist understanding we do not seek to judge others, but to encourage people to be open to each other, to seek the good in others. Sometimes it happens that the best thing is to end a particular relationship. Ideally, the partners should at least strive for a spirit of equanimity with each other in order to let go. Sometimes that is not always possible, I think particularly of abusive relationships where one partner for their safety must leave. Divorce should not be looked upon as a failure, but as a challenge to deepen one's understanding of oneself and of others, and an opportunity to grow. I have known many good people who have had divorces and have grown to an even deeper relationship later. I applaud them. I think I would like to add, and to use an old joke, that the single greatest cause of divorce is marriage! I think many people enter into marriage without really understanding the Buddhist principles that underlie all relationships, such as that people change, that they need compassion, that our own ego's need to be emptied. I don't know if that would lessen divorces, but I think people need to enter relationships with a clearer and matured understanding of themselves and their partners, and together have the heart to change with each other.

I'm trying to think about what I've shared with my own kids about the issues involved in premarital sex, and I realized

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that this could turn into a full scale lecture. My kids didn't like that approach, so let's not do that! I did find a wise passage in a book from my tradition called "Ocean" by Kenneth Tanaka which takes a good common sense approach to the matter. He writes, "Buddhism is concerned primarily with personal awakening to the spiritual truth of wisdom or understanding and compassion or caring. Because Buddhist spiritual insights do not produce automatic, bland-and-white answers concerning ethical matters that apply to all people and all circumstances, individual Buddhists are encouraged to think for themselves in arriving at their own conclusions based upon their spiritual insights. The teachings are not about one's adherence to a rigid moral set of absolute right and wrong. Consequently, Buddhist groups have generally refrained from taking absolutist positions on ethical issues. Although spiritual insights do not lead to ethical absolutes, there are some basic principles on which an individual may choose to base his or her ethical decisions. They can be expressed as: 1) I shall try to be mindful and take responsibility for my actions, 2) I shall try not to bring pain to others, and 3) I shall try not to be judgmental of others because I, too, am far from perfect. Teenage Sex: Strongly discouraged since, due to their immaturity, teenagers generally take neither full responsibility nor precautions for the potential consequences of pregnancy and disease. Premarital Sex: Strongly discouraged for minors for the same reasons as above. Adults, on the other hand, are encouraged to be mindful of the three basic principles. Extramarital Sex: Strongly discouraged since it brings pain upon the spouse and family and shows a lack of responsibility for one's marital commitment." I think the principles the author brings up are wise ones to consider, be mindful, take responsibility, don't bring pain to others, don't be judgmental. I hope this will help you in approaching life's challenges in a positive and mature way.

7) Is there a supreme god in Buddhism?

The only supreme god I know of in Buddhism is my own ego, and I need to be emptied of that as soon as possible! Of course I'm being a bit silly (with a touch of



truth). The word "God" has many meanings. Some of them would make some sense in a Buddhist understanding, others do not. A great Christian theologian, Paul Tillich, thought that the God of the Bible was actually a symbol of a much greater reality, what he called "The God behind God." His understanding is remarkably similar to aspects of Buddhism of what we call the Dharmakaya – the supreme understanding and life of the Dharma, Reality in, and of itself. In my tradition we express that understanding and life (wisdom and compassion) in what we call the Amida Buddha. Symbols like "God" can be useful if they point to Reality as it is, but we must remember that they are just symbols and not the Reality itself. The finger points to the moon, we must not get hung up on just looking at the finger.

8) What do they believe after their death? What is rebirth?

I have no beliefs about what happens after my death, nor am I concerned about it. What is important is my attitude about it. That is what is important. The goal of Buddhism is to get me to the point where I can realize that "it is all right for me to live, and it is all right for me to die." Everything else is gravy. "Rebirth" is an understanding that I continually change. As there is no subsistent "I" all that I am is change. We sometimes call death the "Great

Change." Whatever happens I accept in the spirit of letting go. Only by letting go of self, can everything else come in. As I said above everything has gone into the making of me, what else can there be then?

Well, Lisa, this has been one epic of a response! Honestly some of your questions really begged for in-depth answers! I have only scratched the surface here. Buddhism is a deep religion that asks of you to explore deeply into yourself, others, and your world. I hope I have been of help to you to doing that. Let me wish you good fortune on your project. I hope you get an A+! Above all, keep learning, keep growing! If you have more questions please write back. I hope some day you'll be able to visit our temple and we can talk more!

Sincerely,
Rev. Frederick





T H E G A T E W A Y

人知の闇

(花山 孝介 教学研究所所員)
2011年に宗祖の七百五十回忌御遠忌法要が勤まった。しかし、その法要に先立つ3月11日に発生した東日本大震災は、今でも多くの爪痕を残すと共に、人々の心の中に大きな悲しみと痛みをもたらしている。復旧・復興に全力を挙げて取り組まれている現在でも、今なお先の見通しがつかない極めて深刻な危機を招いているのが福島第一原子力発電所爆発による放射能汚染事故である。この事故は、そこに住んでいる人々に不安と怒りと悲しみを二年経った今も与え続けている。当時、御遠忌中に配布された挨拶文の中に、原子力発電所の極めて深刻な事態は、経済至上・科学絶対主義と表される人知の闇が、まさしく露わになった事実であり、私たちの生活の根底から問い直させる、大変重要な意味をもっている。という文章がある。

今なお続く原発事故問題に対し、二年以上経った今でも、完全な解決策が示されているわけではない。逆に、この先どの様になるかさえ、その最終的な真の結論については誰一人知る人はいないのではなかろうか。それにもかかわらず、国は原発の安全性を改めて主張すると共に、海外に向けて輸出しようとしている。何故、あのような悲惨な事故が起こったのかに対する総括や問題の解決策も示されては

いない。それよりも、今も現状に苦しむ人々の痛みや悲しみを受け止めることなく、ひたすら「科学絶対主義」を信じ、そこに何らの疑いも挟むことなく、それを裏付けに「経済至上」に邁進しようとするのであろうか。そこに、人間の幸せがあるかのような幻想を抱かせようとしていることに、危機感を感じずにはいられないのである。その根本にある課題とは何なのか。

私たちは、人間のもつ知恵により全ての幸せが達成できると信じて疑わない。今日の社会の繁栄はその知恵の結晶によって成立してきたと考えているし、その様な社会をひたすら求めていたのも、実は私たちである。しかしその事を根底から問い直させているのが原発問題ではないだろうか。その事は「想定外」と言葉に聞き取れると思う。つまり、「想定」そのものが人知の象徴であるならば、それが「外」れた事は、正に科学万能を疑わない人知そのものが問題である事を示しているのではなかろうか。何故なら、全てを「数値化」し、それを基準に判断していく人知そのものが、実は「闇」であると教えられているからである。

宗祖が、何故私たちに阿弥陀仏を仰ぐ生き方を勧められるのかといえば、それは光としてはたらく阿弥陀仏によって自らの闇が知らされる以外に、本当の生き方はないと頷かれたからである。私たちはどこまでも仏の教えに依らない限り、他者への痛みを感じることなく互いに傷

つけ合う生き方しかできないのではなかろうか。その様な現実を、大悲して止まないところに阿弥陀仏の願いがある。私たちは、どこまでも教えを通して人知の闇が破られ慚愧するところに、共なるいのちを生きる道が開かれるのではないかと思う。

お寺ニュース

12月法話会祥月法要・忘年会

今年も余す所ひと月となりました。12月の法話会・祥月法要は5日(木)午後7時30分よりセンターにてお勤めいたします。ご法話には伊東憲昭輪番をお招きしております。また法要後例年の如く忘年会を催します。一年を振り返りつつ皆様と楽しい時間を過ごしたいと思います。法話会とお寺でお刺身が用意されます。皆様方にはご自慢のお料理やデザートをお持ちくださるようお願い申し上げます。またご自慢の歌や踊りもご用意ください。また歌や隠し芸ももって来てください。

餅つき

今年のお餅つきは12月8日(日)午前7時より行われます。200ポンドの餅米をつきますのでお手伝い宜しく願いいたします。なお、餅米は12月2日に皆様にもって帰って頂き一昼夜水につけた後当日持って来ていただきます。みんなで美味しいお餅をつきましょう。当日は仏教青年会による朝食もございます。

East San Gabriel Valley
Japanese Community Center, Inc.

West Covina Buddhist Temple
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GATEWAY



December 2013 - - Vol. XLVII No. 12

December

- 1 8:30 am Board Mtg
- 1 10:00 am Shotsuki Service & Bodhi Day
- 5 7:30 pm Howakai Year-End Party
- 8 7:00 am Mochitsuki
- 10 10:00 am Study Class
- 15 4:00 pm Year-End & Oseibo Service

12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 / 成道会
- 5日 午前7時半 日本語法話会忘年会
- 8日 午後 7時 餅つき
- 15日 午後 4時 年末法要 / 忘年会

January

- 1 10:00 am New Year's Day Service
- 2 7:30 pm Howakai Japanese Service
- 5 8:30 am Board Meeting
- 5 10:00 am Shotsuki Service
- 12 10:00 am Sunday Service
- 14 10:00 am Study Class
- 19 10:00 am Eitaikyo/General Meeting
- 26 10:00 am Sunday Service
- 28 10:00 am Study Class

2014年1月行事予定

- 1日 午前10時 修正会法要
- 2日 午後7時半 法話会
- 5日 午前8時半 理事会
- 5日 午前10時 祥月法要
- 12日 午前10時 日曜礼拝
- 19日 午前10時 永代経法要 / 総会新年
- 26日 午前10時 日曜礼拝

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宗祖親鸞聖人750回御遠忌テーマ