



# GATEWAY



August-September 2019 - - Vol. LIV No. 8



Our Obon/Hatsubon Service was held on July 14th after our very successful Obon Festival. Rev. Paul Imahara gave a stirring Dharma Talk and afterwards the sangha was treated to a wonderful otoki by Toban C.

## “The Essence of the Pure Land Way”

Rev. Nobuko Miyoshi

*Reflecting within myself, I see that in the various teachings of the Path of Sages, practice and enlightenment died out long ago, and that the true essence of the Pure Land way is the path to realization now vital and flourishing.*

—Kyōgyōshinshō

After twenty years of serious practices on Mt. Hiei, Shinran Shōnin had to admit that he could never attain perfect enlightenment and had no choice but to leave in despair. It was during this time when he encountered his teacher Hōnen Shōnin and his nenbutsu teachings. Hōnen’s sangha, which was open to all people, was the Buddhist sangha that Shinran Shōnin had never seen. Seeing the young and old, and female and male, who devotedly relied on

the nenbutsu teachings, Shinran witnessed Buddhism come alive in people’s lives.

Hōnen’s ever-growing’s sangha, however, became a threat to established Buddhist schools. The accusation against Hōnen and his teachings ended up in severe persecution of nenbutsu teaching known as the Persecution in the Jōgen era in 1207. As a result, four disciples of Hōnen were executed, and he and six of his disciples, including Shinran, were stripped of their Buddhist name, given a layperson’s name, and exiled from Kyoto. Shinran Shōnin would later criticize people in power who caused this persecution. At the same time, through this harsh experience, he came to deeply consider what was the true essence of Buddhism.

Shinran Shōnin expressed this truth of Buddhism with the passage above. He saw the reason why the teachings of the Path of Sages, which was the majority of Buddhism in his time, died out was, “altogether inappropriate for the times and beings of the last dharma-ages.” “Inappropriate for beings” means that their teachings were available to certain people and had no connection to “regular” people’s lives. Therefore, those teachings no longer become a strength for people to live their lives. Shinran Shōnin saw that those who instigated the persecution were Buddhist monks who diligently studied and practiced Buddhism. Buddhism should be the teaching of inclusive, not exclusive. Yet, under the name

*Please see PURE LAND, con’t on page 2*



# T H E G A T E W A Y

## DHARMA SCHOOL NEWS

Obon season is drawing to a close soon. Both West Covina and Higashi Obons were fun with lots of great food thanks to the hard work of everyone. To remember our departed loved ones, the Dharma School students will be constructing lanterns during our last class before vacation. Because we will not have lessons until we meet in September, the following is a little “homework” lesson for the children:

### The Three Children and the Sea (An Aesop’s Fable)

Three boys were sitting on the sand by the ocean. They saw something bobbing up and down in the ocean. The first boy thought it might be a treasure ship full of gold and silver. The second boy said it must be a fishing boat filled with the day’s catch of delicious fish. As the object in the ocean became nearer to the boys, the third boy said it must be a treasure chest full of jewels.

At last the object reached the beach. Excitedly, the three boys rushed to the object, but all they found was a water soaked log—no treasures or delicious fish!

Aesop’s lesson was: “Do not let your hopes carry you away from reality” Using the Eight-Fold Path laid out for us from the Buddha, which of the eight paths seems to fit Aesop’s lesson? (Hint: ask your parents for help!)

Have a great summer vacation and keep cool! See you in September!

Gassho,  
Claire Hansen

### *PURE LAND, con’t from pg. 1*

of Buddhism, they made all effort to exclude those who had a different understanding of Buddhism without hesitation. The persecution revealed the grave contradiction within the monastic community.

The reading I began with is from Shinran Shōnin’s major works, *Kyōgyōshinshō* (*Collection of Passages Expounding the True Teaching, Practice, and Realization of the Pure Land*), Chapter VI. Initially when I read the passage I thought it was only a criticism against those who oppressed the nenbutsu teaching. Only recently, I came to realize that Shinran Shōnin also reflected upon himself as Buddhist through this passage.

Teachings have no connection to our real lives not because they are false but because we cut the teachings off from our lives. Understanding teachings and living following those teachings are two different things. However, we often confuse them. When we are confident of the teaching as true and right, the confidence misleads us that we who accept the teaching are also true and right. Once we see ourselves as right, we can easily be brutal to those who have different thoughts from us. We are ignorant that we merely want to prove our righteousness by using the teaching. Shinran Shōnin realized that one of the causes of the persecution is that we, Shinran included, are all ignorant about ourselves.

Shinran Shonin recognized this

within himself, in that he was no different than those who oppressed him. He undoubtedly assured that the essence of Buddhism is to make us aware of our reality, which we are never able to see by our efforts. In other words, to be able to see his ignorance proves that he surely has encountered the teachings. “The true essence of the Pure Land way is the path to realization now vital and flourishing” describes what he witnessed of how many people relied on the teaching and became nenbutsu followers. At the same time, it is the expression of his sincere gratitude to the teaching of Jodo Shinshu, which illuminates his ignorance.

Jodo Shinshu teachings reveals to us that we too could be the same as those who oppressed nenbutsu teaching. Listening and studying the teachings does not necessarily correspond to truly living with it. We always possess an element of danger by judging or excluding someone by using the teachings. In other words, we have the possibility to make the teachings of Jodo Shinshu to “the teaching of the Path of Sages,” which is inappropriate to the times and us. Therefore, the teachings of Jodo Shinshu ceaselessly works on us to awaken us. When we awaken to our mistakes, it confirms that we have encountered the teachings which Shinran Shōnin also encountered and deeply relied on throughout his life.



## Our deepest condolences to the family and relatives of...

George Tamayose (102)

May 22, 2019

Kazuichi Nakawatase (83)

June 19, 2019

*Namu Amida Butsu*





# T H E G A T E W A Y

## T E M P L E N E W S

### August Schedule

We will take our annual summer break so there will be no Sunday Services on August 11, 18 and 25. Services will resume again on September 1.

### September Board Meeting and Service

The September board meeting will be held on September 1 at 8:30 AM followed by the Shotsuki Service at 10:00.

### September Study Class

The Study Class will resume in September meeting on September 10 and 24 at 10:00 AM. Discussions will be based on selected topics that vary from week to week. The class meets on the second and fourth Tuesday of every month. For more information, please contact Rev. Miyoshi at (213) 219-6140.

### Fall Ohigan

The Fall Ohigan Service will be held on September 15 at 4:30 PM with guest speaker Rev. Ryuta Furumoto from Senshin Buddhist Temple. Please join us in welcoming Rev. Furumoto and stay for the complimentary *otoki* dinner following the service.

### Oldies Dance LXIV (64)

Make Your Moves on the Floor at Oldies LXIV (64)! will be held on September 28. It's our 64th Oldies with Steve Kikuchi & High Resolution providing favorite hits from the 60's, 70's and 80's. Please note the **new hours**. The dance will begin at **7:00 PM** and end at **11:00 PM** with lots of dancing and fun in between. The earlier hours, although giving us less time to set up, will make it easier for the members who come to help clean-up after the dance. Presale tickets are \$20 or \$25 at the

door. For info and song requests, contact Joanie at (626) 300-8947, joaniekmartinez@gmail.com or Lillian at (626) 780-9866, lilnish77@gmail.com. Your Toban chairs will contact you about work shifts and assignments. Plan to come to the Center by 4:30 PM to help with the set-up and at 11:00 PM to help clean-up since we may not have help available to us. Donations are welcome for raffle prizes and drinks. Sign-up sheets for drinks will be at our Sunday service.



### AUGUST BIRTHDAY

Barbara Shiota, Jon Shiota, Brittany Kato, Wesley Hamachi, Derek Hamachi, K.C. Koga, Mark Mayeda, Brian Iwama, Aaron Aoki, Rick Fujimoto, Sachi Ezaki, James deLeon, Rene Kuwahara, Sharon Kuwahara, Chico Masai, Vickie Takemura, Joy Ormseth, Frederic Brenion, Gregory Williams, Bill Dubble, Karleigh Nakata, Hideko Ikehara, Kylie Noguchi

### 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:*

West Covina Buddhist Temple  
P. O. Box 1616  
West Covina, CA 91793  
(626) 689-1040

*Website:* [www.livingdharma.org](http://www.livingdharma.org)

*Facebook:* [facebook.com/westcovinabuddhisttemple](https://facebook.com/westcovinabuddhisttemple)

*E-Mail:* [wcbt.livingdharma@gmail.com](mailto:wcbt.livingdharma@gmail.com)

### SEPTEMBER BIRTHDAY

Dean Hata, Marc-Mitchell Miyashiro, Callen & Kimberley Kitaura, Stephanie Jitosho-Gonzalez, Lindsay Ogino (Fiske), Ted Kato, George Tamayose, Oliver Reynolds-Hale, Evan Louise Yoburn, Cathy Nakano, Roy Takemura, Kevin Kuwahara, Brian Takahashi, Andrea Lespron, Catay Nakano, Toyomi Nakakihara, Miyoko Oshima, Leanne Komada, Sonali Ortiz, Erika Oshiro, Mei-Ling Chen, Edward Chen, Toshi Ikehara, Lauren Midori Jucksch, Rev. Etsuko Miyoshi, Yasmine Whang





# T H E G A T E W A Y



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The Temple has registered with the AmazonSmile donation program. For those of you who shop online with Amazon, the AmazonSmile foundation will donate 0.5% of your purchase price to the Temple, at no cost to you. You just need to login to "smile.amazon.com" which will connect you to the same Amazon website you know. It will display the same products, same prices, and same service. On your first visit select 'West Covina Higashi Honganji Buddhist Temple' as the organization that you wish to support. It's that easy.

Happy shopping!



*Top: Hard working WCBT temple members at the Higashi Obon tamale booth.*

*Middle: Funeral seminar with Russell Martinez.*

*Middle right: Rev Paul Imahara spoke at the Hatsuobon/Obon service.*

*Lower right: Hatsuobon altar candles representing loved ones we've lost this past year.*



T H E G A T E W A Y

WEST COVINA  
HIGASHI HONGANJI  
BUDDHIST TEMPLE

August 2, 2019

Dear Members and Friends,

The West Covina Buddhist Temple and its Board of Directors cordially invites you to attend the Autumn Ohigan Service which will be held on Sunday, September 15, 2019. The schedule for the service is as follows:

Date: Sunday, September 15, 2019  
Time: 4:30 PM  
Dharma Message: Rev. Ryuta Furumoto  
Senshin Buddhist Temple

We will be serving Otoki dinner immediately following the service.

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

門信徒の皆様へ

暑さがまだ続きますが皆様におかれましては健やかにお過ごしのことと存じます。さて秋のお彼岸法要を下記の如くお勤め致しますのでご案内申し上げます。お彼岸は古く聖徳太子の時代より行われてきた伝統ある法要です。私ども先達はこの機会を仏様の教えを聞く良き機会としてまいりました。ご家族で一緒にお参り下さい。

記

秋季彼岸法要（英語）

日 時 2019年9月15日 午後4時半  
場 所 日系コミュニティセンター  
法 話 古本龍太師（洗心寺）

\*法要後当番の皆様によるお斎がございます。

合 掌

Nobuko Miyoshi, Minister  
開教使 見義信香

John Martinez, President  
理事長 マルチネス ジョン





T H E G A T E W A Y








WEST COVINA BUDDHIST TEMPLE PRESENTS

# MAKE YOUR MOVES ON THE FLOOR AT OLDIES LXIV (64)!

SATURDAY, SEPTEMBER 28, 2019

**\*NEW TIME! 7pm to 11pm**

-  At the ESGV Japanese Community Center
-  Tickets: **\$20 presale**, \$25 at the door
-  Music by guest HIGH RESOLUTION
-  Drinks available, must be 21 or over
-  Dressy Casual

Irwindale Ave	WCBT/ESGVJCC 1203 West Puente Ave West Covina	Vincent Ave
Sunset Ave	West Puente Ave	
	San Bernardino (10) Freeway	
map not to scale	West Covina Fashion Plaza	

WCBT/ESGVJCC is located about a mile north of the West Covina Fashion Mall. Parking in rear of buildings.



For tickets and/or  
information Call or Text:

Joanie: **(626) 300-8947** (calls only)

Lillian: **(626) 780-9866**

or email: [lilnish77@gmail.com](mailto:lilnish77@gmail.com) or

[joaniekmartinez@gmail.com](mailto:joaniekmartinez@gmail.com)



**NO HEELS  
for Ladies.**



# T H E G A T E W A Y

## **The West Covina Buddhist Study Center & Dharma Seeds Program Present:**

### **“Why I Think Jodo Shinshu Is Going to Disappear”**

Speaker: Rev. Masao Kodani, BCA Minister Emeritus



**Date:** Mondays, October 7 & 14, 2019

**Time:** 7:30 pm~9:00 pm

**Place:** East San Gabriel Valley Japanese  
Community Center, Room 3  
1203 West Puente Ave.  
West Covina, CA 91790

**Fee:** \$20.00\*

**Info:** (626) 689-1040

**wcbt.livingdharma@gmail.com**

#### **About this lecture series:**

Rev. Mas Kodani's lecture is always a "wake-up call" to confront us with our reality. This upcoming lecture series will be even more so with this shocking theme, "Why I Think Jodo Shinshu Is Going To Disappear." His talk is based on his keynote address at 2019 Southern District Conference held recently. In this lecture series, Rev. Kodani will clarify the meaning of this theme and stimulate our thoughts as Jodo Shinshu Buddhists.

#### **About the lecturer:**

Rev. Masao Kodani is a former resident minister of Senshin Buddhist Temple and co-founder of Kinnara Taiko - the second taiko group established in the United States and the first Japanese American Buddhist group. He was born and raised in Los Angeles. He graduated from UC Santa Barbara in East Asian Studies and later earned a M.A. degree from Ryukoku University in Kyoto. He served at Senshin Buddhist Temple from 1968 until he retired in 2013.

#### **About the Dharma Seeds Program:**

This is 3-year program under the theme of "Planting Nenbutsu Seeds in America." We are nurturing Shinshu students who listen and share the Buddhadharma with everyone through the Jodo Shinshu traditions.

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 "WCHHBT")



# T H E G A T E W A Y



(「浄土」9ページからの続き)

生まれていったという事実と同時に、自らを迫害する人々の姿を通して、彼らのもつ無明の闇を聖人自身も間違いなく抱えているという真実を明らかにしてくれた浄土の真宗の教えの確かさと、そのはたらきにまさに出遇ったという感動の表現に聞こえます。

そして私たちもまた同じ問題を抱える存在である、と親鸞聖人の言葉は私たちに教えてくれています。教えと実際の生活や態度が一致しない、ということは誰もが陥る問題です。真宗の教えを聞いているから私は大丈夫、ということは決して言えません。さらに言うなら、私たちは真宗の教えを「機に垂く聖道の諸教」としてしまう危険性を常に孕んでいるのです。真宗の教えが私たちの生活に寄り添う教えである、ということは、自分では気がつくことのできない問題を知らせ続けてくれる教えである、ということではないでしょうか。真宗の教えは間違いを犯さない人間にしてくれる教えではありません。犯している間違いに気づかせてくれる教えです。気づくことのなかった自らの間違いに目覚める時、間違いを知らせてくれる教えを信頼して生涯その教えを聞き続けた親鸞聖人と、同じ道を歩んでいると言えるのではないのでしょうか。

## Quote of the Month

Let us cease from wrath, and refrain from angry looks.

Nor let us be resentful when others differ from us.

For all people have hearts,

and each heart has its own yearnings.

Their right is our wrong, and our right is their wrong.

We are not unquestionably sages,

nor are they unquestionably fools.

Both of us are simply ordinary persons.

-Prince Shotoku





## T H E G A T E W A Y

## 浄土の真宗は 証道いま盛なり 見義信香

竊かに以みれば、聖道の諸教は行証久しく廃れ、浄土の真宗は証道いま盛なり。

(『教行信証』後序)

二十年間の仏道修行に破れ比叡山を降りた親鸞聖人が出遇ったのが、法然上人であり、上人の説く念仏の教えでした。性別や年齢、職業の隔たりなく様々な人が集う僧伽で生み出される熱気と念仏に生きる人の姿に、親鸞聖人は大きな衝撃を受け、「仏法ここにあり」と確かに領かれたのでした。

一方僧伽の外に目を向けると、法然上人の説く教えや、その教えに帰依していく人に対する批判は日に日に強まっていきました。そしてそれは、法然上人の弟子四名が死罪、上人と親鸞聖人を含む七名が還俗（僧の身分の剥奪）させられた後に流罪となる「承元の法難」と呼ばれる念仏弾圧にまで発展します。

この念仏弾圧は親鸞聖人に「仏教とはなにか」という問いと正面から向き合う縁となったのではないのでしょうか。そしてその問いへの応えが冒頭で紹介しました「竊かに以みれば、聖道の諸教は行証久しく廃れ、浄土の真宗は証道いま盛なり。」という言葉ではないかと思うのです。

親鸞聖人は聖道の諸教が廃れたのを「機に乖（そむ）」いているからだと思いました。機とは仏法を受ける者、つまり私たち人間であり、しかもそれはある特定の人のみではなく、あらゆる人々のことです。機に乖くとは、教えが私たちの現実から離れたものとなっているということであり、それゆえ教えが生きる力となっていないということでしょう。また念仏弾圧は、僧の姿をし、修行にも真摯に勤めている人々が、一方

では権力者までをも動かして考えの合わない者を徹底的に排除しようとする現実を明らかにしました。その現実を通して「仏教とはなにか」という問いがいよいよ親鸞聖人の課題となっていくのではないのでしょうか。

私は長らくこの聖人の言葉を、念仏弾圧を先導した人々に向けての厳しい非難としてのみ聞いてきました。けれども最近になって、生涯にわたって親鸞聖人ご自身が自らに問い続けていた言葉として聞こえるようになりました。

教えが生活から切り離されるのは、教えの正しさによるのではなく、あくまでも聞く側の問題です。頭で理解することと、その理解した教えの通りに生活することとは別問題です。「言っていることとやっていることが違う」ということは私たちの日常に往々にしてあります。他人のそういう言動に私たちはすぐに気がつきます。けれども、自分のそうした姿には気がつかないことがほとんどです。

聞いて理解したことを実際に行えているか、という自らに対する確認のない時、私たちは「正しい教え」と「正しい私」と混同してしまいます。つまり、正しい教えを聞いてきちんと理解している私は正しい、と考えるのです。結果として、自分と異なる意見をもつ人に対しては、容赦のない非難と排除を繰り返します。それは正しい教えに則った行動をしているという信念に基づくものでありますが、それはその実、自らの立場や考えを正当化しているだけであり、しかもそのために仏法すら利用しているという姿に他なりません。

そういう問題をもった人がどこかにいるのではなく、私たちは誰もがそうした問題を抱えている存在である、ということを真宗の教えを通して気付かされたのが親鸞聖人という人ではなかったでしょうか。真宗の教えは、親鸞聖人自身も、念仏者を弾圧した人々と同じ問題を抱えてい

るという事実を明らかにする教えでした。そして聖人はそれこそが仏教である、と深く領かれたのです。

「悲しきかな、愚禿鸞、愛欲の広海に沈没し、名利の太山に迷惑して、定聚の数に入ることを喜ばず…」という表現があらわすように、聖人はご自身に対して非常に厳しい目をもっておられます。けれども、聖人が特別に自分に厳しい方だったというよりも、それこそが教えによって照らされた自分の姿であったという表白ではないかと思うのです。親鸞聖人においては、自身の姿に対する目覚めは、真宗の教えが確かに聖人にはたらいている証であったということが言えるのではないのでしょうか。「浄土の真宗は証道いま盛なり」という言葉は、念仏者が次々と

(「浄土」8ページに続く)

## お寺ニュース

### 日本語祥月法要 / 法話会

9月の日本語祥月法要は9月5日(木)午後7時半より、10月の祥月法要は10月3日(木)同じく午後七時半よりお勤めいたします。どうぞご家族、ご友人とお誘い合わせの上、ご参詣下さいませよう、ご案内申し上げます。

### 秋季彼岸会法要 (英語)

本年度の秋季彼岸会法要は、9月15日(日)午後4時半より勤修いたします。法要後にはお斎が準備されます。どうぞ皆さまでご参詣下さいませようお願い申し上げます。

### オールディーズ・ダンス

秋の基金募集オールディーズ・ダンスは、9月28日(土)午後7時より開催されます。どなたでも歓迎致します。お気軽にご参加下さい。

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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THE WEST COVINA BUDDHIST TEMPLE

# GATEWAY

August - September 2019 - - Vol. LIV No. 8

## August

- 1 7:30 pm Howakai Japanese Service
- 2-4 Las Vegas Trip
- 4 8:30 am Board Meeting
- 4 10:00 am Shotsuki Service
- 11, 18 & 25 No Sunday Service

## September

- 1 8:30 am Board Meeting
- 1 10:00 am Shotsuki Service
- 5 7:30 pm Howakai Japanese Service
- 8 10:00 am Betsuin Hoonko
- 8 10:00 am Sunday Service
- 10 10:00 am Study Class
- 15 4:30 pm Fall Ohigan Service
- 22 10:00 am Sunday Service
- 24 10:00 am Study Class
- 28 7:00 pm Oldies Dance
- 29 10:00 am Sunday Service

## 2019年8月行事予定

- 1日 午後7時半 法話会
- 2-4日 ラスベガス旅行
- 4日 午前8時半 理事会
- 4日 午前10時 祥月法要
- 11、18、25日 日曜礼拝休み

## 9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
- 5日 午後7時半 法話会
- 8日 午前10時 日曜礼拝
- 15日 午後4時半 秋季彼岸法要
- 22日 午前10時 日曜礼拝
- 28日 午後7時 オールディーズダンス
- 29日 午前10時 日曜礼拝

## INSIDE THIS ISSUE

Main Article	1	Oldies Dance	6
D.S. News	2	Lecture Series	7
Temple News	3	Acknowledgments	8
Fall Ohigan	5	Japanese Page	9

現実を無視することや、  
現実をすりかえることが宗教ではありません。  
現実を直視する力こそ  
宗教的精神に外なりません。  
藤元正樹