



GATEWAY



December 2019 - - Vol. LIV No. 11



Rev. Okada from the NAD was the guest speaker at our recent Hoonko Service. This was her first Dharma message spoken in English and it was a wonderful introduction to the path that brought this young minister to Los Angeles. Toban A provided the delicious otoki after the service.

“Living Together”

Rev. Nobuko Miyoshi

We should always remember that nothing in the world can strictly be called mine. What comes to a person comes because of a combination of causes and conditions; it can be kept only temporarily and, therefore, we must not use it selfishly or for unworthy purposes.

— Śākyamuni Buddha

Early November, on behalf of the Nishi Hongwanji Los Angeles Betsuin, Bill visited the head temple of Nishi Hongwanji in Kyoto. It was to express his appreciation to the Abbot for officiating the special service for the 50th anniversary of the current location of the Betsuin. I accompanied him as his interpreter and tour guide. It was a short trip, and we stayed only for three days, yet, the trip was very productive.

In addition to the official meetings, we were able to meet our longtime friends whom we had not seen for almost twenty years.

We also visited three less crowded temples and savored the beauty and tranquility of the gardens.

Hearing the rustle of bamboo leaves or viewing the changing colors of the landscape from the *engawa* (veranda), we felt the connection with nature. It embraces us, and we are a part of it. Beautiful gardens and serene atmosphere were the perfect places for us to experience the teaching of Oneness in Buddhism.

Nature is not a subject to conquer or control for human beings, for it is not our belongings. Buddhism reveals that the idea of “mine” is a delusion created by our ego-centered mind. The

passage I introduced at the beginning is the words of Śākyamuni Buddha, and it clearly expresses this ideal. Buddhism does not have any divine being who bestows nature and other living beings as a gift. Therefore, we do not have any authority or right to use them for the sake of our convenience. The relationship between human beings and nature should be living together.

When we look into our lives, however, we find ourselves living contrary to what Buddhism teaches us. Our desire to make our lives easier and more convenient is never satisfied, and we see everything around us as ours. As a result, we judge nature based on whether it is useful for us or not and then we consume them selfishly.

One may say that our desire for a

Please see TOGETHER, con't on page 2



T H E G A T E W A Y

DHARMA SCHOOL NEWS

As the end of 2019 approaches, Dharma School prepares for our Year-End program which will be an audience and children participation one. We think this will be a fun and exciting experience for the entire Sangha!

During our Ho-on-ko service on November 17, Dharma School students Derek and Evan Hamachi were introduced to the Buddhist concept of interdependence. The boys learned about food chains and listened to a story read by a teacher. They did a good job of listening and participating!

As of this printing, the Shichi-Go-San recognition has not yet happened. This year, there will be at least 10 children who will be honored during our November 24th service.

Two big events are coming up in December. Mochitsuki will be on December 8 and the Year-End service will be on December 15. Looking forward to seeing you at these great events!

Gassho,
Claire Hansen



TOGETHER, con't from pg. 1

comfortable life has contributed to our cultural development. Thanks to this advancement, it seems like we enjoy our dream life. There is no doubt that today's astonishing progress in the area of science and technology cannot be achieved without the ceaseless aspiration to live better.

Even though our desire for a convenient life has helped us in the advancement of technology and many other fields, we should not forget that such aspirations can cause severe damage to our life. With this strong desire for a convenient life, we get the wrong idea of what happiness is, that is, the more convenient our life becomes, the happier we are. In actuality, seeking for a 'more' convenient life is never-ending, therefore, the happiness we want is never reached. As a result, we are unable to feel full contentment in life. That is wasting our life, as Buddhism says.

The idea of "mine" derives from our ego-centered mind. Putting us as first and foremost, we often take advantage of nature, other living beings, and even people around us to satisfy ourselves. What and how much we

can get from them is our only concern, and we ignore how our selfish actions affects others and this world. Climate change, that has become more of a critical issue nowadays, is brought about by our ego-centered behaviors.

Buddhism lets us know that the only way we can live in this world is by living together with all sentient beings and nature. "Living together" does not necessarily mean that we, as human beings, are encouraged to give mercy to other living beings and nature. Instead, it shows our reality that if all other living beings and nature cannot survive anymore, we are no longer able to survive as well. We are in the same boat. When we destroy the cycle of nature and ruin their lives, it will eventually lead to our self-destruction.

Living together with nature and all other living beings is now beyond the moral discipline and even religious concept. It is not merely a wonderful way to live one's life but, in reality, it is our only way to survive on this earth. Therefore, we who live today are urged to live with all other living beings and nature considerably so that future generations can savor the beauty of this world.





T H E G A T E W A Y

T E M P L E N E W S

Mochitsuki

WCBT's annual *Mochitsuki* will be held on Sunday, December 8. The special *mochi* rice, which will be passed out to Sangha members beforehand, should be washed and soaked the night before and brought to the Temple ready for steaming at 7:00AM. When the mochi rice is steamed to perfection it is ready to be poked and pounded and eventually shaped into smooth traditional *mochis*. 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 will meet on December 10 at 10:00 AM. Discussions will be based on selected topics that vary from week to week. The class usually meets on the second and fourth Tuesday of every month. For more information, please contact Rev. Miyoshi at (626) 689-1040.

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 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.

New Year's Day Service

A special service to commemorate the New Year will be held on Wednesday, January 1, 2019, at 11:00 AM. Please let Rev. Miyoshi know if you're planning to attend.

**Board Meeting
&****Shotsuki Service**

The January 2020 board meeting will be held on Sunday, January 5 at 8:30 AM followed by the Shotsuki Service for January.

Eitaikyo & General Meeting

Eitaikyo will be held on Sunday, January 26 at 10 AM, followed by the General Meeting.

A bento lunch will be provided by presale so please order your Eitaikyo lunch tickets by contacting Rev. Miyoshi or a Toban B member who will be selling lunch tickets. Join us for our yearly service and enjoy the delicious bento.

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

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**DECEMBER
BIRTHDAY**

Allison Haraguchi, Kyle Kagawa, Aki Kamimura, Chris Nakano, Denise Underwood, Larry Oshima, Susan Iwama, Johnny Martinez, Tristan Miyashiro, Helen Nakawatase, Sandra Nakano, Jonathan Ogino, Kristin Dubble, Merry Jitosho Hiroshima, Jessica Saucedo, Taylor Saucedo, Katrena Sakaue, Brandon Kwan, Brett Miyamoto, Chau Chen, Wesley Zhao Chen, Julie Griffith, Jack Wear, Dawn Masai, Sean Underwood, Richard Kagawa, Autrina Underwood, Takashi Takemoto, Michiko Oku, Stephanie Akune, Max Shimomura, Kai Anthony Haraguchi Calvo

Buddhism Quiz**Easy Basic Buddhist Vocabulary**

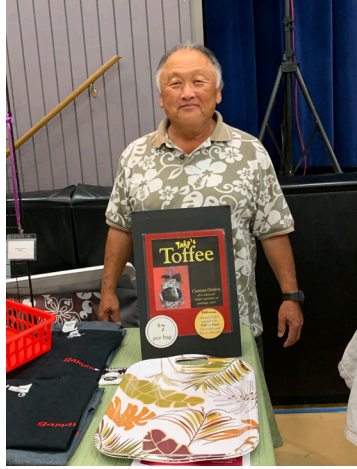
1. A Buddhist community is called a _____.
2. Jodo Shinshu Buddhism is part of the _____ school of Buddhism.
3. A person who is able to reach nirvana but delays doing so out of compassion in order to save suffering beings is known as a _____.

Answers: 1. sangha, 2. Mahayana, 3. Bodhisattva



T H E G A T E W A Y

KIKU CRAFTS & FOOD FAIR 2019



2019 turned out to be our biggest and most successful Kiku Craft & Food Fair ever! The line for food seemed endless as did the stream of customers who continued to shop throughout the day. We had many new vendors and our favorites like the "Guava Lady" and the "Toffee Guy" returned but if you weren't quick enough they sold out fast. Note to Ron: make more toffee next year!

The "Special of the Day" on the menu turned out to be Egg Foo Young and it also sold out fast. Everyone commented on the great food and fun time they had.

Thanks to all the Sangha members who worked so hard to make this event a success, especially those who went above and beyond. Thank you!





T H E G A T E W A Y

West Covina Buddhist Temple Presents

The 2020 Family Retreat: “Namu Amida Butsu” *Here and Now*

Lecturer: Rev. Ken Yamada

Date: Feb. 15 (Sat.)~16 (Sun.), 2020

(Presidents' Day Weekend)

Location: San Luis Obispo Buddhist Temple

6996 Ontario Road

San Luis Obispo, CA 93405

Fee: \$45.00/adults; \$20/students (including college)

children under 12 are free

Checks payable to: WCHHBT

Mail to: West Covina Buddhist Temple

P.O. Box 1616 West Covina, CA 91793



More Info: (626)689-1040

revnobuko@gmail.com (Rev. Miyoshi) or pishsato@gmail.com (Pat Sato)



◆ About the Lecture

The Nenbutsu, “Namu Amida Butsu,” is recited for various reasons. Primary among them is “birth in Pure Land.” This brings up a fundamental question: Where do I go when I die?” The answer—the Pure Land. What does this mean? The thought of going to the Pure Land indeed is attractive and may serve as a source of peace, for example, thinking we re-unite with loved ones and friends. I’ve been told it’s better to say those things because that’s what people want to hear. If that’s the case, what’s to distinguish Pure Land with “heaven” found in Christianity and Islam. Another expression, “here and now” perhaps is more appropriate. In Buddhism, we are concerned with “here and now.” We might also say, “There’s no reincarnation in Buddhism.” How can those statements

provide comfort or peace of mind? Ultimately the answer circles back to the Nenbutsu. We’ll explore these problems, explore how Jodo Shinshu Buddhism answers, and how to find meaning in our lives “here and now.”

- ◆ Rev. Ken Yamada was born in Oakland, California and attended Berkeley Higashi Honganji temple as a child. He graduated from the University of California, Berkeley, with a major in sociology focused on Kamakura period Buddhism. He attended the Institute of Buddhist Studies in Berkeley, and Chuo Bukkyo Gakuin in Kyoto, but couldn’t understand Buddhism and dropped out. He worked as a newspaper reporter in Los Angeles, New York and San Francisco, and later became a magazine editor. He rediscovered Buddhism, re-entered the ministry and served 13 years at the Berkeley temple. Two years ago, he became editor of Higashi’s Shinshu Center of America, overseeing English publications.

- ◆ The \$45.00 fee includes all meals, and there is free lodging available at the temple (though space is limited and you must bring a sleeping bag); nearby motels are also available.

Name(s): _____

Number of Attendees: _____

E-mail: _____

Cell phone*: _____

*Please provide instead of home/landline number for communications at the retreat.



T H E G A T E W A Y



Quote of the Month
 Unfortunately,
 modern man has become
 so focused on harnessing
 nature's resources
 that he has forgotten
 how to learn from them.
 If you let them, however,
 the elements of nature
 will teach you
 as they have taught me.
 -Anasazi Foundation,
 The Seven Paths:
 Changing One's Way of
 Walking in the World

amazon smile
 You shop. Amazon gives.

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!

(「生きる」7ページからの続き)
 の実現の道具として見てしまうのです。さらに恐ろしいことには、私たちの科学やテクノロジーは自然のサイクルを破壊するほど凶悪になり得るほどに進歩しています。現在大きな問題となっている地球温暖化も、その原因の一端は私たちの自己中心的なものの見方にある、と言っても過言ではないのではないのでしょうか。

「私」を世界の中心において、その私がどれだけ利益を得ることができるか、ということを基本に世界を見ると、世の中は人も自然も資源も全て利用できるか否かで分けられます。あらゆるものを利用し尽くした後の私たちに待っているのは本当に幸せなのではないでしょうか。

自然と人間の関係は共生である、と仏教は私たちに教えます。「共生」とは自然のために私たち人間が優しくしてあげる、ということではありません。共生とはまさに共に生きるということです。自然が壊され、存在が難しくなる世界は、人間にとっても生きていくことができない世界である、ということを教えてくれているのです。

自分を世界の中心に置き、あらゆるものを自分が利用するための道具と見る、その間違いの深刻さに目を覚ますことは、倫理や宗教の問題を超えて、今や私たちにとっては生存の手段である、と言えるのではないのでしょうか。そして同時にそれは、この世界を引き継いでいく将来の人々に対する私たちの責任である、と思うのです。





T H E G A T E W A Y

共に生きる
見義信香

11月の初め、夫のご本山上山に伴い京都を訪れました。三日間というごく短い滞在ではありましたが、それでも最終日には久しぶりの京都を楽しむことができました。紅葉にはまだ少し早い時期ではありましたが、それでも先端が赤く色づき始める木々もあり、穏やかな気候の中晩秋の足音が聞こえてくるようでした。それにしても日本とはこれほど美しい国であったか、と改めて気づかされました。

美しい景色と自然が作り出す静寂な空気の中に身を置くと、自然の大きさとともに人間としての私の小ささを感じずにはいられません。さらには自然との深いつながりを知識としてではなく、事実として体感します。また、今年特に続いた甚大な自然災害を通して自然とは決して人間が支配できるものではない、ということを感じさせられます。

仏教は「私のもの」という所有の考えを否定する教えです。釈尊は言います。「一つとして、「わがもの」というものはない。すべてはみな、ただ因縁によって、自分にきたものであり、しばらく預かっているだけのことである。だから、一つのものでも、大切にしてお粗末にしてはならない」と。仏教は人間が自然を支配するいかなる理由も認めていません。なぜなら自然は人間の所有物ではないからです。

あるものを自分の所有物とみなすことが多くの問題を引き起こすことを仏教は説きます。まず、先ほど紹介した釈尊の言葉が表すよ

うに、「これは私のものだ」というその考えそのものが私たちの思い込みにすぎません。そして、人はいったん私のものだと思ったものに対しては、自分の思い通りにしようしたり、自分の好きなように利用の限りを尽くします。これは人間関係においても言えることです。一旦相手を自分の所属物とみなすと、その相手の気持ちを慮ったり相手の言葉を聞くことよりも、いかにその相手を自分の思い通りにするか、あるいはその相手が自分にとって役に立つか、という視点で見てしまうのです。そうした人間関係は相手にとっても、そして自らにとっても決して望ましいものではないことは明らかです。

仏教がこのように「わがもの」という考えの危うさを説いているにも関わらず、昨今の私たちのあり方は完全にその教えに背いているとしか言えません。私たち人間はますます周りのあらゆるものを所有物としてみなし、自らの都合に合わせて利用し尽くそうとしているのではないのでしょうか。

便利で快適な生活は私たち誰もが望むものです。人類の技術やテクノロジーの進歩は、便利で快適な生活を実現したいという欲求に支えられてきました。結果として今の私たちの生活は昔の人々にとっての「夢の生活」に限りなく近いと言えるでしょう。

一方で、便利さや快適さこそが私たちを幸せにしてくれるという妄想にますます深く取り憑かれているのが私たちの現状ではないのでしょうか。それは、自分を中心とした世界に生きているということです。自分の都合を最優先するとき、私たちは自然を含めあらゆるものを自分たちの便利さや快適さ

(「生きる」6頁に続く)

お寺ニュース

餅つき

今年の餅つきは12月8日(日)午前7時より行われます。125ポンドの餅米をつきますのでお手伝いをよろしくお願いいたします。持ち帰っていただいています餅米は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。当日は当番Aによる朝食もごさいます。

修正会法要

修正会法要は2020年1月1日(水)午前11時よりお勤めいたします。新しい年を迎えて初めてのお参りにご家族お揃いでお参りください。

永代経法要・教団総会

2020年度永代経法要は1月26日(日)午前10時より厳修されます。法要後教団総会が開かれ新年度の役員が選出されます。お寺の大事な総会です。どうぞ法要、総会にご出席ください。

お寺家族リトリート

来る2月15日(土)~16日(日)家族リトリートをサンルイスオビスポ西本願寺にて開催いたします。日常を離れ仏法にじっくりと耳を傾けるよい機会です。どうぞお誘い合わせの上ご参加ください。詳しくは見義信香開教使まで。

1月祥月法要 / 法話会

1月9日(木)

午後7時より

East San Gabriel Valley
Japanese Community Center, Inc.

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

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GATEWAY

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December

- 1 8:30 am Board Meeting
- 1 10:00 am Shotsuki/Bodhi Day Service
- 5 7:00 pm Howakai Year-end Service
- 8 7:00 am Mochitsuki
- 10 10:00 am Study Class
- 15 4:00 pm Year-end Service

January

- 1 11:00 am New Year's Day Service
- 5 8:30 am Board Meeting
- 5 10:00 am Shotsuki Service
- 9 7:00 pm Howakai Japanese Service
- 12 10:00 am Sunday Service
- 14 10:00 am Study Class
- 19 10:00 am Sunday Service
- 26 10:00 am Eitaikyo Service/General Meeting
- 28 10:00 am Study Class

2019年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
- 5日 午後7時 法話会
- 8日 午前7時 もちつき
- 15日 午後4時 年末家族礼拝

2020年1月行事予定

- 1日 午前11時 修正会法要
- 5日 午前8時半 理事会
- 5日 午前10時 祥月法要
- 9日 午後7時 法話会
- 19日 午前10時 日曜礼拝
- 26日 午前10時 永代経法要／総会新年会

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私が何を思おうとも、
あらゆる私の思いを超えて、
私は今現にこうして生かされて生きている
信國 淳