

LOS ANGELES BETSUIN

jihō

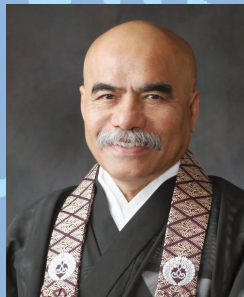
WWW

No. 463

November-December 2020

RIMBAN'S MESSAGE

PRACTICING GREAT COMPASSION



**RIMBAN
WILLIAM BRIONES**

Those who feel that their own birth is completely settled should, mindful of the Buddha's benevolence, hold the nem-butsum in their hearts and say it to respond in gratitude to that benevolence, with the wish, "May there be peace in the world, and may the Buddha's teachings spread!"

On Tuesday, November 3rd, hopefully all who are eligible to vote, will have voted, whether liberal, conservative or "on the fence." It is important to exercise our constitutional rights. I don't think it is an overstatement to say this election was one of the most profoundly significant US elections for Americans and for the rest of the world.

I don't usually quote celebrities, but Oprah Winfrey said, back in 2018 during the mid-term elections:

"For anybody here who has an ancestor who didn't have the right to vote, and you're choosing not to vote – wherever you are in this state, in this country, you're dishonoring your family, you are disrespecting and disregarding their legacy, their suffering and their dreams, when you don't vote."

I conduct a class for our Nishi Dharma Center, "Contemporary Issues and Jodo Shinshu Perspective," which is, basically, a discussion group. Our discussions are centered on current

issues of the day. As a Buddhist, specifically a Jodo Shin Buddhist, how do I ... how do you respond as individuals and do we find a voice with some degree of unity, if any?

Unlike other religious institutions in the west, Buddhism does not have a central authority that speaks for all Buddhist. This is probably a good thing. I don't think I would want the Dalai Lama speaking on behalf for our Jodo Shinshu followers nor would I like *Monshu* to dictate some social decree from Kyoto.

Nevertheless, as Jodo Shinshu Buddhists, we have not been able to speak with a strong voice, unlike the verse in the *Juseige*, that we chant regularly at our temples *SEPPO SHISHI KU* ...

*"I will teach the Dharma
with a lion's roar"*

Last year I joined Rev., Dr. Duncan Williams, a Soto Zen priest and author of "American Sutra" along with 25 other Buddhist priests at Fort Sills in Lawton, Oklahoma. During WWII, Fort Sills was a facility where the US government incarcerated over 700 Japanese immigrants, 90 of whom were Buddhist priests. We were there that day to conduct a memorial service for two Buddhist priests that were killed by guards during a protest by the internees. We were also there to make a statement about the current administrations plan to detain 1,400 undocumented children separated from their parents at the southern board.

I was given the opportunity to say a few words on behalf of the Buddhists. I spoke of equality

(continued on page 6)

Los Angeles
Homba Hongwanji
Buddhist Temple
815 East First Street
Los Angeles, CA 90012

TEL: 213.680.9130
FAX: 213.680.2210

WEB: nishihongwanji-la.org

EMAIL: info@nishihongwanji-la.org

CHICKEN OR THE EGG?



REV. HIBIKI
MURAKAMI

Since my arrival here at the Bet-suin, I've continued my studies with my *sensei* who lives in Japan. Also part of this study session is a dharma friend who lives in the United Kingdom. I call this study session, "The Dharma Friend's Meeting." In these sessions we study the *Jodo Shinshu Seiten* and the translated version, "Collected Works of Shinran." in English and Japanese via Zoom which enables

us to study together even though we are all in separate parts of the world.

Based on the syllabus provided by *sensei*, we would normally start with the above mentioned Shin Buddhist texts. This time, however, we were instructed to open the chapter of "Hymns of the Dharma-Ages" written by Master Shinran.

I read a Japanese passage and the UK study mate followed by reading the passage in English. The passage that was read was Shinran's commentary about *myogo* 名号 which means the Name of Amida Buddha. It says as follows,

"Myo" indicates the Name in the causal stage, and
"go" indicates the Name in the resultant stage."

(CWS. P.427)

Following the reading of the English commentary, the classmate pointed out an interesting point regarding the *myogo*'s translation. In Japanese, *myo* explains as myo and go does go (in Japanese myo and go use different kanji). In English, both of them translates to "the Name." His point surprised me and even sensei as well.

Shinran explains the passage that we read. He writes that *myogo* consists of two different *kanji* having specific meanings for each. *Myo* is the "Name" before Amida Buddha becomes the Buddha. *Go* is the "Name" after Amida became the Buddha. The Japanese *kanji* dictionary explains the meanings of them in more detail. Literally, *myo* is "to name and stand out something unclear." *Go* is "to shout verbally."

There is a time gap where *myo* stands in the past and *go* is the future. These contradictions, somehow, fit into one word. Then, my tendency to complicate matters comes forth by creating the conundrum of "Which came first, the chicken or the egg?" in regards to the term *myogo*. Imag-

ine a chicken born from an egg. Another chicken would have laid the egg. At this point, it is still clear who the child and the parent is. The dilemma will emerge when you repeat this process endlessly. You don't know whether chicken or egg existed first. When I thought of this dilemma, I wondered what would happen if it applied the concept to myogo and repeatedly came to the conclusion that it like the "chicken or the egg" dilemma.



From the perspective of Buddhism, the interdependence concept is its basis and it takes another approach to this dilemma. There is, on that basis, no time gap which is ahead or behind because when you are there. Yes, I am here. When you're not, however, neither am I. That is how the interdependence is.

Back to "*myogo*," if the monk, who becomes the future Amida, did not name himself for his Buddhahood, Amida may not manifest anything today, or if Amida does not embody, Amida negates his training period.

In Buddhism, time shrinks and exists only here and now. In that sense, we realize the past and future closely relates to the present me and reciprocate back and forth again and again. I understand myogo teaches about it to me. When *myogo* works as the *nembutsu* on us, we become a time traveler who lives on the present being aware of the connection through timeless time.

amazon smile

You shop. Amazon gives.

You can shop and donate all at the same time

smile.amazon.com

Los Angeles Homba Hongwanji
Buddhist Temple

BETSUIN PRESIDENT'S MESSAGE



PAM TABATA

Usually, at *Eitaikyo*, I think about your family members that have passed before me that I was able to learn from. In fact, they are still teaching me things as I remember their many influences in words and actions on my life.

Eitaikyo, however, has a very special meaning for me and my family this year. In August, my mom, Helen Takata, passed away. She had been living with Alzheimer's Disease for over 13 years and it was difficult to watch her fade away. Receiving the many condolence cards, we appreciated reading how she effected your lives. Her kindness and generosity was given to everyone without hesitation. Unfortunately, we were not able to have her funeral, but perhaps down the road we can have a memorial service for her.

Just like everyone else that lost a loved one during this pandemic, all of it has been difficult. If your loved one was in a care facility, you were not able to be with them to say goodbye. If you were able to be with them, it is still difficult. During the funeral, it is the time for everyone to say their goodbyes and give condolence to their families. This year, we were not allowed that honor. Even annual memorial services were halted.

So, as this year come to a conclusion, my wish is for 2021 to be better for everyone. Please be kind and patient to everyone and especially that stranger that is short with you because of the awful day they are having.

In *gassho*

BETSUIN COVID-19 ADVISORY COMMITTEE

by Jean Kawakami

On March 19, 2020, our lives changed. We were confined to the safety of our homes, instructed to minimize contact with others, hide behind facemasks, and begin a new routine. The Betsuin was no different. It closed its doors to visitors, reduced their essential working hours to half days, cancelled all events including services, funerals, and Obon dancing, and began a new *virtual* life.

In May 2020, a **COVID-19 Advisory Committee** was formed to establish safe practice guidelines for its members and the Betsuin against this deadly virus. Nine temple members volunteered their knowledge, experience, and expertise to the committee.

(1) As health care providers, their experience of enforcing stringent infection control protocols amongst their facility staff and patients is invaluable; they were tasked with drafting the current Board approved Temple COVID-19 Guidelines in accordance with the CDC, State, and LA County directives. They continue to provide the mandatory COVID-19 training to Temple members.

(2) As educators or administrators with leadership skills, they are indispensable in logistics, problem solving, interpreting documents, and enforcing protocol, and

(3) Our craftsmen and engineers who fabricate customized physical barriers, disinfecting dispenser stands, and other unique armamentarium for everyone's safety at the Betsuin.

With the approval of the *komon* and the Betsuin board of directors, this committee has been meeting "virtually" for the past five months, on a weekly basis under the supervision of Rimban Briones and president, Pam Tabata. They keep abreast of changes to the State and Local Guidelines regarding houses of worship, enforce and address requested changes in temple protocol, and review requests from the community and affiliate organizations regarding use of the facility and their compliance with the temple guidelines. This committee has also gone above and beyond to donate time and money to search and purchase infection control supplies for the temple during the initial period of shortages.

In July 2020, a legal size letter (in Japanese and English) entitled "**COVID-19 Update**" was sent to everyone with content on (a) General information, (b) Safety procedures implemented at the temple, and (c) Procedure when at-

(continued on page 8)



**QUALIFIED
CHARITABLE
DISTRIBUTION
QCD
LOWER YOUR TAX
LIABILITY**

Contact:
bshino@NishiHongwanji-LA.org

NISHI CENTER NEWS

by Susan Mukai & Elaine Fukumoto

With the COVID-19 pandemic the Los Angeles Betsuin was required to shut its doors in mid-March. Along with that the Nishi Hongwanji Buddhist Temple Child Development Center (aka Nishi Center) had to follow suit. Though the temple continues to be closed, Nishi Center was able to open on July 20th.

During the closure period between March and June, the kindergarten class met remotely to continue their academic work. The preschoolers met by way of Zoom for weekly story times, circle times, and odori class.

In the meantime, the California Department of Public Health and the Community Care Licensing (CCL) guidelines were made available so that Nishi Center could begin developing a plan. The staff put together a plan and submitted it to the Betsuin's newly created *COVID-19 Advisory Committee*. With the committee's approval the green light was granted from Betsuin's board of directors to reopen. The next step was the virtual inspection was conducted by the CCL to ensure compliance with the COVID-19 checklist where all criteria were met.

An information sheet explaining the new protocols was sent to the parents. Basically, the protocols include wearing face masks at all times except when eating or napping or social distancing outdoors. The two classroom of children and staff are kept independent of each other with no intermingling at any time. Only the staff and children enter the school. Parents sign-in outside and the chil-

dren are escorted in by a staff person.

Normally, Nishi Center's enrollment consists of 45 students and a staff of as many as a dozen full and part-timers. During the closure, the Betsuin was able to secure a payroll loan via the federal government's Payroll Protection Program (PPP). This secured the staff's paychecks for a few months. However, once the PPP loan expired half of the staff had to be laid off.

There are currently 14 students enrolled with a staff of 5 covering the 11 hours the center is open. There are two additional staff persons providing services virtually.

Nishi Center Kindergarten Graduation

It has been an annual tradition for over three decades that a kindergarten graduation takes place in June. With the

(continued on page 8)



Nishi Center's graduating kindergarten class of 2020.



The photos to the left and above depict how the young children wear their masks and social distance

Photos courtesy of Gaby Vazquez and Jennifer Clingerman

Graduate walks past her cheering family to accept her diploma



Graduate poses with his diploma in front of the traditional Nishi Center graduation banner.

DID YOU KNOW?

by Eiko Masuyama



EIKO
MASUYAMA

In Jodoshinshu, lay people wear a *kesa* (transliteration of the Sanskrit, *Kashaya*, meaning “of impure or muddy color”) to gatherings. *O-kesa* consist of a thin strip of brocade cloth with the ends connected by a cord. The *okesa* forms a ring and is thus called a *wagesa* or “ring *kesa*.” This is placed around the neck. Priests/ministers wear a *wagesa* which is a continuous ring of cloth or a *tatamigesa* which is a rectangular piece of cloth folded (*tatami*) into a strip with cloth ties at each end.

Originally, during Shakyamuni Buddha’s time, disciples’ robes were made by sewing together pieces of cast-off cloth and dyeing with the cheapest dye then available, which produced a yellow-orange or ochre color. This was to reduce to a minimum the attention paid to clothes and outward appearances. There were three basic garments, the smallest, a rectangular piece of cloth which was wrapped around the waist to cover the lower part of the body; the medium sized cloth, which was wrapped around the upper body under the right shoulder and over the left shoulder; and the largest cloth, which was worn wrapped over both shoulders, worn in cold weather and when traveling.

As Buddhism moved eastward, the *kashaya* was worn over clothing, and later, became symbolic and smaller in size and more elaborate in weave and color, especially in Japan. More formal are the *gojogesa*, *shichijogesa*, and *kujogesa*, pieces of brocade cloth of increasing size which wrap around the body, with the symbolically bare right shoulder.

—COCKTAILS by Masao Kodani, *Senshin Temple Publications*, 1992, pp. 46-47

* * * * *

According to an article by Rimban Kakei Nakagawa of Fresno Betsuin, in the GEPP0 (December, 2018 issue), the minister’s “*o-kesa*,” correctly “*wa-gesa*,” like the fabric, is called “*monto-shikisho*.” This *monto-shikisho* is an official emblem which can be worn by members of Shin Buddhist temples, according to the regulations of the

Honganji-ha.

“*Monto*” collectively refers to the practicing followers of the *Nembutsu*, who belong to the temples of the Honganji School of Shin Buddhism. “*Shikisho*” is the official emblem of the Honganji-ha in Kyoto (*sagari fuji*, pendant-wisteria-crest). Uniquely, the Shin Buddhist gatherings (from Shinran’s time, 1300s) across Japan, opened to all people, of all castes for the first time since the death of Sakyamuni. During Sakyamuni’s time, to practice the Buddha-dharma, there was no difference between monk and layman.

This spirit of *hiraza* (total equality) of the 8th Master of Honganji, Rennyo Shonin (1400s) was the foundation of that activity. *Monto-shikisho* was used for supporting the spirit of *hiraza*, so that the differences in clothing of the social classes, such as between the rich and poor, did not discriminate in seating privileges. When one wears a *monto shikisho*, one is seen as an equal, in their best formal wear. A poor illiterate farmer can hear the Buddha-dharma in the seat next to a king. A laborer with clothes covered in mud and oil and wearing a *monto shikisho* is accepted in the group. In a Jodoshinshu temple, royal family, aristocrats, samurai, rich and poor, and all social classes are completely eliminated, and there is only the Shin Buddhist who, equal and free, wearing a *monto shikisho* sits and listens to the *Nembutsu* teaching.

Hence, wear with confidence, the *monto shikisho* not only at temple *sangha* events, but also *dharma* services at home and when you visit other religious events as well as other family *dharma* services.

Also, know that there are many kinds of *monto shikisho* such as for the BWA (*Fujinkaï*) members, Board members, Dharma School teachers, Adult Buddhist Association members, special events, and so on.

* * * * *

Three *okesa* were left (with a note from Kathy Shibata) by the Archives door a month or so ago and after examination, it was discovered that all three were different and unique:

1) The latest one had stamped on the inside, in red
(continued on page 6)



Three *montoshikisho* donated by Kathy Shibata

(Rimban - continued from page 1)

and diversity no doubt Buddhist ideals, a viewpoint shared by liberals and some conservatives. So, I was surprised to hear that my views might be too political in nature and that it could be possible that there could be some Buddhist that might not share my opinion.

Being a product of the sixties, in the past I've always thought of myself somewhat informed of current events and my social responsibilities. As a youth, I marched and attended protest rallies against the war in Viet Nam. As I "matured" I became more interested in Jodo Shinshu, but I began to wonder how one would incorporate the Teachings into everyday living or respond to issues of the day.

What is most important for Jodo Shinshu Buddhists is to realize *shinjin*. Shinran equated *shinjin* with the initial state of enlightenment referred to by the Theravada Buddhist as the stage of non-retrogression.

Shinjin refers to a profound spiritual transformation in this life, not after we die. We become aware of the intimate interconnectedness with others. It is this awareness of the intimate interconnectedness with others that manifest itself in one's involvement with others.

In reaching this initial state of enlightenment we become aware of Oneness, the interdependence and interconnectedness of all things in the universe ... In other words, we become aware the Other Power or Amida's Primal Vow.

We become aware of all the compassion that embrace our everyday life. We become aware of everything past, present and future that supports our life. To become aware, we then live a life a gratitude and appreciation. And it is this awareness that manifest itself as true person of compassion.

In the *Kyogyoshinsho*, in the chapter of *Faith*, Shinran

Shonin spoke of the ten kinds of spiritual benefits of Shinjin, in the present life. Of the ten benefits, the last, "*entering the Stage of the Truly Settled*" (*shojoju*) is emphasized within our tradition. To attain the *Stage of the Truly Settled*, also know as the Non-retrogressive State Promises the realization of Enlightenment. The seeker has realized the highest spiritual goal attainable in this life.

The ninth benefit, "*constantly practicing great compassion*" (*jogyo daihi*), provides doctrinal guidance in one's involvement with others. Within our Nishi Hongwanji tradition *jogyo daihi* has been interpreted as the recitation of *Namo Amida Butsu*, While the recitation of *Nembutsu* is the central core of our Teachings, one would natural wonder how this translates into our everyday living.

Perhaps by viewing *jogyo daihi* within a contemporary point of view, based on a doctrinal foundation, we can act and become engaged in society and family. With the understanding that *jogyo daihi* refers to the ideal in all Buddhist teachings of sharing with others the awareness and joy derived from the teachings. This sharing is manifested in many ways ... of course, foremost is the recitation of *Namo Amida Butsu*, but also sharing the teaching with others, supporting the cause of the dharma, and helping others who are in need, so they too may come to realize the true teachings.

I truly believe Shinran's teaching gives us a platform to engage in everyday life and issues of the day. The reading I began with is from *Shinran's Works, A Collections of Letters*. It is a response to the government's prohibition of the *nembutsu*. Shinran concludes,

May our voices together be like a lion's roar.

(KNOW? - continued from page 5)

(*kanji*), "Los Angeles Homba Hongwanji Betsuin," and hand written in *kanji*, "Shibata Shizuko" (mother of Kathy Shibata)

2) The second one was stamped (*in kanji*) on the inside, "Los Angeles Homba Hongwanji Betsuin Fujinkai," and hand written in *kanji*, "Shibata Shizuko."

3) The oldest one was embroidered (or embossed in white, all in *kanji*) on the inside, "Los Angeles Homba Hongwanji Fujinkai 50th Anniversary Commemoration October 10, 1971 Ito Sawae" (mother of Shizuko Shibata

and grandmother of Kathy Shibata)

* * * * *

Thank you to Kathy Shibata for donating temple memorabilia and Buddhist books to the archives/ library in memory of her father, the late Yoshio Shibata and her mother, Shizuko Shibata, who recently celebrated her 100th birthday! Happy Belated Birthday, Mrs. Shibata.

Thank you to Stephanie and Cole Higashida, formerly of Hollywood Buddhist Church, for donations of memorabilia to Nishi archives.

IN LIEU OF OBON 2020...

by Jean Kawakami

A tremendous “thank you” for the overwhelming enthusiasm for the August 2020 **Nishi Obon Drive-Thru Fundraiser**. While 2020 has been challenging and disappointing in so many ways, there was absolutely no shortage of generosity and support donated to the Betsuin with pre-orders of the *Obon Matsuri* meals quickly selling out, drivers scooping up Paso Almonds, Buttery Popcorn, and home-made facemasks at a record pace, and your very generous donations to the temple.

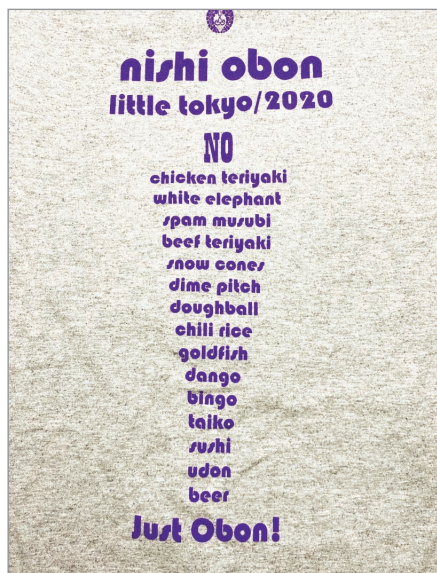
A special thank you to **Azay, Buttery Popcorn Co., Upper Crust Enterprises, Studio Effects** (“Just Obon” t-Shirts), **Paso Almonds, Hongwanji Place**, and the multiple Nishi members for their crafty stitching skills.

And while the image of this year’s Obon was quite different from past Obons, the familiar sweltering heat set the stage for comforting Obon music, and a COVID-safe drive-thru opportunity to wave to friends, share hundreds of smiles with the vol-

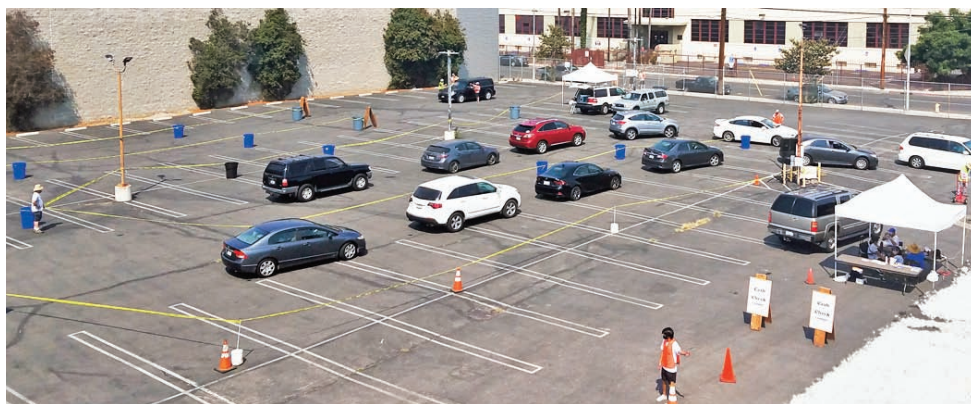
unteers and other drivers, and see both *Rimban Briones* and *Murakami Sensei* in the parking lot.

The raffle sales and donations generated an outpouring of excitement as the winning names were called one week later. Multiple winners received cash prizes, as well as American Express, Amazon, and Starbuck gift cards, and even an Apple iPad, courtesy of Star Mazda. A special shout out to Tad Okumoto!

The Los Angeles Homba Hongwanji Buddhist Temple is truly grateful to the members, friends, and community, for endless support during this unprecedented year where so many have been devastated by the illness and loss of family/friends, set back in finances, and inconvenienced by a new COVID-19 norm. The Obon Committee is hoping for a return to the “old norm” in July 2021 but until then, this very special 2020 Obon will certainly be one of the most memorable.



Because of the COVID-19 pandemic, the Los Angeles Betsuin’s Obon 2020 was cancelled. In lieu of traditional the Obon festivities the Nishi Obon Drive-Thru Fundraiser took place. As part of the event, the sales of the Obon 2020 t-shirts were on sale which the photo above shows the back of the t-shirt.



Cars snaking their way through the Betsuin parking lot to pick up their goodies



Obon Drive-Thru volunteers verifying pre-orders and providing driving directions



Chef Akira Hirose’s Azay in Little Tokyo provided an Obon Matsuri Menu for the fundraiser

(COVID-19 Committee - continued from page 3)

tending services (when appropriate). The Los Angeles County has not allowed houses of worship to resume indoor services as of yet, but when they do, the board of directors will ultimately decide whether to re-open with limitations or to remain closed. Although the county now permits outdoor services for houses of worship, the Betsuin will continue with virtual services.

With gratitude and appreciation to temple member, **Set-suko Nakahara**, who brings years of experience to this committee as a retired Infection Control Director for Kaiser Permanente. Utilizing her expertise and experience on staff training, she created an excellent PowerPoint presentation titled *"COVID-19: What You Need to Know."* This Zoom training session was presented to all board members and is a requirement for all Nishi members to attend prior to returning to Nishi as volunteers or as affiliate leaders. All 20 of the bulk mailing volunteers, and the 42 volunteers who assisted with the *Obon Matsuri Drive-Thru Fundraiser* attended this informative training session to

learn the details of the temple/county protocols and the safe practices that are expected of them while at the temple.

As required by the CDC, State and County guidelines, every staff, volunteer, contract worker, or visitor, is required to wear a facemask, sign in, have their temperature taken upon entry, attest to the health screening questionnaire, and submit contact tracing information. This is standard and routine.

Recently, the board of directors approved scheduled visitation to the *Nokotsudo* so that families may pay respect to their loved ones. If you would like to schedule a visit, please call the temple office, and remember to wear your facemask.

It has been a long, meticulous and extremely cautious process, and the Betsuin thanks everyone for their patience, cooperation, and understanding. Together, as an interconnected one, we will get through this.

(Nishi Center - continued from page 4)

approval of the *COVID-19 Advisory Committee* and the board of directors, a Drive-In Graduation took place in September. The graduates were Kara Clingerman, Leo Collins, James Hsing, Kinsey Okada, and Luna Varela. The ceremony was held in the west parking lot so that the families could drive and park a safe distance from each other. Shaded shelters of pop-up tents were provided for each family. Rimban Briones and Susan Mukai (director) gave their traditional messages. Next was each graduate, dressed in white caps and gowns, picking up their diploma with strains of *Pomp and Circumstance* playing in the background. The graduation ceremony ended with a socially distanced and masked group photo..



Betsuin Jiho

Editor-in-Chief: Rimban William Briones
English Editor: Elaine Fukumoto
Japanese Editor: Rev. Hibiki Murakami



BETSUIN VEHICLE DONATION



HAROLD'S CAR DONATION SERVICE

**Donate any vehicle:
car, truck, motorcycle, or boat**

The vehicle need not be operational.

**Funds received will go to the Betsuin general
fund and donors can get full amount credit
towards income tax.**

Contact the Betsuin office: 213-680-9130

BETSUIN CALENDAR OF EVENTS

November

- 01 Regular Service 10:00 am
 08 Regular Service 10:00 am
 General Meeting 12:00 pm
 Eitaikyo Shotsuki Hoyo 2:00 pm
 15 Regular Service 10:00 am
 22 Eitaikyo Annual Memorial Service 10:00 am
 26-27 Thanksgiving Holiday (Betsuin closed)

December

- 06 Regular Service 10:00 am
 13 Bodhi Day Service 10:00 am
 Eitaikyo Shotsuki Hoyo 1:00 pm
 20 Oseibo Kansha Service 10:00 am
 22 Regular Service 10:00 am
 24-25 Holiday (Betsuin closed)
 31 Joya-E (New Year's Eve Service) 6:00 pm

JANUARY

- 01 Shusho-E (New Year's Day Service) 10:00 am
 02 Betsuin closed

Wednesdays "Contemporary Issues and Jodo Shinshu Perspective" discussion by Rimban Briones

In order to access or register for any of these events contact the Betsuin for information:



213-680-9130



NishiDharmaCenter@gmail.com

IN MEMORIAM

The *Nishi Betsuin* extends its deepest condolences to the families of the following members who have recently passed away. May the family members find solace and comfort in the *Nembutsu*.

--*Namo Amida Butsu*

July, 2020

- 20 Paul Gunji Yamane
 21 Yoshiko Kaneko
 21 Thelma Toshimi
 Yoshimura
 30 Tomiyo Kozai
 30 Jane Tazuko
 Muranaka
 31 Akiko Kokawa

- 6 Sachiko Furuto
 8 Norman Ozaki
 18 Emiko Imaizumi
 23 Kiyoko Teramaye
 28 Ayako Nunotani
 30 Helen Shizuka
 Takata

September, 2020

- 5 Masaye Myosei
 Shigemura

August, 2020

- 3 Takayuki Sakamoto

2020 MEMBERSHIP

A "member" of the L.A. Betsuin is one who has donated the annual membership. The following is a list of names of those who have submitted their full/partial membership as of September 17, 2020.

Hsieh, Mark Yang
 Ikkanda-Hyun, Lisa
 Kiyomi

Jinyama, Shinji
 Kajiyama, Cathy Hiroe
 Katayama, Tomiko Lillian
 Lee-Carlson, Sharon
 Marumoto, Kimiko Kay
 Morishita, Shikiko
 Nishi Boy Scouts 738

Shimizu, Ikuko
 Takahashi, Kei
 Takahashi, Rosanne
 Tanaka, Roy T./Susan
 Tashiro, John Y/Lisa S
 Yokoyama, Arlene
 Yamada
 Yonemitsu, Miyoko
 Yukawa, Shojun/Shizuko

*Hondo Mural 4
 Bodhi Day - Shakamuni Buddha
 Attains Enlightenment*



2nd Annual

Huli Huli Chicken

Nishi Hongwanji Buddhist Temple Fundraiser



Hawaiian style, juicy, ONO (delicious) WHOLE Chicken

\$18 per Chicken (limit 3 per order)

To place an order
please visit:
(online orders only)

www.nishiLA.com

or

www.nishiLA.com/hulihuli

Contactless pick up at the Temple, 815 E. 1st Street, 90012 on **11/21/2020**

Order pick up will be scheduled from 11 am to 4 pm

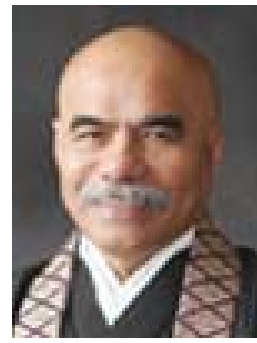
(Note: you will receive a specified time slot to pick up your order. You may request a preferred pick up time when placing your order. We will try our best to honor your preferred time, early order placement is highly recommended)

Pre-order only! Deadline for orders **11/07/20** or while supplies last

Questions or inquiries, please TEXT 626.757.3471



本派本願寺羅府別院 輪番法話



ウィリアム プリオネス 輪番

「大悲の行」

わが身の往生、一定とおぼしめさんひとは、私の御恩をおぼしめさん...

(親鸞聖人御消息集二)

十一月三日の火曜日は大統領選挙日です。支持政党の如何に関わらず、投票権...

著名人の言葉を引用することはあまりない私ですが、オプラ・ウィンフリー氏が二〇一八年の中間選挙の時期に発言した次の言葉を紹介したいと思います。

L.A. Hompa Hongwanji Buddhist Temple 815 E. First Street Los Angeles, CA 90012

「皆さんの中で投票権がもてなかった祖先をもつ人、そしてそれにもかかわらず投票しないことを選ぶうとしている人が...

私は西ダルマセンターが開講している講座を現在担当しています。テーマは「浄土真宗的視点から見る現代社会の課題」です。

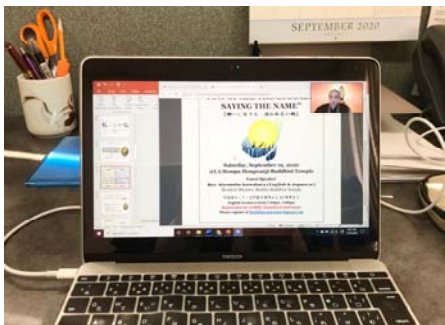
他の宗教組織と異なり、仏教は中心にいる人がその権威をもって自らの声を全体的声として発していくことにはあ...

そう言いながらも、では私たちは十分に自らの考えを表現してきたかという、残念ながらそうは言えないのが事実です。

一言居士

作家の伊坂幸太郎は、シンガーソングライター・斉藤和義の楽曲を聴きながら...

「ゴールデンスランバー」は映画化され、主要キャストの一人には、当時女優として名をはせた竹内結子がいた。



最近の別院の写真 オンラインの秋季彼岸セミナー。桑原先生の資料が見やすい。

【新型コロナウイルス感染症に関する対応について】

羅府別院では新型コロナウイルス感染症拡大防止の為、寺務職員並びに開教使の出勤体制の見直し・短縮等の対策を実施しております。

また日曜礼拝・特別法要・永代経祥月法要につきましては、オンライン上で生配信をしております。

【十一月・十二月及び年始のご法縁のご案内】

ウイルスにより、日程をやむなく中止・変更する場合がございます。又、オンラインは事前の登録をお願いしています。

- 永代経祥月法要 (於 オンライン) 十一月八日 (日) 午後二時
永代経法要 (於 オンライン) 十一月十三日 (日) 午前十時
お歳暮大会 (於 オンライン) 十二月十三日 (日) 午後二時

成道会 (於 オンライン)

十二月十三日 (日) 午前十時

永代経祥月法要 (於 オンライン)

十二月十三日 (日) 午後二時

お歳暮大会 (於 オンライン)

十二月二十日 (日)

除夜会 (於 オンライン)

十二月三十一日 (木) 午後六時

修正会 (於 オンライン)

一月二日 (金) 午前十時

日曜礼拝 (於 オンライン)

毎週日曜日 午前十時

別院お休み

十一月二十六、二十七日 [Thanksgiving Day]

十二月二十四、二十五日 [Christmas]

一月二日 [New Year's Day]

本派本願寺羅府別院

【この話ご存知でしたか】増山栄子

袈裟についてのお話



右から、門徒式章、輪袈裟（開教使、黄袈裟の色、小倉織）、開教使五条袈裟＝編集撮影

浄土真宗では、一般の人が着る袈裟はサンスクリット語のカシャヤ【Kashaya】（壊色、混濁色を意味する）を音訳したもの。集まりに着用します。お袈裟は、細い錦織布で両端を細い織綱布が結び付けています。お袈裟は、輪を形成するので、輪袈裟「わけさ」又はリング袈裟と呼ばれています。これは、首にかけます。僧侶が着用する輪袈裟は布を折りたたんで輪にしたもの又は畳袈裟。長方形の布を折り畳み、両端を布で結びます。本来、釈迦牟尼の時代は、門弟の衣服は、古着を縫製し長方形の布を作製し、安い染料での染色は黄橙色又は黄土色でした。これは、服や外見への注意を最小限に抑えるためでした。3つの基本的な衣服がありました。胴体の下部を覆うように腰に巻かれています。最も小さい長方形の布。右肩の下と左肩の上半身を包んだ中型の布。寒い季節や長距離の旅に使う、両肩に巻いて着用した一番大きい布。



黄土色の衣を身に着け、右肩を露わにして、スジャータの布施を受ける釈迦（別院本堂）＝編集撮影

移動するにつれて、カシャヤは衣服の上に着用し、後には象徴的な衣服になり、型が小さくなり、特に日本では織り方や色合いがより精巧になりました。より正式な五条袈裟、七条袈裟および九条袈裟は、上半身の装飾部分が大きく、象徴的に右肩を出して着用します。『COCKTAILS』小谷まよお著、洗心仏教会出版、1992年、46-47頁より。

もう少々、袈裟のお話を

月報（12月号、2018年）、フレズノ別院輪番ながわかけのの記事。開教使のお袈裟、もしくは輪袈裟、又、織物のような門徒式章は、公式紋章で本願寺派の規定により真仏教寺のメンバーだけが着用することができます。門徒は念仏信奉者の団体を指し、浄土真宗の本願寺派のお寺に属しています。式章は、京都の本願寺派の正式な紋章です（下がり藤、家紋）。独特な真仏教の集まりは（親鸞の時代、1300年代から）日本全国で、すべての人、すべての社会階級に開かれました。釈迦牟尼の没後以来初めてです。釈迦牟尼の時代、仏法を実習するためには僧侶と門徒の間に違いはありませんでした。

この平座（総対等）精神が、第八代本願寺御門主蓮如上人の1600年代の活動の基盤でした。門徒式章は平座の精神を支持するために使われました。社会階級の衣服の違い、裕福と貧困での差別待遇はなく着座の特典ありません。門徒式章を着用している人は平等と見られ彼らの正式な服装とみなされました。読み書きもできない貧しい農民も、王の隣の席で仏法を聞くことができます。

泥や油にまみれた服の労働者も門徒式章でグループに受け入れられます。浄土真宗のお寺では、王族、貴族、武士、裕福、貧乏な人々、すべての社会階級は完全に排除され、門徒式章を着用している真仏教徒だけは唯一平等と自由のもと着座し念仏の教えを聞きます。ですので、お寺の行事の時だけでなく、自宅のお勤めや、他の宗教行事、他の家族の仏事に参加する時も自信をもって門徒式章を着用しましょう。その他にも、門徒式章には数多くの種類があり、BWA（婦人会）のメンバー、理事会メンバー、日曜学校の教師、仏教青年会の特別なイベント仕様等があります。

置いてあったもの

一ヶ月ほど前（キャシーしばたのノートと一緒に）、お袈裟三つが資料室のドアの前に置かれていました。調べた後に、それら三つのすべてが異なっていたこととユニークな点が分かりました。

最新で、最近のものには、内側に赤（漢字）で刻印。

【ロスアンゼルス本派本願寺 漢字 手書きの刺繍「ししゅう」しばた しずこ（キャシーしばたの母親）】
二つ目は、内側に漢字で刻印。
【ロスアンゼルス本派本願寺別院婦人会 漢字 手書きの刺繍 しばた しずこ】
最も古いものは、

【刺繍（又は白で浮き出し加工 すべて漢字）】内側には、【ロスアンゼルス本派本願寺 婦人会50周年記念 一九七一年十月十日 いとう さわえ（しばた しずこの母親 キャシーしばたの祖母）（写真参照）】



羅府別院婦人会創立50周年記念門徒式章＝提供写真

（四面に続く）

（一面続き）ししく：法を説きて師子吼せん」という一句がでてきますが、それとは程遠いのが私たちの姿ではないでしょうか。昨年オクラホマ州のロートンにあるフォート・シル軍用基地前で行われた行事に参加しました。発起人は曹洞宗の僧侶であり「American Sutra」の著者でもあるダンカン・ウィリアムズ氏です。私を含め二十五名の僧侶が参加しました。第二次世界大戦中フォート・シルには七百名以上の日系移民が収容されており、そのうち九十名は僧侶でした。収容所で抗議行動が起こった時、二名の僧侶が警備員に殺害されました。私たちは亡くなった僧侶の追悼法要を勤めました。同時にそれは、フォート・シルを不法に越境してきた親から引き離された千四百名の子供たちの留置場所とする案に対する抗議行動でもありました。

私はそこで仏教徒を代表して一言話す機会をいただき、平等と多様性は仏教の理念であるということをお話しました。私にとってこれは仏教徒だけでなく、政治的立場の違いを超えて多くの人が共有する理念と考えています。だからこそ、私のこの考えに対して政治的発言が過ぎるとの批判を受け、仏教徒であっても私の意見に反対する人がいると言われた時は正直驚きました。

私は六十年代の申し子のひとりです。常に今社会で起こっていること、それに対してできること、あるいはすべきことを考えてきました。若い頃にはベトナム反戦デモにも参加しました。真宗の教えを聞くようになってからは、生活と教えをどのように結びつけていくのか、そして教えを通してどのように現代の問題に伝えていくべきかということはいつも私の課題でありました。

真宗門徒にとって最も重要なことは信心に目覚めることです。親鸞聖人は信心を不退転の位とし、上座部仏教における悟りの初地と等しいとみなしました。

信心とはこの人生において起こる私の思いを超えた大きな転換であり、死後のことについて言われていることを疑いなく信じるということではないかと考えています。自身が多くの関わりの中で生きていくことに深く目覚める、それが信心の目覚めの内容ではないでしょうか。他との繋がりが私となつていくという事実は、その（次面に続く）

(二面続き) ままその他者や生きている社会といかに関わっていくかという問いとなり、そこに自覚的で積極的な生活の歩みが始まっていくのではないかと思うのです。

この悟りの初地にいたることによって私たちは一味の世界に目覚めるのです。それは世界のあらゆるものとの繋がり目覚めるといふことです。それは他力への目覚め、あるいは阿彌陀仏の本願への目覚めといふこともできるかもしれません。

私たちの日常は慈悲に包まれているということに気づくことができるでしょう。過去、未来、現在を通して私の人生を支えてくれている大きなはたらきを感じることが出来ます。そしてその目覚めが私たちの日々の生活を報恩感謝に満ちた毎日にしていくのです。それは自然と私たちの生き方や行動に表現されていくのではないのでしょうか。

親鸞聖人は『教行信証』の信巻の中で真実信心によって獲得する十種の利益を挙げています。このうちの第十が「入正定聚の益」であり、十種の利益の要であります。入正定聚とは、不退転の位に住することであり、これは二度と迷いの世界に退転することなく、必ず覚りいたるべき身となることです。そして大切なことは、これはこの現生において獲得される利益であるということです。

また、この十種の利益のうち第九に「常行大悲の益」が挙げられています。これは、真実信心によつて獲得する利益が、私個人の上においてのみではなく、人との関わりの中で成就されていくということを表しているのではないのでしょうか。西本願寺においては称名念仏は大悲の表現として領解されてきました。言うまでもなく、称名念仏は浄土真宗の教えの要です。「お念仏こそが大事」ということを私たちはよく聞きます。そのことに異議を唱える人はあまりいらっしゃらないと思えます。けれども、実際にお念仏が私たちの日常生活の中でどのようなふうか、という疑問をもっている人も少なからずいらっしゃるのでないでしょうか。

「常行大悲」を私たちの生活の中で捉え直してみると、それは教えが生き方や考え方の基盤となった人の歩みそのものであり、具体的には社会

羅府別院HPに繋がる QRコード



使い方: iPhoneなどのスマートホンのカメラで上のQRコードを読み取ります。別院のスケジュールやイベントが見れて便利です!

や家族との関わり方として表現されていくのではないのでしょうか。仏教は何事も独り占めしない教であると思えます。分かち合うことが尊ばれる教えにおいては、喜びも悲しみも一人で味わうものではないと。人が真実信心に目覚める時、そこに大きな慶びが生まれます。そしてその慶びはその人の姿や歩みを通して周りの人にもまた影響を与えていくのです。ある人はその人のお念仏する姿からその慶びの内容に触れることがあるでしょう。また、自分がいただいた教を他の人と語り合い、聞きなおすことでその慶びを分かち合うこともあるでしょう。または、真実信心への目覚めが、自らがすべきことを尽くすという生き方となり、社会が抱える課題に正面から向き合う人もいるでしょう。称名念仏とは「南無阿彌陀仏」と称える行為に限定されず、目覚めた信心を一人ひとりが表現していく、その表現の総体と言えるのではないかと思うのです。その姿は本人の思いを超えて、周りの人に深い影響を与え、その人たちが真実信心に出遇う因となっていくのです。

親鸞聖人の教えは日々の生活や私たちが生きていくこの社会が抱える問題に関わっていく機会を与えてくれていると思えます。冒頭で紹介したのは親鸞聖人のお手紙からの一節です。これは念仏停止の弾圧に遭い、念仏を生活の中で聞いていくことの困難さや悩みを訴える同朋の方への親鸞聖人のお応えであります。お手紙の最後の方ではこのようにおっしゃってられます。

：仏の御恩をおぼしめさんに、御報恩のために、御念仏、こころにいれてもうして、世のなか安穩なれ、仏法ひろまれとおぼしめすべしとぞおぼえそうろう。

私たちの声がひとつとなり師子の咆哮の如く世界を揺り動かさんことを願います。

「法味楽」 味わう×楽しむ 〓 仏教



村上 響 開教使

「鶏が先か、卵が先か」

私たちの気づき

私は今も時々日本にいる私の先生と一緒に勉強会をしています。それは私と先生の為に催されるものではなく、イギリスに住んでいる私たちの法友が浄土真宗を学ぶために開かれています。学友という言い方がありますように、この勉強会では私、私の先生、イギリスに住んでいる彼が、Zoomを使うことで住んでいる場所を超えて、共に浄土真宗のみ教えを同じテキストを読んで進めていくので、法友の会というものが私の中ではひっそりとしていて、ウイリスにより、以前のようにならぬ人と話をすることができないので、何かにつけて人と話すのにも「ひと工夫」がないと今は会話を楽しむこともできませんが、それでもちゃんとその手段が用意されていて、それを使うことができるというのは大変ありがたいことです。

私たちが使うテキストというのは、日本語のお聖教と英語に翻訳されたお聖教のことです。勉強会(法友の会)は、先生が用意されるレジュメ以外に決まった進め方はないのですが、その日は、親鸞聖人が晩年に書き上げられた、正像末和讃のページを私たちははめくっていました。

私が日本語でお聖教を読み上げた後に、イギリスの彼が英語でその後に続きます。この時私が読み上げた一説はこうでした。「〈名〉の字は、因位のときのなを名といふ。〈号〉の字は、果位の

ときのなを号といふ。」すると私が読み上げた部分の英訳を読み終えて、彼が「英語では名も号もNameと翻訳されているのに、日本語だと違うから面白いね」と彼が発見したことを報告してくれて、それを確認した私と先生は英訳と日本語の違いに驚きました。

「名号」の字釈

なんとなく読者の方も気づきかもしれませんが、この時、私たちが読んでいた部分は、親鸞聖人が南無阿彌陀仏の「名号」の字を名と号とに分けて解説をされているところでした。いわく、名号の名の字は仏に成る前のお名前を意味し、号は仏に成った後のお名前のことだと聖人は言われています。漢字の辞書を引くと、名には分からないものを名づけることと分らせるという意味があり、号は大声で叫ぶということと説明が載っています。

鶏が先か、卵が先か

名と号には仏に成る前と後とで明確に時間の差があるのですが、それが名号という一つの言葉になっているのはどうしたことでしょうか。ややこしく考えてしまうのは私の悪い癖ですが、そこで思い出したのが古くからある「鶏が先か、卵が先か」という命題でした。鶏は卵から生まれますが、その卵を産む鶏は、と永遠に遡っていくと鶏と卵のどちらが先に存在したのかというジレンマに行き当たりします。これと同じような前後の区別が名号にもあるのでしょうか。

念仏者は時間の旅人

仏教の因縁は鶏と卵のような前後の時間はなく、「あなたが居るから私もいる」と考えます。したがって名号で考えれば、仏になる名乗りが無ければ、仏としての名乗りも無く、また逆に仏としての名乗りが無ければ、仏になる前の名乗りは無意味になってしまうといった具合です。このように時間の前後の距離が(次面に続く)

2020年度 年忌法要早見表

法要の日時が決まりましたら
お寺へご連絡下さい。

1	1	1	1	2	2	2	2	2
9	9	9	9	0	0	0	0	0
7	8	9	9	0	0	1	1	1
1	8	6	8	4	8	4	8	9
年	年	年	年	年	年	年	年	年
	三	二	二	十	十	七	三	一
	十	十	十	七	三	回	回	周
忌	忌	忌	忌	忌	忌	忌	忌	忌

九月中旬より、
羅府別院コロナ対
策委員会監修の
下、予約制の納骨
堂参拝を受け付け
ております。以下
の点をご留意下さ
い。・大人数の参
拝は控える・別院
入り口の寺務所で、
体温検査と連絡先記入を終える・近親者のみの小さ
な参拝を心がける・備え付けのお焼香とマッチはご
さいませんので必要な方はご持参ください。

現在の納骨堂の様子



【納骨堂への参拝について】

本派本願寺羅府別院では、今年三月にコロナウイ
ルスの大規模感染が国内で確認されてから、国の衛
生管理の指導に則り、長らく納骨堂参拝のご遠慮を
お願いしてまいりました。その間、最愛の方のお骨を
お預けされている方々におかれましては、ウイルス
対策の為とはいえ、多大な我慢を強いたことと存じ
ます。

(二面の続き) お礼の言葉
キャシーしばた様、お父様の故よしおしばた様と
しずこしばた様の記念として、西図書館に記念品や仏
教書の寄贈を有難うございます。しずこしばた様は1
00歳のお誕生日おめでとうございます！
元ハリウッド仏教会のステファニーひがし様、コー
ルひがし様、西図書館への記念品の寄贈を有難うござ
います。(翻訳 伊藤千鶴子)

(三面の続き) 今という一点に無限に縮められるの
が、仏教の因縁の味わいです。過去や未来が今の私に
とって他人事ではなくなるのが、お名号のおはたらき
ではないでしょうか。その意味では、私たちはお名号
を通して今を生きながらに時間を旅しているのかもし
れませんね。

合掌



コロナウイルスの影響で、一時は
「今年の開催は無しか」という事まで
検討されていた西のお盆ファンドレイ
ジングですが、急遽ドライブスルーと
いう形で行わせて頂きました。

もちろん、例年のような踊りやイ
トインは無し。当日の八月二十二日は
照りつける日差しの下で、来場者は待
ち時間も車から降りることはできず、
スタッフ全員は終始マスクを着用のま
ま駐車場を駆け回って、注文頂いた
品々を一品一品、車の荷台に納めてい
きました。

前例の無いドライブスルーお盆にも
関わらず、誰もが互いを気遣い合った
お陰で、無事に終えることができました
他、西のお盆を「やり遂げた」全ての
人々に厚く御礼を申し上げます。



いま私にできること

What can I do now?

私のいのちを大切にすること

To cherish my life

他の人のいのちを大切にすること

Respecting the life of all people on earth

いま私たちは 大きな不安の中で 生活しています。
目に見えない ウイルスに対する不安。
いつまで続くかわからない不安。
大切な「つながり」が そこなわれてしまいそうな不安。
そんなときは 少し立ち止まって周りを見てみましょう。

「つながり」の中で 生かされている私。
だからこそ いま 私のいのちを大切にしたい。
私とつながる他の人の いのちを大切にしたい。
そのために いま 私にできることを考えましょう。

自分は大丈夫と 過信しない。
必要なものは 人と分かちあう。
根拠のない情報に 振り回されない。
不安が生み出す偏見や差別の心を 持たない。
厳しい状況の中 力を尽くしている方々に 感謝する。

「つながり」の中で 生かされている私たちは
共にささえあい 力をあわせ
誰もが安心して生活できる社会を 取りもどしてまいりましょう。



こちらQRコードから
ポスターブックを
ダウンロードできます。

