

LOS ANGELES BETSUIN

jihō

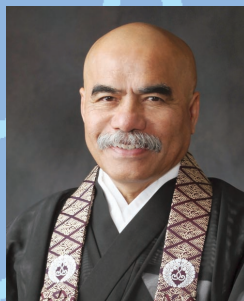
WWW

No. 462

September-October 2020

RIMBAN'S MESSAGE

THOUGHTS ON FUNERALS AND MEMORIAL SERVICES DURING COVID-9



**RIMBAN
WILLIAM BRIONES**

I hope this finds you, your family and friends in the best of health and staying safe during this Corona Virus pandemic. As of this writing there have been over 5.6 million confirmed cases of COVID-19 and more than 175,000 deaths in the United States. In the Los Angeles County alone, there have been over 5,500 deaths.

These are extremely difficult times for families to lose a love one. Whether or not your loved one is confirmed with COVID-19 and is in the hospital, nursing home or nursing facility, the likelihood of visiting them during this time and even at the time of death is uncertain.

Losing a loved one is difficult and heartbreaking at any time, but losing someone during this pandemic is causing much heartache and suffering. Being unable to have an opportunity to mourn and to have a funeral with family, relatives and friends is devastating for families.

Families have had to forego traditional funerals. Unable to hold a service at the Betsuin due to the restrictions placed by the CDC and Los Angeles County Health officials, families are choosing to use different venues, like mortuary chapels (Fukui or Kubota) or graveside services at the cemetery. Unfortunately these venues also have strict guidelines, such as limiting at-

tendance to ten people and placing a time limit to services.

There have been several occasions when I have received a call to do a *makuragyo* (Pillow Service) and it was with deep regret that I was unable to perform this traditional Buddhist service due to the Buddhist Churches of America guidelines, but more importantly, for my safety as well as the family. It is during my conversations with some family members, I find they are very concerned and anxious that we are unable to chant or conduct a proper ritual for their loved ones. The concern is that their loved one would not receive benefits or merit by not conducting a service.

Throughout these last six months, for that matter, pre-COVID-19, many of our senior members have past, leaving much of the responsibilities of planning funerals and conducting memorial services to the younger generation — the *Sansei*. Unfortunately, many of the *Sansei* are unprepared or unaware of what to do or why we conduct funerals and memorial services. Especially during this uncertain time of dealing with the corona virus pandemic.

As Buddhists — as Jodo Shinshu Buddhists — we should take the time and understand the meaning and importance of why we conduct funeral and memorial services the way we do and then we can change, modify or even eliminate portions of the way preform our services.

As you may already know, Jodo Shinshu Buddhists, place a great deal of emphasis on fu-

(continued on page 2)

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

BETSUIN PRESIDENT'S MESSAGE OBON REFLECTIONS



PAM TABATA

I hope that you and all your loved ones are well and safe.

I would like to thank everyone for their support of our temple. Our Obon Drive-Thru was a huge success and I am so humbled by everyone's generosity. Those that came before us worked so hard to build this temple and its legacy. I hope that we can sustain this so that future generations are able to hear the

dharmā.

As we entered this pandemic, I was paralyzed with fear that we wouldn't be able to reopen our doors. Brainstorming with some members, the idea of supporting our community and being able to see our members blossomed. Donations came from everywhere – donations to our raffle, gifts in the bags for those that drove through to pick up their purchases, members making masks to sell with all proceeds going to the temple, and the many volunteers offering to help. We couldn't anticipate the number of meal orders that would come in and we had to make phone calls to cancel your orders. Everyone was so gracious and turned your meal purchase into a donation to the temple. Thank you, all. I just can't say it enough.

At this time, it just doesn't look like there will be a change in how we live. But, live for today and make the most of what we have. Visit your friends by phone or online, even a hand written letter is appreciated. My weekly enjoyment, besides listening to the sermons, is seeing everyone on Zoom on Sundays. Please join us on Sundays and if you don't know how, call the temple or a friend. If we get yours or a family member's email address, we can send you the invite.

In gassho

(Rimban - continued from page 1)

neral and memorial services. However, it wasn't always like that. When Shakyamuni Buddha passed away he asked his disciples not to perform a funeral for him. Instead, he told them to continue their practices.

During Shakyamuni's time and until the late 600 CE, funerals were simply chanting sutras during the cremation.

Funerals and memorial services that are conducted within our temples today were greatly influenced from Chinese Confucianism. The Confucian ideals of filial piety also known as ancestral worship was one of the virtues to be held above all else, even after death. Therefore, family members of the deceased believed by accumulating merit through virtuous deeds such as offering food, drink, flowers and chanting sutras, could then transfer their merit to their loved one.

When Buddhism arrived in Japan, it kept many of the memorial traditions from China. Buddhist devotees continued to hold memorial service for the benefit of the deceased. In Japan, prior to Shinran, Buddhist memorial services were held for the benefit of the deceased in their afterlife. It was thought through conducting services, chanting, making offerings ... money or food it would appease the souls of the deceased and they would, more or less, protect you from harm (*bachī*) or bring you good fortune. So this was about our relationship with the deceased in the afterlife and our fortune or misfortune.

Of course, Shinran Shonin rejected this belief. Unfortunately, many Jodo Shinshu Buddhists still have this misconception of why we do memorial services. You can imagine, if we're unclear about memorial services and the afterlife, just imagine what our non-Buddhist friends think about these issues.

As Jodo Shinshu Buddhists, family memorial services are a time to reflect upon our lives and how we are continually being influenced by our loved ones and how we have benefited by their existence.

Our chanting, burning incense, bringing flowers and *os-onae* is nothing more than an acknowledgement to the fact that we are able to enjoy the benefits of the lives of those who have passed before us. And even if we are unable to come to the temple and meet in person to conduct a service, you are still embraced and guided by your loved ones thoughts, words and past deeds. To truly acknowledge this fact and express our gratitude is a true manifestation of *Namoamidabutsu*. If we understand these essential points, then we shall be free to conduct virtual funerals or memorial services or even modify and adapt our ritual and still

(continued on page 6)

Betsuin Jiho

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

TEMPLE VOLUNTEERS SUPPORTING THE BETSUIN

After the Betsuin was closed in March because of the COVID-19 pandemic, a group of temple members were asked to form a Temple Reopening Committee to put together protocols and guidelines for anyone who goes to the Betsuin to ensure the health and safety of everyone. Of course, at this writing, it is still unknown when the Betsuin will officially re-open for services, funerals, memorials and all the other activities that normally take place there.



The realization that our temple would likely not reopen for an unknown number of months is very concerning. In the meantime, necessary business is being handled by Rimban Briones, Rev. Murakami and a small office staff who are scheduled so only a few are at the Betsuin at a time.

One of the biggest concerns was the cancelling of our annual summer Obon Festival which brings in revenue to help keep the Temple operating. To reach our members and friends, a mailing was organized to promote a planned **Obon Drive-Thru Fundraiser**. An outreach was conducted to anyone who could help get the word out. The most important consideration was the safety of everyone. The volunteers were required to go through Volunteer Safety Training before coming to the Betsuin. Then, six 2 ½ hour sessions were scheduled to limit no more than four to five people in each shift to collate letters, return envelopes and insert them into the mailing envelopes. Volunteers then signed up for a session.

On mail-stuffing days, the volunteers entered the Kaikan wearing their facemask and answered the Questionnaire to attest to not having COVID-19, or to not coming in contact with someone having COVID-19. After having their temperature taken, they turned in their Contact Tracing Card, were offered hand sanitizer, and were reminded to wash their hands frequently. Finally, when the work shift was completed, they disinfected their work area. They worked in each corner of the Kaikan/gym to socially distance themselves from the other volunteers.

Our volunteers were diligent in collating four letters, two envelopes, and obon raffle tickets into almost 3000 en-

velopes -- all in two days!

There were several dedicated volunteers who worked in the office to do the copying, letter folding, and the printing of the labels. Other volunteers used the label machine to put the labels onto the envelopes. After the mail-stuffing, volunteers sealed the envelopes, sorted the mailings, and delivered the bins of mail to the post office. This was accomplished in two weeks and only one or two people worked at a time.

In all there were about 20 volunteers who worked on this project. As you can see it takes a village - without our volunteers the Betsuin would not be successful in reaching our members and friends.

Thanks to all of you who overwhelmingly responded to this appeal and most of all a huge thank you to everyone who volunteered to help the Betsuin accomplish this enormous task efficiently and safely.



Volunteers socially distancing in the Kaikan while doing the job of mail preparations for the Obon Drive-Thru Fundraiser

DHARMA SCHOOL AWARDS

Each year, in June, awards are presented to dharma school students for their good attendance, high school graduation recognition and the Buddhist Women’s Association (BWA) presents a scholarship award to graduating high school students.

Normally, group pictures are shown in the Jiho, but because of COVID-19, dharma school superintendent, Koichi Sayano was able to collect photos of the awardees.



Casey Murase
1 year



Dustin Shimizu
2 years



Noe Ross
2 years



Emi Murase
5 years



Kenji Ross
6 years



Matthew Hayashi
6 years



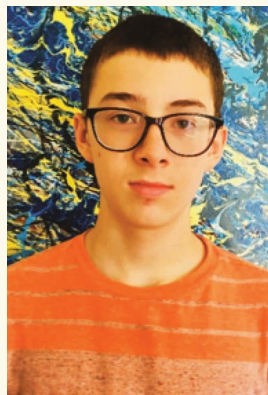
Samantha Hayashi
7 years



Shigeru Yoshida
9 years



Verena Chao
9 years



Laurens Chao
9 years



Michelle Itomura
14 years



Shanti Takata
15 years



Watsuzo Sasaki
High School Graduate
BWA Scholarship Awardee

DID YOU KNOW?

by Eiko Masuyama



EIKO
MASUYAMA

Clarification to Update to July 2020 JIHO, Homba Hongwanji Los Angeles Betsuin, 1905-1980

In October, 1938, Los Angeles Homba Hongwanji Betsuin celebrated its 35th Anniversary since its establishment in Los Angeles, which would make 1904, the date of its beginning. A few years ago, 2005, Nishi Betsuin celebrated its 100th Anniversary since its foundation, which would make 1905, its beginning year. Clarification: In 1904, Rev. J. Izumida and Rev. R. Asaki [formerly read incorrectly as Asayoshi], two Nishi Hongwanji ministers, came to Los Angeles and established the Rafu Bukkyokai (Los Angeles Buddhist Mission). Rev. J. Izumida had resigned from the Buddhist Mission of North American (BMNA to become BCA in 1944) organization in 1903. Bishop K. Uchida of the BMNA (BCA) came to Los Angeles to assist in the establishment of the Nanka Bukkyokai (Southern California Buddhist Mission) with Rev. Ryuun Asaki [corrected from Asayoshi] in 1905. Rev. Izumida later, in 1917, would establish the Higashi Hongwanji Ohtani Betsuin (continuation of the Rafu Bukkyokai) in Los Angeles.

Our temple's legal name, Los Angeles Homba Hongwanji Buddhist Temple, has gone through several name changes due to mergers, secessions, physical moves, legality, etc. October, 1905 is the official date of establishment of the **Nanka Bukkyokai** (Southern California Buddhist Mission), located on Jackson Street. Next, in September, 1917***, we became the **Hongwanji Bukkyokai** of Los Angeles, located in Yamato Hall on Jackson Street. On November 15, 1923, name changed to Hongwanji Buddhist Church of Los Angeles with Articles of Incorporation filed with State of California. On January 17, 1940, official name changed to **Los Angeles Homba Hongwanji Buddhist Temple** with Articles of Incorporation and Bylaws amended filed with the State of California. In May, 1931, the Hongwanji Buddhist Church was the first temple in the Americas to be granted **betsuin** status by the headquarter temple (Honzan) in Kyoto, Japan. You will see "betsuin" attached to the name in different positions from then on to the present, i.e. Los Angeles Betsuin. [Also, throughout the years, we have been known as Nishi Hongwanji or just, "**Nishi.**" Am assuming that "Nishi" was used, as opposed to "Higashi," when Rev. Izumida established the Higashi Hongwanji Ohtani Betsuin in Los Angeles in 1917.

Update to July 2020 JIHO: Rev. Hibiki Murakami's great

grandfather, Jitsujo Imanishi, met myokonin, **Genza**. See photo of Rev. Imanishi; there is a family resemblance, yes?



Rev. Jitsujo Imanishi, great-grandfather of Rev. Hibiki Murakami, arrived in United States, 08/26/1925; assigned to Sacramento Buddhist Church, 09/08/1925; returned to Japan with wife, 04/24/1929.

What is a myokonin?

Short Description: Devout, sincere followers of Shin Buddhism who came from the lower classes in pre-modern times.

Long Description: "Literally, 'wonderful, good person.' Devout, sincere followers of Shin Buddhism who came from the lower classes in pre-modern times. They had little formal education, but their sayings are imbued with deep spirituality." (Unno)

Sources: *Living in Amida's Universal Vow: Essays in Shin Buddhism*, by Alfred Bloom

* * * * *

A bit of Japanese Buddhist history...

Jodo Shinshu Buddhism was the original supporter of the lower classes: merchants, mostly farmers, untouchables. Recall that Shinran lived in the 1200s and Rennyo lived in the 1400s. The side effect of this liberating philosophy, that all sentient beings (not only the nobility) can attain freedom from suffering and sorrow and attain the Pureland, was that it led to a series of anti-feudal rebellions, supported by the Hongwanji temples (beginning with over taxation by local feudal lords), known as the Ikko-ikki uprisings (Nembutsu Revolt), off and on, 1300 – 1600, which threatened the religious and political status quo. Hence the political powers (Shoguns Oda-Nobunaga, Toyotomi-Hideyoshi, Tokugawa-Iyeyasu) eventually engineered a situation whereby Jodo Shinshu was split into two competing branches, the Shinshu Ohtani-ha (Higashi, supported by Tokugawa) and the Nishi Hongwanji-ha, supported by Toyotomi (in the late 1500s-early 1600s). This moved the sects away from their anti-feudal position towards the desired feudal one.

(continued on page 6)

(KNOW? - continued from page 6)

Later, interesting to note that the state (Tokugawa) forced all people to belong to a specific Buddhist school according to:

...the imperial family is in Tendai, the peerage is in Shingon, thenobility is in Jodo (Honen's followers), the Samurai is in Zen, the beggar is in Nichiren, and Shin Buddhists (Shinran's followers) are at the bottom.

Hence, the Honganji, under Rennyō's leadership had defiantly accepted the derogatory label of "the dirty sect," but began to discriminate against its lowest class as it jostled for political and social status...
(Wikipedia)

* * * * *

*****1917 appears to be a special year for our temple. BCA, Volume 1, 75 year History 1899-1974**

Three local temples in the Little Tokyo area merged: Rafu Bukkyokai (Rev. Junjo Izumida), Nanka Bukkyokai (Rev. Koyu Uchida from San Francisco, headquarters of Buddhist Mission of North America-BMNA-BCA), and Chuo Bukkyokai (Rev. Shinjo Haraguchi).

The merger was officially ratified by the three churches on September 10, 1917. Rev. Uchida was named as the leader of the new group. Los Angeles Homba Hongwanji Buddhist Temple was the name chosen for the new group. Temporary offices were set up at the Nanka Bukkyokai. The temporary officers were named as follows: Rev. Uchida, head minister; Rev. Tetsugai Jisoji, Rev. Chosui Ike, ministerial staff; [Rev.] Tojiro Hirata, executive secretary. A search was launched for a permanent location to house the newly established Temple. Within days, the lease for Yamato Hall [entire second floor] on Jackson Street was obtained. Literally working day and night, the members remodeled the interior of the hall. Twelve hundred dollars was spent before they were done.

The Inaugural Ceremonies were held on the weekend of December 8 and 9, 1917. Chigo (over one hundred participants) parades were held on both days. The parade included floats and a Caucasian band. About 1500 persons jammed the Hondo for the *Nyubutsu* [altar] and [temple] Dedication Services. *Otoki* [refreshments] was served. Entertainment staged on both nights also played to packed houses. Japanese from near and far attending the event gave *Nihonmachi* [Japanese town] a colorful, festive air. Donations on dedication day totaled \$5,500.00.

The First Anniversary ceremonies were delayed until February 13-16, 1919. The entire country was swept by the flu epidemic during the fall and winter of 1918, so public

assemblage was not permitted. The tragic epidemic did not spare the Los Angeles Japanese community. Over 200 memorial services were conducted by the Temple for victims of the flu epidemic. The service was named, the **First Anniversary Commemorative [since merger] and Memorial [for the victims of the flu] Services.**



February 16, 1919, First Anniversary (since merger) of Hongwanji Bukkyokai with Chigo [girls only?] participants, Yamato Hall; ministers in back, left to right: Rev. Jisoji, Rev. Uchida, Rev. Izumida (?), Rev. Utsuki, Rev. Ike; banner (maku) across top with wisteria symbols, right end (kanji): Tanimoto Tsukiko, one of Fujinkai donors named

(Rimban - continued from page 2)

be true to our teachings and traditions.

As we continue to navigate through these times of uncertainty, regardless how and where we conduct funerals or memorial services, it is an opportunity for us to reflect upon the Truth of our existence. To realize the countless causes and conditions that enabled us to be who we are and the numerous lives that are responsible for our existence. To truly understand this, we are able to inwardly realize the wisdom and compassion of Amida Buddha and outwardly live with gratitude for the life made possible for us by loved ones. The realization of this Truth moves us forward to the future knowing that the thoughts, words, deeds of our loved ones continue to embrace us.

Namo Amida Butsu

BETSUIN CALENDAR OF EVENTS

Sunday services @ 10:00 am

Wednesdays "Contemporary Issues and Jodo Shinshu Perspective" discussion by Rimban Briones (see page 14)



September

- 07 Labor Day - Betsuin closed
- 13 "Eitaikyo Shotsuki Hoyo" service @ 1:00 pm (see page 9)
- 15 Study Class Begins: "The Basic Teaching of Jodo Shinshu" by Rev. Ryuta Furumoto (see page 14)
- 19 "Online Fall Ohigan Seminar" (see page 11)
- 20 "Online Fall Ohigan Service" (see page 12)

October

- 03 2020 So. District Conference & SDBWA Conference (see page 13)
- 11 "Eitaikyo Shotsuki Hoyo" service @ 1:00 pm (see pages 9-10)

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

 **213-680-9130**
 **NishiDharmaCenter@gmail.com**



Kaikan Altar

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



QUALIFIED CHARITABLE DISTRIBUTION

QCD

LOWER YOUR TAX LIABILITY

Contact:
bshino@NishiHongwanji-LA.org

amazonsmile

You shop. Amazon gives.

You can shop and donate all at the same time

smile.amazon.com

**Los Angeles Hampa Hongwanji
Buddhist Temple**

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 March 31, 2020. The regular membership total is approximately 561 as of March 31, 2020.

2020年度 護持会費

羅府別院のメンバーシップは、年会費を進納されておられるメンバーの方で構成されています。以下のリストは、本年度、3月31日までに今年の護持会費の全額或いは分割分を進納された方のご芳名です。3月31日付けて羅府別院のメンバーは561名です。

Akashi, Jeanne	Osaki, Toshiko
Doizaki, Ernest Y./Kiyo	Ota, Hiroshi
Eastly/Nii-Eastly, John/Stacy	Otani, Darlene
Hatakeyama, Kenji/Harumi	Otani, Ilene Toshie
Hirayanagi, Leona Lai Yung	Paris, Brandon Yoshio
Kawamoto, Alan Takumi	Tamura, Sayoko
Kawamoto, Ikuko	Tanaka, Masaru /Catherine
Kunitake, Miyo	Tant, June H.
Matsuura, Gail	Yoshida, Mark Haruo/Yumi
Naito, Chiyeko	Yoshida, Shigeo
Nakamura, Dorothy	
Negoro, Harvey Lee/ Isabelle Miyata	

MEMBERSHIP

\$250 per person

\$150 per additional family member
(same address under 21 years old)

Checks are payable to:

LA HOMPA HONGWANJI BUDDHIST TEMPLE.
Membership may be paid in full or by installments.

2020年度の護持会費を進納されたいお方は寺務所の方にお支払いください。

お一人250ドル

**御家族の追加をされる場合はお一人当たり
150ドル追加**

(21歳以下で同じ住所の場合のみ)

小切手のあて先は

『LA HOMPA HONGWANJI BUDDHIST TEMPLE』
お支払いは、全額或いは分割で

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*

May 2020

19 Bill William Taro
Okamoto
22 Rita Yaeko Greene
30 Kiyoko Kanzaki

22 Kaoruko Uyeki

July 2020

6 Kenneth Kenzo
Matsumoto
8 Akiko Nishimura
11 Suzue Kimura
12 Chiyeko Naito
12 Tsutomu Tom
Umekubo
14 Takashi Okamura
17 John Kiyoshi
Kawamoto

June 2020

2 Dorothy Shimeko
Wakasa
8 Satoko Ikeda
17 Wendy Miyuki
Yoshida
21 Taneaki Tachibana
22 Hisako Furumasu

I CAN'T REMEMBER ... ARIGATAI



I did it again! I bowed upon entering the hondo — emptying my head to make room for Rev. Ai's dharma message. His message brought tears to my eyes as he spoke directly to me...a most wonderful message just for me.

As I left the hondo, I bowed again...making the same mistake again because I can't remember the wonderful message. It must have spilled out when I bowed. But that's okay, because I can't even remember what I ate for dinner yesterday. But I do know my mind and body absorbed the benefit of eating just as it did the wonderful dharma message. Arigatai

—Lahaina Mission Hongwanji Facebook

EITAIKYO MONTHLY MEMORIAL SERVICE

永代経祥月法要

The Eitaikyo Monthly Memorial Service for those who passed away in the month of July and August are scheduled for **Sunday, September 13, at 1:00PM** and **Sunday, October 11, at 1:00PM, 2020**. Due to the COVID-19 restrictions placed on "Places of Worship", the service will be virtual via Zoom.

The Eitaikyo Monthly Memorial Services are held for deceased family members who have contributed to the Eitaikyo fund and received Ingo. Ingo is a posthumous title that was presented at the funeral service to an individual who has shown extraordinary leadership and exhibited a deep commitment and contribution to our temple. This Eitaikyo Monthly Memorial Service is a solemn occasion for all of us to express our appreciation and gratitude to one's dedication to the Buddha, Dharma, and Sangha. We hope you will take this opportunity to show your appreciation to your loved ones and to listen to the Buddha-dharma.

Please notify the office with your email address or email Rimban Briones (malik615@msn.com) if you plan to attend virtually, as we will be calling your loved one's name.

当別院永代経に御懇志を納入されたご家族のお方で9月に月命日をお迎えのご家族の方は**9月13日、午後1時より**、10月に月命日をお迎えの方は**10月11日、午後1時より**永代経祥月法要が当別院において勤まります。つきましてはCOVID-19に由ります「礼拝所」に於ける規制の為、かかる法要はズーム (zoom) を用いたオンライン法要とさせていただきます。

永代経法要は、当別院永代経祠堂にご寄付を進納され、その愛山護法に対して葬儀において院号をいただかれた方々に報恩感謝をし、お念仏のみ教えが永代に受け継がれていくようお勤めさせていただき法要であります。

それは、いのちを恵まれた私たちが、法要をご縁として、仏恩報謝の心を表すことでもあります。その心はやがて子や孫に受け継がれ、み教えを聞き広めるご縁となります。ご法義を大切にされる方々の思いが、永代経法要であるとも申せます。

尚、法要中、司会者が故人のお名前を拝読させていただき、又参拝者におかれましてはオンラインでのご出席となりますので、ご参拝されるお方は当寺事務所、もしくはプリオネス輪番(malik615@msn.com)にまでご自身のEメールアドレスをご連絡いただきますようお願い申し上げます。

SEPTEMBER EITAIKYO MONTHLY MEMORIAL SERVICE 9月永代経祥月法要

Arie, Haruko	Hatae, Dr. Glenn S.	Kato, Koichi	Kuranushi, Katsumi	Murakami, Harue Margie
Asami, Shizu	Hayashida, Takeshi	Kawabe, Kenji	Kuwata, Yukiye	Murakami, Sute
Azeka, Mumeno	Hiraoka, George	Kawaguchi, Masashi	Luster, John Lee	Murata, Fui
Chang, Lai-Hsi	Yasuyuki	Kawamoto, Isamu	Masuda, Kuni	Nagai, Tsuyako
Chida, Koto	Hirata, Henry Tomoharu	Kawanami, Ito	Matsubayashi, Dean	Nagano, Hiroshi Tetsu
Doi, Frank Koso	Honda, Yoshime	Kawato, Sakae	Hojo	Nagatani, Shigeru
Donoune, Kuni	Honda, Yoshiye	Kayashima, Sei	Matsuda, Tsutomu	Nakamoto, Michi
Eto, Yoshiaki	Horie, Kata	Kazusa, Jay Jitsuko	Matsumoto, Edward	Nakamura, Denji
Fujioka, Kaoru	Hou, Nham	Kihara, Hayako	Tetsuo	Nakamura, Shizuko
Fukui, Shigeo	Ichikawa, Tatsuya	Kihara, Saki	Matsumoto, Mitsuko	Nakamura, Suzuko
Fukushima, George Ichiji	Igawa, Sumiko	Kimura, Mitsugoro	Matsumura, Takeko	Nakamura, Tetsujiro
Fukushima, Kane	Inouye, Kimiko	Kimura, Yaeko	Matsuno, George Ichiro	Nakanishi, Eva Miyoko
Fukushima, Yonokichi	Ioka, Harry Shuichi	Kimura, Yoshiko	Matsuura, Albert Tadashi	Nakanishi, Naka
Furumasu, Masayuki	Ishiguro, Hikoe	Kitayama, Kimiko	Miyakawa, Tsunegoro	Nishikawa, Ichitaro
Furuto, Sachi Sadako	Isomura, Tsuta	Kobayashi, Nao	Miyakawa, Tsutako	Ochi, Sei
Hamai, Tsuruye	Itagaki, Motoko	Kodani, Minoru	Morikawa, Satsuyo	Ochi, Tommy Tsuyoshi
Hanamoto, Terry Takeko	Iwanaga, Tatsuji	Kohno, Michiyoshi	Morikawa, Susumu	Okada, Ume
Hanaoka, Misao	Iwasaki, George Takaji	Komori, Minoru	Richard	Okamoto, Sekiyo
Hanaoka, Yoshinobu	Iwata, Tatsugoro	Kondo, Shizuye	Morita, Shigemi	Okamura, Ei
Harada, Susumu	Jimbo, Kenichi Ken	Koro, Akio	Munekata, Ryo	Okimoto, Miyano
Hasegawa, Shizuyo	Kaku, Yasoji	Kubota, Satoko	Munekata, Yasutaro	Okuda, Masatoshi
Hasuike, Ocho	Kami, Kameyo	Kunisaki, James Kenji	Murakami, Chushiro	

(continued on page 10)

(cont'd from page 9)

Okuno, Sadako	Sameshima, Jinnosuke	Shintaku, Takuichi	Takai, Keiso	Yamamoto, Hisataro
Omokawa, Noriyoshi	Sanematsu, Arthur	Shirai, Tomoe	Takaki, Sanjiro	Yamamoto, Jim Shizuo
Osaki, Hisako	Michio	Shishino, Toshi	Takata, Giichi	Yamamoto, Sojiro
Oshige, Noboru	Sanwo, Toshiko	Sugiura, Tom Dennis	Takei, Takekuma	Yamasaki, Grace Itsuyo
Oyama, Wilfred Itsufumi	Sasada, Tomi	Shigenori	Tamura, Shogo	Yamasaki, Henry Hatsuo
Sadakane, Masami	Sasaki, Masami	Suruki, Tetsu	Tanaka, Shizu	Yamashita, Kazuyo
Saito, Chisato	Sasaki, Shigeko	Suzuki, Ryuta	Tomita, Aiko	Yonemitsu, Omie
Sakamoto, Arthur Taihei	Sasaki, Yonezo Henry ^(sr)	Tahara, Kayo	Tomita, Tsuna	Yoshihara, Ichitaro
Sakamoto, Giichi	Sera, Masao	Takahashi, Hitomi Roy	Tsuchiya, Ben Hiroshi	Yoshimura, Hana
Sakata, Michiharu	Shimizu, Kiyoshi	Takahashi, Shizuye	Uyeda, Toshio Thomas	Yoshimura, Torao
	Shinba, Utano	Takahashi, Takeshi	Yamamoto, Fumio	

OCTOBER EITAIKYO MONTHLY MEMORIAL SERVICE 10月永代経祥月法要

Amasuga, Kuniyo Grace	Kato, Tsuchino	Mori, Tetsuzo	Okamoto, Kotoki	Takeuchi, Hikoemon
Asamen, Zentaro	Kawaoka, Hisaye	Morikawa, Michiyo	Okamura, Satsuki	Tango, Hiroshi
Azeka, Zenemon	Kawasaki, Junpei	Morikawa, Tomizo	Okamura, Toshiyuki	Tanida, Barney Hoshio
Doizaki, Nobuye Marie	Kawashima, Makiye	Morimoto, Akito	Okubo, Hanji	Tanida, George Shusaku
Doizaki, Ronald Youichi	Kawata, May Sachiko	Morimoto, Jimmy Kaoru	Okuda, George Kiyoto	Tanida, Masato
Eshita, Miyoko	Kawato, Heikichi	Morinaga, Kotomi	Ooshimo, Riso	Teraishi, Joe Masao
Eto, Hideo	Kirihata, Junji	Morita, Mitsue	Oyama, Itsutaro	Teranishi, Shikanosuke
Fujii, Minoru	Kodama, Chieko	Munekata, Waka	Sanwo, Frank Tetsugo	Teshima, Hisashi
Fujimoto, Kiyoji	Kondo, Masami Bill	Muramoto, Kaya	Sasada, Kumakichi	Togami, Shunichi
Fujimura, Mamoru	Konishi, Hiroshi	Nagai, Noriharu	Sasahara, Yoshio Henry	Tomita, Katsunori
Fujitsubo, Iki	Koro, Kinji	Nagao, Sada	Sasaki, Hideo	Ueda, Tsutomu
Furukawa, Hideo George	Kubo, Toshihiko	Naito, Shigeo	Sawai, Jitsuichi	Uesu, Yoshiko
Furukawa, Masaye	Kudow, Alice	Nakagaki, Sadakichi	Sera, Haruyo	Uyeda, Yoshinobu
Furutani, Soji	Kunihiro, Noboru	Nakagawa, Fred	Shida, Tetsuji	Uyeshima, Ikuo
Hashimoto, Koito	Kunisaki, Kazue Kay	Shigekazu	Shigaura, Ichi	Wadamoto, Henry Sadao
Hatakeyama, Chisato	Kurimura, Mikiye	Nakamoto, Takako	Shigaura, Kiyoko	Waki, Aiko
Hatakeyama, Fumio	Kurokawa, Hiroko	Nakamura, Mishi	Shimizu,	Watanabe, Masataro
Hatakeyama, Kiyoe	Kusumoto, Hisa	Nakano, Mantaro	Dr. Glendon	Yamada, Yasuyo
Hayata, Kunio	Kusumoto, Toshiko	Nakano, Masumi	Masayoshi	Yamamoto, Aiko Evelyn
Hiyoshida, Yumi	Maemura, Koichi	Nakano, Saikichi	Shimizu, Seichi	Yamamoto, Michi
Honda, Wari	Maki, Tamio	Namba, Miye	Shinba, Tomi	Yamamoto, Mitsie
Hori, Henry Shuichi	Masuda, Kisazo	Naritomi, Miyeko	Shinmoto, Tsunetaro	Mitsuye
Horino, George Kazuhisa	Masuda, Sueno	Niimi, Sumie Sue	Shinohara, Takako	Yamamoto, Sadako
Imada, Masayuki "Mas"	Masuoka, Hiroko Brenda	Nishikawa, Miyoko	Shinohara, Yutaka	Yamamoto, Yoshie
Imaizumi, Kenichi	Matsumura, Nancy	Nosaka, Kanichi	Shintani, Yukiko Jane	Yamashige, Stanley
Imanishi, Kura	Ayako	Nosaka, Ryu	Shitanishi, Akiko	Hideo
Inouye, Kane	Matsuo, Mitsuko	Nosaka, Shoji	Sumida, Niichi	Yamauchi, Shoan
Ishitani, Shomatsu	Mayeda, Jimmy Takeo	Oda, Akiko	Tabata, Minoru	Yano, Mabel Ume
Iwamoto, Masakatsu	Mayekawa, Shizuo	Oda, Merry "Meri"	Taguchi, Tsune	Yokoyama, Stan Tadao
Kadomatsu, Mifu	George	Oda, Shinayo	Takahashi, Masaki	Yokoyama, Yuriko Lily
Kagawa, Hanayo	Mayemura, Rinuyemon	Oda, Torakichi	Takahashi, Sueo	Yoshida, Waichi
Kakita, Albert Kenji	Miyasaki, James Goro	Ogawa, Fumiye	Takahashi, Tomokazu	Yoshimura, Arthur
Kaneshige,	Miyazaki, Nobuko	Ogawa, Kikuno	Takahashi, Toyoko	Takasaburo
Yoshitaka Riunoshin	Mohri, Michiko	Okada, James Mitsugi	Takasugi, Suwa	Yoshizaki, Tsunekichi
Kaneta, Kito	Mohri, Shoki, Rev	Okamoto, Kiyotaro	Takata, Shizuyo	

ONLINE FALL HIGAN SEMINAR

秋季彼岸セミナー

**“BUDDHA’S WISH:
VOW OF ALL THE BUDDHAS
SAYING THE NAME”**

『願いに生きる：諸仏称名の願』



Saturday, September 19, 2020

@LA Homba Hongwanji Buddhist Temple

Guest Speaker

Rev. Kiyonobu Kuwahara (English & Japanese)

Resident Minister, Berkley Buddhist Temple

日本語セミナーは午前9時半から11時半まで

English Session is from 1:00pm -3:00pm

Registration fee is FREE. Donation is welcomed.

Please register at NishiDharmaCenter@gmail.com

ONLINE FALL HIGAN SERVICE

秋季彼岸会



OPEN TO PUBLIC

September 20, 2020 @10:00AM

Guest Speaker

**Rev. Kiyonobu Kuwahara
(English & Japanese)**

Resident Minister, Berkley Buddhist Temple

LA Homba Hongwanji Buddhist Temple

Contact the Betsuin to get information to access the service.

Telephone: 213-680-9130

Email: NishiDharmaCenter@gmail.com

**2020 SOUTHERN DISTRICT & SDBWA
WEB CONFERENCE**

**BUDDHA'S WISH:
"VOW OF ALL THE BUDDHAS
SAYING THE NAME"**

願いに生きる：諸仏称名の願

DATE: October 3, 2020

TIME: 9:00a.m – 12:30p.m. (SDBWA 8:00a.m. – 9:00a.m.)

WHERE: The Web (invitation will be sent to the Temples and individuals)

REGISTRATION: Registration Form attached. Please complete and return by e-mail.

REGISTRATION \$20.00 to : L.A. Honpa Hongwanji Buddhist Temple
815 East First Street
Los Angeles, CA 90012

SPEAKER: Rev. Yuika Hasebe, (English and Japanese)

Currently a Kaikyoshi minister with the Honpa Hongwanji Mission of Hawaii. She is from Hoshiji Temple in Toyama, Japan and received Tokudo Ordination in 2004 and Kyoshi in 2007. She graduated from Ryukoku University in 2007 and was assigned as Kaikyoshi minister to the Honpa Hongwanji Mission of Hawaii and served as associate minister of Hawaii Betsuin from 2008-2009 and again from 2014 to present. She served at the Hilo Betsuin from 2009-2013.

初瀬部 唯可 師

初瀬部 唯可先生は、ハワイ教団の開教使です。先生の出身は富山県で自坊は宝性寺です。得度を2004年に教師を2007年に取得され、開教使になりました。先生は、2007年度に龍谷大学を卒業され、その後、ハワイに赴任されました。最初の赴任先はハワイ別院で、2008年から2009年度まで、そして、2014年度から今日までハワイ別院に駐在されておられます。先生は、2009年から2013年度までヒロ別院にも駐在されておられます。



Contact the Betsuin to get information to register and access.

Telephone: 213-680-9130

Email: NishiDharmaCenter@gmail.com

LOS ANGELES HOMPA HONGWANJI BUDDHIST TEMPLE
DHARMA CENTER Presents ONLINE Dharma Gatherings
FALL 2020 (September – November)

The Basic Teaching of Jodo Shinshu

Tuesday, 6:00-7:00PM

Rev. Ryuta Furumoto

September 15, 22, 29, October 6, 13 (5 week class: \$0)

This class is a good opportunity for people who want to learn the basic teaching of Jodo Shinshu Buddhism. The attendees will learn about the important terms such as Shinjin, Tariki (Other Power), Ojo (Birth in the Pure Land), etc. The class will also cover the life of Shinran Shonin, the history of Jodo Shinshu, and the introduction to the teaching of Seven Pure Land Masters.

Contemporary Issues and Jodo Shinshu Perspective

Wednesday, 7:00-8:00PM (every week?, \$0) Rev. William Briones

Issues like same sex marriage, immigration, global warming were not an issue during Shinran's life, on the other hand there was war, sexism, and poverty during his time. What is our understanding of these contemporary issues living a life of Nembutsu? These five lectures will discuss current events and issues that effect our way of life and how Jodo Shinshu Buddhism influences our view point.

安心論題を学ぶ - 阿弥陀様から私へ -

木曜日、午前 10 時-11 時

村上 順響 師

9 月 24 日、10 月 8 日、22 日、11 月 5 日、19 日 (5 法座: \$0)

蓮如上人の『御一代記聞書』に聞く

土曜日、午前 10 時-11 時

宮地 信雄 師

9 月 5 日、10 月 10 日、24、11 月 7 日 (4 法座: \$0)

The course tuition is FREE. Donation is welcomed. すべての法座は無料です。ご寄付は大歓迎です。 (Please mail your check out to temple @ 815 East 1st St. LA, CA 90012, payable to: LAHHBT, memo: Dharma Center Fall Class)

Please register at NishiDharmaCenter@gmail.com to obtain a zoom link for the class. 参加ご希望の方は、NishiDharmaCenter@gmail.com までご連絡ください。



L.A. Hongwanji Buddhist Temple
 815 E. First Street
 Los Angeles, CA 90012
 Tel: (213)680-9130
 Fax: (213)680-2210
 E-mail: info@NishiHongwanji-la.org
 Website: www.NishiHongwanji-la.org

「法味楽」味わう×楽しむ＝仏教



「大きな道」 村上響 開教使

好きこそものの上手なれ？

私が日本を離れてから半年以上の時間が過ぎました。米国へ来る前の最後の一年は、地元の北九州で、両親と一緒に住んで実家のお寺を手伝って生活をしていました。米国の移住者からは一人で生活をしていく。独り暮らしがしばらく続き、コロナウイルスの影響で外部ともあまり関わりを持たないようになっていると、必然的に心の向きは自分の方に向いてくるものです。せつかなので、しばらく自分自身を観察してみることになりました。

それがあつたからでしょうか、ここ最近折のあるごとに、自分が乗り物好きであることによく外に向けて語っている気がします。思い返せば、思い当たる節がいくつもありません。前に別院のソフトが空いている時には、ウイルスの対策をして、ホーソンにあるスペース社の本社工場に行つて、実際に飛行したロケットを見に行ったことがありました。ロケットが造られている工場の脇にそびえ立つ本物のロケットを間近で見たときは、しびれるほどの感動を覚えました。(そういえば、小学生の時に図書館でよく読んでいたのは、宇宙船がたくさん出てくる図鑑です。)

乗り物好きは、私の日常での英語の勉強にも活かされています。乗り物が動くためには、多くの物理現象が密接に関わります。日本語の動画でそれを解説するものもある

にはありますが、英語で解説されている動画の方がわかりやすく、質が高いので、私は好んで英語の動画をみてそれらを勉強しています。といっても、科学についての英語は難しく、元来、数学や物理学に弱い私です。ですから、動画をみてまるで分かった様な気になって満足する程度のもので、です。ですので、人に自慢できるほどの知識や、機械を扱えるほどの技能を私は身に付けていません。ただ、それでも乗り物にかかわることのすべてが、好きなのです。

もうすでに聞き飽きた方もいらっしゃるかもしれませんが、私が日本にいた時にはそこそこ大きなバイクに乗っていました。けっこう熱中していたので、それをみてバイクに興味を持って、乗り始めた友達がいます。その彼は、大阪に住んでいます。ある日、彼は友達を連れて、はるばる大阪からバイクに乗って、私のいる福岡まで遊びに来ました。私と彼の友達は、まったくの初対面でしたが、彼には、その友達と私が仲良くなれる確信があつたようです。その理由を尋ねてみると興味深く、「響(私)なら、バイクが好きなら人は、みんな良い人と思つて仲良くなつてくれるだろう」と、たつたそれだけが理由でした。賢い彼の指摘は、今でも私はこの言葉を思い返すと心の中でうなずいてしまいます。そういえば、私の自宅のガレージはコンドミニアムの共同スペースなのですが、いつも小さなスポーツカーの手入れをしているお隣さんとは、同じ場所でもよく車の手入れするので、この頃はお互いによく挨拶を交わっています。

お釈迦様の示された道

別院の本堂から内陣に向かって上にあ

る、欄間に「顕示大道」と筆で染められた一言があります。あの書は、九条武子様の兄、大谷尊由様の御染筆だそうで、『仏説大無量寿経』の一節、(3頁へ続く)

一言居士

オノマトペは「カラスがカー」「お腹がカー」

「カー」というように、実際に存在する音ではないが、人の物の状態や感情を音で真似た表現である。俗に、擬声語や擬態語と言われるオノマトペが日本語には多い。◇加藤茶の「かちゃんべつ」の「べつ」もオノマトペだろう。いかりや長介率いるコント集団、ザ・ドリフターズはテレビ全盛期の昭和に活躍をし、筆者はそれより後の時代の生まれだが、「8時だよ！全員集合」は今観ても笑いを堪えきれない面白みがある。バカ殿で知られた志村けんもドリフの一員で、平手を首の下に持つてきて「アーン」と言ううぐさは、当時小学生の人なら一度は真似をしたことがあるはずだ。◇その志村氏が、今年の3月末、コロナウイルスに伴う肺炎によって亡くなったと報道をネットニュースで知った。ちょうど、日米でコロナが蔓延し始めた時期。お茶の間の人気者の訃報に、ウイルスの脅威を身近に感じた人は筆者だけではないだろう。◇ウイルスの脅威の続く中、日本はお盆を迎える。政府は帰省自粛の呼び掛けを検討中とのことだが、紙面が表に出る頃にはどんなお盆を迎えたことだろうか。人々の緊張が、今もヒシヒシと伝わる。



【最近の別院の写真】 表の看板を清掃しました。院内の看板も整理しました。

【新型コロナウイルス感染症に関する対応について】(8月1日現在)

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動体制の見直し・短縮等の対策を講じております。毎日、別院境内に関係者はおりますが、継続して寺院の屋内・納骨堂へのご参拝はご遠慮をお願いしております。門信徒の皆様は於かれましては、大変ご不便をお掛けしておりますが、何卒ご理解を賜りますようお願い申し上げます。

日曜礼拝・特別法要・永代経祥月法要につきましては、オンラインでの配信となっております。お手数ですが、ご参拝をご希望される方は、NishiDharmaCenter@gmail.comまでご連絡ください。また、枕経・葬儀・年忌法要等につきましては、十分なウイルス対策のもと、オンラインや屋外でのお勤め等を行っております。こちらは要相談となっておりますので、事前に当別院までご連絡ください。

その他、ご不明な点やお手伝いさせて頂けることなどございましたら、いつでもお電話、或いは、電子メールにて、ご質問等を受け付けております。できる限りの対応をさせて頂きます。

引き続きお念仏の日暮らしをさせていただきます。

*米国内の社会情勢の変化で、予告なく別院の方針が変わる場合があります。最新の情報は、お電話、又は電子メールにて、お問合せ下さい。

【九月・十月のご法縁のご案内】

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。詳しくは各案内をご覧ください。

永代経祥月法要(於 オンライン)
 九月十三日(日) 午後一時

秋季彼岸セミナー(於 オンライン)
 御講師 桑原浄信 師(バークレー仏教会)
 九月一九日(土) 午前九時半 日本語
 午後一時 英語

秋季彼岸会(於 オンライン)

御講師 桑原浄信 師(バークレー仏教会)
 九月二十日(日) 午前十時 日英

南加教区仏教徒大会(於 オンライン)

御講師 初瀬部唯可 師(ハワイ別院)
 十月三日(土) 午前九時 日英

恵信尼・覚信尼追悼会(於 オンライン)

十月四日(日) 午前十時

永代経祥月法要(於 オンライン)

十月十一日(日) 午後一時

日曜礼拝(於 オンライン)

毎週日曜日 午前十時

別院お休み

九月七日(月) [Labor Day]

【この話ご存知でしたか】増山栄子

2020年7月時報の更新説明(『本派本願寺羅府別院1905-1980』より)

1938年10月、ロスアンゼルス本派本願寺別院は、1904年の羅府仏教会創立から35周年を祝いました。2005年には、西別院は創立百周年を祝いました。その創立年は1905年になります。

創立年の明確化

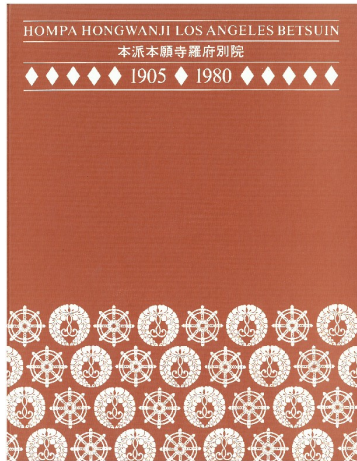
1904年、二人の西本願寺開教使J・泉田開教使とR・あさき開教使はロスアンゼルスに来て羅府仏教会(ロスアンゼルス仏教徒布教団)を結成。J・泉田開教使は北仏教布教団「1903年編成(BMNAは1944年に今のBCAになる)」の組織を辞任しました。1905年、BMNAの内田眺融(うちだていりゅう)総長がロサンゼルスに来て南加仏教会(南カリフォルニア仏教徒布教団)組織化の支援をあさきりゅうらん開教使としました。その後、1917年、泉田開教使はロスアンゼルスに東本願寺大谷別院(羅府仏教会再開)を設立。これまでに、私たちの寺院の正式名称であるロ



Losken Street, Sanaso Hall where temple was located.

当時の大和ホールの写真

スアンゼルス本派本願寺仏教会は、合併、分離、移転、適法性などのために、様々な名称変更がされました。1905年10月、南加仏教会の正式な設立日です。ジャクソン街にありました。次に、1917年9月、ジャクソン街の大和ホールをロスアンゼルスの本願寺仏教会としました。1923年11月15日、カリフォルニア州に法人の定款が提出され、名称がロスアンゼルス本願寺仏教会に変更されました。1940年1月17日、正式名称がカリフォルニア州に提出された定款と内規の修正により、ロスアンゼルス本派本願寺仏教会に変更されました。1931年5月、ロスアンゼルス本願寺仏教会にとって、京都の本山から別院の地位を与えられたアメリカで初めての寺院になった年です。その名前に「別院」という名前が付けられ、それ以降、現在とは異なる地位、つまりロスアンゼルス別院が表示されます。また、長年にわたり、私たちは西本願寺または単に「西」として知られています。泉田開教使が1917年にロサンゼルスに東本願寺大谷別院を設立した時に「西」は「東」と対比するために使用されたと思定されています。



『本派本願寺羅府別院 1905-1980』

2020年7月の時報更新

村上響開教使の曾祖父、今西実定開教使は妙好人源左に出会っています。今西師の写真をご覧ください。家族で似てますよね?(当欄最後を参照)「妙好人とは?」短い説明:前世代の下位階級出身の真仏教の篤信者。長い説明:文字通り、「素晴らしい、いい人」。敬虔な、誠実な、前世代の在俗の真仏教の篤信者。正式な教育はほとんど受けていませんが、彼らの言葉には深い霊的な価値が宿っています。」(海野)

典拠: Living in Amida's Universal Vow: Essays in Shin Buddhism, By Alfred Bloom



今西実定開教使



村上響開教使

日本人の仏教の歴史を少々

浄土真宗は、下層階級が初期の支持者でした。商人、主に農民、最下層民。親鸞聖人が在世の1200年代と、蓮如上人が在世の1400年代を考えます。支配から解放された考えから来た思わぬ結果は、すべての衆生が苦しみと悲しみから解放され自由になるとされ、一向一揆として知られている反封建の反乱が1300年から1600年に繰り返され、宗教と政治を脅かしました。政治権力(将軍-織田、豊臣、徳川)は最終的に浄土真宗が競合する2つの分岐した宗派「真宗大谷派(東)・西本願寺派(1500年後半から1600年初期)」に分けてこれを統治しました。これは宗派を反封建的な形勢から望ましい封建的な方向に動かししました。

その後、興味深いことに、政府(徳川)は、すべての人々を以下に従って特定の仏教宗派に所属することを強制しました。皇室は天台宗。貴族階級は真言宗。高貴の生まれは浄土宗(法然の信奉者)。武士は禅。乞食は日蓮宗。真宗(親鸞の門下)は民衆。本願寺は、蓮如上人の統率のもとで、軽蔑視された「汚れた宗派」の呼称に異議を唱えながらもそれを受け入れたが、政治的および社会的地位を押し付けられた最下階級への差別が始まった。(Wikipedia)

1917年は私たちの寺院にとって特別な年です(Buddhist Churches of America-75 years History 1899-1974, Vol.145)

リトルトウキョウ地区にある三つの寺院が合併されました。羅布仏教会(泉田 準城開教使)、南加仏教会(サンフランシスコの内田開教使、北米仏教本部-BMNA-BCA本部)、および中央仏教会(はらぐち開教使)。合併は1917年9月10日に三つの仏教会によって正式に批准されました。内田開教使が新しい団体の主任と任命されました。新しい仏教会の名前に選ばれたのは、ロス

アンゼルス本派本願寺です。仮の寺務所は南加仏教会に開設。臨時役員は次の通りです。主任開教使-内田開教使、開教使-二十二鉄鎧、池聴水、幹事-平田藤二郎。この新たに設立された寺院の永久的な場所の取得が開始されました。数日のうちに、ジャクソン街の大和ホール「三階全体」の賃貸契約がなされました。文字通り昼夜働いて、メンバーはホールの内装を改造しました。改造には、1200ドルが費やされました。

落成式は1917年12月8日と9日の週末に開催されました。両日も稚児(百名以上参加)行列が行われ、中には山車と白人バンドが含まれていました。入仏落成お内陣」と「寺院」奉納法要で本堂は約千五百人の人で混雑しました。おとぎ(軽食)が提供され、演芸も二夜満席の観客のもとに演奏されました。遠近からこの行事に参加した人達によって日本街はお祭りのような雰囲気賑やかでした。法要懇志総計5500ドルでした。

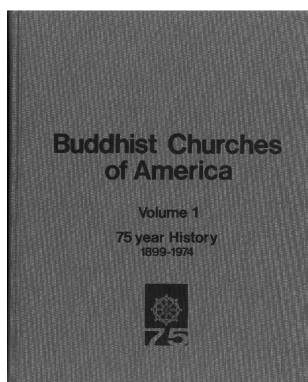
一周年記念式典は、延期の末、1919年2月15日・16日に催されました。1918年の秋から冬にかけて国全体が感染症に見舞われたため、公の集会は許可されませんでした。この悲惨な伝染病からは日本人社会も逃れられず、200回以上にわたり、お寺では犠牲者の追悼式が執り行われました。本来迎えられるはずだったのお寺の一周年記念法要は、伝染病犠牲者への追悼法要へと様変わりしました。(翻訳 伊藤千鶴子)



UCHIDA KOYU (Rev.) 内田 暁融 926-1712

Buddhist Churches of America Vol.1 75 year History 1899-1974 (左写真)

内田眺融元総長 (右写真)



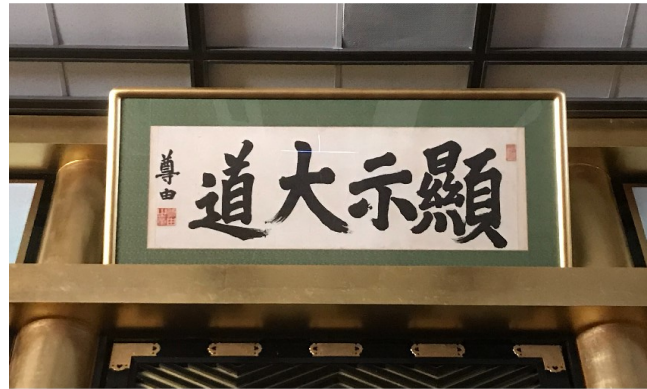
(1頁から)「いま仏、慈愍して大道を顕示したまふに、耳目開明にして長く度脱を得」からきています。この一言が出てくるまでに、経典の中で、お釈迦様は阿弥陀様が菩薩の時に衆生を迷いから救う誓いを建てられて、その願いが成就してからは、阿弥陀仏の名前を聞信する人は一念にお浄土への往生が定まると、お浄土の徳についてお説きになられています。この時、聴衆の中には、弥勒菩薩がいました。この世で、お釈迦様の次に仏様になると言われている菩薩様です。その菩薩が、この説法を一通り聞いた後、両膝を地面につけて、阿弥陀様の徳を褒めたたえはじめます。その中で、この「顕示大道」という言葉が出てきます。

「大道」とは誰もが誰もが成仏できる道、すなわち大乘だと私はほいほいしています。ここでは、お念仏ひとつで往生の決まる教えのことです。なぜなら、弥勒菩薩は天人から人間、果ては地をほう虫にいたるまで、すでにこの教えを聞いたものたちの感覚は研ぎ澄まされており、今もながいあいだ悟りの境地に達している、ということをご報告されています。「顕示」とは、お釈迦様がこの教えを私たちに示された、ということでもあります。

悟りにいたる道もいろいろです。難しい修行をこなしたり、途方もなく長い時間をかけたり。そのほとんどが人生一回では足りず、成し遂げるまでに何度も何度も生まれ変わりを繰り返さないといけないものばかりです。お釈迦様の教えのなかでも、とりわけ親鸞聖人が、お念仏は他の教えと比べて優れていると言われる理由には、たったお念仏ひとつだけで、はるか遠い悟りという目的地のすぐそばにまで、私たちを一瞬で連れていってくれるからです。しかも、そこについていたら勝手に阿弥陀様が私たちを仏へと仕立ててくださいます。

悟りまでのたくさんの道があるといふことは、私たちが仰ぐお念仏の教えもその中の一つです。これだけたくさ

んの生き方がある時代に、共に同じ道を歩むことができるのは、まさに有り難いご縁であります。生きた時代が違ったとしても、南無阿弥陀仏のお念仏は、遠い過去から現在、未来まで貫いた阿弥陀様の光です。それでも、たまたまこの教えに出遭って、すでに先立った人々や今自分の隣にいる人と同じ世界をみることができるとは、まさに「顕示大道」のお心ではないでしょうか。



本堂内陣に向かって正面、上方にある額。右から読みます。

【高田先生、WLAへ異動】
高田先生が羅府別院を離れられて、8月から開教使はブリオネス輪番と私、村上になりました。今年に入って別院にやって来たばかりの私が申し上げるには、率直に言って恐れ入ることではありますが、高田先生は、私が赴任する以前より、長年に渡って別院での伝道布教にご尽力され、今後も先生には南加教区内で顔を合わせたり、お世話になったりすることが多々あると思います。この場をお借りして、先生の今後のご多幸と、新しい赴任先での益々のご活躍を念じております。

さて、別院の方に目を向けてみますと、輪番は英語での伝道に注力され、一方の私は日本語でのご法話をする機会が今後増えることでしょう。また、高田先生がこれまで関わってこられたことの引き継ぎの作業のほか、日々変化するCOVID-19への対応も欠かすことができません。今年に入って私が別院へ移って以来、しばらく三人の開教使が駐在していた時間が続きました。今、いま一度気持ちを引き締め、今、今一度踏み確かめるように、自分のこなすべき内容と向き合いながら、お念仏繁盛へと繋がる伝道活動に邁進したい所存でございます。(村上)

【編集者メモ】
今月号から、寺報の日本語面の編集を担当することになりました。ページのレイアウト、記事の執筆やどの記事をどこに配置するのか等々考えを巡らせ、試行錯誤を繰り返して、今回の紙面を編集しました。

今後は、ご要望のありました挿絵や写真を入れたり、文字のサイズを大きめにとるなど、今までの質を保ちつつ、より身近な日本語面を目指したいと思います。紙面についてのご意見などがありましたら、お寺にご連絡ください。

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 生きられている私。
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 振り回されぬ。
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 生きられている私たちは
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す。

浄土真宗本願寺院(西本願寺)