

LOS ANGELES BETSUIN

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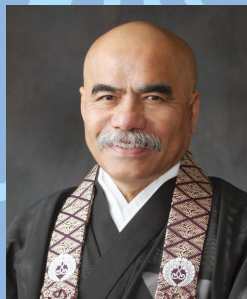
WWW

No. 460

May-June 2020

RIMBAN'S MESSAGE

THE PATH OF PURE LAND



**RIMBAN
WILLIAM BRIONES**

"There is a difference in compassion between the Path of Sages and the Path of Pure Land. The compassion in the Path of Sages is expressed through pity, sympathy, and is for all beings, but truly rare is it that one can help another as completely as one desire.

The compassion in the Path of Pure Land is to quickly attain Buddhahood, saying the nembutsu, and with the true heart of compassion and love save all beings as we desire.

In this life no matter how much pity and sympathy we may feel for others, it is impossible to help another as we truly wish; thus our compassion is inconsistent and limited. Only the saying of nembutsu manifests the complete and never ending compassion which is true, real and sincere."

I hope this finds you and your family in the best of health and coping with inconveniences, but much needed restrictions that the State and City officials implemented as a way to slow the spread of the COVID-19 virus.

With the "safer at home" mandate, many of us are cooped up at home with our family and are only allowed to leave the house to buy groceries and everyday essentials or go to a doctors appointment. Unfortunately, there are many elderly that are living by themselves and unable to get out of their residence to buy food and everyday necessities.

Many of our members are concerned about our elderly members and have contacted me to see what they could do. The plan seemed simple, call or visit them and if it all possible deliver some much need groceries. However, we've realized there were many issues with contacting those members and helping them as we wished. As much as we'd like to help we could be limited in our assistance. The Betsuin has a responsibility for keeping the confidentiality of our member's phone numbers and addresses. We've learned from past experience that there are some members that would like to keep their privacy.

Reflecting upon this dilemma of wanting to help and realizing how limited we really are, whether logistically or the inconvenience of assisting, reminds me of the passage I began with.

The passage from the 4th Chapter of the Tan-nisho, tells about the difference between the compassion of "Path of the Sages" such as saints and Bodhisavatta's, monks and nuns and it tells of the "Path of Pure Land", devotees like you and me. It's about realizing our inability to attain salvation or enlightenment by means of doing good deeds or following the paramitas, because based on Shinran's realization all our good deeds are based on our ego ... we expect to receive benefits from our good actions. In contrast, the Pure Land Way makes us aware of our human limitations. It illuminates our motives and actions as ego-centered,

As Buddhist, our task is to manifest compassion in everyday life, beginning with members of our own family and extending it to our community.

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Los Angeles
Hompa 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

SPECIAL MESSAGE FROM RIMBAN

As of this writing it has been six days since Nishi Betsuin closed its office and Nokotsudo, as well as all of its activities, classes and meetings due to the precautionary measures taken to curb the spread of the COVID-19. I hope that by the time you read this, the pandemic will have subsided and we are back to our mundane life of traffic woes and toilet paper on Costco shelves. That being said I am in the present and we have made several adjustments to keep our temple functioning and at the same time keeping our members safe from the virus.

Just to recap, on Friday night, March 13, we suspended all activities at the Betsuin. Unfortunately, the Boy Scouts had to cancel their manju making fundraiser that night and Hui Aikani canceled their Saturday night dance. Who would have known these cancelations were signs of things yet to come. We did keep the office and the Nokotsuko open during the new office hours, 9:00 AM to 5:00 PM and we continued to do memorial services and funerals in the Nishi Hondo. That following Monday the Los Angeles Unified School District closed all their schools and the Nishi Child Development Center followed suit and closed Nishi Center as well.

Four days later, March 20, the Los Angeles County and City health officials, including Mayor Eric Garcetti ordered new restrictions asking people to limit all nonessential commercial activities and gatherings. They issued "safer at home" order, in hopes to slow and contain the virus. After hearing the mandate from city officials, as well as the Governor of California for nonessential business to cease operation, I called our office staff and ministers and told them that Betsuin would be closing the office and discontinuing Nokotsudo visitations until further notice.

Presently our office manager and temple treasurer have been coming into the office when necessary to do essential office work, we still need to pay our bills and tend to our donations that we receive. Our ministers come in daily, if only to 1:00 PM to omairi (service) and to make sure the temple is secure.

As mandated by the California officials, activities and gatherings are restricted and will last at least until April 19. However, as we move forward during these challenging times we must be mindful that this crisis might last longer. There have been some decisions made already to cancel some of our temple activities and services well beyond the April 19 date. And while many of our temple events like, Mother's Day, Boy Scout Pancake Breakfast, Gotane, Hatsumairi (Infant Presentation) and Memorial Day Service are advertised in this on-line issue of JIHO, these events may very well be canceled at a later date. Please call the

office (if no one is the office the call is automatically transferred to my cell phone) or please email me at malik615@msn.com for any questions or concerns.

Because of the concern for our volunteers who assemble the mailing of the JIHO, we have decided to forego the printing and make the JIHO available on-line only. Unfortunately our mailing list is very limited and even though the JIHO will also be on our Nishi webpage, Facebook as well as being linked to the BCA website we know we cannot reach out to all those on the JIHO mailing list. So we ask you, when you receive this to please forward it to a member or friend that you know that might not be in our email address list. And if you know a member or friend that does not use the internet, perhaps you can copy an article of interest and mail it to them.

These are trying times, and we don't want any of our members to fall between the cracks, especially our elderly members that live by themselves. If you know such a person that might need assistance, please reach out to them or call me and I will make the call.

Last but not least, we know these are very difficult times for you and your family, but if you are able we would appreciate your continued financial support to Betsuin. Many thanks.

Hopefully, what we do today will expedite the "flattening of the curve". Let us mindful of our health and well-being and be "safer at home".

UPDATED INFORMATION

As of 04/18/2020, all services and activities in May have been cancelled, including Memorial Day services at Rose Hills, Evergreen, and other local cemeteries.

Obon, as we know it, will be cancelled. Depending upon the physical distancing policy mandate, however, Nishi Betsuin may have an event with bon odori in some form as well as have the Hatsubon service.



VIRUS

by Rev. Koho Takata



REV. KOHO TAKATA

I sincerely hope all of you are staying healthy and safe in the *Unhindered Light of Amida Buddha*.

Due to the coronavirus pandemic, people are spreading various rumors, falsehoods, and gossip around the world. It leads people to act in a panic such as purchasing extra toilet paper, water, unnecessary guns, etc, revealing their greed, anger, and ignorance — the Three Poisons (viruses).

Shinran Shonin stated,

“With a foolish being full of blind passions, in this fleeting world-this burning house-all matters without exception are empty and false, totally without truth and sincerity. The nembutsu alone is true and real.”

(CWS P.679)

Thus, Shinran Shonin reminds us that we are always led by our ignorance and deeply drowning in this world of suffering. As I continue to observe the news about coronavirus and seek guidance to the Buddha-Dharma, I am reminded of my own viruses which are *greed, anger, and ignorance*. I am bound to those viruses in my mind until my life ends as they are actively working at all times. Like the coronavirus, I do not know when it affects others. Once it spreads, it affects everyone around me and creates more viruses like our current situation.

I believe many doctors are currently working very hard to develop tests and vaccines against the virus to cure the illness. The relationship between a doctor and a patient is similar to the relationship of a Buddha and all of us who are suffering from the viruses (Three Poisons) in this world. The doctor first examines the patient. Based on his examinations, the doctor determines the cause of his illness. The doctor has an image of the patient's in the state of good health and further examines how he can bring his patient to that state. Finally, the doctor provides advice and medicines to the patient to cure his illness. Thus, the human doctor maintains our physical body and the Buddha maintains our minds to be healthy.

Shinran Shonin explains,

“Our desires are countless, and anger, wrath, jealousy, and envy are overwhelming, arising without pause; to the very last moment of life they do not cease, or disappear, or exhaust themselves.”

(CWS P.488)

As Shinran Shonin clarified the true nature of ourselves, we are possessing ineradicable viruses (Three Poisons) in our minds and suffering with them until the end of our lives.

What kind of medicine had the Buddha prepared for our ineradicable viruses? It is the Buddha's Name, *Namo-Amidabutsu*. Amida Buddha knew that countless people were suffering from the Three Poisons (virus) so that the Buddha resolved to make the great medicine for us. Amida Buddha successfully prepared the great medicine. Then, Amida Buddha appeared in this world by taking the form of Sakyamuni Buddha to expound this great medicine to all beings. In this world, there are countless medicines to cure illness. If you go to a store, you will find many medications to choose from. Shinran Shonin identified the cause of his own human suffering which was his ignorant nature through his deep self-reflection and confidently revealed the great medicine made by Amida Buddha which is the best one to cure our suffering.

However, one difficult issue remains. Every year, many get a flu shot. How much do you entrust the flu shot? We aren't sure of these people who have produced the vaccine and what kind of ingredients was used to make the shot. We simply need to entrust ourselves to the researchers and doctors and those who administer the vaccines. Amida Buddha is a professional doctor of our human mind. We wholeheartedly entrust his medicine without any doubts. His wish is we take his medicine, *Namo-Amidabutsu*, to be free from our sufferings. In the case of regular medicine, we don't know much about the ingredients. But, in the case of Amida Buddha's medicine, he clearly revealed the ingredients. It is the Buddha's Great Compassionate Mind and Perfect Wisdom to cure all illness of all beings at all times and in all places. This is why Shinran Shonin declared that the Nembutsu alone is true and real and encouraged all to take this best medicine without any doubts.

Lastly, there is one important issue. When we are healthy, we don't take any medication. Whenever we feel happy, we tend to think that we don't need any help from the doctor or the Buddha. On the other hand, whenever we feel unhappy and anxious by such situation as the current issue of the coronavirus, losing beloved ones, fighting, conflict, etc, we tend to seek some sort of cure. The great medicine made by Amida Buddha is available for us anytime and all occasions. Buddha's medicine was made not only for us to take when we are unhappy but also when

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THE BAD DAYS DON'T LAST

by Rev. Hibiki Murakami



REV. HIBIKI
MURAKAMI

One day in March, I was getting ready to go to the Betsuin from my home. After I got dressed, I noticed that my tie was swinging from my neck. I am one to always use a tie tack because I don't like my tie moving around. I had forgotten to put on my tie tack. With the recent COVID-19 outbreak, I realized that I need to pay attention to the small things in changing my lifestyle.

People all over the world, especially, East Asia, Europe and North America are being overwhelmed by the pandemic. The cases of coronavirus in the U.S. started to increase from the beginning of March. By mid March there were over two thousand cases confirmed in California. With the outbreak of the coronavirus, the Betsuin's many events, not only social but also religious, were suspended or postponed. We cannot conduct any services indoors nor out.

Many thanks to those who deliver goods and the grocery workers so that we can get food under these difficult circumstances. It has, however, been challenging to buy purified bottles of water, eggs, and sanitary goods at any stores. I have been busy being alert to those variable conditions. As a result, I am losing time to put my hands together before Amida Buddha. Such loss leaves me with an uncomfortable feeling where I feel sorry to Amida Buddha.

The current unpleasant condition makes me to realize that Amida Buddha is certainly working for me. Amida Buddha's Infinite Wisdom and Compassion enables me to realize my deep-seated blind passions in my mind and strong attachment to this world of suffering. We can see a sort of this feeling through a conversation between Master Shinran and Yuien, his disciple, in the chapter of nine in Tannisho.

In this chapter, they wondered why they cannot feel joy about their birth into Amida Buddha's Pure Land even though their minds set upon saying the nembutsu arises within themselves. They have no thought of wanting go to the Pure Land quickly. Master Shinran provided a guidance to Yuien and also all of us who are deeply drowning in this world of suffering that it is because of our deep-seated blind passions in our minds and strong attachment to this world of suffering.

The state of mind for those who settled to be born into the Pure Land is called Shinjin. Master Shinran explained that

Shinjin is a true entrusting mind which is completely free of doubt. Our minds are always covered by the blind passions but the Shinjin, Buddha's Mind, doesn't cover the Truth at all. The Truth of the Dharma signifies Amida Buddha's constant working for all beings. This working is actively reaching out to all beings at all times and in all places. In other words, Amida Buddha's Primal Vow-Power enables those who possess blind passions and attaches to this world of suffering to be born into the Pure Land and we are the ones who are the object of Amida Buddha's Primal Vow.

Master Shinran said we always carry the mind of doubt which is caused by our blind passions and the state is like we are deluded in the ignorance of darkness with uncertainty. He compares the darkness to a night sky. Dawn is still dark. It is uncertain whether it is already over or not. However, once the dawn is cleared, it appears a beautiful clear sky. Thus, our minds are always covered by the cloud of delusion which is our blind passions. However, Amida Buddha's Primal Vow-Power dispels the darkness of our ignorance.

I passed by the Citadel Outlet a couple of days ago where I saw an electronic sign. The message that was displayed was perhaps in regards to the current pandemic. It read: *"The bad days don't last."* No one knows what the future holds but I can't wait for it until dawn.

(TAKATA- continued from page 3)

we are happy. Then, why would we need to take the medicine when we are happy? It is in order to prepare ourselves for when we face sufferings. We don't know when we have to separate from our loved ones, when death comes to us, when we have conflict with others, etc. We always need to prepare ourselves for our own illness.

In order to prepare for our illness, it is essential to know two factors. It is to acknowledge that our best doctor is (Amida Buddha) and be aware of what kind of medicine we are taking (Namo-Amidabutsu, Buddha's Name which embodies Infinite Wisdom and Compassion). As a professional doctor of our human mind, Amida Buddha has practiced an unimaginable long time to prepare for the great medicine solely in order to save all beings with his Great Compassionate Mind. This great medicine prepared by Amida Buddha was respectfully introduced by Sakyamuni

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BETSUIN PRESIDENT'S MESSAGE



PAM TABATA

We have sheltered in place since about the third week of March. Rimban Briones had a Wednesday evening class and his topic is about *Jodo Shinshu Buddhism and Everyday Living*. His very first comments were about “interdependence.”

I, personally, try to be conscientious and grateful about such things as the crops that are grown to put the salad on my table, the chicken that gives its life so I can eat, the cotton plants that put clothes on my back. But now...at work... It's about my responsibility do my part to ensure that the frontline workers are safe around me and I am safe around them. At home, we try and patronize the small businesses in the neighborhood so they can be there when this pandemic is over. The temple is the same. Without our support, it can be gone.

Our interdependence with the temple is vast. By generations, our parents, perhaps our grandparents, showed us, we need to support the temple so that we can hear the dharma. In turn, we pay it forward and show our children that the temple and Jodo Shinshu Buddhism is important and during this difficult time, the dharma is so very relevant. The temple is connected by our relations with the governmental agencies and Little Tokyo community, as well.

The temple has been reaching out to you. Listening to the dharma will help you get through this. On the temple website (<https://www.nishihongwanji-la.org/>), there is a service book with the sutras, that led by the former Bishop, Rev. Umezu and there are dharma messages from our ministers and talks linked to the BCA website. There are also messages by phone, for those without internet access.

In light of all these provisions for you by the temple, I am requesting that special donations be made to the temple during these dire circumstances. It's the act of giving that is important. For the recent past special services, since the shutdown, we are not receiving the donations that are normally given. These donations help pay the everyday expenses that are still being incurred. Even though there aren't any envelopes going to your home, I am asking that you continue to donate.

As I write this, our largest fundraiser, the Obon festival, is just around the corner and the decision has been made that everything will be determined by what the city and state mandates and whatever is planned is subject to change. Even if we are able to come together for Obon,

we will only have dancing and have a few food items. The Obon funds are used to cover the budget for the remainder of the year.

We are currently looking into alternative ways for you to donate to the temple (ie: Paypal). For now, as I write this, please send your donations payable to: LAHHBT.

The address is:

LAHHBT
815 E. 1st Street
Los Angeles, CA 90012

Thank you for your continued support.

In gassho,

Pam Tabata

Los Angeles Homba Hongwanji Buddhist Temple
President

(Rimban - continued from page 1)

But when one really tries to practice compassion, expressing care, concern, empathy and love, one encounters a huge obstacle. And that obstacle is never the other, but rather one's limitations and shortcomings, in other words, our ego.

I'm sure all of us would like to be a compassionate person not just because we're Buddhist but because we're part of this society and we care for the well-being of others. Faced with being a good person ... a compassionate person, we choose that which will fulfill our own self-centered needs, even subconsciously. This awareness is the starting point of the Jodo Shinshu Buddhist path.

This brings us to practice in Jodo Shinshu, which refers to a process of deepening awareness. Let me stress this is not separate from traditional Buddhist practice. Rather, it is an on-going religious experience in which we realize, that we are totally unable to be ethically “good”, and yet at the same time, we also realize, with deepest gratitude, that we are embraced by Amida Buddha's Primal Vow.

For this reason, As Jodo Shinshu Buddhist, all we have to do is entrust ourselves whole-heartedly in Amida's Vow and to utter His Name in gratitude, instead of practicing the “Path of Sages”. We believe that entrusting ourselves in the Nembutsu of the “Path of Pure Land” is the only possible way for regular people like you and I to be freed from samara and attain “the other shore” of nirvana. Our lives

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GOTAN-E DHARMA SERVICE

THE BIRTH OF SHINRAN SHONIN AND HATSUMAIRI

by Rev. Koho Takata

The members of Los Angeles Homba Hongwanji Buddhist Temple and their families are invited to attend the annual Gotan-e Service, which is one of the Six Major Services in the Hongwanji tradition to be held on Sunday, **May 17, 2020**. The guest speaker for the service will be Rev. Masao Kodani of BCA Ministers Emeritus for English and Rev. Nobuo Miyaji of BCA Ministers Emeritus for Japanese.



Gotan-E celebrates the birth of our founder Shinran Shonin who was born on May 21, 1173. Reviewing Shinran Shonin's life, he did not live a fortunate life filled with happy environmental conditions. Both his parents were gone at an early age and he encountered many hardships throughout his life. But his spiritual experiences which evolved under many trying conditions and in many places, have given the many followers of the Buddha's Teachings an answer to the purpose of life in this world.

Shinran Shonin spent his simple and modest life of 90 years with no thought of making himself spectacularly prominent and impressive among the people. But millions of Nembutsu followers are rejoicing over his way of life through the guidance of Amida Buddha and his Teachings. Let us see the true aspect of Shinran Shonin's Shinjin and live the life of Oneness with the strength and conviction through the Teachings of the Nembutsu.

INFANT PRESENTATION CEREMONY

The Infant Presentation Ceremony (Hatsumairi) will be held in conjunction with the Gotan-e (birth of Shinran Shonin) Service on **May 17, 2020**. Please contact the office for application.

The term "Infant Presentation Ceremony" means parents formally present their child to the Buddha and the Sangha for the first time on this occasion. It will be a precious opportunity for child, parents, and the Sangha to rededicate themselves to walk together in the footsteps of our founder Shinran Shonin and become aware that we are always in Oneness with Amida Buddha at all times and in all places in the Infinite Light and Life.

We strongly encourage the observance of "Infant Presentation Ceremony" in order to nurture individuals to rejoice in the Nembutsu. Children are nurtured by parents and parents, in turn, are fostered by children, and by living in Amida Buddha's Heart we are able to build a Nembutsu life actualized by Shinran Shonin.



2020 MEMBERSHIP DRIVE

Valid from January 1 through December 31, 2020

\$250 FOR EACH ADULT FAMILY MEMBER

CHECKS ARE PAYABLE TO:
L.A. HOMPA HONGWANJI BUDDHIST TEMPLE

Payments may be made in full or by installments
throughout the year of **2020**

(Rimban - continued from page 5)

are a result of innumerable causes and condition, interdependent and interconnected with other people, things and events. All these conditions together form and define the true nature of our existence. Amida Buddha is the manifestation of all those causes and conditions that allow each and every one of us to exist.

As the concern and anxiety for our elderly members who live on their own continues, I have asked the BWA to reach out to their members through their network. And if you know a friend or neighbor that live by themselves please reach out to them.

Namo Amida Butsu

DID YOU KNOW?

by Eiko Masuyama



**EIKO
MASUYAMA**

“Buddhists Enact Ritual, Temple Anniversary Observed Here With Colorful Ceremony,” Los Angeles Times(?), 1938(?)

Within the shadow of the City Hall yesterday, was enacted a lavish Oriental ritual of an origin lost in antiquity.

The colorful ceremonies, never before witnessed in Los Angeles on such an elaborate scale, marked observance of the 35th anniversary of the founding of the Hongwanji Buddhist Temple, 119 N. Central Ave., first of its kind to be established in the United States.

MARCHING TUNE

The shrill, discordant notes of primitive reed instruments played by a band of 10 youths clad in dragon’s-eye-green vestments, sounded the strange marching tune for the approximately 300 persons taking part in a gala procession around the temple.

Behind the reed players, marched the boys and girls of the Sunday school classes, all in ceremonial attire. Two black dots, representing the “eyes of the mind,” were painted on their foreheads.

SYMBOLS OF PURITY

Atop the heads of the girls were gold colored jingling ornaments, symbolic of purity and freedom from tarnish.

At the end of their march, the members of the procession filed into the temple for services of rededication to the purposes for which the Buddhist organization stands.

FOR FIRST TIME

Joyous in commemoration of the anniversary, the temple priests permitted photographers to record the ceremonies for the first time in the history of the church.

Organized with but 100 members, the temple has grown so rapidly that 25 branch establishments already have been founded in Southern California.

Ten priests serve the temple. An American, Julius A. Goldwater, is among them, being one of the first outsiders to be inducted into the religious group in Los Angeles.

TEMPLE MEMBERS

More than 90 per cent of all Japanese residents of the Southland are temple members, according to church officials.

Buddhism, it was pointed out by Goldwater, is regarded “as an orderly arrangement of thought, a view not of this world alone, but of the universe—the sum total of all that

exists in space—a view leading to an insight and understanding of the nature of things.”

* * * * *

The year that the 35th anniversary was celebrated should be 1940, but documentation is not available. A candid photo donated by Setsuko Hara Hara is dated October 18, 1938, with Bishop Matsukage in attendance. Photo below with Bishop Matsukage, Rimban Yukawa and his three sons: (right to left) Shojun, Kosho, and Shinya. If anyone has information regarding Betsuin’s 35th Anniversary Celebrations and/or a celebration held on October 18, 1938, please call the office and leave message for the archives. It would be greatly appreciated.



MUSIC GROUP WITH MEIJI ERA FLUTES (c. 1937)

Row 1: Kazuo Kamoto, Yoshiaki George Harada, Masao Nagahiro, Hoshichi Kamoto (teacher), Tsutomu Harada, Hisao Masuyama; Row 2: Rev Hojun Sugimoto, Rev Tatsuya Tsuruyama, Rev Miyoshi Okita, Rimban Jokatsu Yukawa, Rev Masao Washioka, Rev Bunpo Kuwatsuki, ? Kamoto

NISHI BOY SCOUT AND GIRL SCOUT PROJECTS

by Susan Mukai, Nishi Center Director

Nishi Center has been the beneficiary of six extraordinary service projects in the past year. These projects were created and accomplished by scouts from Nishi's own Boy Scout Troop 738 and Girl Scout Troop 12135.

Eagle Projects

The Eagle Project is the culmination of a Boy Scout's journey to Eagle Scout. He must seek out a need, develop a plan to meet the need, and organize the materials and labor to complete the project.

Life Scout **Matthew Mayemura** and the rest of Troop 738 cleared out the exterior utility closet in Nishi Center's lower play yard. They converted a large wooden cabinet into shelves and built new open shelving to create storage space for Nishi Center's toys and art supplies.

For his Eagle project, Life Scout **Andrew Alexander**, chose to share his passion for soccer with our students. He and the troop built soccer goals and improved the two play yards by painting hopscotch and Twister games on the play surface. They enhanced the play yard by adding directional arrows for the trike path and added parking lines for the wheeled toys. The second part of his project involved his soccer teammates as they ran a two-day clinic for the children on the basics of the soccer game.

Life Scout **Bradley Tashiro's** Eagle project gave the two preschool rooms a beautiful face lift. He and the troop sanded and painted the cabinets and children's cubbies, then hung bulletin boards in both classrooms. The cabinets had last been painted in the early 1990's, so they were looking quite worn out. The project really helped to make the classrooms look fresh and inviting.

The last Eagle Project was designed by Life Scout **Saiah Montoya**. He and the other scouts built two rolling cabinets for the Nishi Center entry area. These custom-made wood cabinets feature a cherry wood table top that really makes an impact when people enter the school. In addition, they are high enough so that children can't access the attendance sheets that parents need to sign in and out their children. Saiah also hung a display case near the front door that we are being used to feature photos of the Nishi Center staff.

Silver Awards

Girl Scouts do three projects over the course of their scouting experience. For the Silver Award, each girl works together with other scouts to complete a group service project. Cadette Girl Scouts, **Malia Sandoval** and **Lotis Shoun** learned to sew in order to make cot covers for the kindergarten class. They made enough for each of the class' 15 children and a few extra, if needed. They pre-

sented the covers to the class and also added a special event of "pillow making." Malia and Lotis helped the kindergartners make their own nap pillows.

Concerned about Nishi Center's emergency preparedness, Cadette scouts **Kelsie Kato**, **Tatsumi Capela** and **Mihiro Okubo** researched first aid, school emergency procedures, and collected supplies that they packed into portable backpacks for each classroom. While the backpacks are intended for use in the event of an emergency, some of the items such as door blocks and evacuation charts are used on a daily basis to make the students safer.

Many of the scouts are former Nishi Center students. It was wonderful working with them, seeing their enthusiasm in helping their former school. While these projects were achievements for each of the participants, Nishi Center would like to acknowledge the scout leaders, parents and fellow scouts, friends and relatives who assisted them in reaching their goals. Nishi Center is grateful to all who contributed to these scouts' projects and to the scouts themselves who demonstrated how well they have incorporated the Scout oath and laws.



Bradley Tashiro (top left) and other scouts preparing cabinets before painting.



Andrew Alexander (standing left) oversees the painting of the hopscotch squares.

ABA SHINNENKAI

by Joanne Nakamura

Last February, the Nishi ABA had their annual Shinnenkai celebration. It was a luncheon held at the Lux Buffet restaurant in Westminster. The all-you-can-eat menu featured an array of appetizing food selections. It included mouth watering delicacies from the sea (lobster, clams, scallops etc) to choices from prime rib, Italian to Chinese cuisines.

Desserts were amazingly delightful and tempting, which included sweets, cakes, fruits with a chocolate fountain and an ice cream/ gelato bar. Everyone enjoyed an afternoon of laughter, games, and gluttony of appetizing foods.

Nishi ABA is looking forward to an exciting 2020. With president **Thomas Mochizuki** at the helm, this affiliate organization will continue to support the temple through religious and social activities. Anyone looking for a way to support the temple

and experience a sense of camaraderie and positive involvement, is encouraged to join Nishi ABA. New members are always welcomed.



(l-r) Yoshi Ono, Thomas Mochizuki, Roy Yamatoku, and Denise Otani

CHARITABLE DONATIONS – LOWERING YOUR TAX LIABILITY

by Bruce Hatakeyama

The Temple is providing two new donation methods which may help lower your tax liability.

Qualified Charitable Distribution (QCD) – If you have a traditional IRA and you are subject to the required minimum distribution (RMD), that amount normally is considered taxable income when it is distributed. However, if you direct all or part of your distribution (up to \$100,000 annually) to one or more qualified charitable organization such as the Los Angeles Hampa Hongwanji Buddhist Temple through a QCD, you do not have to pay income tax on that distribution.

To donate to the Temple, you should contact your IRA custodian in order for them to distribute directly from the IRA. Be careful not to withdraw the funds yourself and then write a check, as those funds would then be subject to in-



come tax.

Stock Donations – If you have stock that has appreciated, donating the stock directly to the Temple may have tax benefits for you. If the stock has been held over a year, by donating the stock you would not have to pay the long-term capital gains tax like you would if you sold the stock and donated the proceeds. If the stock has lost value since its purchase, it is usually best if you sold the stock yourself, take the capital loss for tax purposes and then donate the cash. For stock held for a year or less (short-term), different rules apply.

Requesting Forms - If you would like to consider a QCD or stock donation, you may email the treasurers at:

bshino@NishiHongwanji-LA.org

or contact the temple office and we can mail the appropriate form to you.

Note that state tax rules may differ from federal tax rules. We suggest that you consult with a tax advisor for your particular situation.

BETSUIN PIX



National Council Meeting @ Seattle Washington
L-R front: Jean Kawakami, Pam Tabata (Betsuin President), Rev. H Kawakami, and Rev. K Takata.



BWA Kisaragiki Service Ministers
L-R front: Rimban William Briones and Rev. Koho Takata
Back: Rev. Hibiki Murakami, Rev. Seikan Fukuma, and Rev. George Matsubayashi



BWA Kisaragiki Service
New Member Recognition
L-R: Hyacinth Dezenobia, Rimban Briones, Lisa Kawasaki, and Suzette Kawaguchi (BWA President)



BWA Kisaragiki Service
Beiju (88 years) Recognition
L-R: Rimban Briones, Yuri Yamasaki, and S Kawaguchi



BWA New Year Luncheon Cabinet Installation



BWA New Year Luncheon
BWA members enjoying the musical entertainment.



BWA New Year Luncheon
ABASonics provide music and entertainment for the BWA members

BETSUIN PIX



Surf and Turf Dinner and BINGO in the Kaikan

Below, the many Betsuin's Affiliated Organizations participated in the preparations for the Surf and Turf fund raiser dinner.



Nishi Boy Scouts participate in Scout Sunday service



Nishi Girl Scouts participate in Girl Scout Sunday service



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*

January, 2020

23 Goldie Natsuye
Shimomaye
24 Donald Ichiji
Morinaga
24 Satsuko Yoshihara
25 Sei Imamura
27 Sam Yuji Muraoka
27 Tomoko Yoshida
27 Emiko Fukui
28 Tsuyako Hirose
29 Ellen Michiko
Matsuzaki
30 Noritoshi Kimura

February, 2020

1 Jack Manjit Wong
2 Dorothy Mitsuye
Nagao
8 Nobuo Hirayama
13 Ted Tetsuo Takeuchi
13 Roy Toshio Honda
15 Tomiko Abiru*
Hirshfield
27 Tadao Tosa

March, 2020

9 Hideko Okamura
11 Rean David Kunitake
12 Toshimatsu
Matsumoto
12 Kinue Nakano

(TAKATA- continued from page 4)

Buddha, the Seven Masters, Shinran Shonin, Rennyō Shonin, and many other succeeding masters to many beings. We single-heartedly entrust and take Amida Buddha's great medicine, the Nembutsu, with our sincere gratitude and appreciation to Amida Buddha for always sustaining our lives. Thus, the current situation due to the coronavirus pandemic reminds me of the importance of receiving the great medicine, Namo-Amidabutsu, which was specially prepared for those who are suffering in this defiled world. Let us all become mindful of the Buddha especially at this difficult time and live a fulfilled life in the Nembutsu, Namo-Amidabutsu, as the basis of true and real life.

*Those who truly attain shinjin
As they say Amida's Name
Being mindful of the Buddha always,
Wish to respond to the great benevolence.
(CWS P.321, #1)*

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

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Betsuin Jiho

**Editor-in-Chief: Rimban William Briones
English Editor: Elaine Fukumoto
Japanese Editor: Rev. Koho Takata
Photos: Koichi Sayano & Glen Tao**

OBON MEMORIAL LANTERN ORDER FORM

Obon is an opportunity for us to reflect upon the innumerable causes and conditions that continue to influence our lives, and the benefits we have received from the countless lives of others. It is a time to express our gratitude and appreciation for being given those conditions to live this life.

The Obon Memorial Lantern is a way to express our gratitude to our family and friends who have left this earthly existence. They provide us with an opportunity to recognize the continuation of the influences of their deeds upon our lives guided by the Light of the Dharma. As we reflect about our departed loved ones, we reflect on our own lives and rededicate ourselves to follow the Nembutsu Teachings.



~~The Obon Memorial Lanterns will be displayed on Saturday & Sunday during our Obon on **July 11 & 12, 2020**. The tassel of each lantern will be personalized with the name of the departed loved one along with his/her Buddhist name, if desired.~~

The suggested donation for each lantern is \$25.00. Please make checks payable to the Los Angeles Homba Hongwanji Buddhist Temple (LAHHBT). To ensure your Memorial Lantern is displayed at Obon, please complete the information below, and return this form and your payment to the Los Angeles Homba Hongwanji Buddhist Temple **by the end of June**.

Address: Los Angeles Homba Hongwanji Buddhist Temple
 815 E. First Street
 Los Angeles, Ca 90012

Thank you for your support,

Rimban William Briones

Seibi Okita
 Obon Committee Chairman

Contact Information:

Your Name	Phone No.
Address	Cell Phone
City, State, zip	Email

Tassel Information:

Name of Deceased	
Buddhist Name (Optional) SHAKU:	
Date of Death	

If you prefer to have the tassel display the name and Buddhist name in Japanese Characters (Kanji), please provide a photocopy of the death record (hoji card) with this form.

The Obon Memorial Lanterns will be available for you to pick up the week following the Obon Festival. Please check one of these options

1. I will call the office (213 680-9130) to make pick up arrangements.
2. Please keep and display my chochin annually

大谷 光淳 御門主 『私たちのちかい』



- 一、自分の殻から閉じこもることなく
穏(おだ)やかな顔と優しい言葉を大切にします
微笑ほほえみ語りかける
仏さまのように
- 一、むさぼり、いかり、おろかさ
に流されず
しなやかな心と振る舞いを
心がけます
心安らかな仏さまのように
- 一、自分だけを大事にする
ことなく
人と喜びや悲しみを分かち
合います
慈悲(じひ)に満ちみちた
仏さまのように
- 一、生かされていることに気づき
日々に精一杯(せいいつぱい)
つとめます
人びとの救いに尽くす仏さま
のように



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

メッセージ

輪番プリオネス・ウィリアム

このメッセージはコロナウイルス感染拡大を防ぐために別院がその門を閉じてから六日目に書いています。現在別院でのあらゆる活動は中止となり、納骨堂や寺務所も閉められています。残念ながら報告される感染者の数は急速に増加しています。このメッセージが皆さんの目に触れる頃にはパンデミックが収束し、私たちも交通渋滞にイライラしたり、Googleの棚には当たり前のようにトイレレットペーパーが山積みされている、という日常生活を取り戻せていることを願うばかりです。そうは言っても現実から目をそらすことはできません。御門徒の皆さまの健康と安全を守るために最善を尽くすと同時に、この状況において最適なお寺のあり方を考えなくてはなりません。

これまでの別院の状況をご説明します。三月十三日(金)の夜から別院ですべての活動が自粛となりました。その中にはボーイスカウトの栗まんじゅう作りや、翌日に開催される予定だったファイ・アイカネのダンスパーティも含まれていました。けれどもこれがそれからますます厳しくなる状況の始まりに過ぎないとは誰が予想していたでしょう。午前九時から午後五時までと時間を変更しましたが、その時点では納骨堂は開放されており、寺務所も業務を続けていました。本堂での法事や葬儀もお勤めしていました。その後月曜日にはロサンゼルス統一学区が全校休校の決定を出し、それを受

けて西センター保育園が休園となりました。三月二十日(金)になり、ロサンゼルス郡とロサンゼルス市衛生当局、ロサンゼルス市長から不要不急の活動や集会の自粛が呼びかけられ、感染拡大の速度を遅らせるための自宅待機命令が出されました。また同時にカリフォルニア州知事からも非必須事業を停止する行政命令が出されました。こうした状況を受けて寺務所スタッフ、開教使と連絡を取り、寺務所と納骨堂を当面の間閉めることにしました。

現在寺務所スタッフと会計は適宜寺務所に通い種々の支払いや送られてくる御懇志の整理など必要な業務を遂行しています。別院のセキュリティの面から、開教使は毎日交代制で午後一時頃までお寺に勤務し勤行やその他の仕事を勤めています。現在の外出禁止令は少なくとも四月十七日まで継続する見通しです。けれども刻々と深刻さを増すこの状況はより長く続くことも予想されます。四月十九日以降に予定されている別院の行事に関してもそのいくつかは中止が決まりました。母の日日曜礼拝やボーイスカウトパンケーキ朝食会、降誕会、初参り、メモリアルデー法要などは寺報に掲載されておりますように現在のところ例年通りの勤修や実施を予定しておりますが、今後の状況次第では中止の可能性もございます。ご質問がございましたら寺務所にお電話(不在の場合は私の携帯に転送されます)をいただくかメール(mailk615@msn.com)でお問い合わせください。

今月号の寺報につきましては、ポラテンティアの皆さまの健康に配慮し、印刷発送はせずにオンラインのみでの配信とさせていただきます。別院のホームページやフェイスブックにも掲載しています。またBCAのウェブサイトのリンクからでも閲覧できます。しかしながら、お寺でいただいているEmailのリストは限られており、すべての人にお届けすることは難しいことも承知しております。そこで、皆さまのお力をぜひお借りしたいと思えます。このメッセージを受け取られた方は、どうかご家族、お友達のメンバーに送っていただけないでしょうか。特にメールをお使いでない方にこのメッセージをお伝えください。またお知り合いがインターネットをお使いでない方がおられましたら、寺報の記事をコピーして送っていただくこともお願いしたいと思います。

通常業務の遂行が制限されている今、様々な方法を試すすべての御門徒の皆さまと情報を共有できるような最善を尽くしております。特に一人暮らしをされている年配の方々のことは常に気にかけております。お知り合いでお手伝いが必要な方がいらつしやいましたら、ぜひお声をかけていただけないでしょうか。私にご連絡いただければ、私からもお電話させていただきます。

五月・六月のご法縁
コロナウイルス大恐慌により、日程を中止・変更する場合があります。どうぞご了承くださいませ。
母の日礼拝
五月十日(日) 午前十時
永代経祥月法要
五月十日(日) 午後一時
親鸞聖人御命日講
五月十六日(土) 午後一時半
親鸞聖人降誕会
五月十七日(日) 午前十時
御講師: 宮地 信雄 師
米国仏教団名誉開教使

メモリアルデー・戦没者追悼法要
五月二十四日(日)
午前十時 於本堂、十一時 於納骨堂
五月二十五日(月) 各墓地にて
3頁目の詳細をご参照下さい

永代経祥月法要
六月十四日(日) 午後一時
親鸞聖人御命日講
六月十六日(火) 午後一時半

父の日礼拝
六月二十一日(日) 午前十時
日曜学校卒業式
六月二十八日(日) 午前十時

本派本願寺羅府別院

布施(ダーナ)について

お寺の御門徒の多くがそう... 布施(ダーナ)について

お寺の御門徒の多くがそう... 布施(ダーナ)について

『歎異抄 第四条』

『歎異抄 第四条』... 歎異抄 第四条

『歎異抄 第四条』... 歎異抄 第四条

お寺の御門徒の多くがそう... 布施(ダーナ)について

聖人はどれほど純粋な思い... 布施(ダーナ)について

歩むことこそが行なので... 布施(ダーナ)について

別院では婦人会の連絡網を... 布施(ダーナ)について

が常に嘘や偽りばかりで真... 布施(ダーナ)について

必要なアドバイスや薬を与... 布施(ダーナ)について

くさんの薬があります。親... 布施(ダーナ)について

ウイルス

高田 興芳

現在、世界中で大流行して... ウイルス

現在、多くの医療関係者の... ウイルス

私さまは私達が具足し続け... ウイルス

アしてくるスペースヤリス... ウイルス

必要のない鉄砲などを購入... ウイルス

私さまは私達が具足し続け... ウイルス

アしてくるスペースヤリス... ウイルス

アしてくるスペースヤリス... ウイルス

必要のない鉄砲などを購入... ウイルス

私さまは私達が具足し続け... ウイルス

アしてくるスペースヤリス... ウイルス

アしてくるスペースヤリス... ウイルス

しています。ですから、親鸞聖人は、この迷いの世界にあつてただ念仏だけが真実であり、この最善のお薬を疑いなくそのままいたたくようにお取次ぎされたことでした。

最後に、一つ重要なことがあります。私たちは健康な時、薬を取りません。私たちは幸せな時、お医者さんや仏さまのお手伝いはいらぬと思いがちです。一方、愛する人を亡くしたり、親しい人と喧嘩をしたりと不幸を感じる時には、それを癒すための薬を求めがちです。阿弥陀様のご用意してくださったお薬はいつでもどこでも、どのような状況でも頂けるお薬です。私たちが不幸な時にだけいただくお薬ではなく、幸せと感ずる時にもいただくお薬です。では、なぜ、幸せと感ずる時でも阿弥陀様のご用意くださったお薬が必要なのでしょう？それは、私たちが不幸で苦しむ時のために自分自身を用意しておくためです。多くの方は今おかれていて、コロナウイルス大恐慌がくると思ひもしなかつたことでしょう。私たちが、いつ愛する人を亡くするか、自分自身に死がおとずれるか、或いは、親しい人と喧嘩をするのかも分かりません。私たちが自分たちの心に具足する三毒の煩惱というウイルスがいつ発病するか分からない無常の日暮らしの中で、自分自身、本当に頼れるもの、真実は何であるかという事を見定めてさせていただくことが必要です。

様であるという事。そして、智慧と慈悲が具わった『南無阿弥陀仏』という六字のお名号が最善のお薬であるという事。私たちの心の専門医として、阿弥陀様は私たちが想像できないほどの長い時間、大きな慈悲の心をもって一切衆生を救うべく素晴らしいお薬をご用意してくださいます。阿弥陀様によってご用意されたこのお薬は、お釈迦様、七高僧、親鸞聖人、蓮如上人、次第相承の善知識方によって多くの方にお取次ぎされました。私たちはこの阿弥陀様のご用意くださった『南無阿弥陀仏』というこの上ないお薬を一心にいただき、常に私たちの苦しみや病を支えてくださる阿弥陀様に報恩感謝のお念仏を申すのです。このように、最近問題になっているコロナウイルス大恐慌は、私のようにこの迷いの世界で常にもがき苦しんでいるものの為にご用意された『南無阿弥陀仏』というこの上ないお薬をいつも忘れることなくいただくことが重要であることを改めて教えてくれました。

親鸞聖人は、お念仏について、お互いの信心の在り方を論じることなく、いつも自分中心に物事をとらえ、仏法ではなく、俗世間の事ばかりを論じている私たちをお諭し下さった。

『この世は燃え盛る家のようにたちまちに移り変わる世界であつて、全てはむなししく偽りで真実と言えるものは何一つない。その中であつて、ただ念仏だけが真実なのである。』

(親鸞聖人 歎異抄)
南無阿弥陀仏

悪い日は続かない

村上 響

朝起きて、スーツに着替えて自宅を出ようとしたときに、ネクタイがヒラヒラと動いていました。それをみて、いつも付けているはずのネクタイピンをつけ忘れていたことに気が付きました。生活が変わり、朝の支度にも気を付けないと思わぬ忘れ物をしてしまうこの頃です。

COVID-19が世界中で猛威をふるい続けています。アメリカでは、3月に入ってから症例数が増え始めて、中旬から月末にかけて急激に感染者が増えました。カリフォルニア州だけでも数千人の症例が確認されています。時を同じくして、行事の中止が相次ぎました。はじめはたくさんの方が集まる行事のみの中止でしたが、段々と自粛要請の規模が広がり、遂にはお寺で法事や葬儀も充分に行うことができなくなるほどになりました。買い物に出かけても、水や衛生用品は相変わらず品薄の状況が続いています。私自身の生活も3月に入ってからだいぶ変わりました。心なしか、仏様に手を合わせることが減ったような気がします。それと同時に居心地の悪さを感じるのも事実です。

この居心地の悪さは、お念仏に出会っているからこそ生じる心なのではないでしょうか。それについては、親鸞聖人が弟子の唯円と、念仏を申す身でありながら、往生浄土を喜ぶどころか、早く浄土にいきたくて、思う心が起らないことについて取れます。(『歎異抄』第九條)お二人のやり取りは、今を生

きる私たちに大きな示唆を与えてくれています。お浄土に生まれることが定まった人の心のすがたは、「信心」として知られています。親鸞聖人は「信心」の中身を、真実を覆い隠すふたのない状態であるとお示しになられています。では、その真実とふたとは、それぞれ何のことでしょうか。真実とは、阿弥陀様ご自身がいつもお向けていらっしゃるはたらきのことです。そのはたらきは、光明や寿命に限りがないと言われるように、いつでもどこでものお念仏のはたらきが実現されています。お念仏の中身に沿って真実を言い換えると、私たちをお浄土へ往生させる阿弥陀様の願いの力です。

その願いのほたらきが目当ては私たちにあるのですが、それにふたをして見えなくしているのが、願いを疑う心であります。親鸞聖人は、疑いがもたらす迷いの心を無明の闇と示されています。無明の闇とは、一寸先は闇ということですね。先のことからすると、うろたえているすがたであります。その疑いに覆われていることを夜空に例えられ、夜がこれ以上に更けることなく、暁の空になるときが、信心のすがたであるとお示しになられています。夜は残ります。暁は真夜中の夜ではありません。

先日、ドライブに出かけた帰りにシタデル・アウトレットのそばを通りました。建物の広告用の掲示板上には、この時期の特別なメッセージなのか、「いつまでも悪い日は続かない」と書かれています。いつまでも悪い日が続くのか。心の時刻が気になるこの頃であります。

親鸞聖人降誕会及び初参りのご案内

初参りのご案内

降誕会(こうたんえ)は、浄土真宗を開かれた宗祖親鸞聖人のご誕生をお祝いし、おすすめくださったお念仏のみ教えを喜ばせていただく法要です。

聖人のご誕生より始まる九十年間の苦難のご生涯は、まさしく末法五濁の時代に生きる私達に、速やかに悟りへ至る本願他力の法門をあきらかにされるためのご一生であり、この親鸞聖人のご誕生を、謹んでお慶び申し上げる法要が降誕会であります。

御講師：宮地 信雄 師

また、例年、宗祖親鸞聖人の御誕生日に合わせて初参りが勤まります。新しい生命を恵まれ、初めてお寺にお参りさせていただく初参りは、阿弥陀如来さまの御前にてご家族、またご縁ある方々そろってお祝いし、感謝するお式です。今年のご参りは、コロナウイルスにより中止とさせていただきます。ご希望の方は、どうぞ来年の初参りにご参加くださいますようお願い申し上げます。

現在のところ、降誕会・下記のメモリアルデーを別院にてお勤めするよう予定しておりますが、コロナウイルス大恐慌により今後の日程は政府や市からの指示を待つて決める事になりますので、法要が中止になる可能性がございます。その折には、どうぞ、ご家庭のお仏壇の前で御家族と共に御参りくださいますようお願い申し上げます。

メモリアルデー・戦没者追悼法要

メモリアルデーとは、米国の連邦政府の定めた祝日で、戦没者追悼記念日です。最初は南北戦争で亡くなった北軍兵士を讃えるために始められました。第一次世界大戦の後、あらゆる戦争、軍事行動で亡くなった米国の兵士を含むように拡大されました。

当別院では、悲惨な戦争を再び繰り返してはならないという平和への決意を確認するために、左記の通り、メモリアルデー・戦没者追悼法要をお勤めいたします。いのちの尊さ、非戦・平和の大切さを次世代に語り伝えてゆくためにも、皆様お誘い合わせのうえ、ご参拝くださいませ。

期日：五月二十四日(日)

午前十一時 於納骨堂

また、ロサンゼルス仏教徒連合において、左記の通り、ロサンゼルス近郊の墓地においても追悼会が勤まります。皆様、お誘い合わせの上、お参りくださいませ。

五月二十三日(土)

午前十一時 リバーサイド墓地

午前十一時 JACC戦争記念慰霊塔

五月二十四日(日)

午前九時 パシフィッククレスト墓地

午前十時 パシフィックビュー墓地

午前十一時 グリーンヒルズ墓地

五月二十五日(月) エバグリーン墓地

午前九時半 無縁塔前

午前十時 慰霊塔前

午前十時半 広島県人会供養塔前

午前十一時 VFW塔前

午前九時 VFW塔前

午前十時 慰霊塔前

ローズデール墓地 午後九時

ウツドリオン墓地 午後九時

ローズデール墓地 午後十二時半

イングルウッド墓地 午後二時

新型コロナウイルス感染症
に関する対応について

現在、新型コロナウイルスの感
染が拡大している状況に鑑み、
四月十九日までお寺を閉めてお
ります。納骨堂も閉鎖しており
ます。

今後は、政府や市の指示を待っ
て再開時期を決めることとなり
ます。皆様方の御理解と引き続
きの御支援をどうぞよろしくお
願い申し上げます。

御家族がおられないお年寄りの
お方、高齢者でひとり暮らしの
お方で不自由をされておられる
お方があれば、お寺(213-
680・9130までご連絡く
ださい。もし、留守の場合はお
寺の留守番電話にお名前と電話
番号をお残し下さい。現況では
お手伝いできることも限られて
ますが、可能な限り対処させて
いただきます。

このような状況下にある時こ
そ、お念仏のみ教えがメンバ
ーをはじめ一人でも多くの方に弘
まり、恐怖で不安な日々を過ご
している方々の大きな支えとな
ることを願ってやみません。不
安な日々が続きますが、どうぞ
皆様、お身体をお大事にお過ご
してくださいませ。

皆様と共にお寺で聴聞させてい
ただける日が一日でも早く来る
ことを楽しみに、引き続きお念
仏の日暮らしをさせていただきます
ましょう。 合掌

本派本願寺羅府別院

この話(一)存知でしたか

増山 栄子

仏教徒の習慣儀式再演
お寺の華麗な記念祝祭 ロスアンゼルスタイムズ(1938年?)
昨日夕闇のなか市庁舎で、その起源が太古に失われた豪華な東
洋の習慣儀式が再演されました。今までロスアンゼルスでは観た
こともない精巧な規模の記念祝祭の華麗な儀式、本願寺仏教寺院
三十五周年、二九北セントラル街 この類いではアメリカで初の
設立です。2500年前、インドに出られた仏様が釈迦様で
す。では、お釈迦さまは何のために出現されたのでしょうか?
楽隊の音

童の眼の様な緑の祭服を覆った十人の若者(写真・英語頁参照)
の楽隊が演奏する素朴なリード楽器の音は、寺院
周辺の祝祭行列に参加する約三百人に一風変わった楽隊曲を響か
せました。リード楽器演奏者の後ろを、日曜学校のクラスの男子
と女子生徒全員が儀式衣装で行進しました。心の観点を表す二つ
の黒い点が額に描かれています。

清浄の表象
女子生徒の頭上には、清浄と光沢を曇らせない自由を象徴する黄
金色のリンリンと鳴る装飾品がありました。行列の後には、仏教徒
団体として再度改められたの慶讃法要にメンバーはお寺に入りまし
た。

初めて
お寺の開教使は、喜びに満ちた祝典を記念してお寺の歴史上はじ
めて写真家が儀式を記録することを許可しました。百人のメン
バーで組織されたこのお寺は急速に発展し、二十五の支部が南カ
リフォルニアにすでに設立されています。十人の開教使がお寺に
奉公しています。アメリカ人のジュリアス・ゴールドウォーター
もその一人でロサンゼルスに宗教団体に任命された最初の門外漢
の一人です。

お寺の会員
お寺の関係者に依ると南部の日本人居住者の九十%がお寺のメン
バーです。ゴールドウォーターによって指摘された仏教とは、こ
の世界だけでなく、存在する総ての物の宇宙 自然界の洞察と理
解へと先導する観念の整然とした秩序ある体系という見解です。

三十五周年という年を祝ったのは一九四〇年のはずですが、資料
が入手できません。はら せつこが寄贈した気さくに撮られた写
真 一九三八年十月十八日の日付です。かげ総長と。
何方か一九三八年十月十八日に執り行われた別院三十五周年の記
念の資料をお持ちの方は事務所連絡を資料室へのメッセージ
を残してください。大歓迎です。

(翻訳 伊藤 千鶴子)

日本語法座のご案内

四月から六月まで予定してお
りました法座は、コロナウイ
ルスの大恐慌により全て中止
となりました。

既に法座の申し込み登録をさ
れ、お支払いを済ませられた方
には、お寺から全てを返済い
たします。現在、お寺を閉め
ておりますので、少々お時間
がかかるかと思いますが、ご
了承くださいますようよろし
くお願い申し上げます。

永代経祥月法要のご案内

各月に亡くなられた月命日を
お迎えのご家族の方で当別院
の永代経祠堂に懇志を上げら
れた方には当別院より永代経
祥月法要のご案内を郵送いた
します。ご家族御揃いの上、
お参りくださいますようお願
い申し上げます。

期日

五月十日(日) 午後一時

六月十四日(日) 午後一時

現在のところ、五月、六月の
法要についてご案内させてい
ただいておりますが、コロナ
ウイルスの状況により中止と
なる場合がございます。ご了承
承のほど、どうぞよろしくお
願い申し上げます。

2020年度
年回法要早見表
法要の日時が決まりましたら
ご連絡下さい。

二〇一九年	一週忌
二〇一八年	三週忌
二〇一七年	七週忌
二〇一六年	十一週忌
二〇一五年	十五週忌
二〇一四年	十九週忌
二〇一三年	二十三週忌
二〇一二年	二十七週忌
一九九八年	三十三週忌
一九九七年	三十七週忌
一九九六年	四十一週忌
一九九五年	四十五週忌
一九九四年	四十九週忌
一九九三年	五十三週忌
一九九二年	五十七週忌

ほんとうの目覚め
自己中心の傲慢な
姿に気づかされる

寺尾 仁(布教使)

本願寺新報掲載(4-10-2018)

休眠打破
桜満開のニュースが次々と届
いています。お花見を楽しま
れた方も多いことでしょう。
各地で春の訪れが本格化して
います。

さて、春に咲く桜の花芽(はな
め)は、前年の夏に形成され、
その後「休眠」という状態に
なるそうです。休眠したら目
覚めなければなりません。春
にかけて気温が上昇すること
で目覚めると思われますが、
休眠した花芽は、秋から冬に
かけて一定期間低温にさらさ
れることが重要なポイントだ
そうです。冬の寒い気温が目
覚めのスイッチとなり、眠り
から覚め、開花の準備を始め
るそうです。これを「休眠打
破(きゅうみんだは)」といいま
す。

「休眠打破」の後には、気温が
上昇するにもなると、花芽
の生成も加速します。このよ
うに、冬の時期に低温にさら
される「休眠打破」が順調に
進むことが、桜の開花時期に
大きく関係してくるそうで
す。

さて、この私の一生を桜のそ
れと同じように考えることに
は無理がありますが、私の一
生がずっと「休眠」状態とい
うことはないでしょうか。

「無明(むみやう)」という言葉
があります。「自分にとらわ
れて、真実の道理、本当に大
切なことが見えていない私の
ありよう」を「無明」といい
ますが、まさにこの「無明」
は、私の「休眠」状態といえ

るのではないのでしょうか。

私は車を運転するとき、交通
量が少なく、信号機もない抜
け道を利用することがありま
す。ただ、その抜け道は幅が
狭く、対向車との離合(りごう)
が難しいのです。対向車が来
た場合は、離合ができる広い
場所(離合ポイント)に近い
車がバックして、相手の車が
通り過ぎるのを待つ、それが
暗黙のルールと私は勝手に
思っています。

ある日、その抜け道で、止
まってくれると思った対向車
がそのまま向かって来たた
め、私の車がバックしなければ
ならない時がありました。
私は「そっちの車が離合ポイ
ントに近いのに、どうして自
分がバックしないといけない
のか」とブツブツ文句を言
いながら、後ろを振り返りま
した。すると、後部座席に
座っていた二人の娘が何とも
いえぬ悲しい顔をしていた
のです。

その顔を見て、私はハッと気
がつきました。私が怒りなが
ら車をバックさせたのは、こ
の時が初めてではありません
ん。そして、後部座席に娘が
座わっていたことも一度や二
度ではありません。というこ
とは、そのたびに「あー、お
父さんがまた怒っている。見
たくないな」と、娘は悲し
い思いをしていたに違いない
のです。

開き直らない
私は自分勝手な思いで腹を立
て、娘たちが悲しい思いをし
ていたことに気づいていませ
んでした。あらためて娘の顔
を見たことにより、お恥ずか
しいことですが、やっと、私
自身のありように気づかされ
たのでした。つまり、娘の姿

が、傲慢(ごうまん)な生き方と
なりかねない私のありようを
気づかせる大事な機縁となっ
てくれたのです。

親鸞聖人は「弥陀(みだ)の誓願
(せいがん)は無明長夜(むみやう
じょうや)のおほきなるとも
うじようやのおほきなるとも
しびなり」(註釈版聖典の「
ページ)とお示しく下さいま
した。

阿弥陀さまの本願に照らさ
れて、眠っている状態(無明
の私)であったことに気づか
され、同時に目覚めさせてい
ただくのです。それは、自己
中心の傲慢(ごうまん)なありようの愚
かさ(ごうまん)に気づかされ、いのちあ
るものは互いに尊重(そんじゆう)しい、
支えあうわが身へと転換され
ていくことです。

ただ、自分自身へのとらわれ
を捨てることはできません。
だからといって、開き直った
り、あきらめたりしてはいけ
ません。「休眠打破」を終え
た私、つまり阿弥陀さまの
本願に出遇(であ)えた私は、自分
自身に本願に向き合うことが
できる私になるのです。

それは、私自身のありように
しっかりと向き合うことであ
り、暗い闇(あん)やみ)として終わら
せることなく、「ともしび」
となつてはたらいでくださる
阿弥陀さまの本願を依(よ)り
どころとして生きること
です。

「休眠打破」を終えた桜は、
その美しい花を咲かせます。
美しい桜の花は、多くの人の
心を和ませてくれるでしょ
う。ひるがえって、「ともし
び」を依りどころとして生き
る私たちは、「つねにわが身
をふりかえり」、「自他ともに
心豊かに生きることのできる
社会の実現に貢献する」私に
成長させていただくのです。