Nagatomi Collection Dedicated at IBS

The Institute of Buddhist Studies hosted an event on Oct. 25 to celebrate the dedication of the late Prof. Masatoshi Nagatomi’s book collection as part of the BCA Rare Book Library at the Jodo Shinshu Center. For years, as a member of the Institute of Buddhist Studies Advisory Board, Prof. Nagatomi provided IBS with invaluable advice and support. In conversations with his widow, Mrs. Masumi Mary Nagatomi, we learned that he had intended to devote more of his precious time and energy to the Institute. Unfortunately, his final illness made it impossible for him to fulfill this wish. In recognition of his intentions, Mrs. Nagatomi very generously donated his personal library to the Institute. The ceremonial event was conducted to commemorate the donation and to express directly our deepest gratitude to Mrs. Nagatomi, as well as to offer thanks for Prof. Nagatomi’s contribution to the field of Buddhist studies.

Professor Nagatomi was born on Sept. 1, 1926, in Yamaguchi Prefecture in Japan. He was the eldest son of Rev. Shinjo Nagatomi, the well-known Jodo Shinshu minister who served the Buddhist population in Manzanar, California, one of the ten War-time Relocation Administration camps. In his youth Prof. Nagatomi came to the United States with his father but was sent back to Japan for his college education at Ryukoku University, later transferring to Kyoto University where he received his B.A. in Indian Philosophy and Buddhism. After the war, he returned to the U.S. and studied at Harvard University where he received his Ph.D. in 1957. He was asked to teach at Harvard as an Instructor of Sanskrit. In 1969 he was named Harvard’s first Professor of Buddhist Studies in the Department of Sanskrit and Indian Studies, and continued to serve there for 38 years until his death on June 3, 2000. Although he did not go back to Japan to take over the family temple, he was active in the Buddhist Churches of America.

The event was attended by Prof. Nagatomi’s wife, Masumi Mary Nagatomi, and other family members and friends. Prof. Duncan Williams (East Asian Languages and Cultures, U.C. Berkeley), who was one of the last students of Prof. Nagatomi’s at Harvard University, gave an eulogy about Prof. Nagatomi’s legacy as a scholar and a teacher. Two of his three daughters, Aki Elyane Nagatomi and Kiyoko Judith Nagatomi-Shimizu, also attended the ceremony and shared memories of Prof. Nagatomi as a warm and idiosyncratic father.

A reception and a library tour followed the ceremony. Since IBS relocated its office to the Jodo Shinshu Center in Berkeley in early 2007, steady progress has been made towards the transition of its library collection to the new IBS Rare Book Library. It is expected that the IBS Library collection, with its emphasis on Shin Buddhist texts as well as other Buddhist traditions, will be a valuable resource for scholars, students, and the general public.

Continued on Page 5

The BCA National Council Meeting ARCHIVES WORKSHOP HOW TO BEGIN TO PRESERVE TEMPLE HISTORY?

Friday, February 27, 2009
Irvine Hyatt Hotel

Every temple is requested and encouraged to send interested member(s):

• What to preserve...
• Photo documentation
• Temple newsletters
• Board meeting minutes
• Artifacts (e.g., happi coats)
• How to preserve...
• Organization methods
• Preventing deterioration
• Digital scanning
• Computerization
• Where to preserve...
• At your temple?
• BCA-JANM Archives?

BOOSTER TRIP
Los Angeles Little Tokyo and Japanese American National Museum Saturday, February 28, 2009
11 a.m. to 3 p.m.

• JANM Guided Tour
• “Common Ground” Exhibit (Japanese American History Overview)
• “Gokuraku-sama” Exhibit (Hawaii Nisei Photos)
• Documentaries on Japanese American Experience
• BCA Archives
• Irvine Hyatt Hotel at your leisure
• Shop at Market in the new L.A. Japanese Shopping Mall (old Otani Hotel)
• Lunch at Kyoto Grand Hotel (old Otani Hotel) or Miyako Inn or Chinese, American, Korean, Japanese, on your own...

By Billy H. Saeki
BCA President

Silent Auction

By Billy H. Saeki
BCA President

Ariigatou

Sueko Koshin Ogui, the BCA Ministers and Minister Assistants, the BCA and temple staffs, and our volunteers deserve our appreciation and gratitude – Ariigatou.
Your Dharma Friend Talks:

At a service before the monthly Buddhist Women’s Association meeting held at the Kahului Hongwanji Buddhist Temple on Maui in 1975, I asked the members if they said “Good Morning” to their husbands after they got up in the morning. No one said “Yes” proudly, but chuckled for a while. I concluded my talk with a suggestion that we should practice greeting our husbands, children and parents with “Good Morning” in our homes.

A week later, a BWA member called me at home and told me her story. After she heard my Dharma talk, she thought that my story made sense, so she vowed to say morning greeting to her husband. The next morning, when she was preparing coffee in the kitchen, her husband came in and smiled and said to her husband, “Good morning, honey!” Her husband answered, “Shut up.”

It is quite an embarrassing experience for us when our spouses and children unexpectedly greet us, for we have gotten used to living our lives without greetings. I am sure that you, the readers of this Wheel of Dharma wonder what is so special about greetings. As we forget greetings in our daily lives, we unconsciously become lazy and arrogant. We tend to take everything for granted. Greetings are a personal and common gesture of humbleness and respect to others. If we do not have the humbleness, we will hold back from saying Namu Amida Butsu in our temple and at the family shrine (Butsudan). We, as foolish or ignorant beings (simply unenlightened beings), do not live in seclusion from our community or practice Buddhism on the mountain. Is it the way to Buddhist openness for foolish beings like us?

As Shinran Shonin, the founder of Shin Buddhism, followed the teachings of Pure Land and Totto Sutra and Seven Masters, he found the Nembutsu Path as the most suitable teaching. In his main writing “Kyo-Go-Shin-Sho” (Teaching, Practice, Entrustment & Attainment), Shinran wrote... “the Name (Namu Amida Butsu) breaks through all the sheets of paper to be and to be in his presence.

In order to express gratitude to the late Rev. Newton Ichiu, I prefer to use another expression: “gokurosama.” It can be literally translated as “I (we) am (are) sorry that I (we) have caused you much trouble and frustration in your efforts to help me (us).’’ I use this expression because Sensei has exhibited much courage, patience and vision with little help from us. We feel a happy moment when we call with our whole might, “Namu Amida Butsu.”

Saying the Name is the right act, supreme and excellent. Namu Amida Butsu’s working that enables us to attain Buddhahood, life in the World of Amida Buddha and sharing the Heart of Mind of Amida Buddha’s Enlightenment with us.” Thus, the Nembutsu, the Buddha’s Name we thought we called with our whole might was not our act of calling with our power, but rather Amida’s power enabling us to call his Name. Nembutsu is the Amida Buddha calling to us. Why do we keep silent and ignore Amida Buddha’s mind and working, though we are being called to entrust ourselves to His Primal Vow. Aren’t we trying hard to understand thoroughly the truth that we are being called “Namu Amida Butsu” by Amida Buddha? Are we not trying to comprehend the Compassionate Mind of Amida Buddha? I think that our blind passion is certainly our real problem.

When you go to a Japanese restaurant, the sushi chef saying “Irasamfu!” in his cheerful voice

May Peace and Tranquility Prevail Throughout the World

By Rev. LaVerne Sasaki

The Japanese language is visually and semantically fascinating and expressive. One example is the various significant ways to express gratitude. The common expression “arigato” means difficult to be meaning that anything and everything is a result of a long difficult process of becoming. There is a true story about a priest who noticed a single piece of paper in a temple half-way. It is told that he picked it up respectfully raising it to the top of his head to express humbleness in full understanding of the long hard process for that sheet of paper to be and to be in his presence.

In order to express gratitude to the late Rev. Newton Ichiu, I prefer to use another expression: “gokurosama.” It can be literally translated as “I (we) am (are) sorry that I (we) have caused you much trouble and frustration in your efforts to help me (us).’’ I use this expression because Sensei has exhibited much courage, patience and vision with little help from us. We feel a happy moment when we call with our whole might, “Namu Amida Butsu.”

Saying the Name is the right act, supreme and excellent. Namu Amida Butsu’s working that enables us to attain Buddhahood, life in the World of Amida Buddha and sharing the Heart of Mind of Amida Buddha’s Enlightenment with us.” Thus, the Nembutsu, the Buddha’s Name we thought we called with our whole might was not our act of calling with our power, but rather Amida’s power enabling us to call his Name. Nembutsu is the Amida Buddha calling to us. Why do we keep silent and ignore Amida Buddha’s mind and working, though we are being called to entrust ourselves to His Primal Vow. Aren’t we trying hard to understand thoroughly the truth that we are being called “Namu Amida Butsu” by Amida Buddha? Are we not trying to comprehend the Compassionate Mind of Amida Buddha? I think that our blind passion is certainly our real problem.

When you go to a Japanese restaurant, the sushi chef saying “Irasamfu!” in his cheerful voice

we basely works inside the sushi counter warmly receives you.
Buddhist Churches of America JODO SHINSHU CENTER
The 21st Century
GRAND RAFFLE
First Prize $12,000

Second Prize $4,000
Third Prize $1,500
Fourth Prize $1,000
Fifth Prize $500

Drawing Saturday, February 28, 2009 at the BCA National Council Meeting in Irvine, California

YES! I'm enclosing is my/our special gift of:

☐ $1,500, ( ) $3,000, ( ) $5,000, ( ) $10,000,
☐ ($__________ other amount to Campaign BCA - The 21st Century.

YES! I would like to pledge a total of:

☐ $1,500, ( ) $3,000, ( ) $5,000, ( ) $10,000,
☐ ($__________ other amount over a period of _________ (1 to 5 years)

☐ to Campaign BCA - The 21st Century.

Check enclosed, made payable to Campaign BCA - The 21st Century.

A gift or pledge of $1,500 or more will permanently place your name on the donor wall.

Donate by Credit Card (See website)

My Gift to Campaign BCA—The 21st Century

☐ YES! I'm enclosing is my/our special gift of:

☐ $1,500, ( ) $3,000, ( ) $5,000, ( ) $10,000,
☐ ($__________ other amount to Campaign BCA - The 21st Century.

☐ YES! I would like to pledge a total of:

☐ $1,500, ( ) $3,000, ( ) $5,000, ( ) $10,000,
☐ ($__________ other amount over a period of _________ (1 to 5 years)

☐ to Campaign BCA - The 21st Century.

Check enclosed, made payable to Campaign BCA - The 21st Century.

A gift or pledge of $1,500 or more will permanently place your name on the donor wall.

Donate by Credit Card (See website)

My Gift to Campaign BCA—The 21st Century

☐ YES! I'm enclosing is my/our special gift of:

☐ $1,500, ( ) $3,000, ( ) $5,000, ( ) $10,000,
☐ ($__________ other amount to Campaign BCA - The 21st Century.

☐ YES! I would like to pledge a total of:

☐ $1,500, ( ) $3,000, ( ) $5,000, ( ) $10,000,
☐ ($__________ other amount over a period of _________ (1 to 5 years)

☐ to Campaign BCA - The 21st Century.

Check enclosed, made payable to Campaign BCA - The 21st Century.

A gift or pledge of $1,500 or more will permanently place your name on the donor wall.

Donate by Credit Card (See website)

My Gift to Campaign BCA—The 21st Century

☐ YES! I'm enclosing is my/our special gift of:

☐ $1,500, ( ) $3,000, ( ) $5,000, ( ) $10,000,
☐ ($__________ other amount to Campaign BCA - The 21st Century.

☐ YES! I would like to pledge a total of:

☐ $1,500, ( ) $3,000, ( ) $5,000, ( ) $10,000,
☐ ($__________ other amount over a period of _________ (1 to 5 years)

☐ to Campaign BCA - The 21st Century.

Check enclosed, made payable to Campaign BCA - The 21st Century.

A gift or pledge of $1,500 or more will permanently place your name on the donor wall.

Donate by Credit Card (See website)
Receiving and Giving

By Rev. Patricia Usuki
San Fernanado Valley Hongwanji Buddhist Temple

A s we near the end of another year and the beginning of a new one, I hope that you’ll take the opportunity to conduct an inner inventory and purse your personal priorities. If we are really conscious about our practice, we might do this exercise every day. In the spirit of the season, however, many are urged to think more about what we have to be grateful for.

There are various ways of going about it. In a material sense, you could suppose you could add up all your gains and losses or even your triumphs and defeats. But these pertain to the ego-self, and we need to look much deeper to get a sense of how we’ve developed as people on our spiritual path to inner peace. If we get good at this, the material inventory won’t matter regardless of what it constitutes.

Some of us in the Jodo Shinshu community have been introduced to Naikan practice, in which we are asked to reflect upon what we have received, what we have given, and what problems or difficulties we have caused with respect to an individual or group in our lives. For our purposes right now, let’s make it simple. Try to reflect on what you have received and what you have given in every aspect of your life. You may soon become apparent that we do receive much more than we could possibly ever give, because we owe our gratitude to all that we are and all that we have included, of course, our very existence.

Try to reflect upon the more we receive and the more we have, the more difficult it becomes to feel grateful. This is sad, when you think about it. How wonderful life is when you’re feeling grateful for something. There’s a feeling of satisfaction and sufficiency—what more could one ask for? On the other hand, how miserable life can be when you can’t feel gratitude, but only bitterness or desire.

When I was a child, my brother and I used to receive mountains of gifts from adoring relatives and friends of my parents at this time of year. Even though our family was of modest means, we children lacked for nothing. Our celebrations were also catapulted for tables laden with innumerable delicacies. (I know why I always feel so at home at our temple banquets!) As adults, we often invited friends to join us in spending the holidays with our family, especially if they were far from their own families.

One winter, my dear friend, Chantal, who had often visited us, declined my parents’ invitation. I thought she had decided to go home to Paris—a wonderful place to be at the end of the year, where she could enjoy sorbetes and galas and fine cuisine along with her family and friends. However, she’d heard about a community outreach project in Ottawa, where she had worked at the time. Volunteers were needed to help serve turkey dinner to people who would otherwise go without for various reasons, not all having to do with money. On the spur of the moment, I decided to join her. It sounded like fun. The ingredients for the meal were being donated by a supermarket, to be cooked by a restaurant located in the same mall. Long rows of tables and chairs were set out in the mall as soon as it had closed for the holiday. Some of the volunteers were to serve the dinners to the guests. Other volunteers were to go out in school buses, donated by the local board, to invite anyone they could find to the dinner. Chantal and I drew this duty, and what a challenge it was. Ottawa vies with Moscow for the title of being the coldest capital in the world. On top of that, the city was bombed down in five feet of snow from a recent storm. Needless to say, we were able to locate most of the homeless at warm shelters. We also gathered up a number of homeless tourists and business people who had been stranded at their hotels due to the weather. Everyone was glad for this unexpected opportunity to celebrate and make up the missed appointments in an unusual way.

Back at the mall, the parking lot was filling with people who had read about the dinner in the newspaper and had decided not to spend the day alone. I sat with one man who was a former soldier from just outside of town. His mother had passed away that year, and he had nobody else with whom to share the season, but he didn’t want to sit at home feeling blue. There were other: journalists, college students, civil servants on call—most of the people in the capital hail from somewhere else. It was wonderful to be amongst so many friendly strangers who were somehow not strangers at all, brought together though we were by seemingly diverse circumstances. I believe that was the last year that Chantal and I were in Ottawa. It was a long time ago, but I still remember it as one of my best year-end holidays ever. It still warms me to think about such an event, and I realize now that this feeling is the infinite and indescribable wisdom and compassion that I continue to receive from all the beings who made that day so memorable. Certainly, it makes me feel grateful for all that I enjoy and have enjoyed at this time every year of my life. I may not have the treasures and the gifts, and beyond the circle of family and friends, there is boundless Light and Life surrounding us at all times. We get to see it more clearly when we open ourselves up to encountering life and reflecting on how we all fit together, irrespective of superficial differences. In so doing, we live lives filled with gratitude, meaning, and joy.

As the year comes to a close, please reflect on how much you have received and try to make it your practice to give of yourself as well—just for the pure joy of engaging with life. No matter how much we give, though, we will always receive more uncontrollably. What a gift it is to get to be that grateful recipient, just as I am. Happy Holidays!

Nama Amida Butsu.

YAC-YMA Advanced Seminar

By Brady Kaneshige
Idaho-Oregon Buddhist Temple

Reunited with old friends, making new ones, and enhancing our appreciation and awareness for the Dharma, these are all things that our BCA Advanced Training incorporated into our week-end. Held at the Jodo Shinshu Community Center, our retreat was made possible by the continued efforts of Reverends Kobata and Yagi. Later that night, Rev. Ron Kobata led a session to reflect upon our time spent and the meaning, and joy.

The Shoshing of Rev. Bridges helped us gain insight into Shinran Shōnin’s appreciation for the Seven Masters. Between sessions we both practiced and we conduct services, and as always, we found many ways of physically practicing our gratitude and connectedness with the teachings. All in all, you can not put a price on just how valuable these services and Dharma sessions are for our continued learning experience.

The Tri-State/Denver Buddhist Temples (TS/DBT) presented on June 14, seven scholarships to high school graduates at the 53rd Annual Japanese American Community Graduation Program Banquet held in Arvada, Colorado. Alyssa Mariko Holland was also the recipient of the TS/DBT Taeko Tawara Memorial Scholarship Award. Sean Gregory Palmer was awarded the Tri-State/Denver Buddhist Temples Eugene and Kimiko Side Scholarship Award. Alyssa Kuge received the TS/DBT Taeko Tawara Memorial Scholarship Award. Alyssa Kuge was also the recipient of the TS/DBT Taeko Tawara Memorial Scholarship Award. Brenda Stewart was also the recipient of the TS/DBT Eugene and Kimiko Side Scholarship Award. Alyssa Mariko Holland was also the recipient of the TS/DBT Eugene and Kimiko Side Scholarship Award. Alyssa Mariko Holland was awarded the TS/DBT Murahata Family Award. Alyssa Mariko Holland was also the recipient of the TS/DBT Taeko Tawara Memorial Scholarship Award. Alyssa Kuge received the TS/DBT Taeko Tawara Memorial Scholarship Award. Alyssa Mariko Holland was awarded the TS/DBT Taeko Tawara Memorial Scholarship Award. Alyssa Kuge was also the recipient of the TS/DBT Taeko Tawara Memorial Scholarship Award. Brenda Stewart was also the recipient of the TS/DBT Taeko Tawara Memorial Scholarship Award. Alyssa Kuge received the TS/DBT Taeko Tawara Memorial Scholarship Award. Alyssa Kuge was also the recipient of the TS/DBT Taeko Tawara Memorial Scholarship Award. Brenda Stewart was also the recipient of the TS/DBT Taeko Tawara Memorial Scholarship Award. Alyssa Kuge received the TS/DBT Taeko Tawara Memorial Scholarship Award.
Decades ago, my teacher K.T. Tsuji would occasionally say that we “had to make Jodo Shinshu available to the American mind.” Were Tsuji Sensei alive today to survey the publishing landscape, I am sure that he would announce that several authors have fulfilled his aspirations. Professors Bloom, Corless, Tanaka, and Unno have published books and articles that appeal to laypeople as well as fellow scholars. The writings of several ministers, including Reverend Tsuji himself as well as Shinso Unno, are gathered into attractive and inexpensive editions for wide dissemination. Who will now carry forward in the same spirit of scholarly integrity? The V & P continued with our mission to systematically promote and preserve Buddhist Studies. I have read in previous issues of the NYBC, in the great tradition of the Universalist Heat for a very enjoyable discussion or suggestions please contact Calvin Doi (559) 974-3754 or e-mail Caldoi@sbcglobal.net

This past year, the V & P took advantage of an opportunity for them to become reacquainted with the Buddha Dharma. This dedication will be Reverend Kurt Rye. The V & P continued to support the Fresno Betsu- do service to attract downtown Pismo Beach and the stores at the shopping outlet. We took a tour of the beautiful San Luis Obispo Buddhist Temple and then proceeded to the Obon which was held by the San Luis Obispo. Our Onodogyo group of young adults helped with the setup and cleanup at the Obon.

An additional activity currently in the planning stages is a Central California Buddhist Baby Boomers Seminar. We are following the lead of the Baby Boomers Seminar held at the JSC to try to rekindle interest in the Buddha Dharma among our baby boomers. Many of our baby boomers have come away from the temples and hopefully this will be an opportunity for them to become reacquainted with the Buddha Dharma. This event is being planned for the fall of 2009. If you have any questions or suggestions please contact Calvin Doi (559) 974-3754 or e-mail Caldoi@sbcglobal.net

In April, 2008, the former Membership and Outreach Committee changed its name to the Outreach and Propagation Committee. Hoshin Seki of the New York Buddhist Church is the committee chair. One of the committee’s goals is to share with the BCA membership brief stories of individuals who discovered the Nembutsu teaching as adults. It was over the course of our “newcomers” add depth and richness to the narrative history of American Jodo Shinshu as we move ahead in the 21st century.

This is the story of Jeff Wilson, whose path has taken him across America north and south and east and west. Jeff lives an academic life in Canada, as assistant professor of Religious Studies and East Asian Studies at Renison College, University of Waterloo.

Reaching Out: Reports of the Outreach and Propagation Committee

By Gordon Bernmant, Ekoji Buddhist Temple

It is a bleak situation if we are challenged to face the dharma schools and dharma students. Educationally, the challenge is daunting, but financially, the challenge is overwhelming. The District Temples are declining in numbers, and that means that the vision & preservation committee will be looking for new leaders, new teachers K.T. Tsuji and Reverend Usuki. Now he could experience the reality of the traditional Japanese-American sangha in the heartland of southern California.

Jeff is a devout scholar in the great tradition of the Shin Buddhism. He is one who has preceded him. Having found his voice, he is a virile and active promoter of Buddhist Church of Parlier for Boys Scouts, Girl Scouts, Webelos, Camp Fire Girls, 4H...

In the words of R.H. Blyth, “The Universalists be blessed with a surplus of Japanese. The question is whether we can find a way of facing the realities our attitudes and values are based on and reorienting ourselves. The Bowl Buddhist Church Burnett’s Spring and Fall Ohigan seminars featured Reverend Carol Himaka. Reverend Usuki. Now he could experience the reality of the traditional Japanese-American sangha in the heartland of southern California.

Jeff is a devout scholar in the great tradition of the Shin Buddhism. He is one who has preceded him. Having found his voice, he is a virile and active promoter of Buddhist Church of Parlier for Boys Scouts, Girl Scouts, Webelos, Camp Fire Girls, 4H...
Sunset/Sunrise Services

By Nicole Ryu
Mountain View Buddhist Temple

W
aking up at 5:30 AM to do a 5-40 AM service was, for lack of better words, brutal. But was it worth it. Sleepy 19 youth minis-

ters fill the dew blanketed grass surrounding us and it is easy to miss, there exists an unquenched-

ed desire. Back in Sacramento, at the second YMA “Boot- camp” training, I had

thought 7AM service was bad, and I had complained… we all had. But we are, an hour and ten minutes earlier than before, perform-
ing a service for no one but ourselves and the complaints we would have shouldered as these once-in-a-lifetime moments of magic unfold-

ed.

The morning sermons were completed in revealing secrets of the past, the hope for the future and a reminder that Buddhism can be practiced anywhere, anytime… we are reminded of its universality through travel, appreciation of natural beauty and the recreation of the Nembutsu. And as the sunsets begin, we embrace each other through moments of reflec-
tion and NamuAmidaButsu.

Did you know that the YBA (Young Buddhist Association) was the first Buddhist organi-

zation in the United States? The BCA (Buddhist Churches of America) was originally known as the Buddhist Mission of North America. Do you know the difference between a nenju and a juzu? What makes a betsu-

nai? A contemporary 20th century term, a Buddhist “may-
erick,” who believed in the necessity for change in Buddhist organizations to become a true viable Sangha. Permit me to share an everyday example of “gokurosama” to de-

scribe an incident in Rev. Ishiura’s ministeri-
al career. It sounds hu-
-


moruous now, but prob-
-

-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
-
今月の法話
時間とは

サンゼ別院輪番 藤本 顕信

これを書いている現在は十月も終わり近く近づいています。年取ると
共に、月日が経つのがとても早いです。自分ではまだまだ年若く思
ていましたが、開帳教に成ってもう三十二年目
になりました。早速ったと言うことは良い
い事であると思われなければ成らないの
ではないと思います。楽しく、面白
く、意義ある期間であったと感じてい
て、早く終わった感じがあるのではない
でしょうか。

これは、仏教の時間観と一般の時間
の見方に差がある事があると思います。仏教の時間観は時時やクラン
ダーで計るものではなく実在のものなのでしょう。つまり、普通の考え方で
見ることの出来ないものです。

仏教で言う時間には「劫」と「剣」又は「念」と言うものがあります。「劫」と
いう単位は極めて長い期間です。「剣剣剣剣」と言う単位は発想が起こり、極
めて短いものです。

「劫」について、いろいろ説明もありますが、その中的一つは無・定・妙紙
きも七里の石があって、七里に一回、人達が隠れていて、その石の経験の真実
に触れられる、その石が崩れても新たななるのが「劫」であると言われてい
ます。気が湯けるような時間があるようですが、人間比たたくことをしてる
時、直感している時には長い感じする事実です。長い間の中に住たされる
時もそうです。悩み悩んで道を求っている時は
亦長く感じるので。人生の苦悩を解決
出来るいないままに生きていると何十何十と追い
い程されるののは無理ではないと思います。

それを同時に、楽しく過ごす期間は早く帰り
いするのです。友人と良く話し合っている
時、自分が好きなことをしている時は早く過ぎる
のです。

この経った時間を客観的に時時やクランで計れば同じかもしれませんが
すなわち、それを体験しているものには必ず同じであると言えるでしょうか。人間
の存在抜きで時間を計ることが本当に出来るのでしょうか。どうしても人間の
気持ち、そのときの環境、あるゆる条件によってその時間の長さが変わるの
で、特に、人生の苦しみ、悩むと思えば必然、長く感じるのです。道
に迷い、その道が長く、遠く感じるのと同じで、迷っている時間も長く、遠く
感じます。

その迷い、苦しみが晴れると、それまで無年、何十年もかかっても、一向、
一念じいと思えないようなのが出来ないでしょうか。

法華教在下が阿弥陀仏来られて成るものには十劫の修行と動きを経て私たち
の救うの道を開かれたのです。それを悲しむと、私たちの
一念一念は必ず有一念一念又は心の力でされていたかな
ないのでしょう。それは法華教在下に阿弥陀仏来られての苦労・努力に対する一番の親しい
のではないでしょうか。

これは簡単なものでありながら、私たちにはならない出来ないことです。

しかし、出来ない我々であっても、阿弥陀仏に命を信じて、
働い続けて下さっているのです。いまだ念仏の呼び声で私たちに目を覚ま
してして下さっているのです。

その声を聞けるように、聞法し続けましょう。
永富蔵書室オープン

アメリカの名門校ハーバード大学の名誉教授であり、
浄土真宗の僧侶であった永富正師が逝去されのは2000年の6月3日である。その他、ハーバード大学の医学部で、
その書物を収めたルームの開所式が10月25日に開催される

先生方

本当にあるがどうございました

敬弔