New Year’s Greeting
“Immeasurable Light and Life”

At the beginning of the new year, I would like to send you my greetings from Hongwanji in Kyoto. Finally, 2011 has begun, the year when the Hongwanji in Kyoto will observe the Seven hundred fiftieth Memorial for Shinran Shonin. Since the four overseas districts of South America, Hawaii, BCA, and Canada already conducted the Daionki memorial in their respective districts, many of you must have already had a chance to confirm the significance of this observance by fellow Nembutsu practitioners which is conducted only once every fifty years. I see that each generation appreciates the same occasion in different ways. It is surely incomprehensible how and when each of us encounters a certain occasion. We can find the essence of the Daionki memorial in praising the virtue of Shinran Shonin and sharing the joy of expressing our gratitude to his benevolence. Shinran Shonin is the founder who established the Jodo Shinshu teaching. His teaching has guided many persons to becoming Nembutsu followers, and they, in turn, formed Sanghas and our institution. Nembutsu followers are tied each other as fellow practitioners with the common belief that everyone is equally saved through the working of Amida Tathagata, not through the supernatural power of a special person. Another significance of Shinran Shonin’s benevolence is that he taught us the most important thing in life and he is the one whom we can always rely on. In this sense, we regard Shinran Shonin as our master teacher of life.

Although I am looking forward to having as many of you as possible come to visit the Hongwanji on this occasion, it is likely that it is difficult for overseas members to come here. It is my hope that you will be able to recall or imagine the Hongwanji Founder’s Hall through the pictures on the Internet or by visiting your nearby temple, and by doing that, you will be able to share the joy that Shinran Shonin’s teaching enables us to recite the Nembutsu and follow the path to the Pure Land where we are able to attain Buddhisthood.

January 1, 2011
OHTANI Koshin
Monshu
Jodo Shinshu Hongwan-ji

Greetings and Happy New Year!

This year, the official observances for the 750th Memorial for Shinran Shonin begin in earnest at the Hongwanji, our mother temple in Kyoto, Japan. As Jodo Shinshu Buddhists, this is truly an historic event for all of us. For most of us, it is a once in a lifetime experience which we mark with a deep sense of gratitude and appreciation.

As Shin Buddhists here in America, what can we do to make Jodo Shinshu, Shin Buddhism, more attractive and bring it to the forefront as a major religious tradition here in America? If there were ways to make Jodo Shinshu Buddhism a more attractive religion, this would undoubtedly help us to solve our problems of decreasing membership at our local temples and churches of the BCA. Let me share with you my thoughts through 48 years of Kaiyoshiki experience, particularly serving in Cleveland, Ohio in the midsection of our nation.

First, a meaningful interpretation of Shinran, Shin Buddhism, and the realization of Nembutsu is the most important matter in order for it to make sense here in the West. The interpretation and understanding should not be based upon a blind belief. Rather, one’s understanding and appreciation of Shin Buddhism should be one that evolves and flourishes from deep within. This is the realization, awareness, and enlightenment which is based on the Buddhist Dharma.

Secondly, it is important to look beyond ethnic boundaries and welcome anyone and everyone who seeks answers from Jodo Shinshu, Shin Buddhism. Our Japanese culture and the heritage to which we connect our religious roots are an important part of our history. At the same time, when we identify ourselves as Buddhists here in America, it is important to look beyond ethnic identity.

Thirdly, engaging in community programs and interfaith activities that strive for harmony and peace is another important area to focus upon. If temple members, and the community in general, feel that they are part of an integral effort to promote harmony and peace in their temple, community, and world, then they develop a sense of confidence and purpose in being affiliated with the organization.

Fourthly, it is important to develop and organize attractive and interesting programs. Programs and events such as food bazaars, parties, boy scout and girl scout activities, youth athletic programs, seminars, workshops, and study classes should be organized in ways that welcome and encourage public participation, and nurture the desire to be a part of the temple without hesitation. These are my thoughts to help make Jodo Shinshu, Shin Buddhism, more attractive and to bring it to the forefront here in America. If we preserve and pursue these ideas, I am confident that we can see our organization grow.

My dear Dharma teachers, Kaiyoshiki ministers, please be mindful that we are living in America, not in Japan.

Let’s make this year a joyous and creative new year.

Gakusai
Koshin Ogui, Socho
Bishop

As we enter 2011 reflecting on over 750 years of Jodo Shinshu history and tradition that have been incorporated into our daily lives, I would like to identify some of the ways that throughout the year we reaffirm our faith tradition.

In January, we welcome the New Year with a Shusho-e Service on the first day, and on the sixteenth we express our indebtedness to Shinran Shonin for the spiritual legacy that we share with the beneficiaries of a Goshiki Ho-On-Ko (Founder’s Memorial) Service.

In February we commemorate Sakyamuni Buddha’s passing into Parinirvana Nivana Day.

In March, Spring Obon observances are held to rededicate ourselves to living the Buddhist ideals of the six paramitas (perfections) that carry us to the spiritual “Other-Shore” of enlightenment.

In April, we celebrate the birth of Siddhartha Gautama, who awakened to the Dharma, becoming a Buddha, exemplified the Buddhist way of living in true and real life. This celebration was named by Buddhists in Japan as Hanamatsuri (Flower Festival).

In May, Gosen-e we celebrate the birth of Shinran Shonin.

In July, we remember and honor those who have passed on before us with an Olson Memorial Service.

In September, as we reflected in the Wheel of Dharma,

Continued on Page 6

1710 Octavia Street, San Francisco, CA 94109

VOLUME 37
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ISSUE 1

BCA Calendars Still Available

The 2011 BCA Calendar is still available for purchase. The artwork and haiku are from the entries received for the BCA Shinran Shonin’s 750th Anniversary Memorial event, and that they can be ordered from the BCA Headquarters for $25 each. If you would like to purchase a calendar, please call the BCA Headquarters at (415) 776-5600, ext. 13, and ask for Allan.
We thank you for your support.

By Dr. Robert Noguchi

If you own an IRA and over age 70½, you may be eligible for an IRA charitable rollover. For individuals age 70½ or older, an IRA charitable rollover allows you to make a year-end gift. Thanks very much for your support.

Robert Noguchi

Welcome News!

By Rev. Joren MacDonald, BCA Minister Emeritus

What If My Dharma is Just External?

By Rev. Joren MacDonald, BCA Minister Emeritus

My Involvement with the American Buddhist

By Hiroshi Kasahashi, Buddhist Church of San Francisco

The problem is that I also have that same level of spirituality, however.)

I have known for decades the hours of my daily life as a Kaikyoshi, and welcome new initiatives to have completed it. Together with Youth course sponsored by the CBE; 31 people at JSC. Bishop Ogui also highlighted the holding this session at JSC, and he is received Tokudo Ordination after...
Is anything new in this world? Is there really ever anything old? In one sense we seem, in our lives, to meet the same kind of situation again and again. It’s a new year, but will this coming year bring anything that is not essentially similar to what has gone before? On the other hand, it is what is new that alarms or excites us. We all try to predict the future and our predictions are almost never right because we base them on the past and the future is actually completely unknown.

In Buddhism there is a good deal said about living in the here-and-now and, at a rule-of-thumb level this is not bad advice. Certainly there is a great loss, for example, because we are preoccupied with the past or with the future we do not fully experience what is actually going on. However, the wisdom of Shakyamuni comes substantially from the fact that Buddha did understand the future - he “saw beings rising and falling according to their deeds”. Buddhist ethics is not based on the idea that “this is right because God says so” but upon the fact that we can see that some things bring good outcomes and some things bad ones.

When Shinran said that just because we have an antidote (i.e. the nembutsu) this does not mean that it is sensible to consume poison (i.e. do bad things) he meant because we have such a wonderful medicine we should not just take the medicine and ignore the poison.

In this new year, therefore, we are all looking ahead trying to decide what is best to do and what are the things to avoid. However, in the Buddhism of faith we have some help in this. Yes, we are expected to use our intelligence and, yes, we rely upon Amida’s grace to guide us, but these two are not mutually exclusive - they go together.

In particular, we meet new people and we meet known people in new ways. The wisdom of the here-and-now is that we keep our intelligence alive so we see what is new. We see our friend is more worried today or more happy and so we can relate to him more deeply. We read the face of the stranger and try to put her at ease. Then the wisdom of relying upon grace is that we do not think that everything rests entirely upon our shoulders. If we do what we can and have faith, we can trust that the universe will work out as it should.

So we should give some careful attention to the future, but we should be prepared to be surprised too - and we will be. If one is never surprised one is not really awake.

As we start the New Year, let us continue to listen to the urging call Namo Amida Butsu, take refuge in the Infinite Wisdom and Compassion, and work together as a team.

In Gassho,
Kodo Umezu
Not so long ago, in the mid-20th century, Japanese-Americans couldn’t own land because of their race or country of national origin. We must seek in every way to protect against such discrimination or we will become targets again. This kind of exclusive view of who deserves to live freely in the U.S.A. led, in part, to the laws permitting the incarceration of Japanese-Americans in the 1940’s to medical schools and law schools denying admission to Jewish- and Catholic-Americans solely because of their religious beliefs or those of their parents; to regulations that prohibited African-Americans from using certain water fountains, toilets, and restaurants.

The act of silence in the face of such laws, historically, to more laws seeking to deny or limit the rights of any class of people solely due to the color of their skin or country of origin. We must protect against such discrimination or we will become targets again. This kind of exclusive view of who deserves to live freely in the U.S.A. led, in part, to the laws permitting the incarceration of Japanese-Americans in the 1940’s to medical schools and law schools denying admission to Jewish- and Catholic-Americans solely because of their religious beliefs or those of their parents; to regulations that prohibited African-Americans from using certain water fountains, toilets, and restaurants.

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Taking the first step towards Tokudo in America

By Socho Koshin Ogui

The BCA’s most recent 11 Tokudo recipients have returned from Kyoto. Following years of study and preparation, both at their respective temples and at the Jodo Shinshu Center, I have found this group of individuals to be most sincere in their new endeavor.

The 11 ministerial aspirants entered the Jodo Shinshu Center that would lead towards Tokudo ordination. For their final three days of training and lectures inspired by Shinran Shonin’s legacy, we strive to provide diverse learning opportunities to deepen the understanding and appreciation of Buddha’s wisdom and compassion among Sangha leaders and the broader community.

With your membership you will receive quarterly Buddhist Channel e-newsletters
[established 1903]
Rev. Jundo Gregory Gibbs
Resident Minister, Oregon Buddhist Temple

With Deep Respect,
Rev. Jundo Gregory Gibbs
Resident Minister, Oregon Buddhist Temple

Perhaps Ogui Socho and our Ministerial Chairman, Rev. Jerry Hirano could write similar letters. Perhaps some of my other colleagues and some of our lay leaders could do as well. If you do keep your letters short as I tried to with my own, reproduced above. Perhaps we can counteract some of the negative press we seem, at least, to be relatively invisible in the political sphere in the USA. Let’s change that.

The Buddhist Channel, www.buddhistchannel.tv/index.html
The EASTERN BUDDHI ST 4 0 : 1 & 2
This article will be serialized and continued in the next few issues of the Wheel of Dharma.
Buddhism: Religion of Philosophy?

With John Marmysz, PhD

Thursdays, 7:30 – 9:30 pm, Fee

Jan. 13: The Distinction Between Religion and Philosophy

Jan. 20: The Four Noble Truths. The Eightfold Path. The Five Skandhas and Nirvana

Jan. 27: Buddhism and Nihilism

Rev. MacDonald

Continued from Page 4

conducted. In order to get to this hall, she had to walk from the dock at sea level, and then proceed up a hill, down into a small valley, then up another hill. She had to begin her walk before the rest of the group, and was the last one to arrive. She remembered the day when the entire island met at the dock to wave goodbye to their Buddhist statues as it began its long trip to America. She never complained about the difficulty of the walk. She believed that she had to show her thankfulness to the minister who had shared the Buddha Dharma with the group. It was a responsibility to continue to build upon the foundation for future generations. In 2011, the BCA has several new initiatives planned to better serve you. We have a new communication platform to be implemented that will enable us to connect with you and provide you with our new plans and programs. These will be critical in bridging our traditions to the future. We have an impressive worldwide network, and proud spiritual legacy that needs to be shared with a wider sangha that the BCA is here to facilitate. Let us continue to be the bridge of our history and envision a future in which our Jodo Shinshu traditions are understood and appreciated by Americans from all walks of life. I wish you wishes and Happy New Year!

Buddhist Temple of Marin

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Rev. Sakamoto

Continued from Page 4

enclosed would arrive in the mail. The edited manuscripts would be locked in a safe until I arrived, and I would work with the galley to make up the dummy. It was editorial policy, I am going to quote from the excellent editorial titled “The Mirror” written by Elyon B. Snow in our very first issue. “This publication will contribute towards developing a religious attitude and commitment among a nation, or spirit of the Compassionate Buddha. The American Buddhist will be directed to the Buddhist living in the United States, and to our Buddhist culture and society. All articles are written to be used as spiritual food….We will work with our readers an interpretation of Bud- dhism—its teaching, its significance, its culture, the meaning of its customs and practices in America and a creative expression of Bud- dhism in everyday living.”

In January 1968 the late Rev. Shoke Masunaga took over as editor and the publication continued under his watch until it merged with the Harin, which then became the Wheel of Dharma, edited by Elyon B. Snow, later by Rev. Robert Kashiwagi, and currently, Rev. Ronald Kobata. I don’t believe the American Buddhist was ever fully accepted by the more traditional Shinshu followers of the BCA. With them, it always remained an upstart publication. But outside of the BCA, especially among those who were more receptive to Buddhism, it proved extremely important. I think in its brief existence it served a foundational role in the study of American Buddhism. As editor, I think I was more of a caretaker. I don’t remember ever doubting my decision. Fortunately, the submissions were always relevant and interesting to me. Of course, I always had a feeling that some readers referred to them as “jewels.” In looking them over recently, I found that they still resonated with me so I have included some in my new book of poems Ocean Beach.

This concludes Hiroshi Kashiwagi’s article in the WOD.

Red Book

Continued from Page 4

As a refection or self-reflection in gaining access to one’s own inner resources. Such resources are elements of one’s inner imagination, whether in dreams or in active imagination. The WOD provides a rich resource of such practices, and can be matched with contemporary psychological practices to develop individual growth along the spiritual path. In contrast, Jung developed his own techniques, drawing on the importance of the imagery in dreams and in religious visions. Jan. 20: Meditation 7:30

Tai Chi 6:00

Yoga 6:00

*check website for cancellations

Revelation in Gaizo

Socho Ogui’s successor.

In Gaido

Buddhism in the West

Continued from Page 2

shyer than people know when it comes to getting close to the “real” me. So much has happened during these 69 years, it is hard to unravel and explain. Socho’s idea is always to be questioned but if you can’t trust your selected family and friends, poor you! And… the best feedback comes from those who seem not to like you at all! Those are the jewels; the valuable gifts!

I would love to have a position in the BCA for a few more years but that decision is not mine to make. I retired voluntarily to keep learning and to help people who knew they were in no position to keep a full time residence in Marin. I was proud of the internal me who retired because the external me is kicking myself for doing it. I feel less large.” Dang! You should see where my grandson and I live now. I just smile and say, “Namo Amida Butsu.” In Gaido
今年の法話

新年、あけましておめでとうございます。

本年がもっとも幸福、最高に幸運な一年でありますように。

そこで一体さんからの年賀状、と。

門戸は薄暗い夜のバス、めでたさもなく、めでたくなんよ。

とんでも有名一体禅師ですが、真宗門戸にとっては、蓮宗上人の大親友として、ありがたい法の友のひとりです。

でもなぜ、お寺さんは、一体さんにお人もらずに頭から冷や水をあびせるようなことをしてでしょうか。正直な言葉で、めでたさんからすにお楽しでらよさそうなもののに。

ほんとうに困ったひとです。

さて、古い落語の小説に、

三人の食事さんが横の下で、もしもロットでミリオンラー当たったときの話をしていて、一人が、自分は歩きやすいように新しい靴を買うと言う。

もう一人は、自転車に買って、一軒でも多く物をぶのへに言うと言った。

残った一人は、この会話をあおって、お前の馬鹿さ加減にあきれた。

彼がお金をもらうとして食事をさせ、なにもしなくても寝るのをくれないから言ったと。

食事はどこまでもっても食事の考え方だから抜け出せないからミカミ的な生活も変わらないというオチですが、本当は朴素に笑えない話です。

われわれは人間の世界で生きていて、それがどんなに進歩しているように見ても、その中にある限りは、人間の汚点から逃れられないということです。

つまり、人間であるかぎり人間苦から抜け出すことはできない！

とほけしのおぼえは、この苦しみのおおもとを問題にしています。

これを根元から抜き取るおえです。（抜苦し楽）

われわれはいつでも自分が一番たせつで、そのため自分中心の「五欲（財欲、色欲、飲欲、名誉欲、権欲）」が満たされたいと望む欲求の心が、この五欲が満たされないのを不幸とお思いやんでいます。

たまたま五欲を満たす機会があれば幸福と感じ、少なからず不幸なきぎる悲しみます、それでもこれもすべては人間の汚点にかかに因われているからです。

ほけしはそんなわれわれを悲しんで、われわれひとりひとりが人間として生かされている本当の理由、本当の幸福、本当の幸運を教えてくださいました。われわれが困っている人間の汚点を自分勝手な信念や信仰をすべてぶつこないことでて教えたくくださったのです。

一月はすべての仏教法で報恩講がおことめられます。親鸞聖人のご苦労のご恩に報いる法要で、ほとけ様のあいとおいでわれわれの自分勝手な信念や信仰をすべてぶつこないでくださった親鸞さまでのごお礼ののおときとてます。本当にすごく困ったことだったとお思い。

なんと、われわれに頭から冷や水をあびせつつけている提案者は、親鸞聖人でした。昔ある御同行がやくも言っています。「ほとけ様のおおしあげで、わら大風をうかべいてもよかったね。ねぶどの賀がでるか、てるね、ナンマンダブ、ナンマンダブ…………」

南無阿弥陀仏、

白河 本願寺 中川嘉惠

あなたのに答える

問い：人間の未然の望いはなんでしょうか。

答え：ときのは三の花のころ

おなみ十八、わしや二十

死なぬ子のまえに生

使ってべまえに外の柄

死んでもが死のあるように

と歌われているように、自分だけの心として求めて、かなわぬ願いを追い捨てて感動しているのが私ではあるまい。しかし、その私を呼び覚まして、実在の世界に導かれぬのはないという、

如来さまの願いが叶っているのです。その如来さまの本音の願いが知られたとき、「この如来さまのおおしのうちにこそ、私の願うべきことがあったのだ」と味わわれているのです。

二つのすみません

大分県中津南にある老父 八十八歳の親に子どもたちが立派な重ね

布団を作ってそれに老父を寝かせた。老父は手を合わせて「すみませ

ません、すまんな」と何回もくり返した。子どもたちは何故言葉を変え

るかと訴べると、老父は「すまません」は先祖様に向かってじゃ。

先祖様の見たこともない布団におとを授かれて唯すまんなしか

いのだ。「すまんなう」はお前の子どもたちに向かって言うのじゃ。何

ひとつ親しいことをしてやめたかったこのおおせを、こんな大事に

して貴重。「すまんなう、すまんなうしかどぞ。」

子どもたちの目に読が光っていた。

この老父も内倒れの人で、元小学 校長を務め、秋は毎年生きて

念仏往返を送る人である。（赤坂将洋著『随縁抄』より）

ＢＣＡカレンダーをギフトに

少し遅いかもしれませんが、ＢＣＡのカレンダーを家族やお友達へ

新年のギフトとしてあげます。今年は日曜学校の子どもたちの平

和への思いを託した絵画が一年を通して紹介されています。一部５

ドルです。申し込んでは本部のオフィスまで下さい。なお、これに

よる収入は教会の運営費を助けることにもなっています。

本部の住所は：1710 Octavia Street

San Francisco, CA 94104

日本語の電話は：(415) 776-5600 内線4 達藤事務局長まで
法輪

年頭の辞

2011年度教化標語
世の中安積なる
2011年 1月号

年頭の辞

光の無量 新らしい年の初めにあたり、京都の本願寺より賀辞申し上げます。

一見、本願寺で大願念仏をお勧めする年となりました。尚、ハワイ、北米、カナダの四教団では、すでにこの念仏をお勧めされ、多くのお念仏の霊がつくって、五十年に一度の大念仏をお勧めすることの意義を確かめられることがありました。

従って、来年一年、あるいは二十五年、五十年に一度の大念仏をお勧めすることの意義を確実に理解され、糧の不思議を感じられます。

大願念仏の根本は、親鸞聖人の勤労、そのご意に報いる喜びを共有することにあると言えましょう。親鸞聖人は浄土真宗を開いてくださった常祖です。聖人のみ教に導かれて、多くのお念仏の霊が生まれ、教団ができた。特別の人間の力であれども、私らの為に力であれども、皆が平和に、阿弥陀仏をただの出らざるか教化するところから、御同創、御同行という教えがあります。もう一つ、大事なことは、私の人生にとって一番大切なことと切ってくださった方、今後の支えとなってくださっている方たちに言うこと。ですから、親鸞聖人は、私の人生の師と味わいます。

この機会に、できるだけ多くの方に本願寺の帝祖をお会いいただきたいと期待しておりますが、海外の方はなかなか難しいことでしょう。インターネットの映像や近くの寺で、御影堂に思いを馳せて、親鸞聖人の教えにより、お念仏をともに、往生成就への道を歩む私との思いと喜びを共にしていただきたいと願っております。

2011年1月1日

年頭の辞

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2011年 1月号

年頭の辞

光の無量 新らしい年の初めにあたり、京都の本願寺より賀辞申し上げます。

一見、本願寺で大願念仏をお勧めする年となりました。尚、ハワイ、北米、カナダの四教団では、すでにこの念仏をお勧めされ、多くのお念仏の霊がつくって、五十年に一度の大念仏をお勧めすることの意義を確かめられることがありました。従って、来年一年、あるいは二十五年、五十年に一度の大念仏をお勧めすることの意義を確実に理解され、糧の不思議を感じられます。

大願念仏の根本は、親鸞聖人の勤労、そのご意に報いる喜びを共有することにあると言えましょう。親鸞聖人は浄土真宗を開いてくださった常祖です。聖人のみ教に導かれて、多くのお念仏の霊が生まれ、教団ができた。特別の人間の力であれども、私らの為に力であれども、皆が平和に、阿弥陀仏をただの出らざるか教化するところから、御同創、御同行という教えがあります。もう一つ、大事なことは、私の人生にとって一番大切なことと切ってくださった方、今後の支えとなってくださっている方たちに言うこと。ですから、親鸞聖人は、私の人生の師と味わいます。

この機会に、できるだけ多くの方に本願寺の帝祖をお会いいただきたいと期待しておりますが、海外の方はなかなか難しいことでしょう。インターネットの映像や近くの寺で、御影堂に思いを馳せて、親鸞聖人の教えにより、お念仏をともに、往生成就への道を歩む私との思いと喜びを共にしていただきたいと願っております。

2011年1月1日