Ministers Find New, Innovative Ways to Adapt

They Turn to Internet to Offer Talks, Meditation, Study Groups; Launch Outreach to Elderly

By Jon Kawamoto
Editor
Wheel of Dharma

Although the coronavirus pandemic may have put in-person services on hold, BCA temples, churches and Sanghas are finding innovative and ingenious ways to continue spreading the Dharma — while working to maintain the sense of community.

In addition to the more than 20 temples and churches now offering live-streaming and videos of Dharma services and messages, a proliferation of programs have quickly and steadily sprouted as ministers and the Sanghas adapt to the abrupt, confining — and temporary — reality of shelter-in-place orders.

For Hanamaturi, several temples held live-streamed or taped video services either on the Sundays before or after the actual date — April 8 — while some held live-streamed services on the actual date.


“We did Dharmathon in English and Japanese, too,” said Rev. Sugahara, Resident Minister of the Oregon Buddhist Temple, who called the event “one of the unique things we tried.” To see the video, go to: www.youtube.com/watch?v=1cSpCR6ox10

Ministers have held a variety of innovative programs, including weekly discussion groups on Facebook Live, Zoom chat times.

‘Everyday Buddhist’ Offers Collection of Teachings Available Online

Goal Is to Share Contemporary Shin Buddhism

By Rev. Jon Turner
Orange County Buddhist Church

With people forced to shelter in place because of the COVID-19 pandemic, now may be the perfect time to check out and sign up for the EverydayBuddhist.org online school — which had its modest beginnings at the Orange County Buddhist Church.

The EverydayBuddhist.org online school was created on Friday, Sept. 22, 2017. It began with one student, myself and no classes.

Today, we have more than 700 students with 46 courses, and a cadre of Southern California Shin Buddhists as our development team. We are housed at Orange County Buddhist Church, but operate as a separate entity from the Buddhist Church, but operate as a separate entity from the temple itself. That first year, we were busy just getting started. We had to buy the hardware and then teach ourselves how to use it. It really was an early startup.

The second year, we began to focus more on who our target audience is. We decided we wanted to propagate the Dharma to as many as possible. We made adjustments based on the feedback we got from our initial students. At first, it all seemed a bit random, but this was because we were listening to many different constituencies.

With further analysis, we realized that there were three main target groups: Sangha members and friends of our BCA temples, new visitors to our temples, and other seekers of the Dharma.

Our intention is to share contemporary Shin Buddhist teachings and practices for those interested in the three main groups.
Wisdom From My Mother

By Rev. Marvin Harada

My mother, Ruth Harada, is 91 now. She lives in Oregon on her own and still drives. A couple of years ago, at the age of 89, she said, “I think I want to buy a new car.”

I would like to share something that I learned from a conversation with her a few years ago. I can’t recall who and where that conversation was, but with the recent ordeal of the coronavirus pandemic that we are all experiencing, somehow this conversation came back to me.

In Buddhism, anything and anyone can be our teacher. A parent or grandparent can be a teacher. A pet cat or dog could be a teacher. A difficult life experience like getting cancer can be a teacher. Something that I learned from a conversation with her a few years ago. I can’t recall when and where we had the conversation but somehow this conversation came back to me.

I hope that some of you who know my mother, Ruth Harada and sister Donna Sasaki at the BCA National Council meeting and in all media (the “License”) to use, edit, and republish the article(s) and to grant sublicenses to any third party to do so on the same terms. WOD grants third parties an identical License to republish the article(s) and to republish the article(s) in its entirety, without edit, and providing credit to the WOD and the Buddhist Churches of America. ONLINE PUBLICATION LICENSE:

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BCA, Temples Continue to Survive During Pandemic

Rev. Dr. Takashi Miyaji is Third IBS Graduate to Receive Doctorate From Ryukoku

Rev. Dr. Takashi Miyaji was born in Ogden, Utah, and grew up in Los Angeles, attending the Los Angeles Jodo Shinshu Buddhist Temple. He attended the University of California at Berkeley, where he majored in Philosophy, Japanese Language and Literature, and minored in Buddhism. After college, he went to study at the Institute of Buddhist Studies (IBS), then to Ryukoku University, where he received another master’s degree and completed his doctoral coursework and program there as well.

He explained that the research he conducted at IBS ultimately prompted him to try and find a path to connect the issue of shinjin ethics.

“We are in a time of trying to re-establish our religious identity in a society of religious pluralism,” he said. “The temple is no longer just a haven for JAs (Japanese Americans) to find solidarity after their mistreatment from white America during World War II. This is our avenue forward. Engaging in Shin Buddhist ethics will help to establish our religious identity not just to others, but more importantly, to ourselves.”

He is in his third year as Kaikyoshi and Shinran Shonin will always be for those who came before him for their support and kindness on March 31 where he offered his words of gratitude to all on his last day in office at the Colma Japanese Cemetery on his last day in office.

Nonetheless, Bishop Harada’s first message on the Dial the Dharma phone line addresses this exact situation. Please listen to his message. It reinforces the idea that we may die with no family members in attendance, but Amida Buddha and Shinran Shonin will always be by our side.

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Rev. Umezu Retires After 47-Year Career

Rev. Kodo Umezu concluded his two terms as Bishop of the Buddhist Churches of America and Superintendent of the Jodo Shinshu Hongwan-ji North America District and retired from the BCA ministry on March 31, 2020 after a 47-year career of sharing the Namutto with the members of the BCA. Rev. Umezu and wife, Janet, paid a visit to the BCA monument at the Colma Japanese Cemetery on his last day in office on March 31 where he offered his words of gratitude to all those who came before him for their support and kindness which allowed him to carry out the mission of the Office of the Bishop. (Courtesy of Rev. Michael Endo)
I’m not ok, and that’s ok

Editor’s note: This poem is reprinted with the permission by the author, Rev. Blayne Higa, who received his Master of Divinity degree from the Institute of Buddhist Studies in Berkeley with a focus on Shin Buddhist studies and chaplaincy. Rev. Higa is currently the Resident Minister of the Kona Hongwanji Buddhist Temple. For more articles like this one, go to blaynehiga.com.

I’m not ok. I’m not ok I had to close the doors of the temple to protect my Sangha. I’m not ok I can’t give a hug to someone grieving the loss of their loved one. I’m not ok because I feel like I’m not doing enough. I’m not ok the most vulnerable in our society have become worse off. I’m not ok corporate greed is prioritized over people’s lives.

I’m not ok Asian Americans are being attacked for the color of their skin. I’m not ok those institutions charged with protecting us are spreading confusion and fear.

I’m not ok we are trusting the words of a willfully ignorant and self-serving President over doctors and scientists. I’m not ok some pastors and churches are still holding large communal worship falsely claiming, “religious liberty.” I’m not ok some selfish people are endangering the welfare of others by not staying at home. I’m not ok that people are dying alone.

I made am ok by realizing that temple is not just a building but a community of people who care for one another. I made am ok by witnessing simple acts of human kindness.

I made am ok by being part of the evolution of what it means to be Sangha. I made am ok when a temple member asks me how I’m doing.

I made am ok by slowing down to realize what is most essential in life. I made am ok by awakening to the beauty that is always present.

I made am ok by the sun rising and setting each day.

I made am ok when I chant the Hymn of True Entering each morning. I made am ok by hearing Amida’s voice of compassion in my solitude.

I am not ok realizing I don’t have to be perfect to care for others. I am not ok knowing we can change our world if we try. I am not ok knowing that within the embrace of the sacred no one dies alone.

Not being ok makes me appreciate my full humanness illuminated by the Buddha’s light. Not being ok makes me strive to make things ok.

Namo Amida Butsu

“One positive method of propagation is to have the present membership feel that the temple is serving their needs. Some members feel that the Teachings can be a difficult matter to convey to newcomers. However, members can relate how they feel about the benefits of belonging to the temple. The current COVID-19 pandemic has created a challenge for all temples and the whole society. It is also an opportunity to demonstrate the loyalty of the Dharma and the benefit of temple associ- ation. Interdependence is an important teaching of the Dharma. The current pandemic is an actual demonstration of our interconnectedness as it has enabled the virus to infect people throughout the world. Many states have or- dered a stay at home directive for weeks or months. Although this is effective, it presents other problems. No social contact can be very upsetting for many, especially those who live alone.

The Buddha described Indra’s net with each knot moving and affecting all other parts of the net. Our temple is making Indra’s net a reality by connecting all of our members by email and telephone. Each temple organization confirms their connec- tion to their members.

For others, especially those who live alone and don’t use the internet, we have made a real connection with other temples. This two-way communication allows them to receive printed email safety information and also have a name and phone number for any needed assistance.

This real experience of Indra’s net brings security and joy to all, knowing that we are connected.

I think this moral fa- tality of the Vow is real. The author concludes, “As exhaust- ing as moral fasting can be, we’re experiencing it because we’re taking the time to reflect more on how our decisions and actions may affect other people” …What’s new?"
Ministers

Continued from Page 1

with Sangha members, online meditation sessions, Zoom study groups, as well as a blog with entries from ministers and minister’s assistants.

In addition, Sangha groups, including the ukelele clubs at the Orange Country Buddhist Church and the Tri-State/Denver Buddhist Temple, are continuing to meet — for online sessions.

Several temples and churches also have been reaching out to their Sangha members, particularly the elderly members who may face more of a sense of isolation and loneliness because they are at home, unable to drop in for personal visits or attend services. Volunteers have been helping seniors with errands, meals, groceries, prescription medication and refills, shopping, or by simply offering a familiar voice.

At the Berkeley School students have reached out to the seniors, too. At the Midwest Buddhist Temple and Berkeley Buddhist Temple, students have mailed out fun cards.

“None of us have ever faced what we are facing with this coronavirus,” BCA Bishop Rev. Marvin Harada said. “But ministers and minister’s aides are responding with swift action, sharing the Dharma via the internet, calling on our elderly members who are homebound, conducting services by Zoom, just to mention a few of the innovative things we are doing. We will continue to share the teachings in creative ways for a time when we most need the teachings."

BCA President Dr. Kent Matsuda saw a silver lining in the current crisis.

“Despite the complete upheaval in everyone’s lives and the profound concerns about the tremendous loss of life, we are finding our BCA members have grown more connected to each other via the internet and an ordinary telephone,” Matsuda said. “This has resulted in greater awareness of what is happening in our temples to both our BCA members and the community at large.”

Rev. Henry Adams, Resident Minister at the San Mateo Buddhist Temple, said “we’re pretty well established program of Sunday services, adult discussion and Dharma School gatherings using Zoom meetings.”

Indeed, with Zoom, members play music from the gathas from homes and make announcements at the end of the service, he said. Other members call in and Rev. Adams can see faces of people whom he listens to and his Dharma talk.

“During the week, I have been trying to keep up with Zoom meetings, email, and phone communications from home while taking turns with my wife attending to the ‘distance learning’ programs of our two older sons (in the third-grade and kindergartner), which is proving to be a full-time job in itself!” Rev. Adams said.

Salt Lake City Buddhist Temple Resident Minister Rev. Jerry Hirano and his wife, Dr. Carmela Javellana Hirano, hold a weekly discussion group Wednesday evenings on Facebook Live on topics such as “Fear” and “Trust.”

The Midwest Buddhist Temple has a podcast and has begun Zoom meetings and connections with Dharma School students, according to Resident Minister Rev. Rom Miyamura. He also said that the Cleveland Buddhist Temple, where he is the supervising minister, has begun holding Dharma discussions via Zoom.

Monterey and Watsonville Sangha members can check in via Zoom with Rev. Dennis Shishido to chat every weeknight on Tuesdays and Wednesdays — a choice made by the ministers — Rinban Rev. Byakudo Thompson, Resident Minister, has begun holding Dharma discussions via Zoom meetings from the Hondo to give interested viewers a familiar voice.

“Dharma,” “Sangha,” and “Practice” — each with a mix of existing and new courses, “Practice” — each with a mix of existing and new courses being introduced this year. There will always be a steady diet of new content to keep everyday Buddhist fresh and relevant. It is our vision that EverydayBuddhist.org becomes an educational platform that provides value for the BCA, one of the public faces of Jodo Shinshu teachings.

We hope to help satisfy the spiritual needs of our entire Sangha, whether members, visitors or seekers. Our vision is to create and strengthen our relationship with all BCA temples. Working together we can increase our presence within the world Buddhist community.

EverydayBuddhism

Continued from Page 1

everyday life. Everyday Buddhist content offers the Dharma 24/7 and we see our courses and content as a supplement for BCA temple Sangha members across the country.

“We will be developing a Temple Affiliate Program for BCA temples which will structure how EverydayBuddhist can and should support BCA temples and how those temples can work cooperatively to propagate Shin Buddhism and contribute to their local Sanghas at our temples.

Interestingly, our students are from all over the U.S. at the temple, we have friends around Denver, New York, Sacramento, San Jose, Orange County Buddhist Church and Vista. Curious but not a coincidence.

We are also reaching seekers from Spain, Scotland and South Africa. Online, we can teach the Dharma globally and share the Shin Buddhism traditions worldwide.

Rather than our original pay-as-you-go model, this year EverydayBuddhist will evolve to a subscription-based model.

Our long-term goal is to become the Spotify of Buddhism. We will continue to offer free introductory content to give interested viewers a taste and feel for our classes. We are developing four core marquee topics: ‘Buddhism and our Dharma,’” “Sangha,” and "Practictime — each with a mix of existing and new courses being introduced this year. There will always be a steady diet of new content to keep everyday Buddhist fresh and relevant. It is our vision that EverydayBuddhist.org becomes an educational platform that provides value for the BCA, one of the public faces of Jodo Shinshu teachings.

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er. Even your greatest enemy, or the person that is a thorn in your side, can be a teacher.

The pandemic also inspired the creation of a photo campaign helps us feel connected to, especially during this time. And not just content for young people, but content that is relatable to everyone.

In the coming months, YBE plans to refine its website to make the group’s content more accessible and user-friendly. YBE wants to grow the editorial board, which is comprised of young Buddhists throughout the world.

The pandemic also inspired the creation of a photo campaign titled, “I want to be the Buddha Is,” a collective community effort to gather pictures of Obutsudans, Buddhist objects in your home in youngbuddhisteditorial@gmail.com. Please include a short history, description, or the personal meaning of the item or items in the photo.

YBE is also accepting articles for publication. If you wish to submit a story, contact youngbuddhisteditorial@gmail.com.
今月の法話

「互いに名を頼り、仏様を聞く」

開教使・フランツさん

法 靂 2020年5月

特別寄稿 不二川往来名誉開教使

2020年5月

今年の春以降、新型コロナウイルスの影響で世の中は大変な状況になっている中、皆様は阿弥陀如来の智慧と慈悲をよりどころとして、心穏やかに暮らせていますでしょうか？

先月、私が仏教会の4月の会報用の法話を書いていた時ちょうど新型コロナウイルス対策のための不要不急の外出禁止要請が始まりました。その時点でこれからどうなるのだろうという不安はありましたが、新型コロナウイルスが世界中でこんなに数多くの人々が感染する ... 位に上りそうだ」というタイトルの記事をワシントンポスト紙で見かけました。国内外で数多くの方々が感染し、命を落とすケースも少なくないという現状は本当に悲しいことです。

しかしこのような不安と恐怖の中でも私たちは親鸞聖人の教えに耳を傾けることによって安心をいただくことができます。この間、有難く読ませていただいた親鸞聖人のご消息は飢饉と疫病によってたくさんの人々が亡くなっていた時代に書かれたもので、親鸞聖人のそのお言葉を今の大変な状況の中で読みますと心に響いてくるものがあります。

何よりも、去年から今年に欠けて、老若男女を問わず多くの人々が亡くなったことは、本当に悲しいことです。けれども、命あるものは必ず死ぬという無常の道理はすでに釈尊が詳しくお説きになっているのですから、驚かれるようなことではありません。

この手紙で親鸞聖人は先ず「本当に悲しいことです」と述べられています。この言葉で親鸞聖人がお別れにあった人々の悲しみをやさしく分かち合っておられるのが分かります。その次に、生まれてくるものは皆必ず死に至るという無常の道理はすでにお釈迦様が詳しく説かれているので、驚くようなことではありません。代々の念仏者はお釈迦様のこの智慧を拠りどころとして大変な時代を生き抜かれて来られました。しかし、新型コロナウイルスで亡くなられた数多くの人々のことを、またこの大変な状況の中でも一生懸命患者の命を救おうと命懸けで働き続けてくれている医療従事者のことを考えると、私はどうしても驚いてしまいます。私はこのような不安を感じる時、小林一茶が『おらが春』に書かれた次の言葉が私の心に響いてきます。この言葉は一茶の幼い愛娘が1819年の天然痘で死別した際の一茶の人生の中で大変な時に述べられたものです。

楽しみが極まって憂いが起きるのは、この世のならいであるけれど、まだ楽しみが半ばにもなっていない、千年も経るべき小松で、二葉ほどの笑い盛りである幼子が、寝耳に水が押し寄せるかのように、荒々しい疱瘡神に目をつけられて、今水疱ができている最中なので、ようやく咲いた初花が泥雨に打たれてしおれているのと同じで、そばで見ていてさえ苦しそうであった。それも二三日たつと、疱瘡は乾いてきて、雪解けの谷の土がほろほろ落ちるように、かさぶたというものが取れるので、祝いはやして、桟俵法師(さんだらぼうし)というのを作って、笹湯(酒を入れた湯)を浴びせるまねをして、疱瘡神は送り出したが、ますます弱って、昨日よりも今日は望みが少なくなり、ついに6月21日の朝顔の花と共に、この世を去った。母親が死に顔にすがりついて、よよよよと泣くのももっともなことだ。この期に及んでは、ゆく水は再び帰らず、散る花は梢に戻らないなどとあきらめ顔をしても、あきらめがたいのは愛情のきずなであった。

露の世は露の世ながらさりながら(『おらが春』現代語訳：NPO長野県図書館等協働機構/信州地域史料アーカイブ https://trc-adeac.trc.co.jp)

この一茶の言葉は二百年前に書かれましたが、今の時代に読めば正に述べられた通りだと思います。生老病死は全ての人が必ず出会う苦しみであるというお釈迦様の教えを聞き、それを信じても、まだ悟りの智慧が整っていない凡夫の私にはお別れの時は悲しみと驚きの気持ちが心に満ち溢れてきてしまう。

では、病気と死別から逃げることが出来ないこの世の中に生きている私たちはどこから安心をいただくことが出来ましょうか？

親鸞聖人は、阿弥陀如来が誓われた本願を信じる人は必ずお浄土に往生して苦しみから解放されるとした誓願を勧められており、私たちはこの阿弥陀如来による本願を信じること、つまり信心によって安心をいただくことができます。

わたし自身としては、どのような臨終を迎えようともその善し悪しは問題になりません。信心が定まった人は、本願を疑う心がないので正定聚の位に定まっているのです。だからこそ愚かで智慧のないわたしたちであっても尊い臨終を迎えるのです。

私のように智慧に欠け、世の中の苦しみに溺れている人々を救うため、阿弥陀如来は本願を立てられました。「南無阿弥陀仏」のお名号を聞きますと生きることにも死ぬことにも恐れはいらないという安心をくださる仏様の呼び声を聞くことが出来ます。お念仏に生かされるとは喜びの時にも悲しみの時にも仏様の呼び声を聞くということです。お念仏を共に喜ぶ仲間と一緒に仏法を聴聞することは私たちに大きな安心を与えてくれますが、今は不要不急の外出禁止要請によりなるべく人と会わないよう規制されているため、今まで通りの聴聞はできなくなっています。しかし、だからといって各仏教会のご門徒さんたちが同朋と共にお念仏を喜ぶことが途絶えてしまったというわけではありません。

この一ヶ月、不要不急の外出禁止要請の間、仏教会の仲間たちは電話やEメールを使ってお互いに声を掛けたり、外出が出来ない方を助け合ったりしています。この厳しい現状の中、スーパーや薬局への外出ができない方のために買い物のサポートを提供してくれるサービスも必要ですが、そういった方々に電話で話をしてくれるその声は、ずっと一人になることは精神的負担になりますが、それは特に高齢者に悪影響を与えています。日々いろいろな刺激を受けることは年齢を問わず精神的な健康にとても大事なこと、ある方にとっては仏教会がその刺激を受ける一番の場所になっていたことでしょう。今のようにお寺に直接来られない時でも電話で会話をすることによって刺激を受けることができます。この大変な時こそ、御同朋御同行(サンガ；仏法の仲間)のご縁を互いに大切にしましょう。直接会えなくても、代わりに家族や親戚、友人らに電話やテレビ電話をかけることによって会話を楽しむことができます。また、テレビ電話や電話で話し合うことによって、それぞれが持つ不安や心配事に互いに耳を傾けることが出来ます。このような互いに心配事に耳を傾ける様子を見ていると、仏様が全ての人々の不安に耳を傾け、皆一人ひとりに安心を与えるための本願を立てて下さったことが思い出されます。そして、「南無阿弥陀仏」のお名号を耳にし金剛の信心をいただくことで、今のような大変な世の中にいても本当の安心をいただくことが出来るのです。
私の母親、原田ルースは今91歳です。オレゴンに一人で住んでいて、まだ車も運転しています。89歳の時「そろそろ新しい車に変えよう」と新車を購入したのです。そんな母親との会話から学んだことがあります。数年前のどこで交わした会話かは覚えてないのですが、最近のコロナウイルス感染拡大の状況でふと思い出したのです。

仏教では様々な人々や生き物、出来事を何かを教えてくれる先生だと見ることがあります。両親や祖父母をはじめ、猫や犬などのペットが仏教の教えを伝えてくれることがありますし、癌をわずらうなど人生の困難な経験から学べることもあります。嫌いな人や悩みの種になるような人も何かを教えてくださる教師なのです。

私の母親は仏教の教義や教学を正式に学んだわけではありませんが、人生の経験を通して仏教の智慧や忍耐のことを深く理解しているように思えます。1930年代母が幼い時、世界大恐慌が起こり貧しい生活を強いられました。学校に着ていく服が一枚しかなく、学校から帰ったらヨレヨレの着古した服に着替えて、学校に着ていく服を手洗いしていました。

ある日、クラスメートに「あなた毎日同じ服着てるわね。他のに着るものないの？」と言われ、本当に恥ずかしい思いをして何も言い返せなかったそうです。家はとても貧乏で川岸に生えているクレソンを摘んで食料にしていた。肉を口にすることはほとんどなく、学校のランチにはパンにタルタルソースのようなものをはさんだサンドウィッチを持って行きました。ミートソースやツナなどをはさむことはありませんでした。

また、母親の世代は厳しい人種差別も経験しています。学校の先生であっても日本人の生徒にはつらくあたったそうです。そして第二次世界大戦が起こると「日本人お断り」のサインが貼られ、ビジネスはできず、お店にも入れない、という状況になりました。日系人はまとめ強制収用所に収監されました。母は列車に押し込められて移動中は外を見られないように、窓を完全に目隠しされていたことをよく覚えているそうです。収容所に送られるとき、一体どこに連れていかれるのだろうか、この先何が起こるのかと不安になり、最悪の事態が起こることを恐れたことでしょう。

母親がそのような自分が若い時に起こった困難な経験を話してくれた時、とても記憶に残ることを言ったのです。「もしまた経済恐慌や何か悪いことが起こったら、乗り越えられるよ。」その言葉には経験に裏打ちされた自信を持って言っているところが感じられました。母は、私や同世代の人々が経験したことがないような困難に耐え忍んできたので、我々に欠けているであろう「内面の強さ」、「我慢強さ」があるように思います。

時代背景に加えて、私の祖父母は篤信な浄土真宗門徒で、それが母の内面を強くし、仏教の教えの理解を深めたのだとも思います。

現在、私たちはコロナウイルスの感染拡大という今までに経験したことのない事態に直面し、恐れや不安の中で生活をしています。「自分は感染しないだろうか?」「家族は感染しないだろうか?」「この先世界はどうなるのか?」と心配されていることでしょう。

つい数ヶ月前のことを思い出してみてください。私たちは渋滞、仕事が多いこと、ストレスを受けることに不平不満を言っていました。度重なる出張、搭乗する飛行機のこと、レストランでのサービスや味のことで、ひいきのスポーツチームがなかなか勝てないなど、文句ばかり言っていたのではないでしょうか。

考えてみてください。それでももしそんな生活に一瞬で戻るとしたら、みなさんは戻りたいと思うのではないでしょうか?今は自宅からリモートワークをしている方が多いです。飛行機に乗って出張はできませんし、レストランに食事に行くこともできません。好きなチームの試合も見られません。そういったことが当たり前にできていたので、そのことを心から感謝していなかったのではないでしょうか。

ネガティブなことしかないように思える出来事でも必ず何かポジティブな面があります。私はこの恐ろしいコロナウイルスの苦境の経験は、今後どのような事が起きても乗り越えていけるような内面の強さが育まれている面があるようにとらえています。浄土真宗は「自分で悟る」教えではなく自分が悟りの中にあることに気づく教えです。我々が悟りを呼び起こすのではなく、悟りの方から呼び起こされるのです。それに出遇うのです。

母がもしまた経済恐慌や何か悪いことが起こったら、「乗り越えられるよ。」と言ったことをこの状況で思い出し、たいへん考えさせられました。

今の私が母と同じように何が起こっても「乗り越えられるよ」と言えるでしょうか?このコロナウイルスの状況を「内面の強さを育むため」の経験と受けいれられるでしょうか?もしそうのように思えるなら、気が楽になるのでしょうか?私たちが直面している不便さ、恐れや不安には意味があるのでしょうか?

このような思い、考えるという事は、私たちは今困難な経験をしている中にあるということです。そしていつか「私も乗り越えられるよ」と言えるようになるでしょう。