

BOMBU BOMBU

Monthly Bulletin of Berkeley Higashi Honganji Buddhist Temple

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June 2020

LOOKING FOR THE BUDDHA WITHIN

By Rev. Ryoko Osa

I'm sure you've seen many people wearing masks to cover their mouths. There's even a funny side to it: Fashionable masks are becoming popular, and some people are even coordinating their masks to match their outfits. This is just one small example, but think about it: Our lifestyles are being radically changed by this coronavirus pandemic.

Our public transportation systems, school systems, medical care systems, distribution routes have begun to be changed, too. I think this reflects how hard people are working to adjust various aspects of life so that people can avoid the coronavirus.

In the past, after suffering great calamities worldwide, we human beings created new organizations to try and reduce the common dangers we face together. Well-known examples are the League of Nations after WWI and the United Nations after WWII. Now, the World Health Organization (WHO), founded in 1948, is trying to lead a response to the virus, but is also under pressure from some countries to change its ways.

We often hear people saying things like "We must fight the virus together" or "Our enemy is not each other, but the coronavirus." We can all understand this thinking. But does it not sound like we are being encouraged to create some kind of virtual enemy in our minds?

On the other hand, what have Buddhist followers kept in their minds throughout the entire history of Buddhism? Simply put, they have looked toward the Buddhas. Our spiritual forebears have meditated, looking toward the Buddhas in order to be awakened. It is said that when a Buddha appeared in the world, many people rejoiced to welcome the Buddha, listened to the Buddha's teaching, and aspired to be awakened like the Buddha. We can find those descriptions in sutras and discourses.

This poem is one of them. In his *Kyō-gyō-shin-shō*, Shinran Shonin (1173-1263) quoted the poem of Master Jimin (Cimin, 680-748, Tz'u-min) who lived in China 1300 years ago. This is

a quote, not Shinran's words. That means Shinran, who lived over 800 years ago from now, learned from the words of many spiritual predecessors who lived long ago in India and China. His writings have many quotes from them which show the flow of transmission of such teaching. And now we too have encountered their words through Shinran. I would like to quote Master Jimin's beautiful poem here.

Hymns according to the Sutra of the Samadhi of All Buddhas' Presence by Master Jimin:

All of you in the assembly gathered here today in this practice-hall! Up to this very day

All of you have passed through kalpas as countless as the sands of the Ganges to come here.

How difficult it was for us to encounter just the right conditions to be born as humans on this round of existence!

It was as rare as our encountering the blossoming of the udumbara flower!

Truly to encounter the chance to hear the Pure Land teaching!

(Continued on page 3)

CALENDAR OF EVENTS

June 2020



Date	Day	Time	Event
7	Sunday	10:00 a.m.	Live-streaming Family service
14	Sunday	10:00 a.m.	Live-streaming Shotsuki service
		12:00 p.m.	Dharma School Party via ZOOM
16	Tuesday	7:30 p.m.	Temple board meeting
20	Saturday	7:00 p.m.	Concord Howakai
21	Sunday	10:00 a.m.	Live-streaming Family service
28	Sunday	10:00 a.m.	Live-streaming Family service
		11:00 a.m.	WBA ZOOM meeting

UPCOMING EVENTS

CANCELLATIONS

Due to the uncertainty of the COVID-19 public health crisis and restrictions on large group gatherings, the Berkeley Higashi Honganji Board of Directors made the difficult decision to cancel the 2020 Obon Odori and 2020 Summer Bazaar. This decision was made after carefully considering the health and safety of our Temple members and event participants. Please continue to check the Temple's newsletter for further announcements regarding Temple activities and events and how you can continue to support the Temple.

JUNE TOBAN

(group #2) *Eiko Iwata, Toyoko Araki, Jane Fujii, Anna Hightower, Hiroko Higuchi, Shirley Imai, Tazuko Jitoshō, Yukari McCarthy, Karen Morioka, Christine Sullivan, Sachiye Toyofuku*

SUNDAY SERVICES

We will continue live-

streaming our Sunday services via Facebook. You DO NOT NEED a facebook account in order to view the live-stream. Just go to the link on Sunday at 10:00 am. You will also be able to watch the service later if you miss the initial 10:00 am broadcast.

Here is the link:

<http://www.facebook.com/berkeleyhigashi/live>

DHARMA SCHOOL

The Dharma School's end of the school year & graduation party will be held on June 14th at noon via Zoom. Everyone is invited. Please see the Evite for details. Contact Mayumi Beppu at mdbeppu@gmail.com with questions.

EMAIL ADDRESS PLEASE

In order to quickly notify temple members and friends of important information, we would like to obtain everyone's email address - if you are not already on the temple email list.

You can request to still receive the newsletter by US mail if you choose. Please send your email address to tmorioka@aol.com. Thank you.

SHOTSUKI MEMORIAL SERVICE

Our Shotsuki service will be held on June 14 via live-streaming. The following families observe memorials for loved ones this month: *Akiko McCarthy, Barbara Masako Ikenaga, James Ikenaga, Fabiola Corona, Fermin Costales, Hiroshi Sakurai, Kesasuke Tanigawa, Shiki Ito, Nase Higuchi, Roger Yamashita, Shizuo Sasaki, John Shinagawa, Tamaye Dorothy Nakano, Teruo Nakazawa, Yasuko Yoshikawa, Shinoda, Yabusaki, Yoshii.*

VIRTUAL OBON

Save the Date! Join us for a virtual Obon with Berkeley Buddhist Temple on July 11th from 4 - 5:30pm. More details to be announced soon.

SUPPORT FOR SENIORS & PEOPLE WITH HEALTH ISSUES

During this unprecedented time of corona virus, younger temple members are offering to help seniors (age 65+) and people with compromised (heart and lung conditions, diabetes) who should stay at home under the current "shelter in place" order.

If you do not already have support from family and friends, our young temple members are volunteering to pick up and deliver essentials such as groceries, medicine, cleaning supplies, etc. in Alameda and Contra Costa Counties.

For assistance, English speakers should contact Nina Rizzo at 510-517-6855 or narizzo@gmail.com. Japanese speakers should contact Sydney Paderna at 510-406-0648 or spaderna@gmail.com. Nina will coordinate volunteers (such as Miya Sommers, Kellie and Kenny Ouye, Katy Yamada, Sarah Ryan, Scott Yamashita, Brandon Chew and more as necessary).

ACKNOWLEDGEMENTS

BIG THANK YOUS TO THE FOLLOWING

NEWSLETTER MAILING *Jane Fujii, Rev. Ken Yamada, Tom & Karen Morioka.*

DENNIS MAKISHIMA, his students and the Aesthetic Pruners Association for pruning and shaping trees and generally enhancing the Japanese-style of our temple garden. Thank you to the following people for working the garden pruning, *Anna Hightower, Artie Yamashita, Mike Yatabe, Jimmy Kihara & Tom Morioka.*

Thank you everyone for your donations, time, energy and support. Because of you, our temple exists for us and future generations.

SUPPORT OUR TEMPLE BY SHOPPING

Visit smile.amazon.com, sign in to your amazon account and select Berkeley Higashi Honganji Inc as your designated charity. There is no cost to you or the temple.

When it comes to offering incense, did you know that just a tiny amount is enough? Sometimes people will pick up a whole lot of powdered incense to make smoke. Sorry, but that's wrong way to do it. All you need is a tiny pinch of it.

That's enough. Be frugal. Using thumb, middle, and index finger just pinch a tiny amount. After all it's not only you but also all the other members who have to offer the incense as well. And besides the point of the incense powder is to subtly perfume the air with its fragrance. It soothes us. We are making an offering of the fragrance not the smoke. So please use just a tiny little amount of the incense.

We hope the coronavirus situation is resolved soon, so that the 'shelter-in-place' order may be removed. And so we look forward to future events and classes, which we hope will start up again in the near future. Please check out the calendar on our website for the latest schedules and information.

<https://www.bombu.org/>



(Continued from page 1)

Truly to encounter the opening of the dharma-gate of nenbutsu!

Truly to encounter Amida's universal Vow calling to us!

Truly to encounter the assembly's turning over the mind of faith!

Truly to encounter today the praise to depend on the sutra!

Truly to encounter our group pledge to be born on the high lotus dais!

Truly to encounter no deplorable acts in our practice hall!

Truly to encounter the conditions to come here free of sickness.

Truly to encounter the conditions to fulfill the merits of our seven-day retreat!

The Forty-eight Vows surely will escort us to our destination.

Thus all seekers of the same practice in this practice hall, I encourage you:

Let us strive to turn over the heart to return to the Pure Land!

If we are asked, "Where does our true homeland reside?" we would say:

"It is the seven-treasure dais in the pond of the land of bliss!"...

This touching poem continues on. But I would like to read the rest of it with you some other day.

So how does it come about that so many people think of "fighting" or "battling" a "virtual enemy," the virus? I would say that it is convenient for us to have a virtual enemy because we can see the world in simple terms.

We love binomial ideas, such as good versus bad, friends versus enemy.

The problem is this kind of dualistic thinking gives rise to careless and dangerous ways of acting. On the other hand, if we could see this world not from a human-centered view, then we could see that even the coronavirus is a part of our ecological system, whether we like it or not. Looking at a virtual enemy creates the emotion of hatred in our minds.

So what should we ultimately turn to for a more enlightened way of thinking about this crisis? Should we prepare our minds to do battle against the virtual enemy? Or might we turn to Amida Buddha, which is a symbol of wisdom and compassion? Amida Buddha gives us not a path full of hate and anger, but the path that sustains all sentient beings by bringing them to live together.

PLEDGE DONATIONS

Many of you received a request for our annual pledge donation. The upkeep, repair and maintenance of our temple, as well as various programs and activities depend on the support and generosity of our members. Unlike other organizations, we don't require a membership fee, however we do rely on voluntary pledge donations from our members. If you'd like to make a pledge, simply send a check for any amount, marked "2020 pledge" to the temple, payable to Berkeley Higashi Honganji. To everyone who has pledged already for this year, we thank you very much.



パークレー東本願寺会報

2020年6月号

すべての日曜礼拝はオンラインでの放送になります。

6月お寺の行事予定

7日(日)	午前10時	家族礼拝(ライブ配信)
14日(日)	午前10時	祥月法要、家族礼拝(ライブ配信)
16日(火)	午後7時半	仏教会定例理事
20日(土)	午後7時	コンコード法話会(変更の可能性があります)
21日(日)	午前10時	家族礼拝(ライブ配信)
28日(日)	午前10時 午前11時	家族礼拝(ライブ配信) ZOOM婦人会会議

「若いメンバーが買い物のお手伝いをします」

お寺では買い物に行くことが困難な方の買い出しを若いメンバーが代行して行ってくれます。どうぞ遠慮なさらずお申し出ください。

対象: 65歳以上の方または、免疫機能に問題を抱えておられる方でご家族や友人からのサポートが得られない方でアラメダとコントラコスタ群にお住まいの方

方法: 日本語をお話しの方はシドニー(510)406-0648 or spaderna@gmail.com またはお寺(510) 843-6933にご連絡ください。

6月当番(当番2): えいこ岩田、トヨコアラキ、ジェーン藤井、アナハイタワー、ヒロコヒグチ、シャーリー今井、地頭所多鶴子、ゆかりマッカーシー、カレン盛岡、クリスティーンサリバン、豊福さちえ(敬称略)

ライブ配信祥月法要 祥月法要が勤められます。今月の施主は、樋口、吉井、佐々木、谷川、篠田、藪崎、桜井、中沢、いとう、山下、品川、マッカーシー、中野、いけなが、よしかわの諸家です。お誘い合わせお参り下さい。



聞く縁に会うことができた。

今まさに、念仏の教えが説き開かれるときに会うことができた。今まさに、阿弥陀仏の本願がお喚びになる声に会うことができた。

今まさに、人々が信を得て往生を願うのにあうことができた。

今まさに、今日この経によって阿弥陀仏をたたえるのにあうことができた。

今まさに、人々がともに蓮の台座に往生することを約束するのにあうことができた。

今まさに、人々が道場につつがなく集うのにあうことができた。

今まさに、病もなく一同かがここに来るのにあうことができた。

今まさに、この七日間の念仏の功德が成就するのにあうことができた。

阿弥陀仏の四十八願は、このわたしを必ず浄土に連れていってください。広くすべての道場に集まった念仏の行

者に勤める。

つとめて心をひるかがえし、わたしたちのふるさとに帰ろうではないか。

それではそのふるさととはどこにあるのだらう。

それは極楽の池の中に咲く七宝でできた蓮の花の台座にほかならない。』

このように詩は続いていきますが、続きはまたの機会に皆様と一緒に読みたいと思います。

コロナウイルスを「敵」として私たち人間と対立させると、不合理な世界から簡単な善悪の二交対立の世界へと姿が変わり、戦うべき標的が示されることによつて私たちはなんとなく落ち着きを取り戻したような気持ちになります。

コロナウイルスを仮想敵と見立てることは、人間同士で争っている場合ではなく我々人間は一致団結してウイルスと戦わねばならない、というメッセージとして

の有効性は認められますが、私たち人間中心の思考形態を増長させ、憎しみの心を芽生えさせる危険性を孕んでいます。

一方、人間を中心にせずコロナウイルスも生態系の一部として見ると、人間もコロナウイルスも他の全てのものも絡みあい存在していることに気づきます。心の目で思い起こすべきは敵ではなく、智慧と慈悲の象徴である仏ではないでしょうか。なぜなら智慧と慈悲から示される道とは、戦いの道ではなくすべてのいのちが共存し生きていく道であるからです。



見仏

長 良子

コロナウイルス感染によってこれから世界はどうように変わっていくのでしょうか。

生活のあり方、私たちが使用する道具は変わっていくことでしょう。きっとマスクも服装の一部となり様々なデザインのマスクが生まれ、私たちのファッションも変わるかもしれません。仕事のあり方もオンライン会議が主流になるかもしれません。たった今、交通、医療、教育、流通等様々な分野でウイルスと共存するための改革が進められていることでしょう。

第一次世界大戦後に国際連盟が、第二次世界大戦後に国際連合が発足したように、世界規模の大きな損失の後には共通課題に対応する国際機関の必要性が確認されます。今回のコロナウイ

ルス感染問題を受けて、現在の世界保健機関が発展あるいは組織の改革も起こるかもしれません。

社会が一团となつて、という言葉もよく聞かれるようになりました。一团となつて協力し合うために、闘うべき、憎むべき敵は人間ではなく、「コロナウイルス」であるという押さえがあります。ウイルスは目で見えませんから人々は心の目で仮想の敵を見えています。

一方、仏教徒は心の目で何をみつめたのでしょうか？いかなる実践をしてきたのでしょうか？仏教徒は心の目で仏を見ます。仏教を学んできた先人たちは仏身のお姿や功德を観想する修行をしその実践中に仏を見ました。聴衆の集まった会座に仏が現れ、人々が仏を喜んで迎え、仏の法を聴き、自分も目覚めたという心を起こすという場面がお経や高僧の解説に出てきます。

その一つの例ですが、親鸞聖人がご自

分の著作である教行信証に、唐の時代の慈愍和尚がお経をもとに作られた詩を引用されています。これは引用であつて親鸞聖人のお言葉ではありません。

つまり800年以上前の親鸞聖人は、聖人よりもつと前のインドや中国の仏教徒の言葉を学び、数多くそれらのお言葉を引用されているのです。そして今ここにまで、その仏教の伝承が流れているのです。

それでは1300年前の慈愍和尚の美しい詩を私たちも読んでみましょう。

『今日道場に集まった多くの人々よ。わたしたちはみな、はかり知れない昔から迷いの世界をさまよってきた。』

今、人として生れたことを考えると、それは実に得がたいことである。

このことは、たとえば、優曇華がはじめて咲くようなものである。

今まさに、聞きたい浄土の教えを



Words of the Month | 今月のことば

Dharmākara Bodhisattva chose to work for the enlightenment of all sentient beings, by vowing not to become a Buddha before his wish to save all was granted.

He set up 48 vows, or conditions to be fulfilled, before he would become Buddha which he eventually did under the name of Amida. The working is in front of us now.

阿弥陀仏の前身である法蔵菩薩は、すべての衆生が救われるまで仏にならないという四十八の願いを起こし、衆生が目覚めるためにはたらくことを選びました。

目覚めよ、と私たちに今はたらいているのです。



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Address Correction Requested