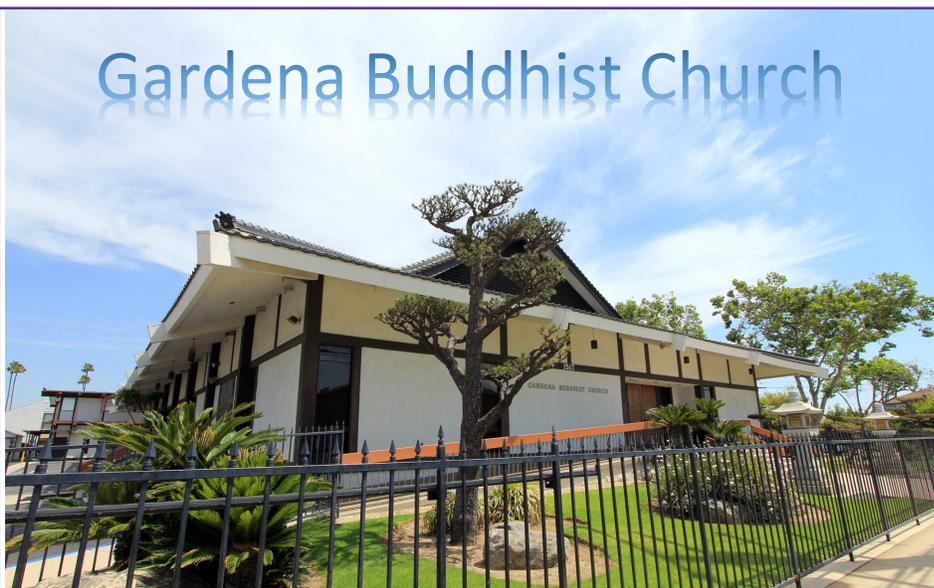




MEGUMI

慈恩

GARDENA BUDDHIST CHURCH
1517 W. 166th Street, Gardena, CA 90247
Phone: 310-327-9400 FAX: 310-327-4660
E-Mail: info@gardenabuddhistchurch.org
Rev. John Iwohara



Gardena Buddhist Church

December 2021

Volume LIV No. 12



Rev. John Iwohara

“Establishment of the Teaching, Founding of the Tradition (part 2)”

[Part 2 is the continuation and conclusion of “Establishment of the Teaching, Founding of the Tradition” that began in the November issue of the *Megumi*]

Sanskrit is the language of the Veda or the most ancient of the Hindu scriptures. These scriptures were the religious texts that the Brahmin or the religious caste was responsible for. Prior to the time of the Buddha, four castes defined Indian society. At the top were the Brahmin. The role of this priest caste was to study, teach, perform sacrifices, and officiate religious services. They functioned as the spiritual and intellectual leaders of society. Following the Brahmin were the Kshatriya. The Kshatriya, sometimes called the warrior caste, was responsible for the protection, administration and promotion of material welfare within the society. Prior to becoming a Buddha, Siddhartha was born into this caste.

The third caste is the Vaishya or the farmers, merchants and traders of society. The fourth and final caste is called the Sudra (pronounced Shudra) or the unskilled laborer group. Sakyamuni Buddha’s teaching has, at times, been seen as a reform movement of the Hindu

religion. Part of the reason for this is because the Buddha borrowed and redefined many terms like karma. For example, the Buddha is quoted as having said the following.

*By birth a brahmin is not born, by birth a non-brahmin is not born,
By actions (karma) a brahmin is born, by actions (karma) a non-brahmin is born.*¹

At the time of the Buddha, Hinduism understood karma as the mechanism that determined the caste you were born to. The Buddha, on the other hand, redefined karma as the actions you take after birth that determines your status, and not as the reason for the status society placed on you at the time of birth. This emphasis on actions is why practice becomes so important in Buddhism. Because Buddhism can also be seen as a reform movement within Hindu society, it would seem natural that Buddhism would use Sanskrit as a language to place the Buddha’s teaching at a literary level alongside

1 Vasettha Sutta, (Majjhima Nikāya), verse number 650.

(Continued on page 2)

(Continued from page 1)

that of Hinduism. Although there is still much debate as to which language the Buddha spoke and taught in, Sanskrit is the language used in much of Buddhist literature. Buddhist texts have also been translated into Chinese and Tibetan, and are slowly being translated into English.

The term “sutra” itself, however, is a term used to refer to the teachings of the Buddha. Within Buddhism it is common to hear the expression, “84,000 paths” to describe the number of lessons given by the Buddha that would ultimately be recorded as a sutra. The number 84,000 is used to express the very “direct” way that Sakyamuni Buddha taught. For example, in many of the sutra that the Buddha taught these lessons were directed to a single individual, even while the message was given in the company of many. This personalized style of teaching is how the Buddha taught over the Buddha’s forty-five year history of propagation. This style is represented by the number 84,000. This number is also used to signify that all the ways to Enlightenment, for all the different kinds of individuals, has also been exhaustively taught by the Buddha. The sutra are the lessons given by an Enlightened person to direct the unenlightened towards Enlightenment.

The passage written by Shinran Shonin that began this series of articles ends with the comment, “673 years into the last dharmage.” Whereas the 84,000 paths is used to describe the totality of the Buddha’s lessons, these lessons also existed together with a Buddha. At the time of the Buddha there was the living representation of those lessons in the presence of the Buddha. Those following the path always had the Buddha as a guide. For example, if questions arose the Buddha could directly answer them. While the Buddha lived all three of the treasures of Buddhism—Buddha, Dharma, and Sangha—existed. The Buddha, in this case referring to Sakyamuni Buddha, is the fully awakened person. The Dharma is what the Buddha awoke to, and what the Buddha taught. The Sangha was the collective group who sought to become awakened, like the Buddha,

by following the teachings of a Buddha. The difficulty began when the Buddha no longer physically existed in the world together with the Dharma and Sangha. Hints of how difficult it would be without the Buddha appeared almost immediately. For example, the following episode is recorded in the Nirvana Sutra.

There was a disciple called Subhadda who joined the path in his old age and whose mind was not very bright. Once, when the World-Honored One visited Atuma, the people there honored him with offerings. Subhadda tried to boast by making an especially resplendent offering. Foreseeing his intention, the World-Honored One did not accept his offering. Because of this, Subhadda secretly harbored enmity against the World-Honored One. At this time, observing other disciples in grief, he said, “O Brethren, when the World-Honored One was alive, he always admonished us, saying, ‘This you may do, that you may not,’ so that we could not do whatever we wished to. Since he is gone now, we can do whatever we like. This is much better.” Having heard this, Maha-Kassapa was pained. “Only seven days have passed since the World-Honored One’s demise, and this man speaks such words. The flower of the true Dharma will soon be scattered by this kind of man, like unstrung flowers that are easily blown away by the wind.”²

From about 500 years after the Sakyamuni Buddha’s death the Buddhist Sangha began to splinter into many different schools. It was also from about this time that the idea, first suggested by Sakyamuni Buddha, of a Semblance Dharma existing in place of a True Dharma began to be considered seriously.

The Buddha taught impermanence as one of the three foundational concepts or “seals” of Buddhism. The three seals³ are expressed as:

1. All conditioned existence is impermanent

2. Numata Center for Buddhist Translation and Research, *Buddha-Dharma*, (2nd ed., 2003), 720.

3. This is often referred to as the “Three marks of existence” in English

(Continued on page 3)

(Continued from page 2)

2. All existence is without substance
3. Nirvana is tranquility

With the idea that a taught Dharma is also a conditioned existence, Buddhist texts began to appear that talked of the degeneration and disappearance of the Dharma. For example, the idea of an age without the Dharma can be found in texts like the Larger Sukhavati Vyuha⁴ Sutra or what has been translated into Chinese as the *Dai Muryouju Kyou* (大無量壽經, “Larger Sutra of Immeasurable Life”). This text is often simply referred to as the Larger Sutra. It is one of the major texts establishing the foundation of Pure Land Buddhism. The passage that speaks of an era without the Dharma has Sakyamuni Buddha speaking to Maitreya Bodhisattva in the following way:

In the coming world, the Sutra Path will want to completely disappear, but with compassion and with pity I will especially keep this Sutra in place for 100 years.

The idea of a degenerative Dharma that will eventually lead to the disappearance of the Dharma became a major topic of inquiry within Chinese Buddhist monks. This inquiry would be systematized as the theory of *mappo* (末法) or the “Final Dharma Age.” The theory establishes three Dharma Ages. The first is called the “True Dharma Age” or Shoubou (正法), the second is called the “Semblance Dharma Age” or Zouhou (像法), and the third the “Final Dharma Age” or Mappou (末法). These three eras were distinguished along the categories of teaching, practice and enlightenment. Because all three eras are Dharma ages, each still has the teaching. What distinguishes the three periods is practice and enlightenment. The True Dharma Age has all three elements or teaching, practice and enlightenment. The Semblance Dharma Age had teaching and practice, but is not a True Dharma age because no one becomes Enlightened any more. The Final Dharma Age only has teaching. Following the Final Dharma

⁴ The Sanskrit Title of the Sutra might be translated as “Description of the Land of Joy”

Age is a period of no Dharma. The True Dharma Age, as foretold by Sakyamuni Buddha, lasted 500 years after the death of the Buddha. The Semblance Dharma Age is said to have lasted 1000 years. The Final Dharma Age is expected to last 10,000 years. Accepting that the Kyogyoshinsho was completed in 1224, Shinran Shonin writes how that year was the 673rd year of Mappou. The issue for Shinran Shonin, in completing the Kyogyoshinsho, was how do we continue to live our lives as Buddhists living in the Final Dharma Age?

Finally, we are told that Maitreya Bodhisattva is prophesied to once again turn the Wheel of Dharma in our world 5,670,000,000 years after the parinirvana of Sakyamuni Buddha. In other words, after the end of the Final Dharma Age, our world is prophesied to be without the Dharma for 5,669,988,500 years. Fortunately, Sakyamuni Buddha has, as found in the Larger Sutra passage, vowed to keep the Dharma found in the Larger Sutra to remain in our world even during the period of no Dharma for 100 years. Although relative to the duration of the period of no Dharma 100 years does not seem a significant length of time, the term 100 years can be interpreted to mean “throughout.” It is likely that Maitreya Bodhisattva understood the intent of Sakyamuni Buddha’s comment to have that meaning and because of that the discourse of the Larger Sutra is recorded as having ended in the following way.

When the Buddha concluded the discourse of the Sutra, Maitreya Bodhisattva as well as the gathering of Bodhisattva who came from the ten directions, the elder Anan, the various great Sravaka, and all the great assembly hearing what the Buddha explained, there were none who did not rejoice.

Although 1224 is seen as the year of the establishment of the teaching, or the year that the Kyogyoshinsho is believed to have been completed, no where in the passage, or in other passages written by Shinran Shonin, is there mention of having founded a tradition. Instead, Shinran Shonin appears more interested in how to gain liberation while in the period of Mappou.

ABA News

It is hard to believe that in a month, it will be 2022. Hopefully, in the near future, more of the Sangha will be able to meet in-person at the Temple to hear the Dharma from Rev. Iwohara, Rev. Nobuo Miyaji and Rev. Yoshiko Miyaji.

During the November ABA meeting, elections were held for the 2022 ABA Cabinet.

Those who will be leading ABA during 2022 are:

President:	Dawn Kita
First Vice President:	Charlene Hirotsu
Second Vice President:	Linda and Gary Shimizu
Third Vice President:	Ross Nishimura
Recording Secretary:	Aya Motoyasu
Corresponding Secretary:	Lynn Isomoto
Treasurer:	Elaine Nishimura
Religious Chairperson:	Dianne Takao



Congratulations to the new cabinet. Installation will be on January 16, 2022.

In lieu of a meeting in December, ABA will be supporting the Temple clean-up on December 19.

Thank you to Ichi-Mi for chairing this year's Pass It Forward events.

Please continue to stay warm, safe and healthy.

Fujinkai / BWA Buddhist Women's Association

Happenings:

- ◇ November 14th, Sunday – In person and Zoom Japanese service watching the pre-taped Eitaikyo service followed by BWA monthly meeting.
- ◇ If anyone is interested in joining the BWA please contact Nancy Yoshiyama or Chizuko Morimoto

Announcements:

- ◇ December 4th, Saturday – SD BWA 4th quarter meeting on Zoom
- ◇ December 4th & 5th, Saturday & Sunday – PIF Festival of Lights Drive thru event – reserve space online
- ◇ December 12th, Sunday – In person Japanese service at 9:30 followed by BWA Meeting at 11:30 in the social hall
- ◇ December 16th, Thursday – Meinichiko Service at 7am via Zoom



BWA Appreciation:

- * Memorial for the late Yuko Ohara Toshifumi Ohara
- * BWA Annual Memorial Service Hiromi Matsuda, Sae Takahashi
- * In reciprocation for Birthday Gift Kazue Maesaki
- * In reciprocation for Birthday Gift Toyoko Yuki



TUESDAY SOCIAL

Happy Thanksgiving. I hope everyone had a great celebration.

Although we are still living with the Pandemic, there are still many things to be thankful for. I am thankful for "ZOOM" and the volunteers who make zooming possible. It has enabled us to stay connected to our temple family and friends for almost 2 years. Hopefully zooming will be replaced with big hugs, handshakes, and unmasked smiles soon.

The weather is a bit cooler now, please stay warm and healthy. More holiday happiness ahead. If any TS Friends need any help, please don't hesitate to reach out to any of our members. Take care.



Hui Aikanes

Hi everyone, hope everyone is doing well and enjoyed your Thanksgiving and looking forward to a happy holiday season.

Hope you were able to enjoy being around family and friends and reflected on all that we are grateful for.

We are finalizing the Bodhi Leaf Project for PIF on December 4th and 5th, and hope you are able to participate and enjoy the planned activities.

Our next meetings will be December 19th and January 9th. Our December 19th will be in the Social Hall and on Zoom. Additional information will follow.

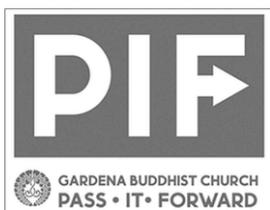
We hope to see you in the new year.

2021 - 2022 GBC PASS IT FORWARD Calendar of Events

GBC & Friends Talent Show  **via Zoom**
Shin-nen-kai 2022 

Stay up-to-date with our PIF activities!
Visit us at:

www.gardenabuddhistchurch.org/pif



Questions? E-mail us at:
PIF@gardenabuddhistchurch.org





PACK 1230 NEWS

The Pack collected food for the Scouting for Food program and donated to the Gardena Food Pantry. They will be working on holiday cards for 100 residents at Ke-Ai (formerly Keiro) South Bay. 5 of the boys are also working on their Metta awards. The Pack is meeting at Lincoln Elementary School while the church remains closed.



Dear Fellow Sangha Members:

Besides our 7th and 8th grade students, our enrollment for 2022 will now include space for **9 students going into the 9th grade in the Fall of 2022**. Please review the following Student Interest Form and Mission Statement for Wisteria Chugakko. Thank you.

Charlene Hirotsu, Principal, Wisteria Chugakko



Gardena Buddhist Church
Wisteria Chugakko
 1517 W. 166th St.
 Gardena, CA. 90247
 (310) 327-9400



wisteria.chugakko@gardenabuddhistchurch.org

Gardena Buddhist Church Wisteria Chugakko Summer Program

Reverend John Iwohara, Gardena Buddhist Church Resident Minister, Headmaster
 Charlene Hirotsu, Wisteria Chugakko Principal

Student Interest Form

June 20 – July 13, 2022

I am interested in registering for Wisteria Chugakko for the Summer of 2022.

I will be in the 7th or 8th grade in the Fall of 2022.

Student's Last Name	Student's First Name	Student's Gender Pronoun Preference
Student's Date of Birth	Student's Grade in Fall 2022	Student's School District
Father's Last Name	Father's First Name	Father's Cell Number
Mother's Last Name	Mother's First Name	Mother's Cell Number
Father's Email Address	Mother's Email Address	Buddhist Church Affiliation (Gardena, Senshin etc.)



Wisteria Chugakko

Reverend John Iwohara, Headmaster
Charlene Hirotsu, Principal

Wisteria Chugakko Summer (Middle School) at Gardena Buddhist Church

Mission Statement

The Wisteria Chugakko (Middle School) is established to enrich the academic experience, and the religious and cultural understanding of its students in order to develop academics and a greater appreciation for the potential and dignity of human and all life.

Who: Wisteria Chugakko is a middle school summer school for students going into the 7th and 8th grade in the fall semester.

What: Wisteria Chugakko is a summer school program providing academic, religious and cultural education for its students.

Where: With the support of the Gardena Buddhist Church Board, Wisteria Chugakko holds its summer school program at the Gardena Buddhist Church.

When: Every summer since our Inaugural year 2018, Wisteria Chugakko has provided a middle school summer school program for 4 weeks from 8:30 a.m. - 3:30 p.m. After school supervision is also provided for the working parents until 6:00 p.m.

Due to the Covid Pandemic of 2020, the 2020 program was cancelled. In 2021, with the continuation of the pandemic, a remote “Wisteria Buds” program was created and a modified 16 day long summer program was created.

Why: The Vision and Mission of Wisteria Chugakko is to help in the development of our young adult students to become productive members of our society, community and families. These were the classes offered virtually for our 2021 Wisteria Buds:

Basic Car Mechanics	Introduction to Jodo Shinshu	Kokeshi Doll Creations	Pivot Twist Pop-up Card Making
Cartooning	Itadakimasu	Learning our History	Protecting our Ocean
Digital Citizenship	Japanese Etiquette	Let’s Reach for the Stars!	Shakyo
Dyeing to know	Japanese Tea Ceremony	Morning Service	Taiko
Introduction to Buddhism	Jodo Shinshu Rituals	Photography	

If you have any questions, please contact Charlene Hirotsu at charlene.hirotsu@gbcwisteriachugakko.org.

We are accepting **Student Interest Forms for Summer 2022** for students going into the 7th and 8th grade in Fall of 2022.

Please submit them to the Gardena Buddhist Church mailbox or mail to:
Gardena Buddhist Church (Wisteria Chugakko)
1517 W. 166th Street Gardena, CA 90247



Girl Scout Troop 4345

The 2nd and 3rd graders worked on their self-portrait for the Journey called Brownie Quest. The 4th graders visited the SOAR Exhibit at the South Coast Botanical Gardens and took what they learned back to their meeting to work in teams to construct their own butterflies made out of tissue paper and wire hangers.



Fun!
Fun!
Fun!



From GBC Board Chairperson



Imogene Imada

To Our Sangha Members and Friends,

This year has been an unusual year with the pandemic. We hope everyone is keeping safe and wearing your masks. We would like to thank our sangha for their support this year due to the pandemic. We were not able to hold our two fundraisers Fujimatsuri and our Obon Festival but we had several fundraisers and we thank everyone for their support. Unfortunately, we are not able to meet in person for services so the next best thing is Zoom. We are very lucky to have sangha members who are able to host,

chair and set up our Zoom services every Sunday for us. We thank everyone for attending our Zoom services and hope you will let your friends know so they too may attend. We thank the Buddhist Education Committee for planning and organizing our special services, it takes a lot of time and planning in order to put these productions together, a big thank you to them.

Thank you to Rev. John Iwohara, Rev. Nobuo Miyaji, and Rev. Yoshiko Miyaji for their support this year and their dharma messages in English and Japanese. Also, to Allie Yasaki for assisting the ministers and our church.

Every week we have the sensei's dharma messages posted on our website, so please take a look.

Thank you to Kazuyo Kakazu for her support and hard work during these difficult times. We would like to thank our gardening crew for making sure our plants and trees look nice and healthy. We at Gardena Buddhist are so grateful to our sangha members for their support this year.

Our Pass It Forward fundraiser was a little different this year, we would like to thank Ichi Mi for chairing this year. They brought creative events to bring the sangha together. The bento sale and Festival Lights were very successful due to the support and hard work from our affiliated groups. We look forward to the Talent show that will be presented at our Shinenkai. If you haven't submitted your video of your talent there is still time.

As the year is coming to a close so is my role as president of Gardena Buddhist Church. I am so grateful for all the support from the board and our sangha members. I will continue to support the Gardena Buddhist Church. Please support our new president, Alan Miwa for 2022. Thank you and please stay healthy and safe.

**Board Meeting: Saturday, December 18 at 2PM
Via Zoom**

In this time of hardship, we truly appreciate your continued support!

The church acknowledges the following donations received from 10/23/21 - 11/19/2021 with gratitude and appreciation.

Funeral/Makurakyo/Burial/Memorials

Nakamura, Alan

Ozawa, Robert (2)

Wakimoto, Yuko

Shotsuki Hoyo Donations

Anonymous

Fujimoto, Fumie

Fujioki, Emma

Fukunaga, Yuriko

Goto, Tomie (2)

Hayashu, Yoshiko

Hiranuma, Michael

Hoo, M/M Danny

Inuma, Doris

Imai, Lynn

Inouye, Ben

Iwamoto, Diane

Iwamoto, M/M Daniel

Jinkawa, Kimi

Kadoguchi, James

Kuraoka, Sharon

Matsumoto, Eiko

Matsumoto, Shunji

Mayeda, Eileen

Munekata Wilhelm,
Sheri

Nakakura, M/M Ken

Nakamura, Christine

Nakasuji, Rose

Nakata, Tae

Nakata, M/M Bob

Nomura, Samuel &

Chizuko

Ohara, M/M J.S.

Okada, George

Okamoto, Yauko

Osa, Susan

Oshima, Fujie

Saalfeld, Michelle

Sanada, Elaine

Sasaki, Emiko

Sasaki, M/M Tom

Shimada, Shirley

Shimizu, Mitzi

Shimohara, Wayne

Shimono, Barbara

Takano, Ryoko

Uwahori, Sadae

Wada, Emi

Wakimoto, Yuko

Walker, M/M Alan

Watanabe, Katsuko

Yokota, M/M James

Eitaikyo Hoyo Donations

Fujita, Teruko &
Fumiko

Hirayama, M/M Ted

Hori, Kathy

Ikeda Cambra, May

Imada, Imogene

Imamoto, Eiko

Kakimoto, Nadine

Kato, M/M Isao

Kawahara, M/M Larry

Maeda, D/M Tom

Maeda, Stacy & Cindy

Maesaki, Kazue

Maruyama, Kazuko

Miyata, Julie

Nakamoto, M/M David

Nakashima, M/M Harvey

Nakata, M/M Bob

Nakatani, M/M David

Nakawatase, Haruye

Okumoto, Akiko

Otani, Keiko

Oyama, Saeko

Sakatani, Charlene

Sakuda, Shizuko

Sasaki, Emiko

Sasaki, M/M Tom

Shimono, Natsuye

Sueyoshi, M/M Robert

Taniguchi, Satsuko

Togioka, Ann

Tsukamoto, W.

Wakimoto, Yuko

Yamane, M/M Dick

Yoshiyama, M/M Bryan

Yuki, Toyoko

Eitaikyo Fund

Inouye, Ben

Kawamoto, Derrick &

Kawamoto, Dean

Maeda, Stacy & Cindy

Nagatani, Ronald

Nishina, Fumio

Ohara, Toshifumi

Okada, Nobuko

Tsuruta, John

Special Donations

Aerospace Corporation

Imamoto, Eiko

Kong, Janice

Kosora, Katie

Miyashiro, Marc-Mitchell

Miyata, Julie

Nishihira, M/M Joe

Noguchi Family

Ogawa, M/M Russell

Okada, George

Sakuda, Shizuko

Sunada, Hiroko

Tawata, Leslie & Sybil

Megumi Deadline is Monday, December 20, 2021

Oseibo Taikai Donations

Fujimoto, Fumie	Mayetani, Raymond	Nishihira, M/M Joe	Terao, Ernest
Imada, Imogene	Miyaji, Rev/Rev Nobuo & Yoshiko	Okada, George	Toyoaki, M/M Shiro
Imamoto, Eiko	Miyamoto, Mitsuko	Sakuda, Shizuko	Uyemura, M/M David
Inose, M/M Ken	Miyata, Julie	Sasaki, Emiko	Wada, Mickie
Ishii, Reiko	Motoyasu, Steve	Sumi, Senichi	Yamasaki, Sheryl
Iwamasa, Dale	Munekata Wilhelm,	Takahashi, M/M Kent	Yamashiro, Kikuko
Iwamoto, Diane	Sheri	Takao, Tamiko	Yoshiyama, Rose
Kiyohara, Kimiko	Nakamura, Lilly	Takigawa, M/M William	Yuki, M/M Wallace
Mayemura, Louise		Tamura, Mary	Yuki, Toyoko

Nokotsudo Donations

Sasaki, Emiko

Osaisen

Anonymous Iwanaga, Michael (2) Nakakura, M/M Ken

Miscellaneous

BCA Dana Program Marukai Corporation (2)

In Sympathy

We extend our deepest sympathies to the families of the following who have left our world to be One with Amida Buddha. Namo Amida Butsu.

Nakamura, Paul Shunsuke (96)
 Miyake, Shoma (93)

October 27, 2021
 November 18, 2021



December 2021

1	PIF Planning Mtg via Zoom	7:00pm
4	Q4 SD BWA Mtg	10:00am
	Shotsuki Hoyo Service via Zoom	10:00am
	PIF Bento pick up at Painter's Tape	
	Pure Land Festival of Lights Drive-thru	6:00pm
5	Bodhi Day Service via Zoom	9:30am
	PIF Bento pick up at Painter's Tape	
	Pure Land Festival of Lights Drive-thru	6:00pm
12	Oseibo Taikai Service via Zoom	9:30am
	BWA Service/Meeting via Zoom/In Person	9:30am
	BWA General Mtg	11:30am
	Ichi-mi Monthly Mtg	12:30pm
16	Meinichiko Service via Zoom	7:00am
17	Jodo Shinshu 101 for Young Adults w/Rev. Iwohara	7:00pm
18	GBC Board mtg via Zoom	2:00pm
19	Hondo Clean-up	
	ABA mtg via Zoom	11:30am
	Hui Aikane Mtg at SH	1:30pm
20	Megumi Deadline for January 2022	
24	Temple Closed	
25	Temple Closed	
26	Sunday Family Service via Zoom	9:30am
31	Year End Service (pre-taped)	7:00pm

January 2022

1	Temple Closed	
	New Year's Day Service via Zoom	9:00am
2	Sunday Service via Zoom	9:30am
	Board of Directors/Officers & BWA Cabinet Installation	
8	Shotsuki Hoyo Service via Zoom	10:00am
9	Sunday Service via Zoom	9:30am
	BWA In-person service & mtg	10:00am
	Wisteria Chugakko mtg	12:30pm
13	Jinjo Raihai Service via Zoom	7:00am
14	Jinjo Raihai Service via Zoom	7:00am
15	Jinjo Raihai Service via Zoom	7:00am
	GBC Board mtg via Zoom	2:00pm
16	Goshoki Hoonko Service via Zoom	9:30am
	ABA mtg via Zoom	11:30am
17	Temple Closed (Martin Luther King Jr. Day)	
21	Jodo Shinshu 101 for Young Adults w/Rev. Iwohara	7:00pm
	via Zoom	9:30am
23	Sunday Service via Zoom	9:30am
	New Member's Welcome & Shinnenkai	
24	Megumi Deadline for February 2022	
30	Sunday Family Service via Zoom	9:30am
	Mochitsuki (Virtual)	

『伝わる伝える』

宮地美子師

善導・源信すすむとも
本師源空ひろめずは
片州濁世のともがらは
いかでか真宗をさとらまし



現代語訳：

善道大師や源信和尚が勧められても
源空（法然上人）が説き広めてくださらなかつたら
インドから遠く離れた日本（片州）で
さまざまな濁りに満ちた世に生きる者たちは
どうして真実の教えを知ることができたであろう

親鸞聖人・高僧和讃

このご和讃のポイントは、たくさんの優れた高僧方がおられますが、我が師匠法然上人（源信）がお出ましにならなければ、どの様にして真宗の教えに出会い救われたであろうかと、法然上人の功績を讃えるところに出会いのご因縁を喜ばれているご和讃です。

私たち真宗門徒にとって真のみ教え南無阿彌陀仏に出遇えることは、砂の中からキラリと光る小さなダイヤモンドを探し当てたようなもので、自分がお念仏を称えさせていただける身になることは“難きが中にも尚難し（むつかしい）”と言われます。



作家の五木寛之氏が、
『法然上人は、難しい往生の修行を、“やさしく”行うことをときました。そして親鸞聖人は法然上人のといた往生の道より“ふかく”究めたの

です。そして蓮如上人は、親鸞聖人がふかく究めた信仰を、“ひろく”人々に手渡そうと生涯をかけました。この難しい事をやさしく、やさしいことをよりふかく、ふかいことをひろくという三つの大きな働きによって日本の仏教は、日本人の心に長く定着することになります。』とおっしゃっています。なるほどなるほどこのご三方の偉大な功績によってお念仏 南無阿彌陀仏がより身近な教えとして人々に届いたという訳です。



最近YouTubeで今は亡き懐かしい恩師や先生方の昔ながらのお説教を聴聞させていただいています。皆さんお聖教に基づいて、ここは外してはならないというところをしっかりと伝えてくださいます。媒体は変わっても、言葉は現代的な表現に変わっても、6字のお名号“南無阿彌陀仏”のおいわれを聞かせていただけます。丸他力18願のご法話です。現状や世事にお念仏を取り入れたお説教ではなく、お経やお聖教に基づいた南無阿彌陀仏のお言葉を伝えてくださいます。耳には痛くとも真の念仏を聴聞して行かなければと改めて思われます。本物が伝わるそして本物を伝える。

今年も残すところ一ヶ月です。これで足掛け3年コロナに振り回される結果となりました。まだまだwith COVID-19です。しかしながら私たちはwith 念仏です。

2021年も大変お世話になりました。来る年も聴聞に励みましょう。





婦人会便り

▽ 11/14/21 (日) お寺及びズームで事前録画された永代経法要を観て、日本語礼拝、例会を執り行いました。

▽ 婦人会に入会ご希望の方は森本千鶴子又は、吉山ナンシーまでご連絡下さい。

アナウンスメント：

▽ 12/04/21 (土) 南部教区婦人会第4四半期会議 (ズーム)

▽ 12/04 & 05/21 (土&日) PIF” Festival of Lights” ドライブスルーイベント

▽ 12/12/21 (日) 午前9時半
(社交ホール/ズーム)

日本語礼拝
午前11時半 婦人会例会

▽ 12/16/21 (木) 午前7時 (ズーム) 命日講

感謝録：

特別寄付
誕生日祝い お礼

婦人会先亡者追悼法要

故 大原優子追悼

堀キャシー

前崎和枝

湯木都世子

松田紘美

高橋小枝

大原トシフミ

今年も皆さまには様々なご支援を賜り、感謝致しております。
来年こそは直接皆さまとお会いできるよう願っています。
どうぞ良いお年をお迎え下さい。 ガーデナ仏教会オフィス



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