



The Buddhist Temple of Chicago

BULLETIN



Volume 66 Number 6 **March 2010** (2554)

Scheduled Events

(call 773-334-4661 or see www.budtempchi.org)

Dharma Sunday School – 2nd and 4th Sundays,
11:00AM – 12:00PM

Religious Services

Sunday at 11:00AM – 12:00PM in English Sunday
at 1:00PM – 2:00PM in Japanese (only on day of
Monthly Memorial)

Monthly Memorial Service - Shotsuki Hoyo, 1st
Sunday of each month, except where noted.

Buddhist Studies/Practices

Discussion Group – Open to All, Sangha Q & A,
2nd Sundays, 12:30PM – 2:00PM

Introduction to Buddhism – call temple to confirm
dates and time

Meditation Classes – Sundays 9:00AM –
10:15AM, Thursdays 7:30PM – 8:45PM. Beginners'
orientation half hour prior to start. Please use
parking lot entrance.

Sutra Study Class – 3rd Sundays, Open to All,
12:30PM – 2:00PM

Weekly Study Class – Wednesdays, 7:00PM –
8:30PM

Special Observances/Events

Koshu-ki – 14th Sunday, Observance of Rev. Gyoko
Saito's Memorial.

O-Higan Service & Luncheon – 21st Sunday, A
time to reflect on crossing Over to the Other Shore.

Founder's Day – 28th Sunday, Observance of Rev.
Gyomay Kubose's Memorial.

Activities

Asoka Society – 3rd Saturdays, 1:00PM

Calligraphy – Japanese brush writing class 1st & 3rd
Tuesdays 7:00PM

Crafts Class – 1st & 3rd Saturdays, 10:00AM –
12:00PM, Open to All (call temple for confirmation)

Fencing – Introduction to Kendo, Dojo sessions,
Tuesdays, 8:00PM – 10:00PM at Bethany United
Church (Bob Kumaki, 847-853-1187)

Japanese Language Instruction – Saturdays,
10:00AM – 12:00PM, children and adult classes,
call 773-334-4661 to register

Japanese Swordsmanship – Iaido, Mondays
7:00PM – 9:00PM

Taiko Drumming – BTC Kokyo Taiko Drum
Troupe, Fridays, 7:00PM – 9:00PM

Taiko Drumming – Isshin Daiko Group, Saturdays
7:00PM – 9:00PM, call for appointment

SHOJIN

by

Rev. Yukei Ashikaga

March is the month of O-Higan. This is the season of the equinox when the days and nights are equal in length and the climate becomes moderate. It is the season of transition of going across from winter to spring. It is the time for us to re-examine ourselves as to the goals we seek, by listening and practicing the teachings of O-Higan, the six Parmitas.

Six Paramitas are the six ways of practice by which the Bodhisattvas are able to attain enlightenment. Higan is the Japanese word which means 'other shore' of Nirvana, as opposed to Shigan which is 'this shore' of Samsara. In order to go across from Samsara, the world of suffering and difficulty, to Nirvana, the world of peace and tranquility, we need the teaching of the Six Paramitas.

The Six Paramitas are Dana (Giving), Sila (Keeping the precepts), Kshanti (Perseverance), Virya (Effort or Endeavor), Dhyana (Meditation) and Prajna (Wisdom). Here in this month's issue, I want to talk about the fourth paramita, Virya, that is 'Shojin' in Japanese.

The word 'Shojin' reminds me of Shojin-ryori which is vegetarian cooking. Without using any meat from animals or fish, the Shojin-ryori is cooked with ingredients such as vegetables and tofu, etc. Today, it has become very popular as health food, worldwide. However, in olden days in Japan, the custom of Shojin-ryori was common, especially for the families who had lost loved ones. For seven weeks they observed mourning with vegetarian cooking, because they had to follow the teaching of 'no killing', one of the five precepts.

However, for Buddhists in general, Shojin (Virya) is the teaching of keeping your body and mind clean by observing precepts, avoiding any kind of taboos, and giving your best effort in doing Buddhist practices. This teaching later became very popular among worldly cultural endeavors such as martial arts, performing arts, and fine arts, etc.

Here, I think of the late Mr. Akira Kurosawa with great respect as an example of a person of Shojin. I have seen most of his movies of which 'Ikiru', 'Rasho-mon', 'Sanjuro Tsubaki' and 'Seven Samurai' are my favorites. Once, Mr. Kurosawa was asked by a reporter on a TV interview, what was his most favorite movie he had ever directed. Mr. Kurosawa answered, "I love all, because they are just like my children. But, if I have to answer your question, it will be the

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Temple News

January, 2010

01/01 Shu-Sho-E (New Year's Day Service) was observed. Rev. Ashikaga and Rev. Patti Nakai delivered New Year's Day message. After the service, the New Year's Day special food, prepared by volunteers, was enjoyed by all.

01/02 The Funeral Service for Russell Honda was conducted at Drake & Son Funeral Home. The late Mr. Honda, 50, passed away on December 28, 2009, and is survived by Mother Shizuko Horita Honda, and sister Sandra Honda, Brother-in-law Charles and Nephew Michael Lawrence.

01/03 Shotsuki Hoyo (Monthly Memorial Service) was observed. Rev. Ashikaga gave the Dharma talk both in the morning English service and the afternoon Japanese service.

01/04 The cremation service for the late Russell Honda was conducted.

01/09 Japanese School classes began the winter term. * * * The 49th day Memorial Service of the late Mr. Toshio Kasai was conducted at the temple.

01/10 Regular Sunday Service was observed. Rev. Patti Nakai gave the Dharma talk. * * * Rev. Ashikaga was guest speaker for Ho-On-Ko Special Service at the Midwest Buddhist Temple.

01/16 Asoka Society met and Chuck Valauskas talked about his fossil collection with samples and video presentation. Afterwards, Special New Year's Ozoni

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The Buddhist Temple of Chicago Bulletin

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Gary Nakai, Rev. Patti Nakai, John Sagami, Yu Lian, Peggy Waters

Editor's Note: Comments, corrections, questions, suggestions are encouraged. Submitted material will be reviewed for suitability and availability of space. Anonymous submissions will not be published, but authors names may be withheld from publication upon request. Deadline: first Friday of the month. budtempchi@hotmail.com

Letter to the Editor

Ed.'s Note – I received a letter from long-time temple leader Ruby Izui in response to my article in last month's Bulletin titled "Romancing the Point." "Her points" are worth sharing with our readership and is reproduced here with her permission. I also discussed my follow-up with her as the subject of my article for this month.

February 2, 2010

THE "YAKS": A TALE THAT NEEDS TO BE TOLD

Dear Gary,

Nothing begs rebuttal more than your recent article in the February Bulletin. The punch-line was hilarious, but it missed an important point or two. Reference is made to a group of seniors who gather near the teapot after the Sunday service seemingly enjoying themselves, and blissfully ignoring everyone else. Please remember that all the group members are at an uncertain juncture in life, which does not ensure a bright future. We are all loyal to the Temple, however, and will do all we can to help in its activities. After all, this is the place where we brought our children every Sunday, and some of us even taught Sunday School. We are parents of grownup kids who will state that – yes, they are Buddhists even though they do not attend Buddhist services on a regular basis. In today's world, hard questions are being asked by the people who walk through our doors. They are mostly well educated, or in the process of serious research. They are asking questions that we gray-haired yaks find hard to answer. Is it any wonder then, that we try to avoid being embarrassed or worse still, feeling stupid, trying to explain something that we've harbored and cherished for many years – but unable to explain the technicalities pertaining to a religion? We have ministers and scholars who are willing and able to answer questions. So we ask them to form a strong protective ring around us old yaks, whom I feel, are rightfully entitled to bunch together at this pleasant watering hole to discuss old-times and new, over a cup of a recently declared health drink called – tea. Happy New Year to all of us in this year of the tiger. Thank heaven! The ox year is history for now!

(signed) Love – Ruby

R. Izui

P.S. Thanks for all the wonderful things that you have done for our Temple. (Again, Ed.'s Note – Due to my ego, I couldn't resist including her letter's postscript.)

My Life with Taiko

by
John Sagami

(Ed.'s Note: Prior to giving his talk, John Sagami read passages from "Living Life" from "Everyday Suchness" by Rev. Gyomay M. Kubose. Because of space limitations, the reader is referred to the book.

I must admit that when Bill asked me to be a guest speaker I was not sure if I was qualified. I asked him what he would want me to talk about and he let me know that he was thinking about having me talk about Taiko and Buddhism.

At first I thought that I could talk about the group harmony and synergy, but Taiko means more to me than that. So as I thought about it I realized that I should go back to some of the readings I had done with Rev. Patti's class. As I read the part of "Living Life" in Kubose Sensei's "Everyday Suchness" I knew I had found a topic; it was as if someone turned on the lights for me.

As I meditated on Kubose Sensei's words I asked myself 'in taiko, am I living?' My answer was that in playing Taiko I find life and joy. Now teaching Taiko is an entirely different matter. So over all I must answer that I am living.

While playing and teaching Taiko, I have come across traits of the three brick layers as told in "Living Life". If asking three Taikoists what they are doing you may get the following answers.

Answer from Taikoist #1: I am doing drills.

Answer from Taikoist #2: I am making money.

Answer from Taikoist #3: I am creating and inspiring through other's creations and inspirations.

When I first joined Taiko at MBT I remember the first Ginza Holiday festival I played. There was a very kind man who was always smiling. He would clap the wood blocks together at the stage. His name was Ray Kayano. I remember that when he spoke to me, I heard it from my heart. As I think about it now, I am amazed how he was able to speak strongly enough to make an impression on a teenage boy but in such a gentle fashion. I think that was just the kind of man he was. Anyway, he let me know that he liked to listen and watch Taiko. To this day I carry that with me and remember him after performing sometimes.

If that were not enough, years later as I was performing with my group Waka-Daiko at Northwestern University, a grad student from Japan came up to talk to me after the performance. Emotionally he thanked me and let me know that he felt like he was back home at a festival and that he was surprised that he could have this feeling in Chicago.

I would have to say that these two encounters are a cornerstone of my joy of Taiko. So if I were asked the question, I would answer as Taikoist #3.

As I read the section about being an "artist of life", I reflect on my life with Taiko; the ups and downs. The most fulfilling points of happiness is when I was just playing and jamming with a group. It was a moment of both learning and informal teaching at the same time. It was a state of *JUST* being. I would actually pay to have those moments again.

In later years I have found that my brain works a little fast and that talking, reading, and/or writing are slow and bothersome for me. So playing and jamming in Taiko allows my brain to work at a comfortable yet satisfying pace. Some may argue that playing Taiko conditioned my brain to work at high speeds. All I know is that it is satisfying for me to just play and jam; it is relaxing.

Jamming (improvising) is fulfilling to me because it allows me to get in a zone. A zone where there could be absolute chaos between Taikoists but often time there is only harmony. It is a time where *I think* and *I do* are the same. It is a time where something is there one second and then it is gone, like a short melody or rhythm. It is a time when something is good, it is good.

Conversely if it is bad, it is really bad and you learn to move on and not dwell or complain. If you do, you miss out on the next opportunity *or* beat to play. The good thing about jamming is if it is bad, it is not memorable; however if it is good, everybody remembers. It is quite contrary to our society these days.

When thinking of jamming the phrase "true life is always one with the universal life, yet is uniquely independent at the same time" comes to mind.

Sensei says "The true life is never sacrificing nor being sacrificed, The true life is always creative and unfolds from within."

When thinking about this, I compare the similarities of life to performances where the world is a stage and the citizens of the world are fellow Taikoists.

A performance is not about giving the spotlight to another or taking the spotlight for oneself. It is about creating a harmony and letting the joy unfold from there. The joy of playing. The joy of witnessing. The joy of creating. The joy of inspiring. The joy of playing. The joy of teaching. The joy of being.

Well these are just my thoughts at the moment as I analyze my life with Taiko. I think we can draw analogies to anything we do in life...if we stop for a moment to think about them.

The Unsung Legacy of the Fujin-kai

Like anyone else, I am pleased when someone makes the effort to respond to something I wrote. That is how I felt when soon after the mailing of the February bulletin an astute temple member beckoned me smiling; “the ending of your article was hilarious” admitting she struggled through it asking herself “where is he going with all this?” She then proudly exclaimed, “I am a Yak!” Another response from a person with whom the point of my article obviously hit a chord bordered on melancholy as she said, “It’s true, but it doesn’t make me feel good about it.” First of all, in framing my point in the article in question, I was presented with a dilemma. To make such a point I didn’t want to come right out and bluntly state an observation of mine (which I in fact had and discussed with one other person previously). And secondly, if I were to bury my point in humor, would anyone even get it? So I tried, and two people thus far have related and have come forward. But in an effort to get quickly beyond the apparent disconnect between my build up and my point, I would like to offer another perspective to Ruby Izui’s rebuttal.

I have had the opportunity to learn first-hand, the various sangha involvements throughout North America, Hawaii, and Japan. What I learned is in very large part due to the “kaban mochi” role I am relegated to traveling with Rev. Patti on her engagements. Because she goes to speak to all these sanghas, I feel fortunate to just tag along and observe.

And the one thing that impresses me the most is how diligent the “fujin-kai” are in serving their respective temples. But I’m not talking about preparing delicious foods against all odds, or always there to clean up, I’m talking about the most important way they ensure the temple will be there for posterity’s sake. I’m talking about how the women, especially the older women, diligently attend study classes and seminars whenever and wherever they can. Attendance at these events are disproportionately by women, sincerely participating with a child’s mind and student’s attitude to get a clearer understanding of what they were previously taught. For many of them, it has become a life-long devotion to their individual quest to understand life. I am awed by their display of due diligence; their note-taking, just their attendance alone despite their busy schedules and burdens of advanced years. Here at BTC most of the support for study classes have also been by the women. Through the years that Rev. Patti has been conducting classes, women, some younger, some older, have steadily come to listen. Men come to talk, but women come to listen. Most notable seniors at BTC with long-standing attendance are Merry Hirata, Jane Ike, Anna Nagata, Ruby Tsuji, and the late Akiko Allen, Larayne Black and Minnie Kubose. In

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Shin Sangha Page

“*O-jo*: To Go and Be Born” by Rev. Gyoko Saito

Once I saw a photo taken a split second before a racing car dashed into a crowd killing about thirty people. In the picture, the car is already beginning to hurtle into the air. But the spectators are still smiling innocently, enjoying themselves, not yet aware that their fate will strike them in a split second. For me this picture is symbolic of that kind of death which makes us feel that something, someone or some unknown power will take our life away. These thirty people were smiling at the moment the picture was snapped – the racing car was in the air, and one tenth of a second later, it took their lives.

The problem of life and death is not actually the problem of physical death. It is the problem of life being taken away by some fatal cause such as an accident, disease or war.

In Buddhism there is a term *o-jo* which means “to die,” but it literally means “to go and be born.” The Vietnamese monk who poured gasoline on his body and set himself afire dedicated the most precious thing in all his world, his life, to bring peace to this world. That is to say, he knew *o-jo*, “go and be born.”

Dr. Martin Luther King, Jr. definitely knew that someday someone would assassinate him, yet he could not help going on the way he really wanted, to bring real understanding, to eliminate the mental pollution that has been corrupting peoples’ minds for centuries and centuries. In working to wipe out prejudice, he certainly expected his fate, yet he could not stop. He had to go on, to be born into humanity.

In our ordinary world of experience, when we are completely one with whatever we are doing, forgetting the “I” and the doing itself becomes the I, then we are “going on to be born.” Look at that naïve baby. Every minute of the expression of his smile, his crying, his sniffing, is he – it is not he who is smiling, crying or sniffing.

If I describe *o-jo* in relation to Martin Buber’s terminology, then as long as we are living in the world of “I – Thou” and “I – It,” the “I” remains the first and main thing, and “Thou” and “It” become the self-identity of that “I.” When we keep this “I” as the center, as this self-identity, death is inevitable. Something will take that “I” away – that something is what we call death.

But *o-jo* is based, however, on the “Thou – I” way of life. “Thou” is the collective “I,” the many “I”s. For both Martin Luther King and the Vietnamese monk Thich Quang Duc, all of humanity, of life, was “Thou” and the center. As a result, the real “I” of each man so clearly emerged.

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“Temple News” continued from page 2

and Zenzai lunch was enjoyed by all. The installation of the new officers was conducted by Rev. Ashikaga at the Hondo.

01/17 Regular Sunday Service was observed. The lay speaker was John Sagami.

01/22 The February issue of the Temple Bulletin was mailed.

01/24 Regular Sunday Service was observed. Rev. Ashikaga delivered the Dharma message. After the service, BTC Board of Directors met.

01/27 Rev. and Mrs. Ashikaga attended monthly birthday party for Ben Enta at Bethany Community Auditorium.

01/28 Rev. Ashikaga attended Chicago Japanese Buddhist Ministers Federation meeting. Rev. Ashikaga is the Chair Person of the Federation for 2010.

01/31 Eitaikyo Special Service was observed. Rev. Ashikaga gave the welcome words and explanation of Eitaikyo Fund. Rev. Patti Nakai gave the Dharma talk. After the service, BTC Kokyo Taiko Group served a delicious luncheon. The Annual General Membership Meeting followed.

Founders Day and Gyomei-ki

March 28 is our annual Founders Day service and observance of Gyomei-ki, the memorial for founding minister, Rev. Gyomay Kubose (1905-2000). With his friendly, energetic manner, Rev. Kubose won the good will of the neighbors to the temple in Hyde Park and later in our current location in Uptown. He contributed much to inter-faith relations in Chicago and promoting Buddhism throughout the United States and the world.

“...Unsung Legacy...” continued from page 4

California, Mrs. Sachi Ochiai and Mrs. Masako Hamada of the Orange County Buddhist Church, despite their health conditions, regularly attend classes and seminars of Dr. Haneda, and they are pushing 90! Sitting with them at a seminar, I find their youthful exuberance to learn very contagious. In today's world with quick, feel-good solutions aplenty, I feel that the biggest challenge that Jodo Shinshu faces is to not turn off truth seekers while explaining Hongan, our innermost aspiration to be who we really are according to life as it really is. Therefore, I believe this display of assuming the responsibility to study is the unsung legacy of the “fujin-kai”; to reinforce and encourage the spreading of the Dharma by their open display of it's-OK-that-I-don't-know-after-all-these-years attitude. This, in contrast to being afraid of feeling stupid, makes for a sangha that is more like O-Jodo, and distinctly apart from the equally important social gatherings.

Gary T. Nakai
President

THANK YOU, THANK YOU, THANK YOU

Understanding the Nembutsu through recognizing the Paramitas in others – send in yours.

With the Sunday Services: Bill Bohlman, Glenn Fujiura, Anna Idol, Antionette D' Vencets, Sue Balsam, Mike Kudo, John Sagami and Kay Schroeter.

Sunday Refreshments: Noreen Enkoji, Haru Ito and Ruby Tsuji

Temple Bulletin Mailing: Haru and Tom Ito, Tommu and Tak Tomiyama, Mary Shimomura, Noreen Enkoji, Antionette D' Vencets, Evelyn Inamine, Dorothy Kuse and Ruby Tsuji.

Taking care of the Temple - inside and out: Tomio Tademoto.

Cleaning of Temple: Harky Tademoto.

Dharma School Report

By Yulian

It was January 10 and we were meditating with Mr. Brandon, our teacher for the day. He talked about right conduct the Buddha's life and had said to always follow the eightfold path. Mr. Brandon also mentioned that when you take off your shoes, you shouldn't just throw them on the ground any old way. Instead you should place them on the shelf (or wherever you put them) and thank them for protecting your feet from the dirty hard ground. I, (in my opinion), really liked his talk and thought that he made a good teacher.

On January 24, Bea's mom taught class. She read a book on manners. Then, she had the parents trace us on a big sheet of paper and we colored our selves in. Bea's mom read manners cards. Also, on our sheet of paper we drew a speech bubble with a manner you should always remember. We're going to finish them up on the week after this week. All in all, I had a great time at Dharma school those 2 weeks. Bye for now!

- “Shojin” continued from page 1 -

next one.” Later, on the occasion of receiving a special Honorary Trophy at the Film Festival abroad, he said, “I still don't know about movie making.” What humble and respectful words they are! I think his words exactly correspond with the sayings of Rennyō Shōnin (1414-1499), “When you say ‘I understand’, you don't understand, but when you say ‘I still don't understand’, you really understood.” Mr. Kurosawa embodied the sincere person, always going forward.

We all know that Nembutsu, Namu Amidabutsu, is the expression of our gratitude. But those of us who live the nembutsu, should not merely express gratitude; we should always be going forward with the teaching of Shojin.

Namu Amidabutsu

“O-Jo...” continued from page 4

From *Meditations on Death and Birth* by Gyoko T. Saito, privately published by Joan Sweany, 1983.

Note: On Sunday March 14 we will be observing Koshu-ki, the memorial for Rev. Gyoko Saito (1927-2001) who served as minister at our temple from 1956 to 1981. The above article might sound dated but it shows how Rev. Saito spoke from the times he lived in. As examples of people who transcended their ego-attachment (the “I” as the central identity) and were living in the awakened world of Oneness, he cites two men with dramatic deaths: the self-immolation of Thich Quang Duc in June 1963 and the assassination of Dr. King in March 1968. Besides pointing to the Baptist minister, Dr. King, Rev. Saito also refers to the Austrian-born Jewish philosopher Martin Buber (1878-1965).

Although *o-jo* in Buddhism is usually defined as “going to be born in the Pure Land” and the common Japanese use of the word refers to a person’s physical death, in this article Rev. Saito follows the clarification that Shinran Shonin made – that *o-jo* is the description of spiritual rebirth. Rev. Saito as someone following the civil rights movement in the news throughout the 1960s could see Dr. King as the personification of *o-jo*, a man living for all of humanity and no longer concerned about his ego-centered life. And like his teacher Haya Akegarasu and his teacher’s teacher Manshi Kiyozawa, Rev. Saito appreciated receiving the Dharma from contemporary and non-Buddhist sources. This is the legacy we hope to continue at our temple, to present Jodo Shinshu, not as some specialized teaching apart from other religions, but as the expression of how the Nembutsu is working in all aspects of people’s lives here and now.

The BTC Nokotsudo is fully operational. It is configured to accept varied sized urns in varied presentations, for storage periods to fit each family’s need. The Nokotsudo will be open for regular inspection each Sunday immediately after service, and by appointment made with Rev. Ashikaga, Gary Nakai, or Kiyu Omachi.

To inter cremains in the Nokotsudo, fill out the application form attached to the Nokotsudo Policy. These documents are available from the temple office or they can be mailed to you by contacting the above.

Whether you have a definite length of time in mind for interment in the Nokotsudo, or whether that time is indeterminate while ultimate plans are being worked out, be rest assured that the beautiful design of the BTC Nokotsudo presents each applicant with a flexible, dignified storage accommodation. Furthermore, the BTC Nokotsudo policy permits the holding of burial certificates when accompanying the admitted cremains.

Highlights of General Membership Meeting

Recognition of many volunteers who come forward to make this temple available for all of us. Whether part of an established group with a regular schedule, or a one-time volunteer when the need arises; efforts do not go unnoticed.

New resident minister search preparations continue. Plan joins requirements, the candidate’s prerequisites, budget, duties, with general membership approval to proceed.

Targeted outreach for 18-40 age group initiated to plan socials. Leaders represent groups with past involvement with Dharma School and Scouting programs.

Coordinating Council first met, gathered information to be evaluated. Topics covered were budgets, toban.

Donor Wall will proceed with list established.

Numerous website inquiries received. Visitors continue to attend service. Sunday discussion group exchange ideas, personal experiences with the Dharma. Guest and lay speakers provide new perspectives. BTC website rebuilt. Digitally produced bulletin explored.

BTC Membership: Members/Families 331; “Friends” 51; New Temple members 200. For 2009, \$29,420. Natsu Matsuri netted approximately \$11,000. 2010 Annual Operating Budget was approved as submitted.

Dharma School’s four students currently range from 3 to 8 years old and have fun learning. Great group now, but love to get more kids and more families involved.

Asoka has approximately 55 members.

Iaido currently has two teachers and about 15-20 students.

Kokyo Taiko, presently 10 members, performed for a variety of local events.

Japanese Language School, started two children’s classes with eight students, Advanced Adult class of 3 students, and Intermediate Class of 4 students.

Ministers expressed sincere appreciation to board and members and volunteers for the success of many programs and activities. Goenki pilgrimage/sightseeing to celebrate the 750th memorial of Shinran which will be May 2011 in Japan.

Copies of the complete minutes to the annual general membership meeting are available by contacting board secretary, Peggy Waters, at btcbdrscrtry@hotmail.com.

願慧

二〇一〇年三月五日
第九三二号
発行人 足利祐敬
シカゴ仏教会

「精進」

足利祐敬

精進というとすぐに思当

るのが精進料理である。

肉や魚などの生類を使わずに野菜や豆腐など植物性の材料で作る料理

である。今では健康食としてこの精進料理がかなり普及しているようであるが、昔は

服喪中の四十九日間は五戒の中の不殺生を守ることにより

肉食をやめて菜食することが精進といわれてきたわけになって

いた。そして精進の期間が終って普段の生活に戻ることを精進明けが精進

落しとかいって肉食・飲酒などする風習があり、ニアリカでも日系仏教徒の間では今もって四十九日の忌明けには追悼法要のあと近親者や友人を招いて飲食する精進明けの風習が残っている。

しかし、もともと精進という事はむ彼岸の教である。六波羅蜜の一つである戒律を守ったり禁忌を避けたりして心身を清くめに保ち、仏道修行に努め励むことになってくる。そういうことが次第に

世俗一般の教えにまで普及して、武道や芸道に精進するという風にならざるを得ない。私に精進という語が、い

つも思い起すのは、有名な映画監督で今は亡き黒沢明氏のことである。あるとき、テレビのインタビューで、沢山の

黒沢作中の一着好きな作中は何と問われて、「どれも自分の子供のような感じで好きです。強いて一着好きな作中をいふのは多分次の作中ということになるでしょう」と黒沢氏の答えたことを覚えている。それから生前最後

の特別賞授賞式に於て、感想を求められた時、「私はまた映画というものがよく分かっていまい」と言う意味のことばを残している。何という謙虚な尊いことばであろうか。

「心得た」と思うは心得るは「心得ざる」と思うは心得たり「心を得る」と思うは心得たり「心を得る」と思うは心得たり「心を得る」と思うは心得たり

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中で「念仏はさあ、これならだ」といかり声とみるのを読んで、晩鳥先生の英訳し、大妻よろこばれたというところがある。

「お念仏と傾く者はたゞ感謝だけに止つていてはいけない。そこから常精進へと出て行く。なくてはならない。お念仏を

おかげとして「さあ、これから」と常に精進しなければと思ふことである。

晩鳥敬先生のことは

自分の世界を明かに究見して見ない者は、他人のことにせつがいをし、せまらうとやいたりします。自分の世界の明らかになつてくる者は、静かにありまじ、落ちついています。カフようあります。決してあせりません。もかきません。一「独立者の宣言」