

# The Buddhist Temple of Chicago BULLETIN

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Volume 66 Number 8 May 2010 (2554 B.E.)

## Scheduled Events

(call 773-334-4661 or see [www.budtempchi.org](http://www.budtempchi.org))

**Dharma Sunday School** - 2<sup>nd</sup> and 4<sup>th</sup> 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, 1<sup>st</sup>  
Sunday of each month, except where noted.

### Buddhist Studies/Practices

**Discussion Group** - Open to All, Sangha Q & A,  
2<sup>nd</sup> 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** - 3<sup>rd</sup> Sundays, Open to All,  
12:30PM - 2:00PM

**Weekly Study Class** - Wednesdays, 7:00PM -  
8:30PM

### Special Observances/Events

**Movie and discussion**, May 1, 2010 at  
1:30pm. "The Power of Forgiveness"

**Hatsumairi** - 4<sup>th</sup> Sunday, First official Temple visit  
for all children with their parents.

**Art Fair** - 4<sup>th</sup>, Sunday, See the Children and adults  
artwork.

### Activities

**Asoka Society** - 3<sup>rd</sup> Saturdays, 1:00PM

**Calligraphy** - Japanese brush writing class 2<sup>nd</sup> & 3<sup>rd</sup>  
Tuesdays 7:00PM

**Crafts Class** - 1<sup>st</sup> & 3<sup>rd</sup> 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

## To Be Truly a Parent

*Rev. Yukei Ashikaga*

*Translated by Rev. Patti Nakai*

*Translator's Note: I thought this article, "Oya Nareba Koso," written for the Japanese section of the February 1997 Bulletin, would be appropriate for Hatsumairi, as well as Mother's Day and Father's Day, since it talks about what it really takes to be a parent and leads us to appreciate our own parents.*

Recently a young Japanese couple with a daughter came to see me. They told me that from the time she was 5 years old, their daughter had been having violent seizures. They were unable to sleep through most nights because they had to watch over their daughter to keep her from injury during her seizures. They consulted many medical specialists, but none of them knew of a cure for the daughter's condition.

Although the doctors could do nothing, the two parents diligently sought out whatever possible cures they heard were available. They took her to a master of ki ("spirit," chi in Chinese), and for a while his methods seemed to stop the seizures. But then the seizures returned with the same frequency and intensity as before. A friend of theirs speculated that spirits of the dead were haunting their daughter and he suggested they chant the Hannya Shingyo ("Heart Sutra") to pacify the restless ghosts. So, with the idea planted in their minds that Buddhism might provide the mystical means to cure their daughter, they came to me.

As I listened to them describe their daughter's seizures, I found myself remembering my dog, Corot, who had a severe seizure one evening due to his diabetic condition. He seemed so close to dying, totally unable to control his convulsing body. Recalling the sadness I felt seeing Corot in such misery, I could imagine how badly these parents felt, having to repeatedly witness their daughter's attacks.

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Our deepest sympathy to the family and friends of:

**Mr. Roy Tadashi Kuse**

**Mr. Roy Furukawa**

**Mr. Kenneth Tashio Shindo**

(Please see Temple News for details)

## Temple News

March 2010

03/06 The Funeral/Memorial Service for Roy Tadashi Kuse was conducted at the Temple. The late Mr. Kuse, 50, passed away on February 26, 2010. He is survived by wife Susan, daughter Sara and mother Dorothy Kuse. He is also survived by sisters Janice (William) Hamilton and Doreen (Scott) Thompson \* \* \* The 7<sup>th</sup> year memorial service of the late Naoyuki Kasamoto was conducted at the temple.

03/07 Shotsuki Hoyo (monthly memorial service) was observed. Rev. Ashikaga delivered the Dharma message both in the morning English Service and in the afternoon Japanese Service. \* \* \* The First Year Memorial Service of the late Mr. Nobuo Nojiri was conducted at the Temple.

03/08 The 5<sup>th</sup> grader students led by Paul Gratnert visited Temple.

03/14 The Funeral/Memorial Service for Roy Furukawa was conducted to Lakeview Funeral Home. The late Mr. Furukawa, 90, passed away on March 6, 2010. He is survived by partner Helga Grunst, son Steve Furukawa, stepsons Paul Caplinger and Andrew Caplinger. He is also survived by brother Don Furukawa, and sisters Shizuko Domoto, Dahlia Tomiyama and Sue Yasuhira.

03/17 The Funeral/Memorial Service for Kenneth Tashio Shindo was conducted at Lakeview Funeral Home. The late Mr. Shindo, 73, passed away on March 12, 2010. He is survived by wife Dorothy and daughters Jeri (Angelo) Dimalanta and Audra (Wayne) Chan.

03/19 The April issue of Temple Bulletin was mailed.  
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The Buddhist Temple of Chicago Bulletin

The Buddhist Temple of Chicago

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[www.budtempchi.org](http://www.budtempchi.org)

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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.  
[btcbuledtr@hotmail.com](mailto:btcbuledtr@hotmail.com)

## A Call for BTC Scholarship Applicants

Once again BTC will award academic scholarship(s) to deserving student members of BTC. This year there will be two (2) awarded scholarships of \$500 each from the Chibako Kajiware Fund, Harry Murakishi Fund, and possibly a third from the Masuto Kono Fund. Scholarships by the Temple are expressions of appreciation to the children of members for their parents' contribution to the Temple as well as recognition for their hard work in school and participation in BTC activities. Applications are reviewed by the BTC Scholarship Committee Chaired by Wayne Yamanaka. The existing guidelines provide that:

1. The applicant must be a high school senior or an undergraduate senior who has attended the BTC Dharma School and/or participated in one of the youth organizations sponsored by BTC and is, or whose parents/guardians are, currently dues paid members(s) of the BTC.
2. The applicant must obtain a scholarship application from Reverend Ashikaga.
3. The application must be returned before the end of May with one recommendation letter, a 200-word essay and a transcript of grades.
4. The scholarship committee then evaluates each of the applicants based on merit and dedication to the Temple with consideration given to individual need.

Reduced to its two essential components, the BTC Scholarship Criteria are intended to demonstrate 1) Linkage to BTC through family membership and involvement in Temple activities; and 2) an applicant's abilities demonstrated by a written essay, grades and a letter of recommendation. The scholarships will be awarded during Sunday service on June 13, 2010.

- continued from previous column -

03/20 The Japanese Language School Winter Quarter ended. \* \* \* Asoka Society met.

03/21 O-Higan Special Service was observed. The guest speaker was Rev. Bryan Emyo Siebuhr of Midwest Buddhist Temple. Rev. Ashikaga spoke at afternoon Japanese Service.

03/28 "Gyomei-ki", the special Memorial Service of Rev. Gyomay Kubose was observed. Rev. Patti Nakai delivered Dharma message.

03/31 A group of students of the Foster School Program at the South-East Asia Center visited Temple. Rev. Ashikaga welcomed them and gave the talk on Buddhism.

- "...Parent" from page 1 -

The young parents said they heard that a person becomes a Buddha when they die, so to them "Buddha" meant a kind of ghostly spirit with supernatural power to affect living beings. Although I thought their concept of Buddhism was greatly mistaken, I realized that their coming to me for help showed how intently they were looking to Buddhism as a cure for their daughter.

In the desperate look on the young father's face, I saw what I imagined my own father's face must have expressed when I was a baby and suddenly became ill with pneumonia. I heard that my father traveled from place to place in search of medicine and treatment for my condition. He refused to give up his search, and eventually his efforts paid off and I was saved from death. Now seeing the young father's concern for his daughter, I thought about my father acting from the deep wish to save his child's life. To be truly a parent is to act out of this pure love and do everything in your power for your child.

In response to the little girl's parents' desperate plea for a cure, I quoted Shinran's words from the Tannisho, chapter 7.

The Nembutsu is the One Unobstructed Path. This is because the gods of heaven and earth bow down in reverence before the devotee of the True Faith [shinjin no gyoja, "practitioner of the Entrusting Heart"], but he can never be hindered by the realm of demons or by adherents to heterodox vies...\*

I thought of this quote because even though both parents seemed to be highly educated, they believed in the superstitious notion of angry ghosts that had to be appeased. I hoped that they would see that Buddhism transcends such notions. [Although to modern people Shinran seems to be superstitious about heavenly gods and demons, he clearly recognizes that Buddhism is beyond such projections of our hopes and fears. Today our hopes and fears take on less mystical forms such as our concerns for health and wealth, for our society and planet, and so on, but compared to the Dharma, they are subordinate and ineffectual.]

I hoped that somehow the Teachings would inspire the young couple to seek the One Unobstructed Path. I cannot say if I influenced them at all, but their visit was a moving experience for me. Seeing the love they had for their daughter and how much they were willing to do for her, it really struck me with what truly makes a parent as I thought about my own parents and the parents of all of us.

## "Forgiveness"

by Bill Bohlman

Is there a path to forgiveness in Buddhism? Recently, the marital infidelities of the golfer, Tiger Woods, became a topic of discussion. A TV commentator, Brit Hume, stated that Tiger should turn to Christianity because he could find forgiveness there. Mr. Hume stated that there was no path to forgiveness in Buddhism, the religion Tiger claimed to follow. This comment stirred much controversy. Perhaps, however, it is true.

As often happens, a concept that exists in a theistic religion, in this case Christianity, does not fit in a belief system that does not have a divine, creator being. The basic question here is what does "forgiveness" mean from Mr. Hume's point of view? From whom are we seeking forgiveness?

In a theistic religion, one seeks forgiveness from their God. Since Buddhism does not have a deity, there is no divine being from whom to ask forgiveness. Shakyamuni Buddha was a human being. He has been dead for almost 2,500 years, no sense in asking forgiveness from him. Of course, we may also seek forgiveness from those whom we have offended. Our approach to forgiveness determines whether it is in keeping with the Buddhadharma teachings.

Shuichi Maida, a 20<sup>th</sup> century Buddhist scholar, said that people are often more concerned about losing their reputation than they are about losing their life. For many, this concern for their reputation is the driving force behind their seeking forgiveness. Rather than trying to relieve the suffering their actions have caused, their primary motivation is ego driven. The Buddhadharma does not speak of seeking forgiveness. Instead, it emphasizes the need to be aware of our actions. When we realize our actions have caused suffering, we can then take the measures necessary to relieve the suffering and avoid causing this suffering in the future. Our concern should not be whether others forgive us. Our concern should only be what we do. If others choose not to forgive us, we accept their refusal, and realize that their anger is the result of our actions. The idea of Karma is that all actions have consequences. We must always remain aware of this.

In the case of us forgiving others, Buddhism again takes a different approach. We must first ask the question, "Why am I offended?" Then, we need to ask, "When have I done something similar?" A common human trait is to think of ourselves as somewhat superior to others. We only see the faults of others, while conveniently overlooking our own shortcomings. If we are no better, who are we to think others should seek our forgiveness? From this

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## Talk of the Town(Hall)

At O-Higan the Six Paramitas are traditionally talked about as specific means to make it from this shore to reach the other shore. For most of us, the Six Paramitas become a road map of sorts that we interpret to mean “if we engage in virtuous pre-designated behavior, we will see the promised land.” However, it is one thing to consciously display Dana expecting recognition and a totally different thing to display Dana and be totally unaware that you are committing an act of Dana. In the second case, if the judgement is made by the proverbial casual observer, this is true Dana. These remarks were part of a spirited conversation I heard amongst attendees discussing compassion during a Ho-On-Ko seminar break. What is egocentric (calculated) driven action to help someone versus spontaneous (uncalculated) action to help someone?

The above dialogue represents the thinking behind the Thanks, Thanks, Thanks, column in the recent bulletins which is understanding the Nembutsu through recognizing the Paramitas in others. This is easy when we like such individuals as our friends. But reverends Ashikaga and Nakai often remind us that this extends to mean even in those we dislike, are jealous of, and with whom we compete, etc. To complicate matters, once in a while there is the suggestion that people don't want to see the same people recognized in the bulletin, issue after issue. And there is the occasional complaint that the thanks list is incomplete as someone's name was left off. With that, I suppose clarifying the approach taken by the editorial staff is in order here. First of all, each and every Thanks column is specifically for the past 30-day period. It is intended to be a moving window of recognition and lists names for that period only; a fleeting record of a moment in time. Secondly, as astute as we try to be, we can't be everywhere to witness everything so we must rely upon the input of observers everywhere. In the case of someone being overlooked, we need to ask those who object, how come they didn't let us know. Thirdly, we accept any submission of names along with the deed, submitted anonymously or otherwise. So be your own proponent if you must. There are deeds accomplished in plain sight and those less noticeable, but all worthy of recognition.

The role of Sunday service chair is one deed that can make an immediate impact. A good, coherent service often becomes to a first-time visitor, the face of the temple, and hence the importance of the role of service chair. It's true, the chair works off of a planned sheet but fortunately our chairs have embraced the

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## Don't Lose Shinran in the Shuffle

By Rev. Patti Nakai

A year from now, in May 2011, we expect a good number of BTC members will be in Japan to observe the 750<sup>th</sup> memorial for Shinran Shonin. When I first heard about the planning for the memorial in Japan and the “preparatory” memorials to be held by Jodo Shinshu groups outside of Japan, my concern was that in all this hoopla, it would be easy to lose sight of Shinran's significance as someone who truly conveyed the Buddha-Dharma. In fact, in a lot of the presentations coming out of Japan, you can see Shinran venerated as some sort of great ancestor-hero, high up on a golden pedestal, or even see a “cute and cuddly” Shinran in anime and manga works directed towards children and young people. In the March 2010 issue of the *Wheel of Dharma* bulletin of the Buddhist Churches of America, I expected to read about all the ceremony and celebrations at their huge gathering in San Jose (attended by over a thousand people) where Shinran would only appear as a name, an image and a couple slogans. I didn't expect to see any substantial discussion of what Shinran actually said and wrote, but happily, in the speech by Dr. Kenneth Tanaka, we are given the chance to hear Shinran in his own words.

Dr. Tanaka makes the point that even though Buddhists say there is no “soul,” meaning a fixed substance that travels on intact to an afterlife, there is “soul” in Shinran's teachings, that is, “soul” in the sense of what we hear in rhythm and blues music, a feeling of connection to life at its deep, blood-and-guts level. What Dr. Tanaka calls Shinran's “personal spiritual grounding” is expressed as “... my heart/mind is firmly rooted in the Buddha's soil of universal aspiration [for Oneness], allowing my thoughts and feelings to flow within the inconceivable Dharma Ocean.”(1) Then Dr. Tanaka says Shinran transcends “the narrow boundaries of family, clan, ethnicity, race, nation and even human [species]” by saying:

I, Shinran, have never recited the Nembutsu as a memorial for my departed parents.

All beings have been my fathers and mothers, my brothers and sisters

in the course of countless lives in many states of existence. (2)

Here Shinran comes to us not to hear our songs of praise to him but to show us by his own example what the historical Buddha taught, the way of awakening to the interconnectedness of all of life and breaking down the barrier of our ego-attachment. We need to sink our roots into the teachings of wisdom “the Buddha's soil” and to realize we are related to every being, not just “our” group as opposed to the “other” group. Shinran's words remind me of why I need to examine myself. Am I

- continued on page 5 -

- "Don't Lose..." from page 4 -

seeing my thoughts and feelings as my self-generated possessions? Am I listening to the Nembutsu as just "our" group's chant, or as the calling of the many lives existing all over?

To do justice to Shinran's teachings, we need to study him in "long-form" and not just "sound bites." If I had to choose a quote representative of Shinran's teachings, the following would be one of my favorites, from his songs (the poems known as "*wasan*"):

While persons ignorant of even the characters for "good" and "evil"

All possess a sincere mind,

I make a display of knowing the words "good" and "evil";

This is an expression of complete falsity.

I am such that I do not know right and wrong

And cannot distinguish false and true;

I lack even small love and small compassion,

And yet, for false profit, enjoy teaching others. (3)

In these two verses we can see the Shinran who appeared to the common people of the countryside. Instead of presenting himself as the "guru" who would teach them the "real" truth of life, he came as someone wanting to learn from them. Shinran knew that as a boy raised as an aristocrat and a man trained as a monk, he had looked down on the working class people as stupid and defiled. Then after receiving the teachings of Nembutsu through Honen Shonin, Shinran had to face up to the ignorance and evil in his own heart/mind. Realizing he was in no position to judge anyone else, he could appreciate the *makoto no kokoro*, the straightforward and honest hearts of the country folk.

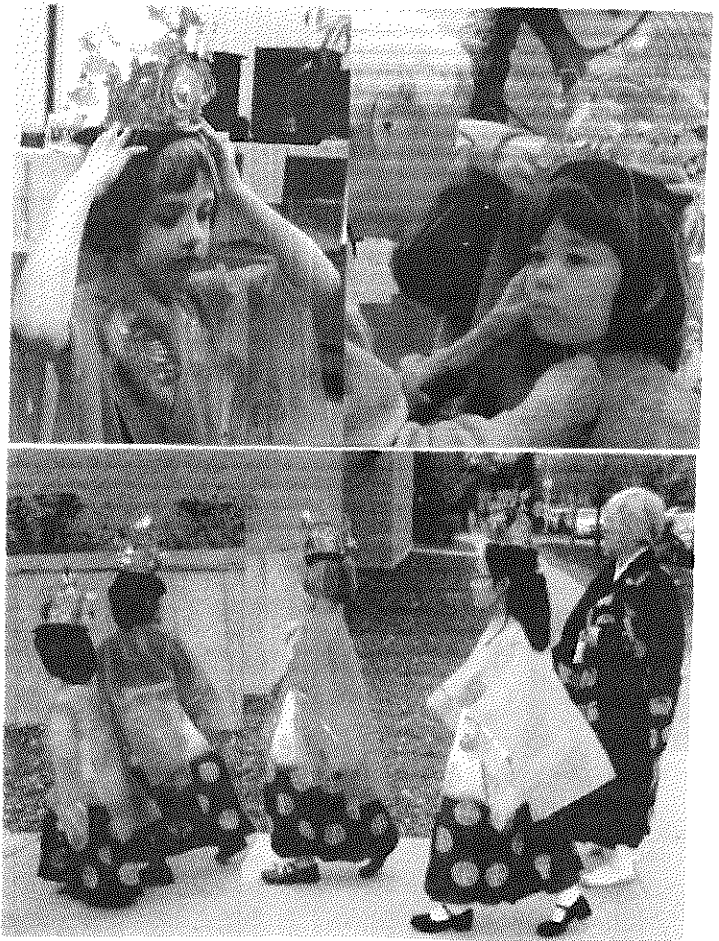
In these verses we see Shinran's shining face, his open acceptance of everyone he encountered without any air of arrogance getting in the way. In admitting to his ego-driven wish to be "the teacher," he becomes just an ordinary person with no claims to superiority. What shines through is the Power Beyond Self, as in the passage quoted by Dr. Tanaka, "the Buddha-soil of universal aspiration" and "the inconceivable Dharma Ocean." In meeting this Shinran, who wants to be sitting through long pompous ceremonies to honor just a name and an image? Our time could be put to better use in listening to what he has to say, so that we also can be awakened to seeing the sincere heart/mind in all beings.

#### Footnotes

(1) from *Kyogyoshinsho* (Chapter 6) Dr. Tanaka's translation. Cf. p. 291 in *The Collected Works of Shinran* (Vol. 1) translated by Dennis Hirota et al. Kyoto: Jodo Shinshu Hongwanji-ha, 1997.

(2) from *Tannisho* (Section 5) my adaptation of Dr. Tanaka's translation. Cf. p. 664 CWS.

(3) from *Shozomatsu Wasan* p. 429 CWS.



### Hello from Dharma School

Here's the latest on upcoming BTC Children's Dharma School plans. Please join us

May 9: Flower planting in the garden areas at the back of the Temple parking lot, assuming the weather cooperates. (Right [gardening] meditation.)

May 23: Hatsumairi \* \* \* Children's Dharma School Art will be exhibited at the BTC Air Fair. Children's Dharma School will provide refreshments

Please don't hesitate to call or email with any questions.

Dave Leshuk (847-656-5071)

- "Forgiveness" from page 3 -

perspective, Buddhist forgiveness is actually acceptance. We accept that we too have caused suffering. Recognizing this, we express gratitude for the actions others take to alleviate the suffering they feel they have caused. Gratitude is forgiveness.

The Buddhadharma may not offer a path to forgiveness; however, it does offer a path to overcoming the suffering in this human existence. It is up to us to choose our path.



### Thank You, Thank You, Thank you

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

Sunday Service Chairpersons: Bill Bohlman, Glenn Fujiura and Anna Idol

Sunday Refreshments: Jackie Denofrio, Joshua Garcia, Jovana Nieves, Rodel De Ocampo, Noreen Enkoji, Haru Ito and Asoka for O-Higan

Temple Bulletin Mailing: Rev. Yukei Ashikaga, Gary and Rev. Patti Nakai, Antoinette D'Vencets, Evelyn Inamine, Tak and Tommi Tomiyama, Yone and Mary Shimomura, Mas Maruyama, Dorothy Kuse, John Sagami and Noreen Enkoji

Taking care of the Temple – inside and out: Tomio Tademoto, Adam Kellman and April Kellman.

Cleaning of Temple: Harky Tademoto

### “The Power of Forgiveness”

Film and Discussion on May 1

Everyone is invited to see the documentary “The Power of Forgiveness” at the temple on Saturday, May 1<sup>st</sup> at 1:30pm, followed by light refreshments and discussion. In this 2007 film, the attitude of forgiveness is explored by people from various backgrounds, including a Buddhist point of view presented by the Vietnamese Zen teacher, Thich Nhat Hanh. Some of the stories in the film are quite moving, but in the discussion we will point out segments that show the ego-driven aspect of forgiveness (see Bill Bohlman’s article in this issue).

- “Talk of the ...” from page 4 -

assignment fully and coordinate all facets of the service, making sure that supporting tasks are carried out. They remain in the forefront after service too, milling about making newcomers feel quite welcomed. We encourage first-time service chairs into the routine. Step forward and volunteer. Temple administration is yet another area where individuals continue to make precious contributions to BTC, following in the grand footsteps of Dennie Okuhara.

As an organization striving to employ “best practices” in its operation, it is incumbent upon BTC that it show its gratitude by recognizing those who give so much of their time and talent to the benefit of all. With vital help from an informed sangha, the Thanks column in the bulletin becomes a more credible means to do so. So send us names! And lastly, who wants to join the bulletin staff? Take it from me, you just can’t imagine the fun you’re missing out on!

Gary T. Nakai  
President

### Letter to the Editor

Hi Gary,

I have been reading Hiromi's interesting "letter to the editor" and would like to mention two things. When she talks about just sitting there in class, thinking she does not understand, I think about Rev. Kan in NYC. He taught classes for about two years and said over and over that one understands Buddhism from the skin - meaning just sitting there listening and absorbing it - (perhaps meaning through the sub-conscious rather than as an intellectual exercise). Also, a very important and distinctive Buddhist sculpture form from Cambodia is the "radiating Buddha" which are huge, larger-than-life figures but have little Buddha figures carved all over - its chest, toes, all the skin. The idea is that the Teaching comes in and out of every pore of one's being.

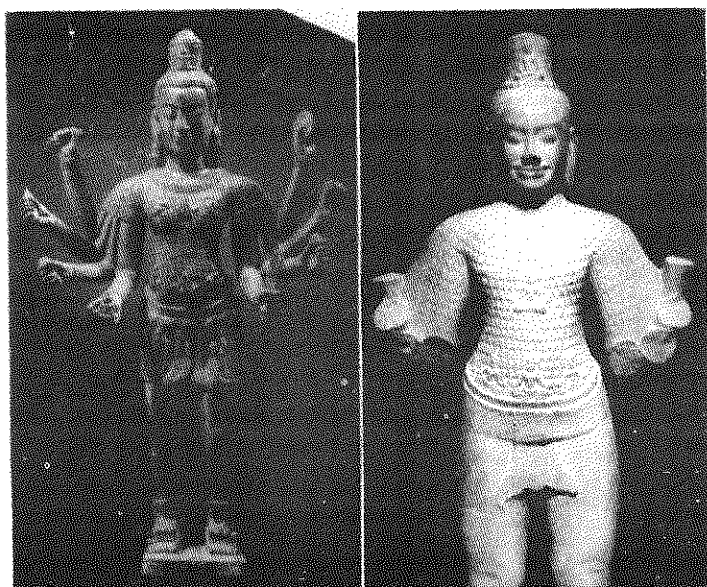
Quite often I hear the term “Buddhist values” and think to myself: what exactly do we mean? What is distinctive about our way of thinking, especially as we live our lives here in the U.S.?

I got an answer from Yulian in “Dharma School Report” when she spoke of expressing thanks and respect to our shoes by carefully placing them when we take them off. This “care” and “regard” for all things is something I felt years ago from the Issei and Nisei people – they did not *preach or say* it as such but I felt it by being with them, and I am so grateful that I feel it again from a Dharma student

I can send you photos of the radiating Buddha. Like, Hiromi, I have really enjoyed the recent bulletins.

In gassho,

Kay Schroeter



# 願慧

二〇一〇年五月

第九三三号

発行人

足利祐敬

シカゴ仏教会

「親なればこそ」

足利祐敬

またお正月気分を抜け  
きかない私の内のある日、  
私は幼い娘を連れた着  
夫婦の訪問を受けた。話  
をきくと、五才半になる娘  
が腸を冒されて時々ひどい  
発作を起し、危険な状態  
になり、そのために夫婦は夜  
も寝られず困ったあげく専  
門医に相談したけれどもど  
の医者からも現代の医学  
では治療の方法がないとサ  
シを投げられたこと、そして  
発作では死なないと医者  
に言われても看病する両  
親は見るに耐えかねて、

精神療法として人々所と  
探しては色々やってみるが発  
作は止まないどころか益々激  
しくなるといふ。最近「気」  
の療法を教わり、後頭部を  
おさえて気を加えると一時発  
作は治まるが長くは続かず  
又発作が起る。それに加えて  
数年前に非業の死を遂げ  
た友人が時々お手洗に現  
れてくる始末、お供え物とし  
たり、般若心経と読んだり  
して霊を慰めるのが、活ば  
れない友人の靈魂が娘に  
たうて、いるのではないかと思  
うにたり。仏教ではどうい  
う解決策があるか知りたくて来  
たという。

一通り話をきいて私は、先  
年、愛犬「ゴロ」が糖尿病に  
なり、インシュリン注射の量が  
多かった為、発病し一晩  
中発作を起してのたうち  
廻り死にそうになったことを  
思い出し、私も発作がど  
んなものか想像がつくので  
夫婦の心音が痛恨を介し、  
身（こ）をなだ友人の靈魂  
云々に「それは、人はみな死  
んで即座に仏になるのだから  
仏かたまりを興えることはな  
く、迷うているのはむしろ私  
達で、もし幽霊があるとすれば  
それはふらふらと足が地につい  
ていないあなたや私ではないか、  
娘さんの病気の看護に疲  
れ果て迷いの夢まぼろしを  
見るのではないか。仏教では  
病気を癒すなどとは言わ  
ない、病気を病気とし  
て認めるだけである。おとほ  
信頼すべき医師に委ねる  
のである。そう言っただけは  
長い間忘れていた父へ話を  
思ひ出した。

私の漸く初誕生を迎え  
た頃、突然肺炎を起し、  
医者に見放されたことがあ  
った。どうしてもあきらめきれない  
父は肺炎にきこという薬や  
方法をたづねて廻った結果  
からしか効く、ということを知り  
胸にからしを塗ってみたとこ  
ろ容態が急転し全快した  
ということがある。私はこゝろを  
父親の顔に二重写しの父の顔  
を見た。私は若い両親の純  
粋な顔に答える言葉がな  
かつた。たゞ勤業秋の「念  
仏者は無礙（むろ）のりない」の  
一道理り……信心の行者には  
天神地祇も敬伏し魔界外  
道も障礙する（おとし）という  
親鸞のことは思い出す。は  
りであつた。知識人である両親  
が迷信的な幻想におびやか  
されるのも、何とかして救けよう  
と思う心も娘さんに対するひ  
たすけな愛なればこそと胸  
を打たれたことである。