



Orange County Buddhist Church Hanamatsuri Festival

Tel. 714-827-9590 909 S. Dale Ave, Anaheim CA 92804 orangecountybuddhist.org

FOOD!

GAMES!

Boutique & Craft Items

**April 20, Saturday
1:00 p.m. - 7:00 p.m.**

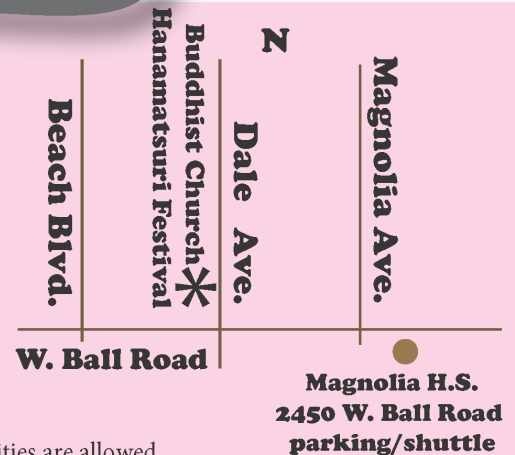
**April 21, Sunday
1:00 p.m. - 7:00 p.m.**

TAKE OUT!

- Exhibits-Tea Ceremony, Japanese Artifacts, Kimekomi Dolls, Ikebana, Swords, and Bonsai.
- On Stage-Aikido, Taiko Drums, Nihon Buyo (Classical Dance), Kendo, Karate, and Japanese Singing

Free parking and shuttle service from Magnolia High School to Festival, 12:30 - 7:30pm.

No Pets - trained service dogs for persons with disabilities are allowed



NAME

Checked by

2024 HANAMATSURI FESTIVAL**APRIL 20-21, 2024****TAKE OUT FOOD MENU**

(Take Out location is in the Ball Rd. parking lot)

Menu Items	Unit Cost	Qty	Total Cost	Chk'd
BEEF TERIYAKI PLATE	\$10.00			
CHICKEN TERIYAKI PLATE	\$9.00			
CHICKEN SALAD	\$8.00			
CHIRASHI	\$6.00			
DANGO (5 pcs) * Limit of 2 bags at Take Out	\$4.00			
DANGO DOG	\$4.00			
IKA, TERIYAKI	\$8.00			
IMAGAWA YAKI (1 pc)	\$3.00			
IMAGAWA YAKI (3 pcs)	\$8.00			
SOMEN	\$6.00			
SPAM MUSUBI	\$3.00			
SUSHI (MIXED)	\$7.00			
TERIBURGER - BEEF	\$5.00			
WON-TON (5 pcs)	\$5.00			
BEVERAGES	\$1-\$3.00			
TOTAL COST				

Need to pick-up some delicious food in a hurry, take advantage of our TAKE OUT service.

Orange County Buddhist Church
オレンジ郡仏教会
909 SOUTH DALE AVENUE
ANAHEIM, CA 92804

KORIN

NON-PROFIT ORG.
U.S. POSTAGE
PAID
GARDEN GROVE, CA
PERMIT NO. 312

CHANGE SERVICE REQUESTED





April 2024 909 South Dale Ave., Anaheim, CA 92804 (714) 827-9590

E-Mail: Hello@OrangeCountyBuddhist.org Web-Site: www.OrangeCountyBuddhist.org Fax: (714) 827-2860

A Meditation on Mindfulness

Within the Eightfold Path there are seemingly two repeated entries concerning the practice of meditation. These can be found at Steps 7 and 8:



7. Right Mindfulness

To see things as they really are, or in other words, to "stop and smell the roses." In a word, mindfulness is about experiencing the moment with an attitude of openness and freshness to all and every experience.

8. Right Meditation

In this state we have successfully withdrawn from the distractions which keep us in an unskillful and unbeneficial state of mind. We rest, single-pointedly, in a state of awareness meditation.

What adds to the confusion is that in America we often use the terms "Mindfulness" and "Meditation" interchangeably. Each one going in and out of fashion at different times.

We also use both of these terms as part of the guided meditation during our Wednesday night Zoom Mindfulness service. For example, to focus the mind, we suggest that you count your breath. When you reach the top of your inhale, count "one" silently to yourself and then "two" at the bottom of the exhale. Continue doing so until you reach "ten" and then begin again at "one".

This is much more difficult than it sounds because you are not supposed to anticipate the next number, you are supposed to just say it spontaneously when the time arises, without losing your place. For example, a very famous American Zen priest named Maura O'Halloran said that she was only able to get to "six" and this was after practicing many, many years in Japan at a Zen monastery. This anecdote is from the book Pure Heart, Enlightened Mind: The Life and Letters of an Irish Zen Saint by Maura O'Halloran.

Then immediately after this exercise we then go on to explain how to sit without judgment, embracing every sound and thought, just as it is, without judgment. We want to just identify each experience and then let it pass.

So, which one is it? And why both? Well, it turns out that we are starting with number 8 and then shifting towards number 7. We need both. We need to develop focus so we can stay in the moment in order to appreciate everything just as it is. But I think there may be more to it than that.

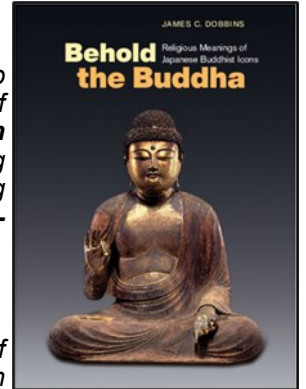
I am currently reading the book Behold the Buddha by James C. Dobbins where he highlights the differences between the monastic and householder paths of Buddhism.

For the former,

"The Buddha's disciples took up a lifestyle that consisted of distancing themselves from domestic life, ... Keeping minimal possessions and living a life of discipline and self-control." (Page 38)

For the latter,

"Ordinary people ... instead of separating themselves from society, remained tied to their family and community." (Page 39)



When I read this, it really struck me as also the differences between "meditation" and "mindfulness". If anyone could develop focus it would seem that a monastery would be a very good place to start. Perhaps the only place. It is very difficult to find prolonged focus within everyday life.

So perhaps a better approach for everyday people is to merely take it all in and "just smell the roses". Seeing and validating all aspects of our lives, both good and bad. The struggles and the victories as the very things that give our lives meaning and make us who we are.

I am not sure if there is any other way for householders to do it since there is no easy way for us to distance ourselves. Being tied to our family and community is the very essence of what it means to be an ordinary person. It is here that we can find deep meaning within our families and possessions. Rather than isolating like a monk, we move towards all the things that surround us. It is within domestic life that we create the intimacy necessary to experience everything just as it is. Both the birds chirping and the sirens blaring. The children laughing and the babies crying. Just stop and experience life as it is. We just need to be focused enough to be able to open up to all that is around us.

I have a story that illustrates this well. At OCBC, we have a Tai-Chi class the meets Thursday mornings. On one of these mornings, a large group of students from St. Mary's School in Aliso Viejo was coming to visit our Hondo to learn about Buddhism. They were coming in two large, yellow school buses. They would be talking, laughing and running about the quad prior to my presentation. I went over to the social hall to apologize for the coming commotion and offered to close the social hall doors for them, to help muffle the distractions. I didn't want to disrupt the quiet needed to focus on their breathing and movements. To my surprise, they wanted to leave the doors wide open. They wanted to hear the energy and joy of young children. They wanted to embrace the energy and enthusiasm of these young children into their practice.

So rather than preserving focus, they immersed themselves in the moment, effortlessly.

Namoamidabutsu, Rev Jon Turner

Neo-Buddhist Navayāna (New Vehicle) Movement in India

Hanamatsuri is to celebrate the birth of the historical Buddha Shakyamuni, who was born over 2,500 years ago in India. As we know, the future Buddha was given the name Siddhartha, meaning one who achieves the goal. His parents gave him sumptuous mansions where he could be comfortable. His future was guaranteed to succeed his father's position as a king in the state of Kosala. However, you know what he did - he renounced all he had and pursued the path of enlightenment.

Yūshi Ono, who was a graduate of Tokyo University and became an IT venture capitalist after working for the IBM Japan, has recently become a Buddhist monk by renouncing his total asset of nearly 10 billion yen (over \$65 million). His monastic name is Ryūkō 龍光 (meaning "light of dragon"). His story sounds quite similar to Siddhartha's. This article talks about the Buddhist monk Ryūkō, and his mater Shūrei Sasai 佐々木秀嶺 along with the religious landscape in India.

Religious Landscape in India

Buddhism originated in ancient India and grew after Ashoka adopted it. By the 2nd century CE, Buddhism was widespread in India and had expanded outside of India into Central Asia, East Asia and parts of Southeast Asia. During the Middle Ages, Buddhism slowly declined in India, while it vanished from Persia and Central Asia as Islam became the state religion.

According to the Wikipedia (https://en.wikipedia.org/wiki/Dalit_Buddhist_movement) Randall Collins says that Buddhism was already declining in India by the 12th century, but with the pillage by Muslim invaders it nearly became extinct in India. In the 13th century, Buddhist monks in India fled to Tibet to escape Islamic persecution. Efforts to revive Buddhism in India began in the 19th century, such as with the efforts of Sri Lanka Buddhist leader Anagarika Dharmapala who founded the Maha Bodhi Society. The Maha Bodhi Society, according to Bhagwan Das, was not a Dalit movement however, because it mainly attracted upper-caste Hindus to Buddhism.

Pew Research Center (Juen 2021) states that Indians say it is important to respect all religions, but major religious groups see little in common and want to live separately. More than 70 years after India became free from colonial rule, Indians generally feel their country has lived up to one of its post-independence ideals: a society where followers of many religions can live and practice freely. India's massive population is diverse as well as devout. Not only do most of the world's Hindus, Jains and Sikhs live in India, but it also is home to one of the world's largest Muslim populations and to millions of Christians and Buddhists.

Anagarika Dharmapala – Buddhist Revival Movement

Anagarika Dharmapala (1864 – 1933) was born as Don David *Hewavitharana* in Sri Lanka, at that time the British colony of Ceylon. He was raised in the English-speaking middle class of Colombo and was educated in Christian schools run by Anglican missionaries, where he is said to have memorized large portion of the Bible. His family was Buddhist, and he met Madame Blavatsky and Colonel Olcott

India is majority Hindu, but religious minorities have sizable populations

India's adult population by religion (2011 census)

	% of adults	Number of adults
Hindus	81.0%	615,587,181
Muslims	12.9	97,689,555
Christians	2.4	18,512,051
Sikhs	1.9	14,416,821
Buddhists	0.7	5,653,119
Jains	0.4	3,299,660
Other religions	0.6	4,641,403

Note: Based on adults ages 18 and older, excluding the union territories of Andaman and Nicobar Islands and Lakshadweep.

Source: Census of India, 2011.

"Religion in India: Tolerance and Segregation"

PEW RESEARCH CENTER

during their first visit to Ceylon in 1880. In 1884, he was initiated into the Theosophical Society by Colonel Olcott and later accompanied Madame Blavatsky to the headquarters of the society of Adyar, India. She encouraged him to study Pali, the language of the Theravada Buddhist scriptures.

In 1881 he had taken the name Dharmapala, Protector of the Dharma. Prior to the time in Ceylon, the leadership in Buddhism had been provided by monks and kings. Dharmapala established a new role of Buddhist layperson, creating the category of the 'anagarika' or wanderer, a layperson who studied texts and mediated, as monks did, but who remained social active in the world, as laypeople did. In 1889 he traveled with Colonel Olcott on his lecture tour of Japan. On a trip to India in 1891, he was shocked to see the state of decay of the great pilgrimage sites of India, all under Hindu control, and most especially Bodhi Gaya, the site of the Buddha's enlightenment. That same year he founded the Maha Bodhi Society, which called on Buddhists from around the world to work for the restoration of the great sites to Buddhist control, a goal that would only be achieved after his death.



Anagarika Dharmapala managed to spread the word of the Buddha in the West on a scale that had not been attempted before, at a time when colonial powers and their socio-religious ideas were dominating the world. He used the existing tropes and frameworks of the colonizers to revive Buddhism in the public consciousness. He understood that the revival needed to take place within the milieu of his times and used the same tools of the rulers.

(Continued on page 3)

Neo-Buddhist Navayāna (New Vehicle)

Movement in India (continued from page 2)

He envisioned a world where there would be widespread knowledge of the Buddha's teaching, with people who dedicated their lives to that mission by living as renunciants and, the upliftment of under privileged people through better healthcare, education and vocational training.

Neo-Buddhist Navayāna (New Vehicle) Movement

Navayāna Buddhism refers to the modern re-interpretation of Buddhism founded and developed by the Indian jurist, social reformer, and scholar B. R. Ambedkar (1891-1956); it is otherwise called Neo-Buddhism and Ambedkarite Buddhism. According to the Wikipedia (<https://en.wikipedia.org/wiki/Navayana>), B. R. Ambedkar was an Indian polymath, politician, and scholar of Buddhism, and Member of the Constituent Assembly of India. He was born in a Dalit (untouchable) family during the colonial era of India, studied abroad, became a Dalit leader, and announced in 1935 his intent to convert from Hinduism to a different religion, an endeavor which took him to study all the major religions of the world in depth, namely Hinduism, Buddhism, Sikhism, Christianity, and Islam for nearly 21 years. Ambedkar studied the sacred texts of Buddhism and found several of its core beliefs and doctrines, such as Four Noble Truth and non-self (*anātman*), as flawed and pessimistic, then re-interpreted these teachings into what he called "New Vehicle" Buddhism, or *Navayāna*. Ambedkar held a press conference on October, 13, 1956, announcing his rejection of Theravada and Mahayana branches of Buddhism, as well as of Hinduism altogether. He left Hinduism and adopted Navayāna Buddhism about six weeks before his death. Its adherents see Navayāna Buddhism not as a sect with radically different ideas, but rather as a new social movement founded on the principles of Buddhism.

In the Dalit Buddhist Movement, Navayāna is considered an independent new branch of Buddhism native to India, distinct from the traditionally recognized branches of Theravada, Mahayana, and Vajrayāna, considered to be foundational in the Buddhist tradition. It radically re-interprets what Buddhism is, revising parts of the original teachings of the Buddha to be more concerned with class struggle, social equality, and right to education, taking into account modern problems.

Shūrei Sasai came to India in 1966, and became an Indian Buddhist monk. He met Wamanrao Godbole, who had organized the conversion ceremony of B. R. Ambedkar in 1956. Sasai is one of the main leaders of the campaign to free the Mahabodhi Temple at Bodhi Gaya from Hindu control. Sasai represented the Buddhists as a member of the National Commission for Minorities from 2002-2006, and he is currently the president of the Dr. Babasaheb Ambedkar Memorial committee Deekshabhoomi.

Sasai has hundreds of thousands of lay followers and hundreds of ordained monk and novice disciples. His most active disciples are Bhante Bodhi Dhamma (Dhammaji), Prajnashela Bhikkhu, Ken Bodhi, and Bhikkhu Abhaya Putra. The first and last were trained as Theravada monk and the others as Mahayana monks.



Ryūkō's Reason of Renunciation

Yūshi Ono suddenly resigned the CEO position and received the ordination by Shūrei Sasai in India, and became the monk Ryūkō. He says, "I was tired of constantly chasing revenue and profit in business by convincing customers. Money is just a number, but has the dangerous magical power to drive people greedy and crazy. I started thinking to see if my profession was helping other people, ultimately toward providing solutions to emancipate sufferings. After I abandoned everything that I had, I feel truly free and grateful to what I have. I realized that I should be satisfied with what I have, instead of craving for what I wish to have because we all were born as naked, and die as well."

The stories of Siddhartha and Ryūkō's sound quite similar, even though the times are different. My research on the Neo-Buddhist Navayāna (New Vehicle) Movement and the monk Ryūkō will continue.

Namo Amida Butsu,
Rev. Dr. Mutsumi Wondra



EVERYDAY BUDDHIST

Study Buddhism Anytime, Anywhere.

Designed for both new seekers and long-term practitioners, Everyday Buddhist can guide you in developing a contemporary and authentic Buddhist understanding for a deeper life.



Learn With
EVERYDAYBUDDHIST.ORG

Longevity from the Sangha

I recently discovered the documentary “Live to 100: Secrets of the Blue Zones” on Netflix. It made me think about the importance of Sangha as Shin Buddhists, and the significant benefits we receive from it.

Blue zones are geographic areas with lower rates of chronic diseases and longer life expectancy. They are clusters of the world’s oldest people, and they include places such as Okinawa, Sardinia, Icaria, Nicoya, and Loma Linda of all places.

Author Dan Buettner traveled to each of the blue zones highlighted in the documentary, seeking commonalities that could be used to reverse engineer a formula for longevity. He found similarities such as a heavily plant-based diet, low-stress, lots of natural movement, an emphasis on family, socializing, faith-based communities, and knowing their purpose.

I immediately thought that Buddhism— in particular our practice of Shin Buddhism— fits the bill for the benefits of faith-based communities. We call them Sanghas. I think the Sangha, which is one of the three treasures in Buddhism, is the biggest asset to gain by being a practicing Buddhist. I have to admit that it took me a while to see this.

According to Nobuo Haneda in his book *Dharma Breeze*, the “Sangha is the most important treasure. Becoming a member of the Sangha, of a living tradition, is the most important thing in Buddhism.” In fact, he says becoming a part of the Sangha is actually our “liberation.”

I think there are a lot of people who like Buddhist concepts, but don’t feel the need to attend services on a regular basis or become a member. In January 2024, Pew released research that revealed the largest religious group in the United States— at 28%— is now people who marked “none.” The group has grown from 16% in 2007. In my research, I came across a New York Times article dated January 4, 1976 by Kenneth A. Briggs that reported 40% of American adults regularly attended church, and that young adults’ attendance had stabilized since the turbulent times of the 1960s. Times have really changed!

If people who shy away from religion are anything like I used to be, they’re probably thinking they can handle life on their own. They don’t need anything, or that maybe their spirituality has nothing to do with community. This individualist attitude is pervasive in American culture.

But Blue Zones tell us that faith-based communities are important to our well-being.

Azusa Pacific University shared research in 2018 about people who attend faith-based services at least four times a month adding 4-14 years to their life expectancy. Several other academic institutions released similar data. The religious denomination does not matter. This is due to the fact that tending to one’s spirituality reduces cardiovascular disease, depression, stress, suicide, and has many other health benefits.

Nobuo Haneda wrote that the “Pure Land is a symbol of the Sangha...a place where we can have true friends.” He also

describes it as a “place where people are seriously seeking the Dharma.” He said, “by receiving power from the Pure Land, from the Sangha, we can sprout and eventually bear fruit.”

I was a reluctant Sangha member. A Sangha, like any other human organization, has its politics. You don’t love everyone you come across. You will encounter bossy people, mean people, and maybe even people who interpret the teachings in ways you don’t agree with. But, this is a practice that offers space. You can ask questions. You can think for yourself. You come as you are. This is not the norm in most other religions. Eventually, you find your people. The ones who inspire you. Teach you. People who root for you, and you root for them. There is a camaraderie. It’s a place of being seen, where you exist in a web with others, and even if it’s only on Sundays or whenever you happen to attend a function or a service, you know you are not alone. You are held up by the Sangha.

This is what I think Blue Zones is talking about. The importance of having a space to be our authentic selves in a community, and how much that does for our well-being. I felt like an outsider for a long time when I began regularly attending services. But the day that I started feeling like it was home, that felt like another type of liberation.

I’m likely preaching to the choir here since you all received a newsletter and took the time to read this, but maybe you also find it a bit of a chore to attend services. Or perhaps you know someone who likes the ideas of Buddhism, but doesn’t feel like they have to commit to anything. Maybe your kids don’t know why you drag them to services. Maybe your kids grow up one day, and they wonder why they should bother continuing to practice. We can think of a million scenarios where we might think it’s easier to handle spirituality on our own and we don’t need anyone or anything. But the science is there. Humans are inherently social beings. Our survival over the course of human history depended on it. In a world that has become increasingly anxious, depressed, lonely, and disconnected, one has to wonder: is the Sangha the secret sauce?

In gassho,
Teresa Shimogawa

President's Message

Spring is in the air! As the weather warms up, so does our activity level at OCBC. This season is time for our Ohigan service which coincides with the Spring or Vernal Equinox (equal day/night).

Coming off of the first in-person BCA National Council Meeting in several years, I felt there was a renewed sense of optimism for the future of our temples. This annual event is a time for all the temples' leaders and ministers to get together with the BCA's leadership team. We reviewed the current state of our sanghas and where we are heading.

The theme for this year's National Council Meeting was "Embracing the Dharma with Hope and Joy". Being in-person brought tremendous energy to the event. The conversations and insights that took place not only during the meeting, but on the breaks, meals, and social time, created a rich, collaborative environment. Bishop Harada gave the opening Dharma message for the weekend. He mentioned that while it's important to embrace the Dharma, there are those whose lives will *be* embraced by the Dharma. These people live completely with the Dharma subconsciously within them. He lives in such a manner.

During the many side conversations I had with other temple leaders, many good ideas were shared. The conversations also reminded me of how OCBC has been successful at maintaining an engaged and healthy community. Our Sangha is filled with those who get involved, improve the experience for all and keep the big picture in mind. I am encouraged about the future of OCBC.

Having grown up at OCBC, I often think about Sangha

members who were embraced by the Dharma and how they helped create the thriving community we all enjoy today. Their dedication and vision for future generations provided the pathway for many of the benefits we reap today. Currently, we have many members who continually and tirelessly devote their effort and resources. Even the small, often unnoticed actions, whether one feels they are embraced or not, all contribute to this wonderful place. OCBC is a much better place because of all the efforts of the community. I personally want to thank you for that.

Our Girl Scout troops celebrated their annual Girls' Day event at the end of February. There were many heartwarming photos and videos of the occasion. Our youth is one of the reasons we have a bustling community. Various organizations are teeming with kids with the support of enthused and engaged parents. It's exciting to see the large interest level of our Daisy and Brownie troops, and hopefully the girls will continue their scout journey through all levels of scouting OCBC supports. We were also able to enjoy Girl Scout Sunday. Daisies and Brownies gave us a cute musical offering during service and Rev. Wondra shared a Dharma message relating to Girl Scouts. As a tasty treat the Juniors provided special dessert snacks prepared with Girl Scout cookies.

The temple is very grateful for such groups and in turn provides a safe, accessible environment for them to flourish. I look forward to seeing many of you at your various activities.

In gassho,
Bryan Furumoto
OCBC President



PLEASE JOIN US FOR A SPECIAL SERVICE

Hybrid Format with Guest Speaker

Sunday, April 7, 2024, 10:00 am

HANAMATSURI

Guest Speaker: Rev. Mieko Majima

Central California Temples

Recorded Messages in English and Japanese

Luncheon in Social Hall hosted by Sangha Teens

Getting to Know Masako Hamada



A month ago, on Facebook, I re-posted a memory of me chanting from some 7 or 8 years ago. The clip was only the end portion of the Jūseige: specifically, the Ekōku and then the Nembutsu.

When I re-posted it, I got a question in the comments: "What's an Ekōku and what's a Nembutsu?"

The Ekōku was easy to explain: the part at the end of every chant: "Gan ni shi ku do ku" and all that. Those four lines are known as the verses on dedication of merit."

Easy enough.

The other one took some serious thought, more than I figured was necessary, because I knew I'm going to explain it to an "outsider" to my faith.

Ultimately, the explanation I gave was: "It's a recitation of gratitude."

Too simple. Way too simple. Seemed incomplete.

For the next several weeks, I pondered this basic question: what /is/ the Nembutsu? We're constantly told about it from our ministers and minister's assistants every week. I hear it four times weekly while editing OCBC and BCA podcasts. You'd think the definition would present itself.

So why can't I accept Occam's Razor: that the simplest explanation is usually the right one?

Last week, I got word of the passing of Reverend Ellen Crane's mother, Byrda Hamada. I had heard quite a bit about this remarkable woman, from Reverend Crane herself, but also from stories from OCBC members about the "Buddhist Twins" (her and Sachi Ochiai). There was never an event at the temple where you couldn't find them, usually side-by-side, fully immersed in the event. Ms. Hamada took almost every class, attended almost every lecture, and was present at almost every event. From the few tales Reverend Crane shared with me over the years, Ms. Hamada was absolutely immersed in the Nembutsu; it was everything.

I never met her. I might have seen her in passing, crossed paths in the MPB, the courtyard, or in the parking lot. I was never introduced, and I never saw her from afar and said to myself, "That must be her." No, we never shared a word.

So why is it, this last week, she's been on my mind, almost endlessly?

Because, maybe, she's the answer to my question?

In Jodo Shinshu Buddhism, like in any other faith, there are easy terms to grasp, and there are deep ideas that require more introspection, like "Shinjin" and "Nembutsu" There are even classes on deciphering such terms. But I've always had the impression that they are "things" and "ideals." If you know the Japanese characters for the words, it helps hone

in on an understanding a little bit, but still: they are enigmas.

But what if Nembutsu isn't about a what, but about a who? We are taught that the "Nembutsu" is both: a recitation of gratitude, and the professing of taking refuge in Amida Buddha. But, what if there's a third definition?

As I said before, I never met Ms. Hamada before, at least in person; I never met Sachi Ochiai either. So, why is it that I can't stop thinking of them and the Nembutsu question these last few days?

After much thought, I have come to this conclusion: there is a third definition: to profess the Nembutsu is to join with all those who have entrusted themselves to it before you, those who are doing so now elsewhere in the world, and those who will do so in the future.

Doesn't that sound familiar? It should; it is where the power of chanting (meditation of sound) comes from: our connection to those who have chanted in the past, present, and future, our voices and spirits joining together.

Does that explain the Nembutsu as well? When I consider the power of the Nembutsu, am I drawing on the strength that it gave Ms. Hamada and everyone else simultaneously? Drawing from the power /they/ put into it as well? Is /she/ the Nembutsu? Will we become the Nembutsu for someone else?

Reverend Crane once told me: "We are all Buddhas." If she's right, then that means we're all linked through the power of the Nembutsu, the faith we put behind it and into it, and the way we live the Nembutsu in everyday life, And if "that" is true, then that means: I know Ms. Hamada very well after all.

It's nice to have known you, and, it's nice to finally meet you.

With deepest gratitude,
Jim Scott

The Shin Reader – Asahara Saichi

“One of Suzuki’s contributions to Buddhist Studies was the introduction of the myōkōnin into scholarly discourse. Myōkōnin, which Suzuki once translated as ‘the wonderous good man,’ is a term used for pious Shin Buddhists of very humble origins who display in word and deed a deep and inspiring faith even though they are often illiterate.”

– from page 130 of *Selected Works of D. T. Suzuki Volume II: Pure Land* (2014) volume editor James. C. Dobbins and General Editor Richard M. Jaffe.

The late Rev John Doami would frequently write about myōkōnin in his Korin articles “A Way of Seeing.” This month The Shin Reader reprints the second half of his December 2016 article.

“...many of the well-known Myōkōnin were unable to read or write beyond their name. The most well-known one would probably be Asahara Saichi, although most people, even if they are Japanese or could read Japanese, would be hard-pressed to read his handwriting or understand his dialect. Me? I need a translation into standard Japanese in order to read his Japanese. D.T. Suzuki’s English translations have as much of himself as of Saichi. It is possible the same can be said of mine.

(Ta)nomu ki wo waga ki to
Mukashi mayoikeri
Tariki ni nareba waga mono wa nashi

“In the past, I used to delude myself into thinking
This self that begs was my self.
Realizing there is only Other Power, nothing is mine.

“If you think very carefully about this poem, you will see that Rennyō Shonin’s understanding of “self” is the same as Saichi’s, that is, the only self that has any real power is Amida’s, or Other Power. Amida is the only one with a power that is efficacious with regard to our enlightenment.

(Ne)mbutsu no kazu ni wa yoranu Shin naredo
Shin ni wa kazu no ooki Nembutsu

Although our Shinjin does not depend on the number
Of Nembutsu we utter,
A person of Shinjin utters many Nembutsu.

“This poem should be self-explanatory: Just because we say Namo Amida Butsu a lot does not mean we are in the realm of Shinjin. If we are in the realm of Shinjin, we will say Namo Amida Butsu whenever it comes to mind, which should be often as a matter of course.

(Na)mu no ni ji jūhachi gan no kaname nari
Tanomu kokoro wo tamawari ni keru

The two characters, Na mu, are the key to the 18th Vow.
Just receive the mind to request them.

“This took quite a while to translate, and I’m not really satisfied with it. The meaning is fairly easy to understand,

but there are some words that need translations into a kind of imperial language that I have little or no experience with, such as. “tamawari ni keru.” I would be amazed if anyone on this side of the Pacific has ever had occasion to use them. For that matter, it would be quite surprising if someone in modern day Japan used them, unless they worked for the Imperial household, the government, or were a teacher of the Japanese language, especially that of pre- 19th century Japan.

“My editor reminded me that this is the last essay for 2016, which calls for a year-end salutation. Let me just say that I hope you all got through without too much pain or suffering. For those who experienced more than your share of suffering, we extend to you our most heartfelt condolences. We hope the coming year will be kinder to you and yours. Maybe we’ll be able to see you now and again next year. Take good care of yourselves.

Gassho,
Donkon Jaan Doami”

I conclude with the following Saichi poem from the book cited at the beginning of this article. Unlike Rev Doami I have no insightful comments. Maybe it is self-explanatory as perhaps Rev Doami would have said.

O Saichi, do you recite the Nembutsu only when you think of it?
What do you do when you do not think of it?
Yes, [well,] when I do not think of it, there is
The *Namu-amida-butsu* [just the same] –
The oneness of *ki* and *ho*;
Even my thinking of [the Nembutsu] rises out of it.
How thankful I am for the favor!
Namu-amida-butsu, Namu-amida-butsu!

Namuamidabutsu,
Howard Nakagiri

Korin Articles Due

April 21, 2024**
Email articles to:
OCBCKorin@GMAIL.com

**All Scout Troops
may submit articles.



BWA News

Knocking on wood as this gets written, it appears most of the cold and heavy rain is behind us so time to get moving again. The fields, hillsides, and gardens that benefitted from Mother Nature's gift are now showing off their hues as spring arrives earlier than usually due to leap year. OCBC, along with temples across the United States and in Japan, celebrate Hanamatsuri or Flower Festival in April to celebrate the birth of the Buddha on the 8th. Beautiful flowers will adorn the Hanamido and signal to us that spring is indeed here and our annual Hanamatsuri festival is right around the corner on April 20th and 21st. With that being said, BWA will be counting on all available and able members to help their respective Tobans prepare Friday's worker lunch, sushi, wontons, and somen for the festival. Sign-ups will be circulating on-line as well as in person. Please contact your respective chairperson for details and we look forward to working with our many volunteers during this busy season. Until then, take notice of the beauty all around, because even the smallest of flowers are vying for your attention this month!

Announcements

-Please welcome our newest BWA member, Naomi Jue. Thank you for joining and we look forward to meeting you at our next gathering.

-On February 12th, we celebrated a birthday for Mary Nakayama. Thank you to Mary Nakayama for your donation of four 15# bags of Nishiki rice and to Noreen Kamimura for your donation of food service gloves. 30 attendees enjoyed a delicious bento filled with mushroom stuffed meatloaf, daikon no nimono, tomato and cucumber salad, and fresh fruit. On March 11th, we celebrated birthdays for Irene Yamanishi and Steve Higashi and thank you, Irene, for your monetary donation. 33 attendees enjoyed a tasty bento filled with baked salmon, orange chicken, zucchini and eggs, cold noodle salad, and edamame. Our next Senior Lunch will be held on April 8th. Honoring our birthday celebrants on Buddha's birthday will make it even more special. We encourage all BWA members to join us in the social hall for a delicious meal in the company of good friends.

-Our next Pop-up event will be held on April 7th. Please stop by our booth to say "Hello" and perhaps you'll find some tasty treats to share with your family and a gift for a special someone or yourself!

-Our next BWA meeting will be held on May 19th in the Kodo at 12:30 p.m. following the Gotan-ye Service and luncheon. Toban J will take the lead for this luncheon with help from BWA members.

Questions: For general questions regarding BWA or its activities, you may contact Noreen Kamimura or Rumi Nakatani at BWA @orangecountybuddhist.org

In Gassho,
Chris Nakamura



Birthdays
of the
Month

OCBC WISH LIST

Remember our WISH LIST? It's baaack! Our organizations ask for your help in filling some needs for the Hanamatsuri festival. When out shopping, it would be easy to throw an extra item (or two) into your basket. Please take a look:

Low Sodium SPAM
Ninben Concentrated Soup Base ("Tsuyu no Moto")
Gold Medal All Purpose Bleached Flour
Sugar
Paper Towels
Disinfecting Wipes
Bleach
Non-Latex Gloves (powder free)

Questions / delivery to the office. Your donations are greatly appreciated.

In Gassho,
Janet Sakahara

Festival Raffle Prize Donations

We are seeking donations for the Hanamatsuri & Obon Festival Raffles. You can donate items such as services, gift cards, gift baskets, sport tickets or consider purchasing scrip from OCBC for gift cards.

If interested, please fill out this google form link or contact Carol Sakamoto at jncsak@gmail.com for more information. <https://forms.gle/kX96wqWoiLRjVXzV8>

We appreciate the support.

In Gassho,
Festival Committee

Thank You
FOR YOUR
SUPPORT

Dharma School News

SERVICE PROJECT COMPLETION

Our Dharma School classes recently completed a service project whose aim was to reach out to local homeless families by creating and donating food and hygiene kits to City Net, a non-profit organization. Two hundred kits were donated, giving our students a chance to connect with children, youth, and families that need services. A seemingly small gesture for our students, the project gave the students an insight into the plights of others less fortunate and the meaning of compassion and dana.



DS GIFT CARD PROGRAM

Thank you to our Sangha for their support of the gift card program. The sales of the cards provide a resource to help with classroom materials, teacher conference fees, equipment, and needed supplies. The sales table is located near the entrance to the Hondo, and purchases are available on the first and third Sunday of each month. Questions may be directed to

dharma.school@orangecountybuddhist.org.

HATSUMAIRI CEREMONY

Our Hatsumairi Ceremony will be conducted on May 19th. It represents the official initial presentation of an infant/child to the Buddha and to the Sangha. Parents who wish to have their child (36 months/younger) participate may contact the office (714 827-9590) to request an application. Please share this information with family and friends.

OUR SCHEDULE

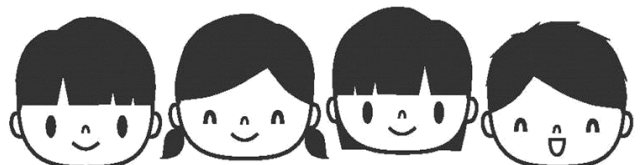
Classes begin immediately at the close of the regular family service and end at 11:30, at which time students are dismissed to the courtyard. Parents are asked to meet them there promptly at that time.

Upcoming regular class meeting dates: April 14th and 28.

HANAMATSURI BAKED GOODS BOOTH

Dharma School's Hanamatsuri Baked Goods booth is always a great resource for those looking for a tasty treat during the festival. It is manned by teachers and parents, and the goodies are provided by the OCBC Girl Scouts and by DS families, teachers, and friends. Please stop by the booth during the festival.

In Gassho,
Janet Sakahara



**Support the Dharma
School Gift Card Sales**

Project Kokoro News

Rogers Garden/Sherman Library **May 3**

A special day has been arranged for travel to both Rogers Gardens and Sherman Library & Gardens. The cost will include entry, lunch, and transportation. This will be an all-day event from 9:30am to 3pm leaving OCBC by bus. Please see the flyer for full details and be sure to submit a liability release form with the registration form. The RSVP deadline is 4/13/24. For more info please email: ocbcprojectkokoro@gmail.com

New Years Casino Luncheon **March 3**

The Social Hall was transformed into a Vegas-like setting with Black-jack, 3-Card Poker, Pai Gow, Craps, Roulette, and a Color wheel. Along with the games, South Bay Casino Rentals provided dealers who also helped with how to play, if needed. Bingo was another option with PK Volunteers running continuous games. Everyone got a \$500 chip to begin the fun, then later cashed-in all chips for raffle tickets dropped into prize boxes for a chance to win one. Delicious bento from Cherrystone Catering was handed after checking in. Lastly, dessert was served while raffle prize winners was announced. Everyone enjoyed the day and asked to have the event again next year!

Team Scattergories Game **Apr 1 & May 6**

Games continue by Zoom and are scheduled for April 1 and May 6. Be prepared to have fun and stimulate your brain! Game time is 10am to 11am, with request to log on 10 minutes prior. If you would like to play, or want to know the date for the next game, please contact: **Marion Nishimura: mieko4nish@gmail.com**

Craft Boutique

There will be exciting, new, items to show case at the upcoming Hanamatsuri Festival. Please come by the PK Craft Boutique and see the great merchandise. If possible, bring your reusable shopping bags to help reduce the number of plastic bags needed, or consider purchasing one, or more, of the beautiful handmade totes and bags available at the boutique!

PK Craft Club

Classes meet each Wednesday in the Social Hall from 9am to 12pm. If you would like to join a workshop or want more information, please contact Dorothy or Rumi:
Dorothy Matsuoka: dcmatsuoka@aol.com
Rumiko Nakatani: rumiko@sbcglobal.net

OCBC/Tanaka Farms CSA Program

Get fresh vegetables and fruits by registering to pick up medium or large boxes every other Sunday at OCBC. To signup visit:

<https://csa.farmigo.com/join/tanakafarms>

note: be sure to select OCBC as the "pick location."

To learn more, visit:

<https://www.tanakafarms.com/about-csa>

or contact Patty Nagatoshi: csa@tanakafarms.com
or Bonnie Goodman: bgood1@cox.net

Appreciation

We would like to express our gratitude for a donation received recently from Susan Chun to help support our future events.

In gassho, Neddie Bokosky

ABA NEWS

Recently, our ABA community was shocked to hear of the passing of our Karen Kino. She was not only a past ABA president (as well as other cabinet positions), but such a positive presence in our organization. Throughout Dharma School, we are taught the lessons on impermanence, yet when there is such suddenness, there is an overwhelming "slap in the face" shock of reality, and we are left to somehow accept something which doesn't seem real. As an organization, we have eternal gratitude for all that Karen has done for ABA. She will be sorely missed. Like Karen's example, let's give it our all, participate, engage, and have a whole lot of fun doing life! ABA will continue to provide opportunities where we can do just that!



In February, our Super Bowl Party was a huge success with over 60 people in attendance. The Chili Cook Off between 9 entries, resulted in a first place tie for Joan Tani and Nancy Matsui. Ed Kato and Richard Uyeno did a great job with organizing the football pool, and Lynn Morita led the non-game-watchers in some fun games! All those in attendance had a wonderful time, except for those who are Niner fans! (Although I'm sure that the friendship, food, and fun helped ease their pain!)

Day trips are being discussed to visit Japan House and Sherman Gardens. Whether to continue with the Arizona trip, which was being planned by Karen, will be determined soon. ABA members are asked to assist at the Kino funeral, if you are available to do so. It will be held on April 27 at 11:00. A sign up will be emailed to all members. We will also need everyone's help with the upcoming Hanamatsuri Festival, April 20/21, working the Chicken Teri shifts and supporting the Workers' Lunch crew.



The rawness of our friend's passing is painful, and the life lesson is loud and clear: Let's live our best life every single day. We never know when it will be our last.

With Gassho,
Jeanne Kumagai



Daion Taiko

Hanamatsuri means spring is here, and the festival sounds are upon us. We look forward to hearing friends, food orders, games, and of course taiko. We are working hard to show you what we've been up to so far. It'll be the first time since 2019 that we'll be performing with all 4 teams + college. Speaking of our college team, they've been busy supporting the local community for us. In addition to performing at our local K-12s, they supported the Nisei Week Committee's Luau fundraiser and Marukan Vinegar's 50th anniversary in the US. See everyone soon!

Upcoming Events

Chicken Salad Prep 4/12 & 4/19
Hanamatsuri Performance 4/20-21

In Gassho,
Daryl Doami

Dharma Wheel Club

Happy Spring Everyone!

During our February Meeting we played Valentine's BINGO and the kids loved it! We are getting them ready for future OCBC Bingo events! In March, we planted sunflowers to welcome spring in!

April is all about Hanamatsuri! Thank you to Walt and Akio for representing Dharma Wheel Club at the Hanamatsuri Service and thank you to the parents and kids for helping with the game shifts, we couldn't do it without you!

Our next meeting is scheduled for Sunday, May 5, 2024, after Dharma School in the social hall. A light lunch will also be served.

In Gassho,
Nicole Chaisawasdi & Olivia Ohta
Dharma Wheel Club Advisors

Sangha Teens

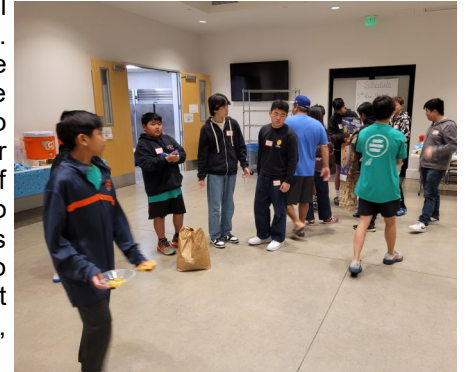
Hello OCBC!

Since January, we've had one huge event, Super Mario themed game night. The Cabinet worked hard to put this event together!



When we started game night, we began to eat dinner. Dinner was really delicious and had many great food options. There were noodles with meat, pizza, salad and of course, dessert.

Next, we played fun and chaotic games. The cabinet led all the games while everyone else played. If you won a game, you got a certain amount of gold Mario coins depending on what game it was. Our games included giant jenga, pin the mustache on a picture of Mario/Satoshi, cornhole, and more. Everyone had rotations and each spent a certain amount of time at each station to play each game. After the rotations, everyone went to the game they liked best and played that game until game time was over. At the end of game night, you could trade in your gold Mario coins to get tickets for the raffle at the end of game night. We also played musical chairs for fun and tried to beat the adults at cornhole, but sadly, we lost...



When game time ended, we had an ice cream bar which went well. There were many toppings to the ice cream bar including fresh strawberry slices, chocolate syrup, and sprinkles. Everyone really enjoyed it!

At the end was our raffle. We had many items up for grabs like lightsaber chopsticks, Mario Uno, and Super Mario themed plushies. At the end of the raffle, people were happy and everything ended well.

Coming up, we will be hosting the Ohigan Luncheon in March so please join us! We're also looking forward to helping with the soda booth at the Hanamatsuri Festival.

Thank you for reading!

In Gassho,
Camden Yao

Jr. YBA

This February, OCBC Jr. YBA participated in the SD Jr. YBL Bowling and Uno Tournament at Bowlero and Gardena Buddhist Church. Jr. YBL members bonded over bowling at Bowlero followed by Uno at Gardena and a taco truck dinner. It was a lively night of fun and socializing.

OCBC also received a visit from the Kyoto Girls who were greeted and escorted to the Hondo by Jr. YBA members upon their arrival. Reverend Wondra, a former student of Kyoto Girls' High School greeted the students and thanked them for coming to OCBC. During the service, the Kyoto Girls sang beautiful Japanese songs as their musical offering. Following the service, Jr. YBA members and the Kyoto Girls made their way to the Social Hall where they held fun icebreakers, ate lunch, and performed for one another in a wonderful afternoon of bonding. Kyoto Girls' High School offered many talented performances such as the kendama, taekwondo, and a dance number while Jr. YBA performed taiko and held a K-pop zumba session led by Susan Nishi. Gifts and trinkets were exchanged as the Kyoto Girls had to depart. It was a fun and successful day that strengthened the bond between Kyoto Girls High School and OCBC.

Preparing for March, Jr. YBA started planning for Seminar 2 in February. Meetings were held in which members and advisors discussed icebreakers, workshop activities, and meal planning. The seminar was officially held on March 9th at OCBC with the

theme Cooking up Buddhism. Members were sorted into different food groups during the icebreaker and participated in workshops involving a relay race, making your own Buddhist plate based on what you value most, and a scavenger hunt. There was also a discussion on the meaning of itadakimasu and an opening and closing service led by Reverend John Turner. The seminar ended with a social hour in which members of all districts interacted and got to know each other a little bit better.

Another event attended by some of the OCBC Jr. YBA members was the Bay District Conference on March 16th. The Conference was graciously hosted by the Palo Alto Buddhist Church Temple who led workshops, provided dinner, and ended the night with a dance. The activities centered around the theme which was Pokemon and the Six Paramitas. Members learned about Buddhism as it relates to the Six Paramitas while training them and their pokemon along the way. It was a great lesson on Buddhism and a fun time for everyone that attended!

If you would like to hear more about the amusing and insightful events and activities held for and by Jr. YBL, feel free to support SD Jr. YBL through their Obon T-Shirt Fundraiser. Pre-orders will be accepted through April 7th at OCBC before service. Hope to see you there!

In gassho,
Kaitlyn Nakagawa
OCBC Jr. YBA Publicity Co-Chair



OCBC YABA

OCBC YABA (Young Adult Buddhist Association) had their second general meeting on February 25th, 2024. With the theme of Leap Year, the group of young adults enjoyed time-related, Setsubun inspired activities and reflected on the common struggle of finding enough time in the day to get it all done. Following the meeting, many attendees went out for food together at Steel Craft!

The recently refounded YABA emerged from the values of connection, community, and service. YABA aims to be a safe space for young adults interested in Jodo Shinshu Buddhism and the Japanese American community. Anyone between the ages 21-31 is welcome to participate! The next meeting will take place Sunday, March 31st at 12pm in the MPB Classrooms upstairs.

Stay up to date on the latest through YABA's Instagram @ocbcyaba



Weekly pickleball sessions In the MPB gym.

For more information:

Wednesdays

12:30p—2:30p session

email Ryan @ rko7@hotmail.com

Weekend sessions

(times based on gym availability)

email Jeff/Carol

ocbcpickleball@gmail.com

In Memoriam

The Orange County Buddhist Church wishes to express its deepest sympathies and condolences to the families of the late:

- Ted Tatsuo Ando**
- Steve Chase**
- Calvin Hirofumi Ogawa**
- Kiyoko Fujita**
- Dale Kazuo Takemoto**

May the family members find solace and comfort in the infinite compassion of Amida Buddha

Namo Amida Butsu

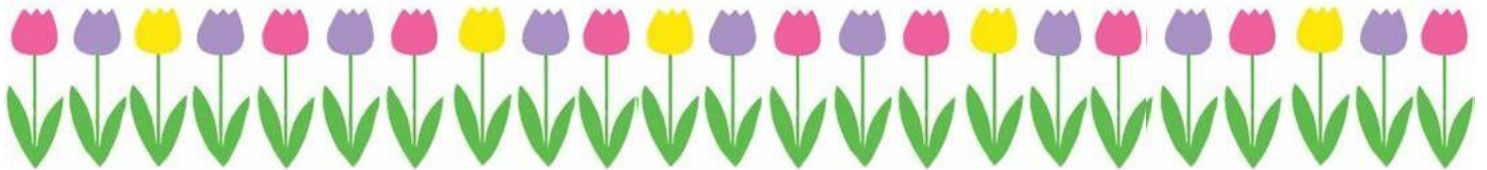
Services Conducted

February

- 17 Ted Tatsuo Ando, Funeral & 49 day Memorial
- 17 Teruyo Nishi, 1 year Memorial

March

- 2 Calvin Hirofumi Ogawa, Funeral
- 2 Masako Uyejo, Memorial
- 2 Carolyn Fujishige, Burial
- 6 Masaru Kato, 25th year Memorial
- 8 Kiyoko Fujita, Funeral
- 9 Kiyoko Fujita, Burial
- 9 Setsuko Eto, 100 day Memorial
- 14 Steve Chase, Funeral & Inurnment
- 14 Calvin Hirofumi Ogawa, 49 day Memorial
- 15 Dale Kazuo Takemoto, Funeral
- 16 Emiko Suzuki, Burial



OCBC's WEEKLY WHEEL PODCAST IS HERE!

MEDITATION • CHANTING • DHARMA

FIND US ONLINE AT:



SOUNDCLOUD



PANDORA



SPOTIFY



ITUNES



AUDIBLE

...

A N D

O T H E R S

...

SoundCloud.com/weeklywheel

OCBC.Weekly.Wheel@Gmail.com

ACKNOWLEDGMENTS

The Orange County Buddhist Church gratefully acknowledges the following for their very generous donations, received and recorded from February 11, 2024 through March 17, 2024.

Shotsuki Hoyo Donations

Anonymous	Arisue, Allen/Janice
Blackford, Rick	Chew, R.A.
Crane, Ellen Hamada/Tom	Fujii, Craig/Janet (2)
Fujita, Sunhwa	Fukazawa, Fumiko
Furumoto, Bryan/Suzette	Hanano, Stephen
Harakuni, Amy	Hirao, Gene/Janet
Hirata, Yukiko	Hoffman, Karen
Honda, Melvin/Donna	Ichikawa, Kazuya/Fusako
Ito, Kathy	Kadowaki Jr. , Mickey
Kawamura, Hideo/Jane	Kohara, Alan/Charlotte
Kondo, Jennie	Kondo, Kei
Kotake, Janet Yasuko	Maeda, Raymond R.
Matoba, Dennis	Matsubara, Kathryn
Matsumoto, Shizuko M.	Miller, Yoko
Miller, Yoko	Murai, Kazuo/Yasuko
Nakagaki, Hiromichi/Kaoru	Nakagiri, Howard/Karen
Nakano, Ronald/Jean	Nakawatase, Mickie
Nakayama, Mary Y.	Nishioka, Shirley
Nomoto, Teruyo	Ogata, Hidekatsu/Ineko
Ohama, Robin	Ono, Russell/Diana
Sakahara, Ronald/Annie	Sakamoto, Jeff/Carol
Sarashina, Junji	Sawada, Howard/Mika
Schaetzl, Leinette	Sunada, John/Mary
Suzuki, June	Tabata, Joyce
Tagawa, Koshi	Takazumi, Ruby Emiko
Takeda, Arthur	

Orei to the Church

Ando, Tomiko	Arima, Janet
Eto, Dwayne/Karen	Ito Family
Kato, Arlene/Kurihara, Mike	Ogawa, Sumiyo (2)
Suzuki, Rick Hiroshi	Takemoto, Kathleen
Yada, Frank/Joyce	

Nokotsudo Maintenance Donations

Anonymous	Doami, Koko
Hanano, Dean/Michele	Katsuda, Fukuko
Matsumoto, Shizuko M.	Morris, Sirima
Otsuki, Christopher K.	Pollard, James/ Hirohama, Janis
Sanematsu, Louise	Sawada, Howard/Mika
Takenaga, Sandi	

Special or Miscellaneous Donations

Anonymous	Garcia, Joe/ Taborga, Marcia (2)
Girl Scout Troop 2041 (2)	Girl Scout Troop 675
Kawamoto, Howard/Taeko	Kinno, Kohjiro
Kouchi, Judy	Nakauchi, Steven/Linda
Nishi, Nobuo	Nishimura, Rodney/Marion
Ochiai, Alan/Kathy	Okinishi, Jan Y.
Overzyl, Midori Wada	Takagi, Carol/Noboru (2)
Tokumoto, Claudia	Treseder, Kathleen
Wakabayashi, Edwin/Lori	Whitmer, Chris

In Memory of Mr. Ted Tatsuo Ando

Nagayama, Aaron/Karen

In Memory of Mr. Steve Chase

Arima, Asako/Donald (2) Arima, Bob
Arima, Scott/Misako

In Memory of Mrs. Kiyoko Fujita

Doami, Koko

In Memory of Mr. Masako Hamada

Doami, Koko

In Memory of Mrs. Taeko Jane Hayashida

Hayashida, Nelson/Janet

In Memory of Mrs. Janis Kanemaki

Endo, Alan/Sue Endo, Tawny
Koyama, Judy Leech, David
Mio, Arthur/Marjorie

In Memory of Mrs. Akeko Sawada

Sawada, Howard/Mika



Hanamatsuri Special Donation

Nakano, Ronald/Jean	Ogawa, Glenn/Lynda
---------------------	--------------------

Osaisen Donations

Various

(Continued on page 16)

ACKNOWLEDGMENTS (continued)**Ohigan Service Donations**

Arima, Janet	Black, Michael/Lynn
Doami, Koko	Fujimura, Kay/Mary Jane
Fujita, Joyce	Fusato, David/Toshiko
Hayashida, Neal	Hayata, Tomoaki/Dianne
Hirata, Yukiko	Imahara, Keiko
Inafuku, Nancy	Ishibashi, Alan/Linda
Iwakoshi, Misako	Kamimura, Keith/Noreen
Kaneko, Dan/Noriko	Kato, Edward/Joyce
Katsuda, Fred/Jill	Katsumoto, Kaiji
Kawakami, Sharon/Ken	Kawamura, Hideo/Jane
Kimura, Masao	Klunder, Jayne
Korin, Mitsuko	Kubotsu, Daryl
Kurai, Noel/Judy	Kuramoto, Richard/ Charlene
Marasigan, Nicole	Maruyama, Alan/Rene
Matsuo, Roy/Masako	Matsushita, Dick/Yoshie
Miyada, Setsuko	Murakami, Michie
Muramoto, Karen	Nakamura, Albert/Loretta
Nakayama, Mary Y.	Nishimoto, Kathy
Nishimoto, Kazuko	Osako, Michiko
Oshiro, Gloria Okasako	Ota, Atsuko/Gene
Otsuki, Sumio/Chieko	Palmer, Carroll-Ann
Ruiz, Patricia	Sakamoto, Jeff/Carol
Sanematsu, Louise'	Sarashina, Junji
Sawada, Howard/Mika	Sawada, Masako
Shigenaga, Winston/ Ruth	Suzuki, Ronald/Kyoko
Tanaka, Fred/Yuriko	Tani, Gordon/Joan
Tomiyama, Alan/Akiko	Tsujimoto, Shoko
Urabe, Judith	Viloria, Louise
Yamamoto, Laura/Stan	

Ho-onko Service Donations Add'l

Black, Michael/Lynn

Eitaikyo Service Donations Add'l

Takata, Toshiki

Due to the Korin deadline date, some donations received may not be acknowledged in the Korin until the following month. We thank you for your understanding.

**OCBC Building Fund Donations**

The Building Fund acknowledges the following donations received since the last Korin.

Your continued support is very much appreciated.

Neal Hayashida
Judy Urabe
Thank you for your support

In Gassho
Doug Iwanaga
Building Fund Treasurer



光輪 四月号

インドの仏教再興

佐々木秀嶺師と小野龍光さん

今年も「春のお彼岸」が終わり、いよいよお釈迦様のお誕生を祝う4月の頃となりました。夏時間が始まって、いつそう暖かな日々が続くことでしょう。どちらさまもどうぞ、お大事にお暮しくください。

4月8日はお釈迦様のお誕生日ですね。それをお祝いする「花祭り法要」を4月7日（日曜）にお勤めします。ご講師には、セントラル・デイストリクト（中加）の眞島美枝子先生をお招きしています。眞島先生は9年間、ハワイ教団でお勤めになり、この2月からBCAに来られました。眞島先生とは龍谷大学大学院で一緒し、彼女は仏教学、私は真宗学専攻でした。この度は、日本語・英語との録画法話となります。どうぞ、多くの方々のお参りをお待ちいたします。

お釈迦様は今から約2,500年前の4月8日、インドの北（現在のネパール）、ルンビニーの花園で誕生されました。その頃、インドの北西に釈迦族と呼ばれる種族がカピラ城を中心に小さな国をつくっていました。釈尊の父は、カピラ城主スッドhodana、

母はその妃マヤー夫人でした。マヤー夫人は出産のための里帰りの途中、ルンビニーの花園で休息をとりました。その時、急に産気づいて太子（釈尊）を出産されたと伝えられています。

生まれた太子はシッダルダと名付けられて、生まれてすぐに七歩あるいて、「天上天下 唯我独尊 三界皆苦 我当安之（でんじょうてんげ ゆいがどくそん さんがいかいく がとうあんし）」と言われたとされています。すこいですね、普通の赤ちゃんではなかったのですね。この言葉の意味は、すべての人々に真実を知らせ、安らかな境地に到達させる仏陀（ブツダ）の誕生を表すものです。仏陀とは、自らが真実に目覚めた者というだけではなく、他を真実に目覚めさせる者を意味します。

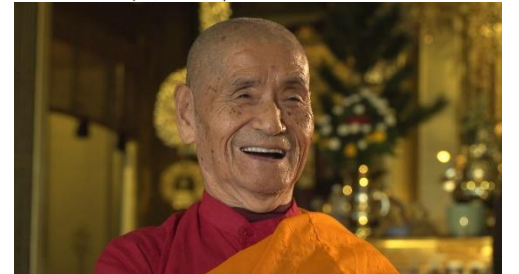
何不自由なく育てられ、将来は父親を継承してカピラ城主の座が約束されていましたが、シッダルダは家も財産も、また奥さんも子供も捨てて出家の道を選びます。出家の理由は人間としての生老病死の四苦の解決と言われています。長い間の苦行の末に、シッダルダは菩提樹の下でようやく悟りを開きます。その悟りの内容が四つの真理・八つの聖なる道（四諦八正道）です。この内容



については、皆さま何度も聞かれていますかと思えます。

仏教はその後、全盛期を迎えますが、インドではイスラム教徒の侵攻などもあり、13世紀までに消滅してしまっています。約14億人の人口のうち、約8割がヒンズー教徒である現在のインドは未だにカースト制度という厳しい社会的身分制度が守られています。カースト制度の最下層に置かれている「不可触民」と呼ばれる人々の社会的地位の向上を目指して活動を続ける日本出身の仏僧に佐々木秀嶺（しゅうれい）さん（87歳）がおられます。岡山県出身の佐々木師は若いときにタイに留学して、仏教再興のために一生を尽くして、2003年には、インド政府少数者委員会の仏教徒代表に就任されました。

最近では日本でIT起業家として注目されていた小野龍光（おの・りゅうこう）さんが突如、出家して仏教僧となったことが話題になっています。小野さんの出家の理由は、IT先端的の企業で自分の業績をひたすら伸ばしていく利益追求の生き方に疑問を覚え、「無いこと」に意識してこそ「有ること」の有難さが生まれると言われています。インドの仏教再興、大変興味深いニュースです。



❖ 四月祥月法要

4月6日(土) 午後4時30分より本堂にてお勤めします。

- ・ 日本語法話・・・ワンドラ先生
- ・ 英語法話・・・ターナー先生

❖ 五月祥月法要

5月4日(土) 午後4時30分より本堂にてお勤めします。

- ・ 日本語法話・・・ワンドラ先生
- ・ 英語法話・・・ターナー先生

❖ 「花祭り法要」のご案内

今年の花祭り法要には、セントラル・デイストリクトから眞島美枝子先生の日本語録画法話を小堂でお聴聞します。法要は4月7日(日) 午前10時より本堂で勤修いたします。

❖ 「花祭りバザー」のご案内

今年の「花祭りバザー」は4月20・21日午後1時から7時まで開催されます。皆さまからの心暖まるご懇志・お手伝いをお待ちいたします。当日は色々な食べ物、ゲーム、ブティック、クラフト品、文化展示、演技と実演、太鼓実演等沢山ご用意しますので、ご家族、お友達をお誘いの上、是非ご参加ください。

❖ 「宗祖降誕会法要」のご案内

浄土真宗ご開山、親鸞聖人さまのお誕生日をお祝いする大切な法要です。多く

の方々のお参りをお待ちいたします。日本・英語講師はフレスノ別院・中田和朗輪番をお迎えして5月19日(日) 午前10時より本堂で勤修します。

❖ 「初参り法要」のご案内

5月19日の誕生法要の前に、対面で行う予定です。2023年5月以降から2024年現在に誕生されたお子様がおられ、この法要に参加されたい方はこの『光輪』英語セクションをご覧になるか、お寺のウェッブサイトを参照ください。申込は5月5日までです。

❖ B C A ・ダイアルアップ

電話番号 800-817-7918、「2」を押すと日本語法話が聞けます。法話は日本語が話せる開教使の先生方によるものです。どうぞ、お聴聞くださいませ。

婦人会だより



この記事が出るころには雨が納まり暖かくなっていることを願います。フィ

ールド、そしてお庭は自然の恩恵である雨を頂き今色合いよく咲き誇っています。今年ほうほう年なので春が早く来たように思えます。O C B C、そしてアメリカと日本のお寺では4月8日の仏陀のお誕生日を祝って4月に花祭りが行われます。花御堂は美しい花で飾られて春がやってきたと感じさせられます。私たちの例年の花祭りは4月20と21日に開催される予定です。花祭り開催におきまして、金曜日のランチ、寿司、ワンタンそしてソーマンの用意に割り当てられた当番の補助へのメンバーの方々のご協力をお願い致します。サインアップはオンラインであるいは直接お寺でも出来ます。詳細はメンバーの方々が届している当番のリードの方にご連絡ください。今回も皆様と一緒に働くのを楽しみにしております。それまでも小さなお花さえも咲き誇っている美しさをお楽しみください。

*ジュ ナオミさんがBWAに入会されました。入会ありがとうございます。次の催しの際にお会いできるのを楽しみにしております。

*2月12日中山メアリーさんのお誕生日をお祝いしました。中山メアリー

さん、4つの15パウンドの錦米、上村ノリーンさん、食物用の手袋を寄付いただきありがとうございます。30人の方々が参加いただきキノコのミートローフ詰め、大根の煮物、トマトとキュウリのサラダとフルーツが入ったお弁当を楽しみました。3月11日には山西アイリーンさん、東ステーブのお誕生日をお祝いしました。山西アイリーンさん寄付を頂きありがとうございます。33人の方々が参加いただきサーモン焼き、オレンジチキン、ズキニと卵、冷たい麺サラダと枝豆が入ったお弁当を楽しみました。今回のシニアランチは4月8日に開催されます。仏陀の誕生日と同じ日にBWAのメンバーの方のお誕生日をお祝いできるのはとてもスペシャルに感じます。BWAメンバーの皆様ぜひご参加ください。

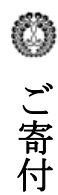
*次回のポップアップイベントは4月7日に開催予定ですので是非ご立ち寄りください。ご家族で楽しむことができます美味しいデザートや特別な人へのギフト。もちろん自分で使うことができます素敵な商品が見つかるかもかもしれません。

*次回のBWAミーティングは5月19日、降誕会のサービスと昼食会の後

に午後12時30分からミニチャペルで開催されます。当番JがランチのリードでBWAメンバーの方々のサポートをお願い致します。

婦人会あるいは婦人会のアクティビティに關してのご質問がありましたら、カミムラ ノリーン会長もしくは中谷ルミ会長までご連絡ください。

Email: BWA@orangecountybuddhist.orgです。
合掌 中村クリス



「寄付」

(2024年2月11日〜2024年3月17日までに御寄付戴きましたご芳名)

「祥月法要」

「祥月」法要にご寄付戴きました方々のお名前は、英語欄のページをご覧くださいませ。

合計 3,678ドル

「お賽銭」ご寄付です。(敬称略)

匿名

合計925ドル

「報恩講」法要(追加分)

「報恩講」法要にご寄付戴きました方のお名前です。(敬称略)
ブラック リン・マイケル

「永代経法要」(追加分)

「永代経」法要にご寄付戴きました方のご芳名です。(敬称略)
タカタ トシキ

「納骨堂」

にご寄付ご芳名です。(敬称略)

3

匿名

土網 康子

花野 デイーン・ミッシェル

勝田 ふくこ

松本 シズコ

モリス シリマ

大月 クリストファー

ポラード ジェームス・

廣浜 ジャニス

実松 ルイーズ

澤田 ハワード・美香

タケナガ サンディー

合計559ドル

「仏教会にお礼」

ご寄付ご芳名です。(敬称略)

安藤 富子
有馬 ジヤネット
江藤 ドウエイン・カレン
伊藤 ファミリー
加登 アーリー／栗原 マイク
小川 寿美代(2)
鈴木 リック
タケモト キヤサリーン
矢田 フランク・ジョイス
合計 4,450ドル

「仏教会に特別寄付」

「仏教会に特別寄付」を戴きました
方々のご芳名です。(敬称略)

匿名
ガルシア ジョー・
ガールスカウト タボルガ マルシア
ガールスカウト 2041隊(2)
カワモト ハワード・タエコ
金野 コウジロウ
コウチ ジュディー
ナカウチ リンダ・ステイブ
西 のぶお
西村 ロッドニー・マリオン

落合 アラン・キャッシー
オキニシ ジャン
オーバーゼル みどり 和田
高木 キャロル・ノボル(2)
トクモト クラウディア
トレセダー キヤサリーン
若林 エドウィン・ローリー
ウイットマー クリス

安藤 テッド達様への追悼
永山 アロン・カレン

チェイス ステイブ様への追悼

有馬 アサコ・ドナルド
有馬 ボブ
有馬 スコット・ミサコ
藤田 喜代子様への追悼
土網 康子

浜田 雅子様への追悼
土網 康子

林田 タエコ ジェイン様への追悼
林田 ネルソン・ジヤネット

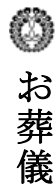
印牧 ジヤニス様への追悼

遠藤 アラン・スー
遠藤 タウニー
小山 ジュディー

リーチ デビッド
ミオ アーサー・マージョリー

澤田明子様への追悼
澤田 ハワード・美香
合計4,751ドル

光輪の記事掲載期限後にご寄付頂きました方々につきましてはご寄付頂いた翌月の光輪でお名前を掲載させていただきます。宜しくご理解頂きますようお願いいたします。



お葬儀

故安藤 テッド 達雄

2024年1月5日往生

故チェイス ステイブ

2024年1月13日往生

故小川 カルビン 博史

2024年1月24日往生

故藤田 喜代子

2024年2月4日往生

故タケモト デール かずお

2024年2月10日往生

仏教会一同、心よりお悔やみを申し上げます。

南無阿弥陀仏





OCBC Project Kokoro Presents

A DAY AT THE

Rogers Garden & Sherman Library and Gardens

Friday, May 3, 2024

9:30 AM to 3 PM

TRANSPORTATION~LUNCH~ENTRY FEE INCLUDED IN PRICE

RSVP by April 13, 2024 (no late admissions. 45 MAX.)

LIABILITY FORMS ARE REQUIRED

Questions? Email: ocbcprojectkokoro@gmail.com

SHERMAN LIBRARY AND GARDENS (Fri. May 3, 2024)

Attendee(s) Name(s): _____

Email: _____ Phone: _____

Emergency Contact: _____ Phone: _____

No. of OCBC Sustaining Seniors: _____ x \$50 = _____ No. of OCBC Sustaining Members: _____ x \$60 = _____

No. of Caregivers: _____ x \$50 = _____ No. of Non-OCBC Members: _____ x \$70 = _____

Check #: _____ Total Enclosed \$: _____ Liability Form attached? _____

Lunch @ 608 Dahlia - (pick one)

PAN SEARED SALMON
whipped basil potato | petite vegetables | citrus carrot emulsion | fresh herbs | *GF

THE DAHLIA SALAD – CHICKEN OR NO CHICKEN (CIRCLE ONE)
mixed greens | dates | grapes | pear | goat cheese | crispy shallot | herbs | toasted sunflower | agrodolce vinaigrette

SEASONAL VEGETABLE QUICHE
house-rolled crust | organic leeks | wild mushrooms | Swiss and Gruyère blend | Lilly's Farms cage-free heritage eggs | sweet yellow bell pepper emulsion | mixed garden salad | stone-ground mustard vinaigrette

Mail to:
Project Kokoro
909 So. Dale Ave.
Anaheim, CA 92804



Clothing and Textile Collection Day



Revised Date:

**Saturday
May 4, 2024**

Time:

8:00am to 12:00pm

Donation Preparations:

All gently used items must be clean, dry and in a plastic bag.

Drop off donations at the OCBC parking lot on event day.

Please do not bring items before the drop off day. There is no storage space at the church.

Collecting Gently Used-

- * Clothing
- * Paired Shoes
Rubber band or tied together
- * Socks
- * Mittens
- * Scarves
- * Hats
- * Ties
- * Belts
- * Purses
- * Wallets
- * Backpacks
- * Bags
- * Bedding
- * Tablecloths
- * Towels

Donated items will be taken to Savers Thrift Shop
All Proceeds go to the OCBC Youth Department
Thank You! For Your Support!

2024 CHIBIKO BASKETBALL

The Orange County Buddhist Church Sports Group will conduct its 31st Chibiko Basketball Program.

This program will teach children fundamental skills including stretching, conditioning, footwork, ball handling, passing, shooting, defense, and offense. Most importantly this program emphasizes making new friends and having fun.

The Program runs for 6 weeks.

June 2, 9, 16, 23 and July 14 and 28

There will be two time slots for each date: 1:00-2:30pm & 3:00-4:30pm

Eligible children are

(A) 5 years old before or on June 2, 2024, or

(B) in kindergarten, or

(C) in 1st grade, or

(D) in 2nd or 3rd grade and have not played in SEYO, CYC, CBO, JAO.

The deadline for completing this application is May 12, 2024.

Enrollment will be conducted on a first-come, first-serve basis. After submitting your application, an auto-reply email will be sent with your application answers. This email will serve as your enrollment confirmation. Placement of children onto teams will be done at the Director's discretion – Special requests will not be accepted.

The cost is \$50 for OCBC sustaining family member children or \$60 for non-member children. The cost includes a T-shirt, basketball, party and trophy at the end of the program. Payments will be accepted by check or credit card.

For more information and to Register, click the link: [2024 OCBC Chibiko Application](#)

See the Chibiko Promo Video: <https://animoto.com/play/r8zHusyXS0tpi9ywl9fzZg>



For more information, email: ocbcchibiko@gmail.com

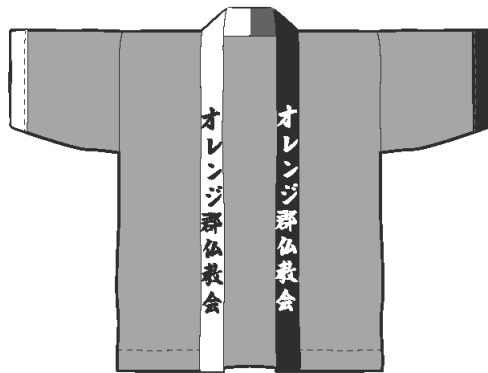
Riptides

**Meets 3rd Sunday
After Adult Study**

In The Library

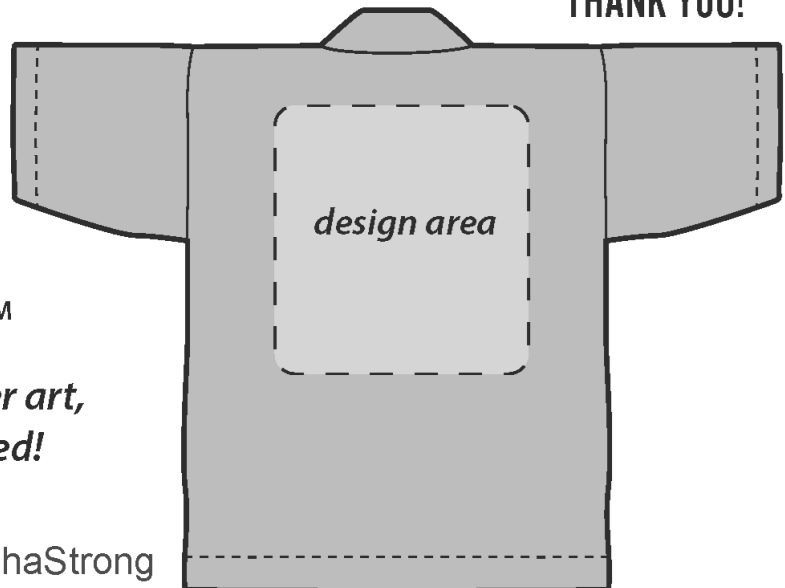
**A support group for those diagnosed with cancer or other
serious chronic health conditions**

Hello, OCBC Sangha!



*Extending the invitation for OCBC's
Happi Coat designs! For submittals,
questions, or templates, please e-mail:
OCBCMedia@gmail.com*

THANK YOU!



LIGHT TRIM OR DARK TRIM

*Sketch, cut & paste, computer art,
any method will be considered!*



#SanghaStrong

connection. culture. community.

WANTED: RUNNING OR NOT



CARS, VANS, AND TRUCKS

We handle all DMV paperwork! Free pick up! No cost to you!

To expedite your vehicle donation, please fill out and mail this form to OCBC, 909 S. Dale Ave, Anaheim, CA 92804, or e-mail to hello@orangecountybuddhist.org, or call the information into the office at (714) 827-9590. To download the form, go to www.orangecountybuddhist.org. At the top right of the webpage, click on the "Support" tab, scroll down and click the "Vehicle Donation" box. To download the form, click  (download icon) at the top right.

Your donation may be tax deductible. Please consult your tax advisor. Proceeds from your donation will help support community services and activities of Orange County Buddhist Church (OCBC).

Name _____

Your Address/City/Zip _____

Location of Vehicle (if different) _____

Contact Info: Home Ph _____ Cell Ph _____ Email _____

Type of Vehicle: Year _____ Make _____ Model _____

Vehicle Identification # (VIN) _____

Vehicle License # _____ Odometer Reading _____

Do you have the Title, Pink Slip? Yes No Name on Title: _____

Does the vehicle run? Yes No

Comments _____

How did you hear about the program? _____ Today's Date _____























Thank you for your consideration in making a donation to the

Orange County Buddhist Church Endowment Fund

Be mindful.

Please help OCBC be an eco-friendly campus.

Thank you!

BEST REUSABLE, BIODEGRADABLE, COMPOSTABLE, PAPER, SUGAR CANE (BAGASSE), WHEATSTRAW, BULRUSH FIBER, BAMBOO		OK PLASTIC LINED (ONE SIDE) OR PLASTIC INFUSED	NO WAY POLYSTYRENE (STYROFOAM) PLASTIC (ONE TIME USE)
			
PLATES AND BOWLS			
 PAPER	 SUGAR CANE	 PLASTIC LINED/INFUSED	 POLYSTYRENE PLATES
 WHEATSTRAW	 PALM LEAF FIBER	 CLAY COATED	 PLASTIC (ONE TIME USE)
 BAMBOO	 REUSABLE	 POLY COATED	
CUPS			
 PAPER HOT COLD CUPS	 REUSABLE	 INFUSED HOT CUPS	 PLASTIC COLD CUPS
CLAM SHELLS			
 COMPOSTABLE	 NATURAL MINERALS	 PAPER POLY COATED	 PLASTIC OR POLYSTYRENE



Save the Date!

Monday, September 9, 2024

Alta Vista Country Club

Placentia, CA

Shotgun Start: 10:00am

**Sponsorship and Registration
Details Coming soon!**



connection. culture. community.

The inaugural:

Jeff Folick Memorial Golf Tournament



Orange County Buddhist Church

#SanghaStrong.

Want faster, easier membership? Visit www.orangecountybuddhist.org/membership



2024 OCBC MEMBERSHIP FORM

Please complete the following form to apply for Membership

Note: OCBC Membership is January - December

STEP 1: MEMBERSHIP LEVEL

MEMBERSHIP LEVEL	SINGLE ADULT MEMBERSHIP	2 ADULT/FAMILY MEMBERSHIP
Young Adult (18-30 years old)	\$66 <input type="checkbox"/>	\$132 <input type="checkbox"/>
New Members (1st time only/1 year)	\$150 <input type="checkbox"/>	\$300 <input type="checkbox"/>
Renewing Sustaining Members		
Senior Adults (85 years old and older) Long time Sangha Supporter	\$164 <input type="checkbox"/>	\$328 <input type="checkbox"/>
Adult (31-84 years old) Includes dependent children	\$264 <input type="checkbox"/>	\$528 <input type="checkbox"/>
Kansha Member (includes dependent children) Opportunity to provide additional financial support	\$600 <input type="checkbox"/>	\$1200 <input type="checkbox"/>

STEP 2: MEMBER INFORMATION

*Please provide email so that we may email you your receipt

Name _____
 Address _____
 City _____ State _____ Zip _____
 Phone Home: _____ Cell: _____
 Email _____

Address changed Membership changed

Family Membership Information

Spouse Name _____
 Spouse Cell Number _____
 Email _____
 Child Name _____
 Child Name _____
 Child Name _____

For Office Use Only:

Received by: _____
 Quick-Book Entry by: _____
 Database Entry by: _____
 BCA Entry by: _____

Emergency Contact

Name: _____ Phone: _____

Date: _____
 Date: _____
 Date: _____
 Date: _____

Regular reminder notices will not be sent to those who pay quarterly

STEP 3: MAIL

Send membership form and check to:

Mark or note on your check:

Quarterly Annually

Orange County Buddhist Church

909 South Dale Avenue
 Anaheim, CA 92804

Method of Payment:

Check No. _____ (Make check payable to OCBC)
 Credit card (go to orangecountybuddhist.org)

Want faster, easier membership? Visit www.orangecountybuddhist.org/membership

APRIL 2024 CALENDAR

2024年4月 カレンダー

Calendar Subject to Change! Please check our website. For all **ONLINE** services please log on to www.orangecountybuddhist.org and follow the links.

日 SUN	月 MON	火 TUE	水 WED	木 THU	金 FRI	土 SAT
31 8:30 AM – 瞑想 Mindfulness Service (in person) 10:00 AM – 日曜礼拝 Sunday Service (hybrid) 11:00 AM –Adult Discussion & Dharma School (in person)	1	2 OFFICE CLOSED	3 9:00 AM – (in person) Project Kokoro Crafts 12:30 PM – (in person) Dana Games/Pickleball 7:00 PM – Zoom Mindfulness Service	4 9:00 AM – (in person) Tai chi Class	5	6 4:30 PM – Shotsuki Hoyo Monthly Memorial Service (in person) 7:00 PM - Zoom BEC Japanese Class Rev. Dr. Mutsumi Wondra
7 No Mindfulness Service 10:00 AM – 家族礼拝 Hanamatsuri Service (hybrid) Rev. Mieko Majima, Central California District Message in English & Japanese	8 11:30 AM - Senior Omairi Service @Kodo 12:00 PM - シニヤ昼食会 Senior Lunch/Work Party	9 OFFICE CLOSED	10 9:00 AM – (in person) Project Kokoro Crafts 12:30 PM – (in person) Dana Games/Pickleball 7:00 PM – Zoom Mindfulness Service	11 9:00 AM – (in person) Tai chi Class	12	13
14 8:30 AM – 瞑想 Mindfulness Service (in person) 10:00 AM – 日曜礼拝 Sunday Service (hybrid) 11:00 AM –Adult Discussion & Dharma School (in person)	15 10:30 AM – In Person BEC Japanese Class Rev. Dr. Mutsumi Wondra 6:00 PM - BEC English Zoom Class Rev. Dr. Mutsumi Wondra	16 OFFICE CLOSED	17 9:00 AM – (in person) Project Kokoro Crafts 12:30 PM – (in person) Dana Games/Pickleball 7:00 PM – Zoom Mindfulness Service	18 9:00 AM – (in person) Tai chi Class	19	20 Hanamatsuri Festival 1:00 – 7:00PM
21 Hanamatsuri Festival 1:00 – 7:00PM	22 10:30 AM – In Person BEC Japanese Class Rev. Dr. Mutsumi Wondra	23 OFFICE CLOSED	24 9:00 AM – (in person) Project Kokoro Crafts 12:30 PM – (in person) Dana Games/Pickleball 7:00 PM – Zoom Mindfulness Service	25 9:00 AM – (in person) Tai chi Class	26	27 7:00 PM - Zoom BEC Japanese Class Rev. Dr. Mutsumi Wondra
28 8:30 AM – 瞑想 Mindfulness Service (in person) 10:00 AM – 日曜礼拝 Sunday Service (hybrid) 11:00 AM –Adult Discussion & Dharma School (in person)	29 6:00 PM - BEC English Zoom Class Rev. Dr. Mutsumi Wondra	30 OFFICE CLOSED	1 9:00 AM – (in person) Project Kokoro Crafts 12:30 PM – (in person) Dana Games/Pickleball 7:00 PM – Zoom Mindfulness Service	2 9:00 AM – (in person) Tai chi Class	3	4 4:30 PM – Shotsuki Hoyo Monthly Memorial Service (in person)



Zoom Mindfulness Service sign up

Use cell phone camera, focus on the QR code then tap link that appears.