

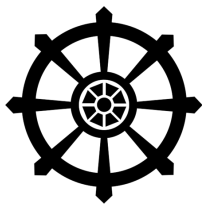
*Orange County Buddhist Church*  
オレンジ郡仏教会  
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# KORIN

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Kyogyoshinsho – General Preface and the Chapter of the True Teaching



This year, 2024, marks the BCA's 125th anniversary and the Honpa Hongwanji Mission of Hawaii (HHMH) is also celebrating their 135th anniversary along with Shinran Shonin's 850th birth year and 800th year of establishing the teaching of Jodo Shinshu. HHMH called it the triple celebration. For this occasion, I was invited as a speaker to talk on Zoom about Shinran's opus magna Kyogyoshinsho, particularly the Preface and Chapter I – Teaching.

Kyogyoshinsho is not an easy writing to read, but if you are serious to know Shinran's teaching, you must read it. One may ask, why is intellectual insight important and even necessary? Our ancestors never had such materials available, lived by their faith joyfully and meaningfully. Well, it may be true.

Kyogyoshinsho presents Shinran not only to be a religious leader, but also a thinker and intellect as well, also you would know soteriological structure originated from Amida's primal vow that Shinran finally reached. There were several purposes for Shinran to compose this writing. First, he wanted to express his gratitude and benevolence to the Amida Buddha, Sakyamuni Buddha, and the Seven Maters, who guided him to enter the true gate toward attaining Buddhahood. Second, he needed to defend and clarify his master Honen's teaching, particularly against the criticism raised by Myoe, regarding his assertion about Honen's rejection of Bodhi-citta (Bodhi-mind). Lastly, Shinran encourages to take refuge in the teaching of true Nembutsu practice, criticizing the contemporary monks in the path of sages (elite monks mainly on Mount Hiei) and aspirants of the Pure Land teaching who were ignorant of the true way.

By knowing the background, you would enjoy and appreciate reading Kyogyoshinsho, and will see the whole picture of Shinran's teaching.

Book Title and Style:

The original title is Ken Jodo Shinjitsu Kyogyoshō Monrui (Jp. 顯淨土真實教行證文類), which can be translated in

English as Revealing the True Teaching, Practice and Realization of the Pure Land Way. It is also referred to as the Kyogyoshinsho (Jp. 教行信証). The text is presented in six chapters to reveal the teaching of the Pure Land Way. It is also called the "Honden" (Jp. 本典) or the "Honjo" (Jp. 本書), because the text is the doctrinal foundation of Shinran's teaching.

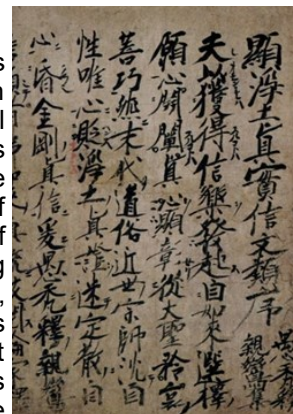
The text has the style of "collection of passages" (Jp. monrui, 文類), in that Shinran quoted from the Pure Land sutras, treatises, and commentaries written by the seven Pure Land masters. There are also some of Shinran's own comments (Jp. Gojishaku 御自釈), which are valuable to understand his teachings. Just a note, Shinran did not necessarily translate all quotations exactly the same as the original sources. He intentionally altered some for his emphasis depending on the context.

English Renditions:

- There are currently four translations in English available.
1) The Kyogyoshinsho or the 'Teaching, Practice, Faith, and Attainment,' translated and annotated by Kosho Yamamoto, in 1958, 1975, published by the Karinbunko.
2) The Kyogyoshinsho – The Collection of Passages Expounding the True Teaching Living, Faith, and realizing of the Pure Land, translated by Daisetz Teitaro Suzuki, published by Shinshu Otaniha, Kyoto, in 1973.
3) The Collected Works of Shinran, The True Teaching, Practice, and Realization of the Pure Land Way, Ken jodo shinjitsu kyogyoshō monrui, translated by Dennis Hirota (Head Translator), Hisao Inagaki, Michio Tokunaga, and Ryushin Uryuzu, published by Jodo Shinshu Hongwanji-ha, Kyoto, in 1997.
4) Kyogyoshinsho: On Teaching, Practice, Faith, and Enlightenment, translated by Hisao Inagaki, published by Numata Center for Buddhist Translation and Research, Berkeley, California, in 2003.

Summary of General Preface:

The very beginning of the text starts with Shinran's reflection within himself. He says that the universal Vow is a great vessel bearing us across a wide ocean, just as if the unhindered light is the sun of wisdom dispersing the darkness of our ignorance. [CWS I, p.3] Talking about the tragedy at Rahagriha, Shinran expresses the auspicious Buddha's Name as true wisdom that transforms our evil into virtues because it is embodied with the perfect supreme virtues.



(Continued on page 4)

## Twenty Five Years in the Making

Sunday, May 16, 1999, was the first time my family and I attended a Sunday service at OCBC. To this day, my daughter still recalls that she thought we were going to Disneyland. Thus, this month is our 25-year anniversary at OCBC. The following is the first essay that I ever wrote for the Korin. It was completed on Tuesday, January 29, 2002 @ 10:13 PM. I wanted to take a moment to pause and acknowledge this moment as something very meaningful to both me and my family.

### **The Life and Thought of Shinran Shonin**

Facing a deep spiritual crisis, Shinran Shonin was desperate. He knew of only two paths. One was self-purification and the other was death. Both held out no hope of awakening for him. The harder he tried to purify himself the more impurities he found within himself. He was heading in the wrong direction, but he did not know why. Shinran Shonin had to find another option. It was then that he met Honen Shonin.



Honen Shonin was a follower of the "Pure Land Way" (Jodo Shu). He taught that awakening is based on a path of understanding and not on a path of purification. It was so simple. The traditional religious paradigm had merely been reversed. Buddhism was not a religion of good works but a religion of insight. At that moment, Shinran Shonin realized that during his 20 years at Mt. Hiei he had been trying to acquire merit motivated by his own self-love. This was his moment of clarity. This was not only "the true essence of the Pure Land Way" (Jodo Shinshu) but also of Buddhism itself. Shinran Shonin realized that a practice based on self-love could never lead to selflessness.

His goal now was not to be extraordinary but to be extraordinary. This flash of inspiration came to Shinran Shonin from somewhere beyond his calculating mind. He realized that the source of his problems was due to his self over estimation. The whole notion that his flawed self could purify itself was fundamentally flawed. He gave up trying to pull himself up by his own bootstraps. His awakening had to depend on something beyond the self.

Shinran Shonin now had peace of mind. He knew that his path was now rightly determined based on a power beyond the self. The Dharma was pulling him towards awakening rather than it being acquired through his own efforts. Now "Right View" was possible. Shinran Shonin could now look deeply within himself without being afraid of what he might find. When you can see yourself more clearly than you can see the world around you more clearly. The only statements one can make in Buddhism are those in the first-person singular form. A deep understanding of self is most important.

Shinran Shonin was now completely free. However, the fundamental truth that he experienced was beyond the limitations of words and concepts. The only way to express

his experience was through the use of paradoxes. Paradoxes can lead to a deeper understanding as you roll them around and around in your mind over a long period of time. They are very much like a koan. The most famous of these paradoxes is the 18<sup>th</sup> vow of the *Larger Sutra*.

However, paradoxes can be very confusing if you do not know that they are paradoxes. Contributing to this confusion is the difference in the vocabulary and metaphors used by Shinran Shonin compared with those used by Shakyamuni. Although these differences can be easily explained away by recognizing the distance between these two teachers in terms of time, geography, and language, they can still be daunting to a newcomer.

Shinran Shonin also never intended to start a new school called Jodo Shinshu. In fact, he never saw himself as a teacher. He was merely a student trying to learn what made Buddha the Buddha. In a sense, Shinran Shonin rewrote Buddhist history. No longer did the Buddha create Buddhism; it was Buddhism that created the Buddha. Impermanence and the deep yearning in us to relate the finite to the infinite have existed since the beginningless beginning. This yearning is called Hongan, the desire to find meaning. This is the birthright of all beings. It comes for free. There is nothing to do.

This idea of "nothing to do" is sometimes referred to as "No Practice" but this does not mean that you do not have to do anything. This is because there are two kinds of practices. There is right practice and there is wrong practice. Right practice is the practice that is generated beyond the calculating mind due to understanding. This understanding comes from merely listening to the Dharma. When you walk in the rain you get wet. You do not need to worry about getting wet once you make the decision and effort to go out into the rain.

This realization occurs in the here and now. Once on the path, your destination is assured. This is the path of the Bodhisattva. This is Mahayana Buddhism. We are incapable of ridding ourselves of our ego, but a deep understanding of the Dharma helps loosen its hold. It is as if a very dark and cloudy day has been illuminated by the sunlight of the Dharma. The ominous, dark clouds never go away but over time they do break up a bit. With this sunlight we are no longer frightened of the clouds. They are just clouds. They are neither good nor bad. They just are. Our burdens are no longer a burden to us when seen in this light.

Namoamidabutsu,  
Rev Jon Turner



## From Nightstand Buddhist to Everyday Buddhist

You may have heard the term “nightstand Buddhist.” What does it mean, and what can it tell us about Buddhism?

For many people, their first exposure to Buddhism is through reading. Someone like this may be very curious about Buddhism and feels motivated to learn about it through books, which pile up next to their bed as nighttime reading. Thus the term “nightstand Buddhist.”

Certainly, books can be a great introduction to Buddhism’s long history and rich variety of practice traditions. They can give a broad overview of the subject, provide historical background, and answer many questions. One of my first Buddhist books was *The Complete Idiot’s Guide to Understanding Buddhism*, which, despite the annoying title, contained lots of solid information. Reading can help us build a good knowledge base and motivate us to explore Buddhism more deeply.

So, there is nothing wrong and much that is positive about being a nightstand Buddhist. But if you approach Buddhism only through reading, you can fall into the trap of beginning and ending your learning process there. Book-learning is comfortable, especially if you are used to going to school and measuring your success by your grasp of written material. You may think that you have mastered a subject because you’ve read a lot about it and can demonstrate your knowledge.

But if you are seeking a spiritual path, you won’t get very far if you approach Buddhism as something that can be understood through words alone. That is because the most crucial aspects of Buddhism are not found in books.

Rev. Masao Kodani has often said that Shin Buddhism is a religion of experience, rather than faith. In Buddhism we find a deeply experiential spiritual path. There are no admission requirements, no right or wrong answers, no creed or dogma to memorize and be tested on. It is, rather, a way of life, which we learn and practice through our ordinary, everyday existence.

How do we experience Shin Buddhism? Among other things, we do it through physical actions, such as listening, chanting, bowing, and offering incense. These are powerful ways of embodying, or actualizing, one’s spiritual awareness – transforming the abstract into something real. When we do these actions – even if we can’t put into words what they mean – through repetition and over time they become a part of our being, so that when we bow our heads and put our hands together in gassho, we actually feel the sensations of humility and gratitude. This is a deeper way of engaging with the Buddhist teachings than reading a book, because it involves our bodies, tapping into something beyond thought.

We also experience Buddhism in a very real way through our interactions with other people. This is crucial, because as followers of the Buddhist path, what we are studying is not “Buddhism” as an academic subject, but ourselves. As Shin Buddhist teacher Dr. Nobuo Haneda says, “Buddhism is nothing but self-examination.” Meaning, Buddhism is all about self-examination. And we don’t learn about ourselves

by reading. We come to see ourselves and learn who we are in real life, through our daily interactions with other people, including family, friends, enemies, strangers, co-workers, and fellow Sangha members. When I behave in a selfish or angry or petty way with other people, I can clearly see the vast gap between the “good” person I want to be and the foolish being I really am. Once I see this and realize how deluded I am, and humbly acknowledge my inability to bridge that gap, then I can truly awaken to the working of Amida Buddha’s compassion in my lives.

Another thing you cannot get from books is the experience of being part of a Sangha – the community of fellow Buddhists. I attended a recent adult discussion after a Dharma talk by OCBC Ministers’ Assistant Teresa Shimogawa on the topic of “What to Do With Our Worry?” There was so much honest and heartfelt sharing and interchange in that session. People shared their struggles, gave words of encouragement, and offered advice. Conversations continued even after the discussion ended. It was a beautiful example of Sangha members being each other’s best teachers.

When it comes to spirituality, there is a huge gap between theory and practice. When we are searching for meaning and transcendence in our lives, it is not a dry academic subject. It is, in fact, a matter of life and death. So I have a lot of respect for visitors who come to OCBC to learn more about Buddhism. They aren’t settling for just reading books. They are perceptive enough to see that they need to go deeper. They are brave enough to visit a Buddhist temple where they don’t know to expect. They understand that true learning requires deep engagement and stepping outside your comfort zone.

By doing so, they have taken their first steps from being “nightstand Buddhists” to becoming “everyday Buddhists” – from a person who sees Buddhism as a subject to be studied and mastered, to someone for whom it has become a way of living as their authentic selves as they face the struggles and joys of daily life.

In Gassho,  
Janis Hirohama  
Minister’s Assistant



### Develop a Deeper Buddhist Practice

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with Everyday Buddhist

Learn more at  
[EVERYDAYBUDDHIST.ORG](http://EVERYDAYBUDDHIST.ORG)

Everyday Buddhist provides thoughtfully crafted courses through a contemporary and authentic lens, designed to enhance your understanding and practice by incorporating the Buddhist teachings into your daily life.



## **Kyōgyōshinshō – General Preface and the Chapter of the True Teaching**

(Continued from page 1)

The diamondlike shinjin (deep spiritual awakening) is true reality that eliminates doubt and brings ordinary people to attainment of enlightenment. Shinran then tells us that we should rejoice in the karmic condition if we should come to realize true and real shinjin and practice. The preface expresses Shinran's deep sense of gratitude of encountering the Primal Vow, which is the decisive cause of birth for the Buddha Tathagata, Sakyamuni Buddha, and the Seven Pure Land Masters in India, China, and Japan who transmitted the teaching of the Primal Vow.

If you have the Collected Works of Shinran (CWS), please take a look at the Preface composed by Shinran. The original is beautifully written and very poetic. English renditions try to carry the meaning without lost translation.

### **The Chapter of the True Teaching:**

The first chapter starts with the essential soteriological structure of Amida's two aspects. Shinran says, "Reverently contemplating the true essence of the Pure Land way, I see that Amida's directing of virtue to sentient beings has two aspects: the aspect for our going forth to the Pure Land and the aspect for our return to this world. In the aspect for going forth, there is the true teaching, practice, shinjin, and realization." Shinran explains the rationale in the Larger Pure Land Sutra expounded by Sakyamuni Buddha, because it relates the foundational narrative concerning Amida's vows and establishment of the Buddha's recompensed Pure Land.

The *Kyōgyōshinshō* is a work of six volumes; Teaching, Practice, Shinjin, Realization, True Buddha and Land, and

the Transformed Buddha-Bodies and Lands. The text is divided in two parts. The first five chapters provide an outline of the essential context of deep spiritual awakening called shinjin, arising from the Amida's primal vow. The second division is the final sixth chapter that deals with Shinran's view of other traditions of Buddhism called as provisional means in the Pure Land way.

We, Shin Buddhists, are so fortunate that our founder Shinran left the *Kyōgyōshinshō* and some more writings to share his thought and deep spiritual joy to have encountered the Amida Buddha's teaching. At the end of the writing, Shinran quotes Genshin's words, "Those who have been born first guide those who come later, and those who are born later join those who were born before. This is so that the boundless ocean of birth-and-death be exhausted."

You can view my lecture:

<https://youtu.be/ZglZbXzIBoM?si=Sy-hBBkobH7-shdT>

Namo Amida Butsu  
Rev. Dr. Mutsumi Wondra



## **PLEASE JOIN US FOR A SPECIAL SERVICE**

Hybrid Format with In-Person Guest Speaker

**Sunday, May 19, 2024, 10:00 am**

**GOTAN-E**

**Guest Speaker: Rev. Kaz Nakata**  
Fresno Betsuin Buddhist Temple  
Dharma Messages in English and Japanese

Luncheon in Social Hall hosted by BWA

**President's Message**

A new perspective often comes from a new location. In this case it wasn't a physical location, but a mental one. Coming off my first Hanamatsuri Festival as President, I observed the weekend with a different lens. Many of us know that our festivals are not just relegated to the weekend, but there are also preceding months of planning and logistical preparations being made. The amount of moving parts is astounding. As I witnessed the volume of energy that was being utilized to create this amazing synchronization of bodies in motion, I thought back to my early days growing up at OCBC.

The smell of teriyaki being grilled and soft background music greeted me at the gate as I excitedly looked forward to seeing my friends, playing games, and enjoying all the incredible food. Back in the day, outside of Japanese restaurants or my friends' homes, the temples were the only source of finding the foods we offered. As a young child, I had no idea how much work it was to transform the grounds into a full blown festival.

The booths were constructed of steel framed uprights, bolted together. Bamboo thatched roofs kept the sun off the workers. Signs, skirts and lighting were all hung by baling wire. Before the MPB was constructed, the men would assemble a stage on the elevated courtyard between the social hall and the Hondo. Multiple wooden components would fit together and create a platform for the martial arts and dance performances. Looking back, the engineering and carpentry methods developed by the Sangha were quite impressive.

So many of my parents' friends and peers were heavily involved with the set up/breakdown, food preparation, cooking, and whatever else needed tending to during the weekend. I think about how all their hard work helped create

and shape the Sangha and campus of today. Not just the festivals, but the affairs of the temple. They were thinking generationally.

At this year's Hanamatsuri, it was enjoyable to see the many young Girl Scouts eagerly bussing tables. At the same time, I was working with some of these parents in the food line. Either as a cashier or a food runner, this was the first time they experienced one of our festivals and their eyes were opened to the volume of people and how organized we are at running the show. My conversations with them were filled with enthusiasm and appreciation. I thanked them for their support and said every helping hand is important. They realized how interconnected the organizations are with the temple and could feel the support and guidance that our Sangha provides.

During my quick walk around the event, it was strongly evident that every booth and group took great care in their activity, food, or service. As busses of people arrived, I knew off in the distance volunteers were helping our visitors in a remote parking lot. Many of the festival volunteers are not sustaining members of OCBC and will probably not read this article, so if you are connected to any of them, please give them our thanks and appreciation.

Our current Sangha does things that not only benefits today's community. We have members and committees that think about the future generations who will be able to partake and enjoy the OCBC experience. I see many new, young families bringing their kids to Dharma school, scouts and basketball. You, as dedicated members of this thriving community, are building a place many will call their second home.

In gassho,  
Bryan Furumoto, OCBC President

**2024 Memorial Day Service Schedule  
Cemetery Visitations  
Monday, May 27th**

**9:00 AM - Forest Lawn, Cypress (Rev. Dr. Wondra)**

**9:40 AM - OCBC (Revs. Dr. Wondra and Turner)**

**10:45 AM - Westminster (Rev. Turner)**

**11:30 AM - Good Shepherd, Huntington Beach (Rev. Turner)**

**12:30 PM - Melrose Abbey (Angeles Lawn), Anaheim (Rev. Turner)**

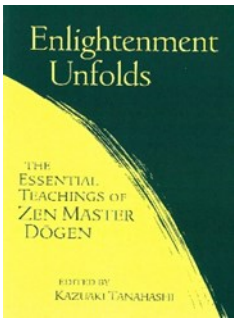
**1:00 PM - Fairhaven (South) Santa Ana (Rev. Dr. Wondra)**

**1:45 PM - Fairhaven (North) Santa Ana (Rev. Dr. Wondra)**

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**OCBC Nokotsudo will be open from 9 AM to 3 PM on May 27th**

## The Shin Reader – Enlightenment Unfolds

Zen Buddhism has many embodiments in the West, but when I refer to it, I mean the teaching that was brought from China to Japan by Dōgen (1200-1253), a contemporary of Shinran (1173-1263). Although the two never met or corresponded, their personal histories ran in parallel. Each was ordained as a Tendai monk when very young. Each grew dissatisfied and departed from the monastery, which led Shinran to meet his teacher Hōnen (1133-1212). Dōgen, meanwhile, spent several years studying with Zen masters in Japan. Next, he journeyed to China and sought teachers there, but over the course of two years he found only disappointment. He then learned of a monk named Rujing (1163-1228), who was said to be a strict and genuine teacher, accepting only the most serious seekers of the way. Dōgen wrote to the teacher, explained his reasons for coming, and was invited to be a student. After two years with Rujing, Dōgen returned to Japan and devoted his life to sharing the teaching he had received. He established Eihei-ji, a monastic community in the mountains, and took up residence there. To become acquainted with his writings, I highly recommend the anthology ***Enlightenment Unfolds: The Essential Teachings of Zen Master Dōgen***, edited by K. Tanahashi (Shambala, 1999).



Dōgen left us a fascinating account of his conversations with Rujing. The teacher recognized the “sharp dharma eye” of his young student, such that Dōgen “attained the buddha way” and received formal dharma transmission after only two years of study. Dōgen’s autobiographical writings are especially valuable, because they suggest what it may have been like during Shinran’s studentship under Hōnen, which took place just twenty years prior.

Shinran’s Buddhism and Dōgen’s have important features in common. For one thing, neither considered himself to be the founder of a Buddhist tradition. Dōgen says that he received the teaching through a line of individual “buddha ancestors” going back to Śākyamuni. Dōgen does not consider the word *zen* (i.e., “meditation”) to be the name of a Buddhist sect. Rather than rely on a sectarian organization, he recognizes that the authentic teaching is transmitted from one person to another. This he calls *shōbō* (正法) or “genuine dharma.” It is the path of Śākyamuni and all the “buddha ancestors”—a path that transcends any sectarian labels.

Dōgen’s use of the term *shōbō* parallels Shinran’s understanding of the word *shinshū* (真宗). A direct translation of *shinshū* is “true essence” or “true origin.” Dr. Michael Conway has suggested that for Shinran it means the “true centerpiece of Buddhism,” namely, the teaching revealed in the *Larger Sutra* that was transmitted by Hōnen and his predecessors. *Shinshū* supersedes any sectarian identification. Here I feel that Dōgen and Shinran are expressing the same understanding of why Śākyamuni appeared in the world. It was solely to teach “genuine dharma” or *shinshū*.

A hallmark of Dōgen’s Buddhism is the practice of *zazen* or seated meditation. It is more demanding than the simple forms of meditation offered at Shin temples. At Shin gatherings, what typically takes place is not *zazen*. Instead, the principal activity corresponds to Shinran’s term *monshi* (聞思) or “to hear and reflect.” This “deep hearing” means first to receive the teachings as a passive listener, and second to engage in earnest self-reflection. I contend that with respect to spiritual growth, Dōgen’s *zazen* and Shinran’s *monshi* are not two different things. Through either activity, we may gain awareness of what the self is and what the dharma is. Shinran (perhaps on the same wavelength as Dōgen) writes, “True words of genuine dharma are rare and world-transcending: Do not hesitate to hear and reflect on them!”

Another feature in common is that neither Shinran nor Dōgen is concerned with advancing toward a goal in the future. Some forms of Buddhism teach gradual practices to bring about spiritual liberation—if not in this life, then after countless future lives. The most that one can achieve in a single lifetime is incremental progress. However, for Dōgen the practice of *zazen* is identical with the attainment of liberation. For Shinran, too, the practice of deep hearing is identical with *shinjin* awakening or liberation. He says it takes place “immediately” and is not contingent on further attainment down the road. For him, *shinshū* is “the teaching of sudden and instantaneous attainment.”

Shinran and Dōgen were spiritual seekers first and foremost. The impact they made during their lifetimes was quite limited. But over the centuries, the ripples spreading outward from their spiritual paths gained influence, eventually reaching far beyond Japan. I see them as universal teachers whose insights are not limited by the medieval reference frame of the Kamakura period. Nor can their insights be contained within the forms and doctrines of sectarian Buddhism.

Gassho, Jim Pollard



## **BWA News**

As the saying goes, "April showers bring May flowers," and nothing could be truer as we turn another page or swipe another month on our phone. Not only beautiful flowers and orchids, but seasonal fruits and vegetables are arriving just in time at your neighborhood farmers market. Citrus fruits, avocados, and berries are crowd pleasers, but how about the less popular ones like artichokes, mangoes, and radishes? This time of year, there's something for everyone, especially when it comes to homemade strawberry pies, guacamole, and takuan, so be adventurous and try them all!

## **Announcements**

-Please welcome our newest BWA members, Janet Anwyl and Marilyn Bauer. Thank you for joining and we look forward to interacting with you in the coming weeks

-On April 8th, we celebrated birthdays for Ellen Crane, Rumi Nakatani, Misako Iwakoshi, Judy Uyema, and Michiko Sakakura. Thank you, Judy Uyema, for your monetary donation. 30 attendees enjoyed a delicious bento filled with chicken tenders, crab and cucumber salad, and Brussels sprouts. Our next Senior Lunch will be held on May 13th. 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 May 5th. Please stop by our booth to say "Hola" and perhaps you'll find some tasty treats to share with your family or a special gift for Children's Day.

-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. Tobans E and J will take the lead for this luncheon with help from BWA members. Also, thank you in advance to OCBC Girl Scouts for your assistance at our luncheon. Food prep will be on Saturday, May 18th, from 9:00 a.m. until 12:00 p.m. and Sunday from 8:00 a.m. Please see luncheon flyer for menu and additional information.

-Save the Dates: October 4-6, 2024 for the 47th FBWA Conference in San Jose, CA and October 19, 2024 for the Southern District Conference in San Diego. If you have a question regarding the fall conferences, please contact Rumi or Noreen. Details to follow in the coming months. 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

## **Korin Articles Due**

May 12, 2024\*

Email articles to:  
**OCBCKorin@GMAIL.com**

\*Daion Taiko, DWC, ST,  
JrYBA, YABA may submit  
articles.



**Dharma School News**

**A GATHERING OF ALL STUDENTS**

Our DS classes assembled in a unique gathering on Sunday, April 14<sup>th</sup>, because we were unable to meet in the classrooms. Hanamatsuri preparations were requiring a need to vacate the rooms, so the students met in the social hall for a game of Scattergories. Each team of students was made up of a mixed group of grade levels. It was definitely a unique experience for the students, and all the teams came out as winners.



**HATSUMAIRI CEREMONY**

Our Hatsumairi Ceremony will be conducted on May 19<sup>th</sup>. It will represent 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.

**A SPECIAL HANAMATSURI MUSICAL OFFERING**

The Hanamatsuri service on April 7<sup>th</sup> featured a musical offering by the Dharma School students of Third/Fourth/Fifth Grades. "A Flower Grows," whose words and music were written by Linda Castro, was specifically composed for Buddhist children, and our small but mighty choir gave the Sangha an admirable treat. Thank you to Rene Maruyama for providing the piano accompaniment. Kudos to the students of Kikyo, Ume, and Kiku Classes.



**HANAMATSURI BAKED GOODS**

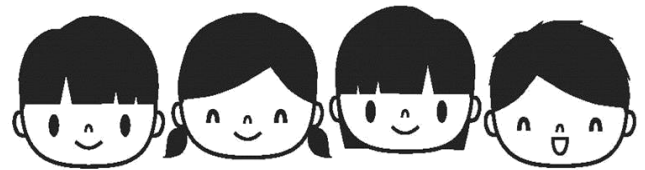
A special thank you to all the parents, teachers, Girls Scouts, and Sangha members who contributed to our baked goods booth. The response was overwhelming in all the cookies, bars, cupcakes, and other unique treats that were donated. Unfortunately, we were not able to take full advantage of everyone's generosity as the health department inspector determined that we were not in compliance with their guidelines, and our booth was shut down on Saturday. Nevertheless, the generous outpouring of all the contributors was well-noted and very much appreciated. Thank you to all!

**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 28<sup>th</sup> and May 5<sup>th</sup>

In Gassho,  
Janet Sakahara



**Support the Dharma School Gift Card Sales**

**Riptides**  
Meets 3rd Sunday  
After Adult Study  
In The Library  
A support group for those diagnosed with cancer or other serious chronic health conditions



**Project Kokoro News****Craft Boutique** **April 20-21**

We hope you were able to come by the Craft Boutique during the Hanamatsuri Festival to purchase a variety of hand-made items, and great white elephant finds.

Thank you for your support of the Craft Club and all those who craft each week to provide wonderful and creative boutique items.

**Rogers Garden/Sherman Library** **May 3**

A special day has been coordinated to travel to the famous Rogers Gardens and Sherman Library & Gardens. Cost will include entry, lunch, and bus transportation. This is an all-day event from 9:30am to 3pm, departing from OCBC. Please see the flyer for full details and be sure to submit a liability release if attending. The RSVP deadline has passed. For more info please email:

**ocbcprojectkokoro@gmail.com**

**Team Scattergories Game** **May 6**

Next game is scheduled for 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 more information, please contact:

Marion Nishimura: **mieko4nish@gmail.com**

**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 appreciation and gratitude for gifts received during our New Years Luncheon and acknowledge the following donors: Janet Sakahara, The Kawaguchi Family, Shigeki and Sachiko Kusumi, Ron & Jean Nakano, Hidekatsu & Ineko Ogata, Rev. Dr. Mutsumi Wondra, Marcie Minamide, and Richard & Lily Hara.

In gassho  
Neddie Bokosky

**ABA NEWS**

Did you see the eclipse? Even though we didn't go to Texas, it was still a sight to see! My sister and I were in Temecula and made fast friends of strangers, since we had some solar viewing glasses, and many did not. Amazing how a celestial event can bring people together, even for a brief moment in time. Nature has a way of doing that. That's why so many flock to the national parks, the wildflower fields, and travel all over the world to see the renowned natural wonders. Can't help but wonder at the power of these events and places, capable of bringing people together from all over the world. This is the beauty side of life. We are all too familiar with the ugly side, but isn't it amazing how simple the beauty side is? Years ago, there was a pork and beans commercial featuring a jingle: "Simple pleasures are the best. All the little things that make you smile and glow...all the things you know.... Yes, simple pleasures are the best, are the best, in all the world!" (How can I remember jingles from long ago, yet can't remember why I walked into the living room just now?!)

ABA is not short on events which will be bringing people together. First is our Hanamatsuri, with workers lunch, chicken teri, and the preps and clean ups. Special thanks to the following people for going above and (way) beyond: Janet Uyeno and Chieko Miyake for taking care of ordering the food, planning, and cooking the main dish for the workers lunch; Fred Katsuda (who isn't even an ABA member.... yet!) for donating tangerines for the dessert; Keith Kamimura for volunteering to sharpen all of the knives by hand; and to Tracy Okida for volunteering to clean up on Sunday after the festival! Of course, we also thank all of you who have already signed up to work a shift (or two!).

The funeral for Karen Kino will be held on April 27. A sign up sheet for those who are able to help at the event was emailed to all of the members. We will come together to share our stories, our grief, and our gratitude.

Other events bringing people together are the Sansei Rocker Concert on May 11 (Thanks to Nancy Matsui for coordinating the ticket purchases), and our Antelope Canyon Arizona trip tentatively scheduled for October 11-15. There are currently 38 people signed up for this trip. More details will be shared as Carl Andreas, our tour coordinator, completes the itinerary.

ABA has also welcomed some new members recently! A warm welcome to: Bruce Kogami, Michael Brazel, Marilyn Bauer, and Jayne Klunder. Was it my ABA articles that piqued your interest in ABA? (Haha!)

May you continue to enjoy life's simple pleasures, and the joys of what can happen when people come together to share life.

With Gassho,  
Jeanne Kumagai



**Daisy Girl Scout Troop 2041**

Daisy Girl Scout Troop 2041 had a very fun start to spring. The girls attended Girl Scout Sunday, did arts and crafts during meetings, joined their dads for the Father-Daughter dance, and ended the month with fun at the Hanamatsuri Festival.



The girls got up in front of every one and sang a song at Girl Scout Sunday. All of their practice really paid off. They did such a great job. Afterwards they finished off the cookie season with their last booth sale.



The girls learn a lot during their meetings. They have a lot of fun making arts and crafts.



The girls got an evening to spend time with their dads. It was Hawaiian themed soiree. Both the dads and girls had a great time. There was Hawaiian themed food, games and a really fun photo booth.



Everyone had a great time at the Hanamatsuri Festival. All the families put in a lot of work to make it fun for all. It was a great way to end the season.

The girls will be leading the flag ceremony at the next meeting. They have a nature hike coming this weekend. Soon some of our Daisy Girl Scouts will be crossing over to Brownies. We are so proud of our girls.

In gassho,  
Daisy Girl Scout Troop 2041

**Brownie Girl Scout Troop 916**

Hello from Brownie Troop 916! We hope everyone is doing well and had a great time at Hanamatsuri!

First, we just wanted to express our thanks for supporting our troop and the Girl Scouts this year during cookie season! Your support helped further the girls' adventures and also helped them learn skills like goal setting, decision making, money management, people skills, and business ethics.

In March, the Brownies had their Father-Daughter event. Personally, it's one of my favorite events of the year! With all of the day to day craziness, it's nice to have some quality father-daughter time. This year, the event was Hawaiian themed with delicious food, drinks, snow cones, and dancing.

Recently, the girls wrapped up their Starting to Think Like a Programmer Journey, where they learned how programmers use computational thinking to solve problems. They're also working on their Take Action Project, where they identify and learn the roots of a community problem, and then develop ideas for a sustainable project to address that problem.

In April, the girls and parents were working hard at Hanamatsuri with the Goldfish Game, bussing tables, working the food line and packing wontons. Hope you all had a chance to stop by to say "Hi!"

In Gassho,  
Gary Dote

Photo Credit: Ng Family







Junior Troop 855 enjoyed a fun and successful Jr. Jam weekend where they defended their 1st place finish in the skills competition. This is the fifth consecutive year that OCBC Junior Troop 855 has earned the 1<sup>st</sup> place banner. Junior Jam is a competition hosted by the Anaheim Horizons Troop. They coordinate the skills competition and other fun events, which includes games, sing-alongs, icebreakers for the girls to meet and greet among other troops and exchange SWAPS (Special Whatchamacallits Affectionately Pinned Somewhere) made by each troop.

The girls competed on the following skills: whipping and hanking, lashing, knots, camping know how, girl scout know how, emergency preparedness, flag care, knife safety, fire building, first aid, tent knowledge, and compass and trail signs.

We also took home 5<sup>th</sup> place in the fun game events. There were about 12 stations in which we had 5 girls return for their second year to compete and 7 girls attend their first camping experience at El Dorado Park. They had a great experience except for the cold weather, which was their only complaint. The girls are anxious to camp together again and reinforce the skills they have acquired from Junior Jam preparation.

Parent leaders Mary Jane Morimoto and Joycelyn Osato won in the leader event



We are very proud of the girls' commitment to meet every Friday since the beginning of the year in preparation for this event. We extend our appreciation to the supportive parents that have provided supplies, carried supplies and most especially their time and patience with the chaotic meetings.

In Gassho,  
Mary Jane Morimoto



Banners to add to our preceding winner banner from OCBC Jr. Troop 855

**Cadette Girl Scout Troop 675**



The last couple of months have been exciting as we did a lot of fun activities. On February 28th, we celebrated Girls' Day and our Cadettes helped lead the Daisies and Brownies around various fun stations. We decorated cute photo frames for the picture each girl scout took with the traditional Hinamatsuri dolls. We danced and made cards decorated with cute emperor and empress characters. Afterward, we made Girls' Day onigiri which looked like little girls, and I enjoyed making them as they tasted delicious. We even made mochi and chose to put red beans in it, but I only had strawberry mochi since I don't like red beans. We also made crowns with the Nisei Week Queen and her court.



In March, our Cadettes finished leading and earning badges, such as a Science of Happiness badge, a Comic Artist badge, and New

Cuisine badge. We learned different ways to be happy when we are sad, tips on making comics more interesting, and ate delicious food from all over the world. On Girl Scout Sunday, we made Girl Scout cookie-inspired desserts, such as Thin Mint dirt cups, Lemonade truffle, Trefoil banana pudding. We served these sweet treats after the church service.



Our Cadettes helped with the Hanamatsuri Luncheon on April 7th, by preparing vegetables and helping with the food line.

Finally, on April 12th, we had a fun Patrol Night and used our saved dues to go to The Source. We enjoyed having boba and mochi donuts, played on a few claw machines, and won some toys! Then we looked around some shops and sat at the big stairs to sing "Happy Birthday" to Emma. All the activities were very enjoyable, and we, as a troop, had a very productive couple of months.

In Gassho,  
Miya Nakagawa  
Cadette Troop 675



Senior Ambassadors at Girl's Day.  
We helped the younger Girl Scouts make Sakura Mochi and decorate their onigiris.

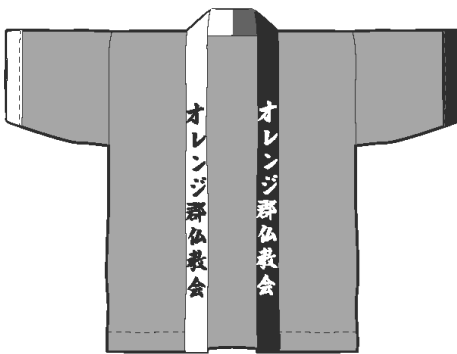
**Girl Scout Senior Ambassador Troop 881**

Our Senior Ambassador troop had several events in the past month. With the help from everyone, we were able to sell a total of 3,361 boxes of cookies and raised \$2,688.80 for our troop! The most popular ones were Thin Mints and Caramel Delights. Thank you to everyone who bought or donated money towards our cookie sales. Next, during Girl Scout Sunday on March 10th, the Juniors presented the history of Girl Scouts and how the 5 troops came to be. Daisies and Brownies also sang a song all together as a part of their presentation. It was so nice to learn about the history of Girl Scouts and how it has changed to what it is today. A month later, our troop ran the Hanamatsuri Luncheon on April 7th.

The menu featured a delicious curry, chili, and mabo tofu. It was really fun to work with our friends and see everyone having a great lunch. Thank you so much to everyone who helped contribute to the lunch by making food, working set up, clean up and to those who came out to support us by buying lunch. We hope you enjoyed the food! Finally, a few days later, our troop organized a fun sleepover in the social hall on April 12th where we accomplished a service project and enjoyed a movie with snacks. It was a great opportunity for us to bond outside of our normal meetings.

In gassho,  
Kenzie Kwan and Olivia Inanaga

***Hello, OCBC Sangha!***

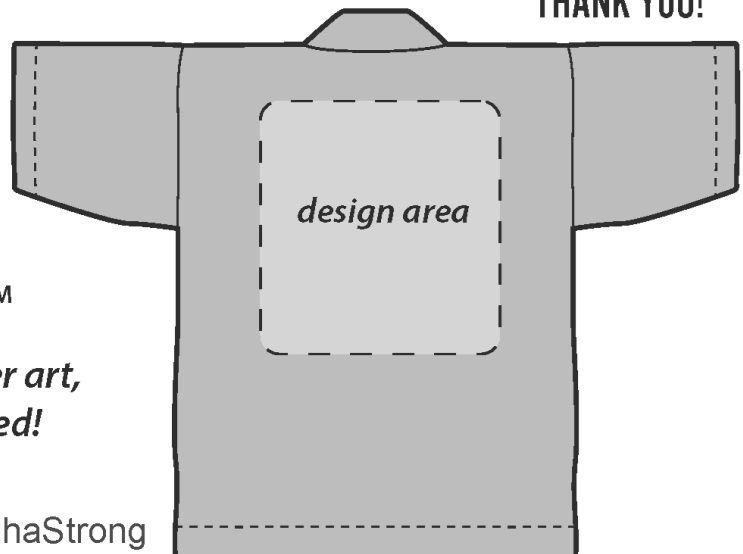


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***Extending the invitation for OCBC's  
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questions, or templates, please e-mail:  
OCBCMedia@gmail.com***

**THANK YOU!**



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### Cub Scout Pack 578

It's been forever since the last OCBC Cub Scout Pack 578's article! Is it still winter? Is it spring? Who knows? It changes every day! And if you blink, it'll be summertime and next thing you know, you're Christmas shopping! So much has happened since you heard from Simon, so let's catch up! After kicking down the door towards the end of 2023, we needed a leader to help us charge into 2024 at full speed! With that, it is an honor to introduce the new Cubmaster of Pack 578, Mr. Bryan Yamami! He has the boys going warp speed with no signs of slowing down anytime soon! Bryan joins an elite list of brave fathers, who have selflessly volunteered their time and efforts to guide our organization! If you see him, please welcome him, say hi, and take note of how young he looks, and how little gray hair he currently has. Then be sure to stay tuned for an update in our 2029 Korin article!

In January, the Pack hosted the annual Ho'onko luncheon after a special service in remembrance of Shinran Shonin. Some words used to describe the food at the luncheon were ono, oishii, and broke da mouth... translation = yummy! Putting together an event like this really showcases the teamwork and synergy that the Pack personifies! Personally, it is one of the things I love most about being a part of this organization. A place where your kids have fun, learn, make lifelong friendships, everyone working together with a common goal of developing our children, so they grow into responsible members and leaders of our community. Ok, that's my pitch to have all the families with Cub Scout aged boys, to come check out our Pack if they're not already a part of it! It really is the best!

Moving on to February, when we sent in our most talented and bravest of singers to join the service for Scouting Sunday! Yes, Buddha really does love Cub Scouts, and we have the song to prove it! The boys who represented the Pack really showcased the type of courage you can only

learn from being a part of the Scouting family. Later in February, the Pack held our Blue and Gold Event. This event is a time where all the Pack and their families come together and celebrate the founding date of Scouting which was on February 8, 1910. There was lots of food, laughter, and fun, as the boys were challenged with a geocaching themed task! It was so much fun, they didn't want the night to end!

Headed into March and April, we put the pedal to the metal! We held our annual Game Night, during which I can only describe as turning the OCBC Gym into a carnival for all the boys and their families! Oh, the best part? Tacos! That's right ladies and gentlemen, we had a full-blown taco stand there! Tacos AND games, all night?! This is secretly one of the reasons why I signed up my son to join this Pack! Outside of meetings, Dens continue to get together for activities ranging from hikes to pizza parties. All these meetings and activities are geared toward earning the requirements needed to achieve their next rank. We will be recognizing these achievements at our upcoming Crossover Ceremony/camping weekend at the Irvine Regional Outdoor Education Center. And, as I write this, we are preparing for a fun weekend at the Hanamatsuri Festival! And Scouting would not be complete without the upcoming annual Pinewood Derby Race! Fun, fun, and more fun! I can't wait to read all about it in the next article! Also, please take some time to look at the newly designed Pack 578 display case in the gym. Let your friends know about this great organization, and please come see any of us if you would like more information!

As I end this remarkably long article (congratulations if you've made it this far), I want to express my gratitude. I am extremely grateful to the parents and leaders of Pack 578, the Orange County Buddhist Church, its members, and every one of you reading this. Without your support, we wouldn't exist. Let us continue to grow, and journey down that path to a happy and meaningful life, together.

*With love and appreciation,  
Jason Higa  
Wolf Den Leader  
Cub Scout Pack 578*



## Boy Scout Troop 578

Troop 578 took part in our District Camporee. Camporees are a friendly competition between troops putting our knowledge of scout skills to the test. Each troop demonstrates their outdoor scouting skills in their campsite set-up and field events. These activities show scouting at its best.

Friday and Saturday during set-up and the activities the weather was nearly perfect. Cool weather and overcast skies kept the scouts energetic and enthusiastic. The activities in the field concluded around 4:30pm and we all retreated to our campsites to get ready for dinner and the campfire. We were eager to hear the results of the competition. The recent Order of the Arrow inductees were to be called out in front of camp. Order of the Arrow is the fraternity of Boy Scouts where scouts vote their worthy scouts into the Order. Unfortunately, our great weather took a turn and it started to rain. The drizzle soon turned into a downpour. Our troop was well prepared and our campsite was set-up well so we were able to retreat to our tents. The evening's events and campfire were canceled. The dirt road turned to mud and we made the best of our wet situation.

The morning was clear and camp tear down was smooth despite the amount of mud that followed much of our gear back to church. Since the rain had cleared we were able to have a morning flag assembly where the results of the competition were announced. Our Troop 578 boys, led by SPL Ryan Shimada and ASPLs Kyle Sasaki and Tesshin Aoyama, took home many awards. There were over 400 scouts and 46 patrols competing in 10 events. In Uniform Inspection 5 of our patrols tied for 1st with 2 others. In Shelter Setup 2 of our patrols took 3rd and 2nd. In the Messenger Relay another 2 patrols took 3rd and 1st. In Cooking, one of our patrols placed 1st with a perfect score! For Overall Events one of our patrols took 1st Place out of all 46 patrols and for the Scout Spirit Award, Troop 578 took 1st place out of 16 troops! Finally, Troop 578's scout Nicholas Nakagawa served as Senior Patrol Leader for the entire District Camporee event. Our leadership team did a great job leading our troop through the meetings leading up to Camporee and on the weekend of.

Gavin Yoshida



## OCBC Building Fund Donations

The Building Fund acknowledges with gratitude the following donations received since the last Korin in support of the repairs and improvements planned by the Long Range Planning Committee to maintain OCBC facilities in good working condition.

The Folick Family Fund  
Nelson & Janet Hayashida  
Roy & Frances Onishi  
Jeanie Shimozono

Thank you for your continued support.

In Gassho  
Doug Iwanaga  
Building Fund Treasurer

Thank  
you



**Weekly pickleball  
sessions In the MPB gym.**

For more information:

Wednesdays  
12:30p—2:30p session  
email Ryan @ [rko7@hotmail.com](mailto:rko7@hotmail.com)

Weekend sessions  
(times based on gym availability)  
email Jeff/Carol  
[ocbcpickleball@gmail.com](mailto:ocbcpickleball@gmail.com)

### In Memoriam

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

**Tatsuko Yoshizuka**

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

**Namo Amida Butsu**

### Services Conducted

#### March

- 23 Kazuo Murai, Burial & Memorial
- 24 Tomio Ito, 1-year Memorial
- 28 Shuichi Wada, 50-year Memorial
- 30 Kiyoko Sarashina, 1-year Memorial

#### April

- 1 Emi Amy Inoue, 13th -year Memorial
- 13 Tatsuko Yoshizuka, Funeral
- 14 Raymond Imahara, 3-year Memorial



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## ACKNOWLEDGMENTS

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| Osako, Tilden/Lisa             | Oune, Christopher                          |
| Otsuki, Sumio/Chieko           | Ruiz, Patricia                             |
| Rosales-Vong, Ghe              | Sakamoto, Jeff/Carol                       |
| Sakahara, Janet                | Sasaki, Jane H.                            |
| Sarashina, Junji               | Sawada, Masako                             |
| Sawada, Howard/Mika            | Shiraki, Jedsen                            |
| Shigenaga, Winston/ Ruth       | Shoda, Dan/Jan                             |
| Shishido, Raymond/Arleen       | Sun, Helen/John                            |
| Sumioka, Makiko                | Suzuki, Edward M.                          |
| Sunada, John/Mary              | Takamoto, Ernest/Aileen (2)                |
| Suzuki, Ronald/Kyoko           | Tanaka, Fred/Yuriko                        |
| Takata, Toshiki                | Terada, Seiju/Chris                        |
| Tani, Gordon/Joan              | Uejo, Charles/Helen                        |
| Tsujimoto, Shoko               | Uyeno, James/Chris                         |
| Uyehara, Kane                  | Wada, Robert                               |
| Viloria, Louise                | Wakumoto, Wayne                            |
| Waki, Terry/Michiko            | Wong, Karen/Raymond                        |
| Wondra, Rev. Mutsumi           | Yamamoto, Susan                            |
| Yamamoto, Misae                |                                            |
| Yamashita, Yoko                |                                            |

**Orei to the Church**

|                      |                        |
|----------------------|------------------------|
| Imahara, Keiko       | Inoue, Mark            |
| Ito, Ed/Caryn        | Ito, Kathy             |
| Ito, Tsuyako         | Ito, William/Peggie    |
| Koga, Wayne/Irene    | Mason, Margaret        |
| Murai, Kenneth/Rieko | Ogata, Hidekatsu/Ineko |
| Oishi, Rickio/Dolly  | Sakamoto, Jeff/Carol   |
| Sarashina, Junji     | Sun, Helen/John        |
| Wada, Hiroko         | Yamanishi, Louie/Irene |
| Yoshizuka, Richard   |                        |

**Nokotsudo Maintenance Donations**

|               |                |
|---------------|----------------|
| Anonymous     | Morris, Sirima |
| Ukegawa, Joni |                |

**Osaisen Donations**

|                      |                       |
|----------------------|-----------------------|
| Anonymous            | Nakamura, David/Chris |
| Suzuki, Ronald/Kyoko |                       |

**Ho-onko Service Donations Add'l**

|                    |
|--------------------|
| Osako, Tilden/Lisa |
|--------------------|

**Ohigan Service Donations Add'l**

|                                |                           |
|--------------------------------|---------------------------|
| Hara, Toshiki/Nancy            | Hayashida, Neal           |
| Hoshino, Seiko                 | Inokuchi, Laurence/June   |
| Kusumi, Shigeki/Sachiko        | Matsumoto, Shizuko M.     |
| Nishioka, Shirley              | Noguchi, Hidetaka/Setsuko |
| Oishi, Rickio/Dolly            | Okinishi, Jan Y.          |
| Onishi, Roy/Frances            | Osako, Tilden/Lisa        |
| Pollard, James/Hirohama, Janis |                           |
| Sakahara, Janet                | Tanioka, Kevin/Jo Ann     |
| Terada, Seiju/Chris            | Togashi, Sueko            |
| Ukegawa, Joni                  | Wada, Robert              |
| Yada, Frank/Joyce              | Yamamoto, Susan           |
| Yamanishi, Louie/Irene         | Yamasaki, Betty           |
| Yamashita, Yoko                |                           |



# 光輪 五月号

## 弥陀の願船いまさずは・・・ 『教行信証』総序より

先月の花祭りバザーには、多くの方々よりご寄付・お手伝いをいただきまして、誠にありがとうございます。おかげさまで、沢山の来客があり、大盛況に終わることができました。

今月五月は宗祖親鸞聖人さまのお誕生を祝う「降誕会法要」があります。法要は5月19日（日曜）午前10時より本堂で、フレズノ別院の中田和朗先生をご講師にお招きする予定です。

親鸞聖人さまは1173年生まれです。で、昨年は本山で御誕生850年法要が営まれました。本寺院からも40人近くが京都西本願寺にお参りしました。もうあれから一年が経つんだなあ・・・と感じています。

先日、ハワイ教団から親鸞聖人さまが書かれた『教行信証』について話してほしいと依頼がありました。今年はハワイ教団が設立されて135年らしく、その記念イベントとして、北米や日本からスピーカーを揃えてZoomで90分ほど話してほしいとい

う内容でした。錚々（そうそう）たるメンバーに入れていただいて光栄の至りでした。ご依頼通りに、『教行信証』の総序・教巻についてお話ししました。どうしても専門的になりがちな内容をなるべく分かり易く英語で説明したつもりです。

『教行信証』（きょうぎょうしんしょう）というお書物は親鸞聖人が関東にお住まいになつていたところに初稿が出来上がったと言われています。このとき親鸞聖人は52歳であり、1224年であったことからこの年を浄土真宗の始まりとされています。このお書物はおそらく親鸞聖人が一生をかけて完成されたもので、80歳を超えたあとでも修正、校訂されました。とても真面目で勉強家だったようですね。そのお蔭で、私たちは『教行信証』を読むことで親鸞聖人の教えを理解することができます。

総序は冒頭にある短いメッセージですが、とても大事な部分です。その中身を少しお話ししましょう。

ひそかにおもんみれば、難思（なんじの弘誓（ぐぜい）は難度海（なんどかい）を度（ど）する大船（だいせん）、無碍（むげ）の光明（こうみょう）は無明（むみょう）の闇（やみ）を破（は）する恵日（えいち）なり。

と一番初めに書かれています。説明しますと、静かに考えてみると、阿弥陀如来さまがあらゆる人々を救うとされたお誓いである本願

は、どんなことをしても渡ることができない難しい苦悩と迷いの世界を超えてゆける大きな船のようなものです。何ものにも遮（さえぎ）られることのない救いの光は、深い煩惱の闇を打ち砕く智慧の太陽なのです・・・という意味です。

素晴らしい比喻（ひゆ）を使って、格調高く書かれており、何度読んでも「素晴らしいなあ」と思います。

平安時代末期に生まれて、貴族社会から武家社会に移行する鎌倉時代を迎えるなかで、親鸞聖人はさまざまな経験をされました。210年にわたる比叡山での修行ののち、ようやく法然聖人に会われて阿弥陀如来さまの大きな船に乗ることが出来たことを喜んでられます。ご自分を含めて人間は迷いの世界に住みます。しかも煩惱を断ち切ることが出来ずに、いつまでも智慧のない存在であると親鸞聖人は理解していました。しかしながら、阿弥陀如来さまの救いを象徴する大きな船や恵日（智慧の光）は悟りへの妨げにならず、すべての人々に届いていることを明らかにされました。

『教行信証』は親鸞聖人が学ばれた足跡をたどりながら、阿弥陀如来さまの尊いお救いの教えを有難くいただく書物です。毎日、お聖教を開いて、拝読したいものです。





## ❖ 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

## ❖ 六月祥月法要

6月1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

## ❖ 「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「宗祖降誕会五法要」を5月19日(日) 午前10時より本堂で勤修します。ご講師はフレスノ別院・中田和朗先生です。多くのお参りをお待ちします。

## ❖ 「初参り法要」のご案内

5月19日の誕会法要の前に、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、お寺のウェブサイトを参照ください。申込は5月5日までです。



## ❖ 5月27日(月)

メモリアルデー・お参り

それぞれの墓地に先生方が行かれますので、ご家族・ご親戚の方々とお参りください。事情により担当の先生が変わる可能性があります。また、到着時間は交通事情により遅れることもありますのでご了承ください。

- ・ 午前9時 フォーレスト・ローン、サイプレス市(ワンドラ先生)
- ・ 午前9時40分 OCBBC(ワンドラ・ターナー先生)
- ・ 午前10時45分 ウィストミンスター・メモリアル・パーク(ターナー先生)
- ・ 午前11時30分 グッド・シェパード・ハンティングトン・ビーチ(ターナー先生)
- ・ 午後12時30分 メルローズ・アビイ(エンジュルス・ローン)、アナハイム市(ターナー先生)
- ・ 午後1時 フェアーヘブン、南サンタアナ市(ワンドラ先生)
- ・ 午後1時45分 フェアーヘブン、北サンタアナ市(ワンドラ先生)

## ❖ 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



「四月のシャワーが五月の花をもたらす」ということわざがありますが、携帯電話で次のページをめくったり、次の月をスワイプしたりすると、これほど真実になることはありません。美しい花や蘭だけでなく、季節の果物や野菜もちよいどいいタイミングで近所のファーマーズマーケットに届きます。柑橘系の果物、アボカド、ベリーは多くの人を喜ばせますが、アーティチョーク、マンゴー、ラディッシュなどのあまり人気がないものはどうでしょうか。この時期は、特に自家製のストロベリーパイ、ワカモレ、沢庵など、誰もが楽しめるものがあるので、ぜひ冒険して試してみてください。

\*ジャネット・アンウィルさんとマリリン・バウアーさんが新しくBWAメンバーに加わって下さいました。近いうちに皆様と交流できることを楽しみにしています。ご参加ありがとうございます。ようこそ。  
\*4月8日は、エレン・クレインさん、中谷留美さん、岩越美佐子さん、ジュディ・ウエマさん、坂倉道子さんのお誕生日を祝いました。ジュディ・ウエマさん、寄付をしていただきありがとうございます。参加

者 24名は、鶏のささみ、カニとキュウリのサラダ、芽キャベツがたっぷり入ったおいしいお弁当を楽しみました。今回のシニアランチは5月13日に開催されます。BWA 会員の皆様には、ぜひソーシャルホールにお越しいただき、親しい友人たちと美味しい食事をお楽しみください。

\* 次回のポップアップイベントは5月5日に開催予定です。ぜひブースに立ち寄って声をかけてください。ご家族でシェアできるおいしいお菓子や、こどもの日の特別なギフトが見つかるかもしれません。

\* 次回のBWAミーティングは5月19日、降誕会法要と昼食会の後、午後12時30分からミニチャペルで開催されます。当番EとJが、BWAメンバーの協力を得て、この昼食会を主導します。また、昼食会に協力いただきO C B C ガールスカウトにも感謝いたします。昼食会の準備は5月18日土曜日の午前9時から午後12時に行います。メニューと追加情報については、ランチのチラシをご覧ください。

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



## 「ご寄付

(2024年3月18日〜2024年4月21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 2, 587ドル

### 「お賽銭」ご寄付です。(敬称略)

匿名

中村 デイビッド・クリス  
鈴木 ロナルド・きょう子

合計 937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)

大迫 テイルデン・リサ

### 「納骨堂」

にご寄付ご芳名です。(敬称略)

匿名

モリス シリマ  
請川 ジョニー

合計 251ドル

## 「仏教会にお礼」

ご寄付ご芳名です。(敬称略)

今原 けいこ

井上 マーク

伊藤 エッド・カレン

伊藤 キャッシー

伊藤 つや子

伊藤 ウイリアム・ペギー

古賀 ウェイン・アイリーン

メーソン マーガレット

村井 ケネス・れいこ

おがた ひでかつ・いね子

大石 リキオ・ドーリー

坂本 ジェフ・キャロル

更科 洵爾

サン ヘレン・ジョン

和田 ひろこ

山西 ルイ・アイリーン

よしづか リチャード

合計 3, 600ドル

### 「花祭り法要」

「花祭り」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 4, 800ドル



「花祭り特別寄付」(追加分)

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9, 459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)

B C A エンダムメント ファアンド

ダーナプログラム

大迫 テイルデン・リサ

杉本 スティーブン・キャロル

ガルシア ジョー・

タボルガ マルシア

ハマス アリソン

シェイ ポール・ステイシー

ジュニア Y B A

リー イエン(2)

メイロー サニエル

西村 ロッドニー・マリオン

落合 アラン・キャッシー

O C O クラブ

高木 キャロル・ノボル

トレセダー キャサリン

ツシオ パメラ・ロバート(2)

若林 エドウィン・ローリー

安藤 テッド達様への追悼

土網 康子

チェイス スティーブ様への追悼

土網 康子

藤田 喜代子様への追悼

山西 ルイ・アイリーン

はきかわ ダン様への追悼

松下 デイック

浜田 雅子様への追悼

トロンバーグ パトリシア

木野 カレン様への追悼

土網 康子

鈴木 ロナルド・きょう子

合計3, 351ドル

「春期お彼岸大法要」

(ご寄付ご芳名です。)

(追加分・敬称略)

原 俊樹・ナンシー

林田 ニール

星野 清子

イノクチ ローランス・ジューン

楠見 茂樹・幸子

松本 しずこ

西岡 シャーリー

野口 秀隆・節子

大石 リキオ・ドーリー

オキニシ ジャン

大西 ロイ・フランシス

大迫 テイルデン・リサ

ポラード ジェームス・ひろはま ジャニス

坂原 ジャネット

谷岡 ケビン・ジョアン

寺田 セイジュ・クリス

富樫 スエコ

請川 ジョニー

和田 ロバート

矢田 フランク・ジョイス

山本 スーザン

山西 ルイ・アイリーン

山崎 ベティー

山下 洋子

合計840ドル



お葬儀

故よしづか たつ子

2024年3月5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 JR. YBA PRESENTS

# Mother's Day BREAKFAST

Sunday, May 12, 2024

8:00am - 10:30am

OCBC SOCIAL HALL

\$10 PER PERSON

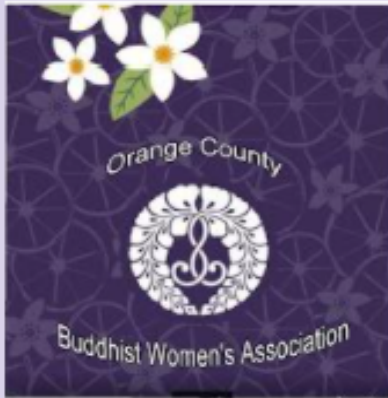
MOTHERS ARE COMPLIMENTARY

WALK-INS ARE WELCOME

PRE-REGISTRATION IS REQUESTED BY APRIL 14 BY SCANNING  
THIS QR CODE OR GOING TO THIS LINK:

<https://gforms.app/p/mVMIPbc>





BWA sponsors  
Gotanye Luncheon  
05/19/2024

Menu

Chicken Teriyaki OR Taiwan Mushi [vegetarian]

Green Salad with Carrot-Ginger Dressing

White Rice

Orange slices; Edamame; Cucumber Otsukemono

Dessert

Green Tea OR Water

Cost: \$10.00/obento

Seniors and children under 12: \$8.00

Don't Miss Out!!

Only 200 obentos will be available



# Orange County Buddhist Church Jeff Folick Memorial Golf Tournament

2024



Please join us for a day of golf to support OCBC and to honor the memory of Mr. Jeff Folick. The tournament has been renamed to OCBC-Jeff Folick Memorial Golf Tournament. Jeff loved the game of golf and was a major contributor to the growth and prosperity of OCBC.

- OCBC Golf Committee

### Alta Vista Country Club

777 E. Alta Vista St.  
Placentia, CA 92870  
(714) 528-1103  
[www.altavistacc.com](http://www.altavistacc.com)

#### Date and Time

Monday, September 9, 2024  
Check-In @ 8:30 am  
Shotgun Start @ 10:00 am

#### Entry Fee

\$275 per player  
green fee, cart, practice balls,  
continental breakfast, box lunch,  
and buffet dinner, 2 drinks,  
2 mulligans, golfer's gift, contests  
and prize fund

#### Format

Four Player Scramble (Callaway)  
Field divided into 2 divisions  
(by order of finish).

#### Activities, Contests, etc.!

A chance to win a prize  
on the Par 3 challenge.  
Closest to the pin. Hole-in-One.  
Silent Auction and Raffle

### Sponsorship Opportunities

**Platinum:** 4 golfers, 60 raffle tickets, tee sign and lead recognition in the dinner program. \$3000

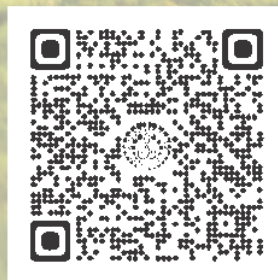
**Gold:** 4 golfers, 12 raffle tickets, tee sign and recognition in the dinner program \$2000

**Silver:** 2 golfers, tee sign and recognition in the dinner program \$1000

**Tee Sponsor:** Tee sign and recognition in the dinner program \$250

Opens June 1, 2024

Opens May 1, 2024



OCBC Golfer registration form



OCBC Sponsorship registration form



# 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](mailto:ocbcchibiko@gmail.com)

# Be mindful.

Please help OCBC be an eco-friendly campus.

Thank you!

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

# MAY 2024 CALENDAR

2024年5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](http://www.orangecountybuddhist.org) and follow the links.

| 日 SUN                                                                                                                                                          | 月 MON                                                                                                                                                                                                                                       | 火 TUE                      | 水 WED                                                                                                                                                | 木 THU                                        | 金 FRI | 土 SAT                                                                   |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------|-------|-------------------------------------------------------------------------|
| 28<br>8:30 AM – 瞑想<br>Mindfulness Service (in person)<br>10:00 AM – 日曜礼拝<br>Sunday Service (hybrid)<br>11:00 AM –Adult Discussion & Dharma School (in person)  | 29<br>6:00 PM - BEC English Zoom Class<br>Rev. Dr. Mutsumi Wondra                                                                                                                                                                           | 30<br><b>OFFICE CLOSED</b> | 1<br>9:00 AM – (in person)<br>Project Kokoro Crafts<br>12:30 PM – (in person)<br>Dana Games/Pickleball<br><br>7:00 PM – Zoom<br>Mindfulness Service  | 2<br>9:00 AM – (in person)<br>Tai chi Class  | 3     | 4<br>4:30 PM – Shotsuki Hoyo<br>Monthly Memorial Service<br>(in person) |
| 5<br>8:30 AM – 瞑想<br>Mindfulness Service (in person)<br>10:00 AM – 日曜礼拝<br>Sunday Service (hybrid)<br>11:00 AM –Adult Discussion & Dharma School (in person)   | 6<br>10:30 AM – In Person<br>BEC Japanese Class<br>Rev. Dr. Mutsumi Wondra                                                                                                                                                                  | 7<br><b>OFFICE CLOSED</b>  | 8<br>9:00 AM – (in person)<br>Project Kokoro Crafts<br>12:30 PM – (in person)<br>Dana Games/Pickleball<br><br>7:00 PM – Zoom<br>Mindfulness Service  | 9<br>9:00 AM – (in person)<br>Tai chi Class  | 10    | 11<br>7:00 PM - Zoom<br>BEC Japanese Class<br>Rev. Dr. Mutsumi Wondra   |
| 12<br>No Mindfulness Service<br>8:00 AM - Mother's Day Pancake Breakfast<br>10:30 AM – 家族礼拝<br>Family Service (hybrid)<br>No Adult Discussion or Dharma School | 13<br>11:00 AM - Senior Omairi Service @Kodo<br>12:00 PM - シニヤ昼食会<br>Senior Lunch/Work Party<br><br>2:00 PM – In Person<br>BEC Japanese Class<br>Rev. Dr. Mutsumi Wondra<br><br>6:00 PM - BEC English Zoom Class<br>Rev. Dr. Mutsumi Wondra | 14<br><b>OFFICE CLOSED</b> | 15<br>9:00 AM – (in person)<br>Project Kokoro Crafts<br>12:30 PM – (in person)<br>Dana Games/Pickleball<br><br>7:00 PM – Zoom<br>Mindfulness Service | 16<br>9:00 AM – (in person)<br>Tai chi Class | 17    | 18                                                                      |
| 19<br>10:00 AM – 家族礼拝<br>Gotan-e Service and Hatsumairi Hybrid (In Person/Online)<br>-Rev. Kaz Nakata, Fresno Betsuin                                          | 20                                                                                                                                                                                                                                          | 21<br><b>OFFICE CLOSED</b> | 22<br>9:00 AM – (in person)<br>Project Kokoro Crafts<br>12:30 PM – (in person)<br>Dana Games/Pickleball<br><br>7:00 PM – Zoom<br>Mindfulness Service | 23<br>9:00 AM – (in person)<br>Tai chi Class | 24    | 25<br>7:00 PM - Zoom<br>BEC Japanese Class<br>Rev. Dr. Mutsumi Wondra   |
| 26<br>No Mindfulness or Family Services<br>No Adult Discussion<br><br><b>MEMORIAL DAY OBSERVANCE</b>                                                           | 27<br>9:40 AM Memorial Day Service<br><br>Cemetery Visitations<br>See Schedule in Korin and OCBC Website<br><br>6:00 PM - BEC English Zoom Class<br>Rev. Dr. Mutsumi Wondra                                                                 | 28<br><b>OFFICE CLOSED</b> | 29<br>9:00 AM – (in person)<br>Project Kokoro Crafts<br>12:30 PM – (in person)<br>Dana Games/Pickleball<br><br>7:00 PM – Zoom<br>Mindfulness Service | 30<br>9:00 AM – (in person)<br>Tai chi Class | 31    | 1<br>4:30 PM – Shotsuki Hoyo<br>Monthly Memorial Service<br>(in person) |



**Zoom Mindfulness Service sign up**

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