Making Shin Buddhism Relevant for Today
Part 2

This month I would like to continue the topic of making Shin Buddhism relevant for today by discussing some additional key words and terms that might be a source of confusion for many, especially those who are new to Shin Buddhism.

Faith vs. Shinjin – I used to try to avoid as much as possible "loaded" terms that have strong Judeo Christian connotations. One of those terms is "faith." However, recently I have read a wonderful book by the American Buddhist author, Sharon Salzberg, titled, "Faith, Trusting Your Own Deepest Experience." In her book she writes, "Faith does not require a belief system, and is not necessarily connected to a deity or a God, though it doesn't deny one. This faith is not a commodity we either have or don't have — it is an inner quality that unfolds as we learn to trust our own deepest experience." p. xiv, "Faith," by Sharon Salzberg

Her book helped me to see that faith is not a word that I have to avoid, but that it has an important place in Buddhism and in how we express what is Buddhism.

I recall that my Sensei in Japan, Professor Shigarak, used to explain faith in the following manner. Faith is like stepping into the ocean. In the beginning, the water is shallow, but as we walk deeper out into the ocean, the water becomes deeper and deeper, eventually becoming fathomless.

When we first begin on the path of Buddhism, our "faith" is like that, it is naturally shallow as we just "get our feet wet," in terms of our learning and understanding. But as we continue on that journey of listening, learning, and reflecting, our faith deepens, our understanding deepens, our conviction deepens. If we really continue on that journey, then our "faith" evolves to what in Shin Buddhism we call "shinjin," which is to receive the heart and mind of the Buddha as one with our heart and mind. It is to awaken to our true self, to know our truest heart, to encounter the fathomless world of the Dharma.

Evil in Shin Buddhism – Another loaded term is the word "evil" which you will encounter as you begin to read Shin Buddhist literature. For people who come from a western, Judeo Christian background, I know from experience in conducting study classes and discussions over the years, that this word really sets people off, or is a roadblock at the very least, to getting into the Shin Buddhist teachings. The word "evil" brings to mind people like Adolf Hitler, or Jeffrey Dahmer. How can Shinran Shonin see himself or we sentient beings as "evil" like those horrendous individuals?

The difficulty with this term is first to address morality and ethics in Buddhism. In the west, I think that people have the concept that religion = morality and ethics. While Buddhism has morality and ethics, it does not stop there, and goes deeper than morality and ethics. What does it mean to go deeper or beyond morality and ethics? It means that even a murderer on death row has the potential to transform his life and to become “awakened” in a Buddhist sense. His crime as a murderer may not be lessened in a secular or societal sense, but in a “spiritual” sense, he could be more awakened and have a deeper understanding of Buddhism than “moral, law-abiding citizen,” me, for example.

Adolf Hitler and Jeffrey Dahmer are two examples of individuals who committed horrific crimes in their life. But from a Buddhist perspective, it is sad that they never met a teacher or teaching that directed them to a path of peace or understanding.

That is why Shinran Shonin feels that although he couldn’t kill even one person, given certain causes and conditions, he might end up killing hundreds or thousands. I always think of the American pilot who flew the B-29 bomber, the Enola Gay, that dropped the atomic bomb on Hiroshima. That pilot was trained to fly airplanes. He was trained to serve his country. When called for a special mission that might end the war, he accepted that mission. Little did he know the scope of death and destruction the atomic bomb would have on the city and people of Hiroshima.

"Evil" in Shin Buddhism is not just something of the moral and ethical level. This term is trying to point out our innate self-centeredness, our deep-rooted concern for ourselves above all else. Although I don’t kill anything other than an occasional ant or fly with my own hands in my everyday life, I kill every day because of the food that I eat. Someone killed a chicken for my fried chicken. Someone killed a steer for my hamburger or steak. Someone killed a fish for my sashimi. Who is there that is not committing "evil" in that sense in their everyday life? We all take life. In that sense, we are all "evil," although we live moral, law-abiding, ethical lives.

Shinran Shonin encounters the great compassion of the Buddha as embracing all beings, even the most evil of persons, meaning, himself. He doesn’t think, “Oh, Amida saves even someone as bad as Jeffrey Dahmer.” He thinks, “Amida’s compassion reaches and embraces even a person as bad as me.”

Namuamidabutsu,
Rev. Marvin Harada

October 2018  909 South Dale Ave., Anaheim, CA  92804    (714) 827-9590  E-Mail: OCBC909@OCBuddhist.org  Web-Site: www.OCBuddhist.org  Fax: (714) 827-2860

Orange County Buddhist Church

KORIN

Wisdom and Compassion of Amida Buddha
On Friday, September 1, 2017, I became a fulltime minister; employed at the Orange County Buddhist Church. For 35 years prior to that I had been a software designer and programmer. Now I write essays rather than programs. This month I wanted to discuss the importance of grammar and spelling but I accidently misspelled “grammar” as “grammer”. I am so glad the spell checker caught that mistake. The irony of this mistake was not lost on me. Perhaps my typo proves my point.

It may surprise some, but grammar and spelling are also very important to programmers. If commands are not in the “right” order or if a word is misspelled then the program will fail to compile and run. I remember a friend once declared a variable as an “interger” rather than as an “integer”. An integer is a positive or negative counting number like {…, -3, -2, -1, 0, 1, 2, 3 …} while the computer had no idea what an interger was and said so by issuing a compiler error. My friend was so upset. She could not spot the problem. It was her first programming class and perhaps even the first program she had ever written. Luckily, I was able to immediately spot the spelling mistake. My eye was quite good after many years of programming classes.

The English language is also very particular about grammar and spelling. A small grammatical or spelling mistake can substantially change the meaning of a sentence. While other times the meaning is subtly altered by the placement of a comma or apostrophe. One very good example is “Mother’s Day”. Notice the apostrophe and its placement. It is not “Mothers Day”, a day for all mothers. It is also not “Mothers’ Day”, a day to celebrate everyone’s mother. This is how I had thought it was spelled and how I understood the holiday. But it is actually “Mother’s Day”, a day for your specific mother. It is very personal. It does not celebrate motherhood as an institution. Rather it is a day for you to celebrate your own mother. Interesting, right? This is by design, it is not an accident. In 1912, Anna Jarvis, founded Mother’s Day.

She specifically noted that “Mother’s” should “be a singular possessive, for each family to honor its own mother, not a plural possessive commemorating all mothers in the world.”

Grammar is also important in Buddhism. For example, the word Amida. It contains the word “Mida” which is Sanskrit for “to measure”. It is the root for the English word “meter”. The letter “A” is a negater which can also be found in English. Like in the word “atypical” which means not typical. So Amida means not measureable or perhaps better yet, immeasurable. We now have Amida Buddha as the Buddha that represents the immeasurable or infinite reality.

In other words, Amida is not a person even though it is sometimes personified as a statue much like justice and equality are personified by the statue of Liberty. Many of our English Buddhist texts are translations from the Japanese originals which also adds another level of grammatical complexity since the two languages are quite different from another. One difference is that there are no pronouns in Japanese which I think is a good thing. I am often confused when I read a sentence like this one: “Both Julie and Dorothy loved her children.” Which children are they referring to? Are they Julie’s or Dorothy’s children?

But I am especially confused when infinite reality is referred to as “he” rather than as Amida. The pronoun “he” implies that Amida is a person, a living being. Obviously, this was introduced during translation form Japanese to English. We often use pronouns when using “Amida” over and over again. It often sounds too repetitive so we are tempted to use “he” instead of “Amida” to break things up a bit but I am afraid it causes too much confusion for many listeners.

Another major quibble is the use of the apostrophe with Amida. For example, I sometimes hear the teachings being referred to as “Amida’s teachings”. This is the singular possessive form that we saw earlier concerning Mother’s Day. It is possible that this is metaphoric language, referring to teachings that have arisen from infinite reality itself in order to make themselves accessible to everyday people. However, my first impulse is to think of a being who has given us his teachings.

It may seem like a triviality since we are just discussing pronouns and apostrophes but they really do have a large impact on those within our tradition. It certainly does on me. And it certainly did on the evolution of Mother’s Day. Grammar really does matter even for a Buddhist minister writing essays.

In gassho,

Rev. Jon Turner

---

1Louisa Taylor, Canwest News Service (Published: Sunday, May 11, 2008), “Mother’s Day creator likely ‘spinning in her grave’”, The Vancouver Sun, Canada.
Where Do We Come From?

One of the most beautiful works of Paul Gauguin (1848-1903) is a huge painting of an imaginary landscape in Polynesia. A detail from it is shown here. The painting symbolically depicts the trajectory of human life from birth to death. In a corner of the canvas the artist wrote the words Where Do We Come From / What Are We / Where Are We Going. These questions are universal; to ask them is an inherent human need. By way of an answer, many cultures have developed creation myths and predictions about the end of the world.

Another way to address Gauguin’s questions is through the careful observation of nature, as was done by Charles Darwin (1809-1882). He found that plant and animal species are continually coming into being and dying out in response to causes and conditions in their environment, especially through interactions with other species. He concluded that all life forms co-originate through evolution by natural selection. Plant and animal species arise naturally through (1) random variation of heritable traits and (2) non-random survival of traits based on reproductive fitness in a particular environment. There is overwhelming evidence in support of this idea, but it continues to challenge our preconceptions. Evolution by natural selection is very hard to recognize, because it conflicts with our narrow, self-centered view of the world. One commentator called Darwin’s book, Origin of Species (1859), “…a radical work, which argues that the fundamental forces driving life on this planet occur on timescales that render the span of a human life insignificant. Furthermore, although the effects of natural selection are there for all to see, its daily operation is almost completely hidden from view. Both our life spans and our five senses are inadequate to the task of comprehension. The most powerful mechanism of organic change lies well beyond our everyday experience.”

Science provides objective evidence to account for the existence of our species, Homo sapiens, but it does not account for the lives of individual humans. Thus, we may feel compelled to ask Gauguin’s questions subjectively: Where did I come from? What am I? Where am I going? The desire for self-understanding takes us beyond science and into philosophy and religion. From a Buddhist perspective, the dawning of self-awareness is to recognize that my life is duhkha; it is bound up with sorrow. That is Buddhism’s basic response to the question, What am I? Knowing subjectively that my life is sorrowful is different than knowing objectively that all living things participate in “the struggle for existence,” as Darwin put it.

Natural selection has provided animals with certain drives and with a brain that formulates responses to satisfy those drives, but they live primarily in the moment and are free of inherent sorrow. I, on the other hand, brood over difficult experiences, and I anticipate the inevitability of old age, sickness, and death. My life is duhkha, because I feel regret for the past and fear about the future. It is an endless cycle of dreaming about where I came from and where I am going. Buddhism is a path for putting an end to this dreaming. When Śākyamuni examined the self to its ultimate depth, he discovered that everything in the world is continually turning and evolving. He realized that the attached self is impermanent and without intrinsic substance. He awakened to the Dharma or the truth of impermanence, and he became one with it.

In response to Gauguin’s questions, religion offers origin stories and prophecies about the future. These stories fulfill a deep human need, but if taken literally they conflict with the findings of science. Does Buddhism provide such answers? I don’t think so. The three questions are what led us to this point, but to walk the path of the Dharma is to see the limitations of any fixed answers concerning religion. Impermanence is not a static concept or doctrine that we can grasp and codify. On the Dharma path we become less attached to opinions, and we can devote less time to dreaming about the past and the future. Suchness, or limitless reality, is realized in the present moment, just as it is.

In gasshō,
Jim Pollard

Shotsuki hōyō Memorial:
4:30 pm, first Saturday each month
Evening Meditation:
7:00 pm every Wednesday
Buddhist Yoga:
7:00 pm every Monday
BEC Book Club:
7:00 pm, second Wednesday each month
President’s Message

FORE! Didn’t hear any calls of “Fore!” on the Friendly Hills Country Club site of OCBC’s 2018 Golf Tournament. “FORE” is a golfer’s warning of an errant ball launch. This popular event was sold out early. The Golf Committee did an excellent job of managing all aspects of the tournament. A special recognition and thank you goes out to the golf co-chairs, Mark Arima and Fred Katsuda. Jeff Follick and Steve Ishii were the Honorary Golf Tournament Chairs. All made it a success. We alternate years between Golf and Bingo. Both are exciting events for the Temple and excellent fundraisers.

Okaerinasai – Welcome back! September begins the new term of Dharma School, and new activities for many of OCBC’s organizations. In Japanese, the term kaeru has many definitions. It could mean to “return” or it could mean “frog”. The interchange of the sound mixes the meaning which has led to the Japanese using the frog as an omamori (charm) given to somebody going away with an implied meaning of expecting your return.

Moving on, I hope that you took the opportunity to hear jazz pianist, Makoto Takenaka, perform on a Yamaha CFX Grand Piano, in the Hondo (Yamaha was a sponsor). It was magical. Rev. Harada made the comment that he thought it was fitting that the beauty and harmony of the music matched the onaijin.

We had some traveling priests from Japan presenting Tomoshie, shadowgraphic, stories of Buddha.

There was a Fall Ohigan seminar and service with Rev. Tetsuo Unno, and the 45th FBWA (Federated Buddhist Women Association) Conference in Visalia. The fall calendar is already booked with many activities. Please take advantage and participate.

I would like to share something that Jay Shetty a motivational speaker, said about a question to the Buddha. A Buddhist follower asked the Buddha, “What’s the biggest mistake we make in life?”

The Buddha replied, “This biggest mistake is you think you have time. Time is free but, it’s priceless. You can’t own it, but you can use it. You can’t keep it, but you can spend it. And once it’s lost or gone, you can never get it back.”

I have thought about Shetty’s Buddha’s reply, and it brings me to reflect a closeness with Amida Buddha’s vows and the life and purpose of Shinran Shonin.

That being said, have you recognized and appreciated the hard work and the tremendous suffering and perseverance of the Issei (first generation Japanese Americans) and the devastating dilemma of the Nisei (second generation Japanese Americans) to be accepted as Americans? It is rare to find an Issei and the Nisei population is quickly dwindling. But, how grateful and how indebted we are.

My parents spoke Japanese to each other and since my father was a Kibei (born in America but educated in Japan and returned back to America), he wrote letters back to his family in Japan. Several years ago, a cousin in Japan told me that they could not read my father’s letters as they contained kanji (Chinese characters) that are obsolete or have been simplified and thus some of the terminology are no longer used. My point, there is a frozen Taisho-Showa period culture that the Issei brought and has been frozen and perpetuated by the other “..sei” generations in the USA. As Japan moved forward, the frozen Taisho-Showa culture from Japan here in America has uniquely become Japanese American. For example, we have mochitsuki at the end of the year as a cultural event. We think everybody in Japan does mochitsuki. But, if you talk to the Japanese, don’t be surprised if they tell you that they have never done mochitsuki.

In Japan they do have mochitsuki, they do have and eat mocha but, it is different.

At your service and with gratitude,
In gassho,
Rick Oishi, OCBC President

Rev. Wondra receiving her doctorate degree from Ryukoku University.
The Shin Reader

During Japan’s Kamakura period, many monks left the Tendai school on Mt. Hiei. At least six new schools of Buddhism resulted: Honen (Jodo-shu), Shinran (Jodo Shinshu), Eisai (Rinzai Zen), Dogen (Soto Zen), Nichiren (Nichiren-shu), and Ippen (Ji-shu). These schools are often referred to as “New Buddhism” while the Tendai, Shingon, and Nara schools are “Old Buddhism.”

Each monk wrote extensively; for example Honen’s Sanchakushu, Shiran’s Kyogyoshinsho, and Dogen’s Shobogenzo. However, at that time in Japan the literacy rate of the general population was very low. Thus most followers typically did not learn by reading; instead they learned by listening, chanting, and meditating.

Today, with the abundance of books on General Buddhism and Jodo Shinshu, we can augment our understanding by reading. This was not always the case. For much of the 100 plus years that Jodo Shinshu has been in America, there were very few Jodo Shinshu books written in English. One of the first books that became available to the general public is River of Fire, River of Water: An Introduction to the Pure Land Tradition of Shin Buddhism by Rev. Dr. Taitetsu Unno published in 1998. Another book is Ocean: An Introduction to Jodo-Shinshu Buddhism in America by Rev. Dr. Kenneth Tanaka, 1997. Of course, there were earlier books published such as Everyday Suchness by Rev. Gomay Kubose (Chicago), 1967 and Wet Sleeves by Rev. Bunyu Fujimura (WLA), 1979. For Rev. Jon Turner at the beginning of his Buddhist path, Dr. Unno’s book was not the first Buddhism book that he read but it was his first Jodo Shinshu book.

In River of Fire, River of Water, Dr. Unno begins with a tragic story; the suicide of his dear friend, Teruo. At the time, Dr. Unno was in Japan studying to become a Buddhist scholar and it was an academic pursuit. The suicide of Teruo shook his core and at that point his pursuit also became a personal search. As in the parable by Shan-tao, from which the book’s title is derived, Dr. Unno began his spiritual path between the River of Fire (anger) and the River of Water (greed).

Dr. Unno discusses many Shin principles, and one concept is “Self Power” and “Other Power.”

“Other Power, then is the working of great compassion that gives itself completely to each form of life. It is beyond the ordinary comprehension of the small-minded, entangled with all kinds of false discrimination. Other Power thus should not be regarded as an object within the conventional subject-object framework. It operates at the very foundation of life, nullifying all our dualistic calculations (hakara).” Dr. Unno then quotes a poem by the myokonin, Saichi.

“In Other Power
There is no self-power
There is no other-power
All is Other Power.”

We naturally assume a dualistic view that self-power and other-power are opposites, but instead Saichi is saying there is only Other Power. Related to self and other power, I recall a minister saying that the Easy Path is not the Lazy Path. From Dr. Unno’s book.

“The term self-power, contrasted to Other Power, should not be thought of as negating self-reliance in everyday life.

To become a mature, independent adult, we must rely on the powers developed within oneself-rational, psychological, and intuitive. It is within the realm of the religious quest that self-power becomes a real problem.” ...

“Self-power does not negate the effort that is required to progress on the path of awakening. Hidden within the so-called easy path of Pure Land Buddhism is the great tradition of self-cultivation (shugyo) in the Asian tradition. Self-cultivation disciplines both body and mind, builds character and inner strength, curbs willfulness, and draws out the fullest potential of a person.” ...

“Self-cultivation is the driving force in a person’s attempt to live the highest ethical life, not in words but in deeds.”

River of Fire, River of Water consists of 42 short chapters so in addition to “Other Power” and “Self Power”, some other topics discussed are Nembutsu, primal vow, true entrusting, duality, non-duality, interdependence, compassion, and the Pure Land.

In the beginning of the book, Dr. Unno asks three questions: “Who am I? What am I? Where did my life come from and where was it going? From the book.

“Unlike the parable in which the traveler alone walks the path, leaving behind the bandits and beasts on the eastern shore, they all walk beside me, reminding me of my reality as a limited karmic being subject to all kinds of temptations. But altogether we shall attain complete liberation and freedom that is the Pure Land on the farther shore.”

- Review by Howard Nakagiri

BEC Notes: The Buddhist Education Center has four book programs which encourage the Sangha to supplement their understanding by reading. The BEC publishes books (to date: ten); such as Discovering Buddhism in Everyday Life by Rev Harada, 2011. At the adult study classes in the social hall, the BEC bookstore has a nice selection of books for sale such River of Fire, River of Water. The Shin Reader is a monthly book review that started with the January 2016 Korin. The BEC Book Club which started many years ago meets on the second Wednesday of the month for a book discussion. Everyone is invited to attend even if you haven’t read the book because after the discussion, you may decide to read the book. The Shin Reader and Book Club select their books independently, but at times invariably the same books have been selected. For example, Coffinman was reviewed by the Shin Reader in Feb 2016 and discussed by the Book Club in May 2016.
**BWA News**

**Announcements**
- Thank you to the OCBC Sangha for supporting our September 9th Teriyaki Chicken/Tofu with Veggies Bowl Sale. We appreciate all of you lining up and waiting patiently for your meals. A special thank you to Sus Iwamasa for making his special daikon tsukemono for the bowl sale, Senior Luncheon and Tomodachi Bento Project. He had to chop a lot of daikon to supply enough tsukemono for all those meals. His secret recipe is delicious!
- The 45th National FBWA Conference was held on September 14-16, 2018 in beautiful Visalia, CA. Highlights from this memorable conference will be included in next month’s Korin.
- Omigaki will be held on Saturday, November 3rd, at 8:00am. We will be cleaning the Hondo, Kodo, and Nokotsudo and Toban B will be in charge. All BWA members are encouraged to help with this annual clean up.
- Our next meeting will be held on Sunday, November 18th, in the Kodo at 12:30pm after the Eitaikyo Service and luncheon.

**Senior Luncheon**
On Monday, September 10th, 48 seniors and guests enjoyed a delicious bento and celebrated birthdays for Masako Sawada, Judy Urabe(Kiju), Dan Kaneko, Dennis Morinaga, Aki Nitta, Frank Okamura, Ron Suzuki, and Junji Wada (Beiju). The ladies served bulgogi (Korean BBQ beef), moyashi salad, nasubi, and fresh fruit. Thank you to Masako Sawada, Judy Urabe, and Junji Wada for the monetary donations, to Sus Iwamasa for the takuan, and to Masako Sawada, Judy Urabe(Kiju), Dan Kaneko, Dennis Morinaga, Aki Nitta, Frank Okamura, Ron Suzuki, and Junji Wada for the 15# Nishiki rice. We hope to see you at our next senior luncheon on Monday, October 8th.

**Pala Trip**
BWA and Project Kokoro planned a trip to the Pala Indian Casino on Tuesday, August 28th with 47 people attending this fun activity. While some attended the tribute to Johnny Cash show, others took advantage of the 30% discount at the buffet. A special thank you to us Ardie, our excellent driver. He drove us to Pala and back to OCBC safe and sound. It was a fun trip for all!

**Save the Date – Bunco Game Day, November 4, 2018**
Please join us for another fun day of Bunco which will be held 11:35am-4:00pm. Additional information will be available soon.

**Questions:** For general questions regarding BWA or its activities, BWA members may contact Marion Nishimura at mieko4nish@gmail.com.

In Gassho,
Chris Nakamura

---

**Maintenance Report for September 2018**

Thank you to our dedicated OCBC volunteers, many of whom are noted below, for their help in August and September:

<table>
<thead>
<tr>
<th>Alan Endo</th>
<th>Paul Fujimoto</th>
<th>David Fusato</th>
</tr>
</thead>
<tbody>
<tr>
<td>Neal Hayashida</td>
<td>Steve Higashi</td>
<td>Wat Iwakoshi</td>
</tr>
<tr>
<td>Dan Kaneko</td>
<td>Hideo Kawamura.</td>
<td>Dennis Morinaga</td>
</tr>
<tr>
<td>Glen Morita</td>
<td>Aaron Nagayama</td>
<td>Eric Nakahara</td>
</tr>
<tr>
<td>Rod Nishimura</td>
<td>Norman Nishioka</td>
<td>Akio Nitta</td>
</tr>
<tr>
<td>Taka Noguchi</td>
<td>Dennis Okada</td>
<td>Frank Okamura</td>
</tr>
<tr>
<td>Sumio Otsuki</td>
<td>Junji Sarashina</td>
<td>Allan Sasai</td>
</tr>
<tr>
<td>Winston Shigenaga</td>
<td>Tom Sunada</td>
<td>Ron Suzuki</td>
</tr>
<tr>
<td>Juji Wada</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1) **General**
   - a. Trash removal from Ball Road and Dale Street frontages.
   - b. Enabled the greenery north and west of the Kodo to receive regular watering.
   - c. Pruned trees, removed weeds, and tended to the planting.
   - d. Put out scrap metal for pick up.
   - e. Relocated tarps on storage sheds in the outback.
   - f. Installed new soaker hoses to select areas.
   - g. Painted parking lot bumpers to reserve three spots for ministers.

2) **Social Hall**
   - a. Repaired faulty kitchen island AC outlet.
   - b. Repaired men’s room urinal.
   - c. Replaced failed computer controller circuit board controlling upstairs restroom lights (thanks to Roger from M&K for doing the work).
   - d. Repaired toilet flush mechanism in women’s restroom.
   - e. Removed/ replaced failed freezer from storage room.

3) **Hondo**
   - a. Installed a larger clock for the ministers and others.
   - b. Repaired an out-of-warranty door.
   - c. Replaced nokotsudo door stops.
   - d. Cleaned carpet stains in the lobby again.
   - e. Repaired, textured and painted minister’s restroom.
   - f. Currently repairing floor cracks to prepare for new flooring in the minister’s restroom.
   - g. Replaced ancient light fixture with new LED fixture in the minister’s restroom.
   - h. Inspected the pigeon nesting and breeding room

4) **Class Room Building**
   - a. Replaced failed florescent lights with LED bulbs.
   - b. Moved desks between rooms per instructor request.
   - c. Changed A/C filter.

5) **MPB**
   - a. Repaired room 212 door lock.
   - b. Removed cabinet from emergency egress exit hallway.
   - c. Cleaned carpet stains in room 209.
   - d. Replaced a light over the stage.

Next monthly workday may be the second or third Monday in October at 9 A.M. Any one that has some time to devote to helping the temple is welcome to join us. A delicious “home” cooked lunch is provided by the BWA in conjunction with the monthly senior lunch.

Gassho,
Jim Mitchell, VP Maintenance
OCBC Wish List

Thank you for checking our list of “like-to- haves.” We appreciate your help in fulfilling any of our wishes and needs. We still have three requests from September that await someone’s attention:

OFFICE: several metal cash boxes with money trays (planning ahead for the coming year’s festivals) for collecting income from organizational sales. Please contact Nancy Hara for specifics.

PROJECT KOKORO CRAFTS: cotton Asian fabric, gift cards from JoAnn Fabrics and Walmart. Please, due to limited storage space, no drop-off donations prior to contacting Dorothy Matsuoka. Thank you for your understanding.

OCBC BOARD: 60-inch squares of fleecy material in prints and solids for “Blanket Day Project.” Blankets will be provided as support to Sangha members undergoing challenging medical treatments. Questions to Beth Fujishige.

Thank you for considering a donation to the Wish List. Your help is much appreciated.

In Gassho,
Janet Sakahara

Social Welfare / Dana Program

The Dana Program is requesting assistance from OCBC Sangha member who works at a medical center, doctors, pharmacists, nurses or others in the medical field that can donate flu shots for our Sangha in 2019. Please send an email to Linda Ishibashi, at lki_2@me.com if you have any suggestions or donations.

Pickleball meets at least twice a month. Donation of $2.00 is collected at the door. For a newbee, the first session will be free. See Pickleball flyer in this Korin.

Games, Games, Games – The group is held weekly on Wednesdays at 12:30 p.m. to 2:30 p.m. There are all kinds of games. They are currently playing Mahjong, but other card games and board games are available. Donation of $1.00 is collected at the door. Please contact Irene Yamanishi (562) 860.5155 or email iyamanishi@gmail.com if you have any questions.

Are you interested in strengthening your body, improving coordination and balance, becoming healthier and having a more relaxed body and mind? The Tai Chi-Longevity Stick class is lead by Dan Hakikawa on Thursdays at 9:00 a.m. to 10:30 a.m. in the MPB. A form of moving meditation, it’s been shown that it helps reduce stress and boosts your immune system and memory. To assist beginners a schedule has been made to have instructors for the beginners only to start in January and September.

If you are interested in joining the Social Welfare/Dana Program you can contact Linda Ishibashi (562) 860-5993 or email lki_2@me.com. Looking for new ideas for 2019 free seminars, free flu shots and community activities that our OCBC Sangha can participate.

In Gassho,
Linda Ishibashi

Office Hours
& Nokotsudo Visiting Hours

<table>
<thead>
<tr>
<th>Day</th>
<th>Hours</th>
</tr>
</thead>
<tbody>
<tr>
<td>Monday</td>
<td>9 am to 4 pm</td>
</tr>
<tr>
<td>Tuesday</td>
<td>Closed</td>
</tr>
<tr>
<td>Wednesday</td>
<td>9 am to 4 pm</td>
</tr>
<tr>
<td>Thursday</td>
<td>9 am to 4 pm</td>
</tr>
<tr>
<td>Friday</td>
<td>9 am to 4 pm</td>
</tr>
<tr>
<td>Saturday</td>
<td>9 am to 4 pm</td>
</tr>
<tr>
<td>Sunday</td>
<td>9 am to 1 p</td>
</tr>
</tbody>
</table>

(Closed during service)

November 4th @ 2a.m.  
Daylight Savings Ends
Dharma School News

2018-2019 Dharma School Attendance Guidelines

- For a student to receive perfect attendance recognition, the student cannot receive any unexcused absences during the Dharma School year.
- For a student to receive the “Freddie Right Effort” recognition, the student must attend any combination of a minimum of twenty (20) Dharma School Family Services/Special Services.
- The Dharma School Teachers have given the parents complete attendance guidelines via handouts or email attachments. Please refer to those for detailed information. If you have not received the guidelines, please talk to your child’s teacher.

On September 9, the first day of Dharma School, there was a total of 162 students from pre-school through high school! Thank you, parents, for guiding your children on the path that leads to Wisdom and Compassion of Amida Buddha.

Upcoming Events –
October 28 – Class photos Please make sure that both parents sign the media release form and return it to your child’s teacher before this day.

November 11 – All Life Forms Memorial Service

November 18 – Ti-Sarana Rites for fourth grade students will be held in conjunction with Eliakyo Service.

D.S. Class Schedule –
October 7, 14, 21, 28; November 4, 11; December 2. Classes begin immediately after service and end at 11:30am.

In Gassho,
Gail Harada

Project Kokoro News

Concert for Caregivers Nov 11
Project Kokoro is co-sponsoring this free concert series for Sansei/Nikkei caregivers. The caregiver and a guest will take a trip down memory lane as Grateful Crane Ensemble presents “Back in the Day” - favorite tunes from the Sansei dances of the 60’s and 70’s. Seating is limited. For reservations call Grateful Crane @ 310-995-5841 or email: gratefulcrane@gmail.com.

Funded by a grant from Keiro, this one-hour concert is designed to give caregivers a much needed break. A post-concert reception will give everyone a chance to give, or find, support and camaraderie from your shared experiences. Remember, it is FREE to Nikkei caregivers and their guest! The event will be from 1pm to 3pm in the Social Hall. Please see the enclosed flyer for more details. The Craft Club will be set-up with their Fall Craft Sale from 8am to 4pm during the event so come visit and see the new items!

Mission Statement
It is the goal of Project Kokoro to recognize the needs and concerns of the seniors. Through our projects and services it is our hope to enrich the lives of the seniors, their families, and the volunteers.

Next Meeting/Membership Drive Oct 10
We have started our membership drive to welcome YOU to join us and plan events that will be entertaining and enjoyable to our seniors and their families. Please come to our next meeting held in the PK Room at 7:00 pm.

In Gassho,
Neddie Bokosky
ABA NEWS

I had heard a while back that a person should try something new every day. For many of us, this is easier to do away from our normal routines. This summer, I traveled to the Great Salt Lake. It is not an easy place to get to, nor is it for the faint of heart (or smell). First, you have to walk half a mile from the parking lot to get to the lake (due to evaporation). Then, come the brine flies. From afar, you see what appear to be small, moving, black clouds. Then you realize that they are swarming black insects! Once you walk through the flies, which swarm all around you, it is a relief to make it into the water. However, you then realize that you are floating amidst thousands of tiny brine shrimp! (One of which, apparently, hitched a ride to our hotel in my hair!) Add to this ... “the smell”. It was truly memorable!

ABA has some exciting (and much less “nasty”) experiences planned for the months ahead: The Albuquerque Balloon Fiesta Tour takes place from October 3-9. ABA’s Joy of Living Seminar (Feb/Mar) is currently being planned by Rev. Wondra, Joan Tani, and George Miyake. Then, the 2019 ABA Japan Trip will take place on March 25-April 8.

Thank you to the members who helped with the VERY SUCCESSFUL golf tournament, and for your food and effort contributions at the Fall Ohigan Luncheon, chaired by Kathy Nishimoto and Nancy Inafuku. Our next meeting date has been changed from October 7 to October 14.

Taking chances and experiencing new things makes life memorable. What new experience will you have today?

With Gassho,
Jeanne Kumagai

Daion Taiko

Another season of taiko is upon us and we’re off to a very busy start. We welcomed the transition of our Beginners to the Intermediate team and our 3rd players (Intermediate 2s) to the Advanced team. These transitions always create new opportunities for both the instructors and members to learn and challenge each other. Remember, we range in age from 10 to adult, so we’re a bit unique compared to most.

As we ramp up, we’ve already put one performance under our belt. On Sunday 9/24, you may have noticed the Honda a little lighter than normal because we had 80 people waking up in the wee hours of the morning (arriving as early as 5:30am) to support the OC Race for the Cure. This was the 27th year and we are happy to represent OCBC for such an important cause.

Next up is Japan Day at Angel Stadium on 9/29. This will be our 2nd time out and we’re excited to see Shohei Ohtani. Immediately after that on 9/30, we’ll be helping to entertain our seniors at the OCJAA luncheon.

Upcoming Events
09/29 – Japan Day @ Angel Stadium
09/30 – OCJAA Senior Luncheon @ OCBC
10/07 – Annual General Meeting
11/18 – Autumn Festival @ Aquarium of the Pacific

In Gassho,
Daryl Doami
**Dharma Wheel Club**

Mark your calendars! OCBC’s costume party will be held on Sunday October 25th from 2:00pm - 5:00pm in the OCBC gym. Please refer to the flyer in this issue of the Korin!

---

**Sangha Teens**

OCBC Sangha Teens are looking forward to another great year! We had a successful Obon - thank you Sangha Teens, parents, and chairs for your hard work. We wish all the best to our outgoing 8th graders, now 9th graders as they join Junior YBA. If any 6th, 7th, or 8th graders like to plan events, hang out with your fellow OCBC Dharma School friends, meet other teens from other temples, and have fun, OCBC Sangha Teens is looking for new members! We are a social, service, and religious organization for 6th, 7th, and 8th grade OCBC Dharma School students. We hold monthly meetings, participate in fun activities, attend and make new friends at Southern District events, and host a Southern District at OCBC. Our next meeting will be on October 7th after Dharma School. We will be installing our new officers at that time. If you are interested or have questions, please email sangha-teens-ocbc@googlegroups.com.

In Gassho,
Janis Mauldin and Lisa Osako

---

**Jr. YBA**

In September our Jr. YBA had so much fun attending the Southern District Jr. YBL Conference! This year was hosted by Oxnard, San Fernando, and Pasadena Jr. YBA at the LA Burbank Marriott. The theme for conference was “Make Buddhism Your Operating System”, where we learned how we can incorporate Buddhism in our everyday lives. Rev. Turner and Rev. Harada spoke during some of our workshops and we were able to learn a lot and think about Buddhist ideas like perspective and self-reflection. We started the event with a welcoming service and then played icebreakers to get to know everyone and “break the ice”.

All the temples were mixed up into three different groups to take part in the workshops and get to know people from other temples. It was really nice to see our old friends and make some new ones! The workshops were really interesting and many people were eager to speak their thoughts and participate! These conference themes like perspective and self-reflection we took back with us to remember and keep in our “operating system”. After, we had a great dinner and then a dance! Conference 2018 was definitely one to remember! Thanks to everyone who planned, attended and helped out to make conference so special!

Also in September our Jr. Y held our Welcome Back meeting. We welcomed our incoming freshmen and new members by playing some ice breakers and a nice lunch. We’re looking forward to events coming up ahead like our OC Jam and helping out at the Costume Party!

In Gassho,
Erin Hayashida
Jr. YBA Publicity
In Memoriam

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

Betty Yoshida
Shigeo Maeda
Bobby Nobuo Iwashita
Joyce Yuriko Soule

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

Namu Amida Butsu

Services Conducted

August
4 Tsuyuko Inokuchi, 7 Year Memorial Service
11 Sonny Isamu Yada, 49 Day Service
12 Eiko Uyeda, 11 Year Memorial Service
14 Shigeo Maeda, Funeral Service
 Michie Wada, 7 Year Memorial Service
19 Joe Takeda, 3 Year Memorial Service
26 Bobby Nobuo Iwashita, Funeral Service
 Masako Kamiyama, 1 Year Memorial Service

September
7 Betty Yoshida, Funeral Service
8 Joyce Yuriko Soule, Funeral Service

50th Anniversary Project and Building Fund Donations Acknowledgments

OCBC gratefully acknowledges the following donations received between August 19, 2018 and September 21, 2018.

Jon & Jodi Hisamoto (2)
Wat Iwakoshi (coins donation)

Also, thank you to all the pledge donors who continue to make their pledge payments.

Total donations collected to date: $9,433,383.00

In Gassho,
Bill Sakahara
Project Treasurer
ACKNOWLEDGMENTS

The Orange County Buddhist Church gratefully acknowledges the following for their very generous donations, received and recorded from August 18, 2018 through September 24, 2018.

Ohigan Service Donations

Abo, Margaret
Arima, Janet/Chase Steve
Doami, Koko
Fujimoto, Paul/Miyuki
Fujioka, Roy/May
Fujita, Paul/Joyce
Hansen, Robert/Li, Michael
Hayasaka, Keiko
Hayashida, Neal
Hirata, Janet
Hirayama, Tsutomu/Miyoko
Inafuku, Paul/Nancy
Ishibashi, Alan/Linda
Ito, Tomio/Kathy
Iwakoshi, Setsuken/Misako
Kamimura, Keith/Noreen
Kano, Yorie
Kato, Yoko
Kawakami, Sharon
King, Earl/Takeuchi, Irene
Kiyohara, Aiko
Korin, Mitsuko
Kurai, Noel/Judy
Kusumi, Shigeki/Sachiko
Matsuda, Ellen E.
Minamide, Ben/Mae
Mizutani, Garren/Stephanie
Nagahori, Fred
Nakaoki, Emma M.
Nakawaki, Francis/Yoshiko
Natsuhara, Joe M.
Noguchi, Hidetaka/Setsuko
Oishi, Rickio/Dolly
Okinishi, Jan Y.
Osako, Tilden/Lisa
Perry, Stephen/Yamashita, Tracy
Pollard, James/Hirohama, Janis
Ruiz, Patricia
Sarashina, Junji/Kiyoko
Sawada, Masako
Somen, Rosa
Sunada, Thomas
Takagi, Carol/Noboru
Togashi, Sueko
Tomiyama, Alan/Akiko
Ukegawa, Joni/Nakasao, Jim
Wada, Juji
Watanabe, Netty/Paul
Yamamoto, Misae
Yamashita, Yoko

Orei to the Church

Iwashita, Jane
Sakamoto Family
Soule, Michael

Special or Miscellaneous Donations

BEC General Fund
Girl Scout Troop 2041
LAHHBT-Nishi Jr. YBA
Menda, Peter/Shigeko
OCBC BSA Pack 578
S.D. Jr. Young Buddhist League (2)
Thomas, Matthew
Various

Nokotsudo Maintenance Donations

Doami, Koko
Maeda, Fumiko
Morris, Sirima (2)
Various

Shotsuki Hoyo Donations

Adachi, Toshiko
Babcock, Jeanne
Ganiko, Yuko
Hartman, Janet
Hayashida, Neal
Homan, Shiro/Toku
Imai, Norio
Ito, Fumiko
Iwata, Sakuye
Katsumo, Kajii
Kiyohara, Alan T
Kunihiro, Karen
Kusano, Asao/Kyoko
Maeda, Fumiko
Maeda, Fumiko
Matsumoto, Shizuko M. (2)
Minder, Randy
Mori, Dawn Y.
Muranaka, Mr./Mrs.
Nakano, Ronald S
Sakahara, Ronald/Ruth Ann Sakoda, Ronald Akira
Shigetomi, Chieko
Tanahara, Jane
Tomooka, Raymond/Charlotte
Tomooka, Roy
Wada, Robert
Yada, Frank/Joyce
Yamashita, Yoko
Yumibe, George

Kamiyama, Ed
Shimizu Family
Takeda, Kazuko

Feeko, Steve/Vicky
Mikawa, Louise T.
Sadakane, John/Ann

Yokota, Kaye Kazuko
学位授与式のご報告

十月号

9月はじめに四国や近畿地方に大きな被害をもたらした台風21号によって、関西国際空港の全線は一時的的に洪水状態となり、また唯一の連絡橋が廃絶した。大阪と京都は、使用が不能となりました。大阪や京都では、被害の中心となりました。被災地の歴史的な性質がはっきりと見えました。この災害は一度に心よりお見舞い申し上げます。

現在では、関西国際空港はほぼ復旧しているようです。しかし、私が日本に発送した9月19日には、飛行機は開閉空港に飛行することができず、無事に帰宅できませんでした。無事に帰宅できたのは、運勢に恵まれたことに感謝したいところです。

学位授与式では、前回の「光輪」でお話しましたように、私の博士論文は『アメリア文化思想史』という題目です。平安時代末期から鎌倉時代初期を含む資料を用いて、アメリアの文化思想史を追究しました。この研究は、アメリアの思想史を追究し、その影響を現代にまで及ぼすことを目的としています。

授与式の執事に、本願寺が学寮（浄土真宗を務める学校）と臨床心理学、国際文化学など多くの学科を含む総合大学になりました。龍谷大学は、50年前に本派本願寺（西本願寺）が学寮（浄土真宗を務める学校）と併設して創立しました。ですので、その歴史は今でも37年になります。アメリアの思想を、今も展開し、学びの場を提供しています。
十月の祥月法要

6日（火） 午後4時30分より

十一月の祥月法要

13日（火） 午後4時30分より

日本語オンライン・クラス

「正像末和讃」を読み解く

オレンジ郡真宗教会会長

分かってすく楽しくお話しますので、
どうぞお越しください。

日本語講師

BEC土曜真宗講座

10月13、20、27日 午前9時から

十一月の祥月法要

13日（火） 午後4時30分より

日本語講師

護、釈・ル・ト

英語講師

グレッグ・クリッチ

場所・本堂

寺地信雄先生

11月1日 18日（日）

永代経法要後、
「幼児仏道入門式」

(Todo Institute)

合掌

ワンドラ 瞽

報仏申されでいなされ

土曜真宗生

来々たに

私にはたって

永代経とは、

永代読経の略です。

永代経は、

先立って浄土に往生された方々が

先祖が大事にされてきた仏さまの教え

を次世代に伝えているという願いの

日本語の読み方は左記の通りです。

永代経の法話は季節の通りです。

BEC土曜真宗講座

BEC土曜真宗講座

BEC土曜真宗講座

BEC土曜真宗講座
お知らせ

次回のミーティングは、11月8日（月）12時30分より小堂で行います。

"秋期にお彼岸法要"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下さいます。（敬称略）

次回のミーティングは、11月8日（月）12時30分より小堂で行います。

次回のミーティングは、11月8日（月）12時30分より小堂で行います。

次回のミーティングは、11月8日（月）12時30分より小堂で行います。

次回のミーティングは、11月8日（月）12時30分より小堂で行います。

次回のミーティングは、11月8日（月）12時30分より小堂で行います。

次回のミーティングは、11月8日（月）12時30分より小堂で行います。

次回のミーティングは、11月8日（月）12時30分より小堂で行います。

次回のミーティングは、11月8日（月）12時30分より小堂で行います。

次回のミーティングは、11月8日（月）12時30分より小堂で行います。

次回のミーティングは、11月8日（月）12時30分より小堂で行います。

次回のミーティングは、11月8日（月）12時30分より小堂で行います。

次回のミーティングは、11月8日（月）12時30分より小堂で行います。

次回のミーティングは、11月8日（月）12時30分より小堂で行います。

次回のミーティングは、11月8日（月）12時30分より小堂で行います。

次回のミー
仏教会会に特別寄付のご芳名です。（敬称略）

仏教会会にお礼のご寄付ご芳名です。（敬称略）

納骨堂
ご寄付ご芳名です。（敬称略）

お葬儀
仏教会会同士、心よりお悔やみを申し上げます。

南無阿弥陀仏
WELCOME TO THE BEC’S
BOOK CLUB

WEDNESDAY, OCTOBER 10, 2018
7:00 P.M.

FEATURED BOOK:
The Art of Taking Action:
Lessons from Japanese Psychology
By Gregg Krech

WEDNESDAY, NOVEMBER 14, 2018
7:00 P.M.

FEATURED BOOK:
Why Buddhism Is True
By Robert Wright

TIME: 7:00 – 8:30pm
PLACE: Social Hall Level 3
For more information please call: 714-827-9590
Books are for sale at OCBC

An online resource to explore the Buddhist Path

The Orange County Buddhist Church offers an online learning environment for all those seeking to practice Buddhism in their everyday lives. We encourage you to become a part of the OCBC online Sangha, and experience one or more online entry level to master class courses on Buddhism. Your input and feedback will inform us, and your kind donations will support us, in developing and publishing an extensive curriculum of exciting new Buddhist classes.

To get started, please visit the OCBC/BEC Online School at ocbc-bec.teachable.com. You can login into the school for free by specifying a username and password. Once logged in, you will be able to navigate the website. You may visit the courses offered and then enroll in the ones you are interested in. There are three levels of courses: Beginning, Intermediate and Study. There are also three types of class formats: Self-Study, Correspondence and Live Streaming.

Practicing Buddhism independent of time and place.

BUDDHIST EDUCATION CENTER
@ Orange County Buddhist Church
ocbc-bec.teachable.com

BUDDHIST EDUCATION CENTER
Orange County Buddhist Church
909 South Dale Ave. Anaheim, CA 92804
909 S. Dale Avenue
Anaheim, CA 92804
(714) 827-9590
www.ocbbuddhist.org
Help Wanted

We are looking for someone to work in the OCBC office on Fridays & Saturdays from 9am-4pm. Seeking skills in the following: Microsoft Office, QuickBooks, Communication, & Japanese language a plus! Please send your resume to ocbc909@ocbuddhist.org or drop off at the office!

In Gassho,
The Office

Looking for new Pickleball Players! :)

Want to get some exercise and have fun too? Come join our pickleball group!

Pickleball is an easy game to learn and can be played at all different skill levels. No prior sports experience necessary. Instruction will be given on your first day and you will be playing in just 30 minutes! Just come wearing tennis shoes and comfortable clothing.

Come see what it's all about and join our great group! We play in the MPB on Wednesdays (12:30 - 2:30 pm).

For more information, contact Ryan at rko7@hotmail.com or (949) 212-6881.
Fall Ohigan Seminar – Rev. Tetsuo Unno
Saturday morning, 9:00 a.m. – 12:00 p.m. September 22
Crossing over from this dukkha-filled shore to the other
dukkha-free shore (Higan). Dukkha implies regrets,
anxieties, uncertainty, etc. The focus will be on what it
means to cross over, how to attempt to cross over, what is it
that motivates us to make that crossing?
One day class. Registration: $10, $20 with lunch
Please register by September 16, 2018
Location: Hondo and BEC Classroom, Social Hall Level 3

From Practical to True Buddhism – Rev. Marvin Harada
Sunday afternoon, 11:45 a.m. – 1:00 p.m. October 14
Also available online. Please visit ocbc-bec.teachable.com
When we first embark on the Buddhist path, we seek how it
will help us in our everyday life. At its deepest level, however,
Buddhism is a journey to finding the teachings at a truth level.
This class will discuss that journey and how we should proceed
on it.
One day class. Registration: $10.
Location: Social Hall Level 1

Finding Purpose and Taking Action in the 2nd Half
of Life – Greg Krench
Sunday afternoon, 11:45 a.m. – 1:00 p.m. November 18
Also available online. Please visit ocbc-bec.teachable.com
If you are confused, stuck, indecisive, fearful or distracted
(or just lazy)...this workshop will offer you a path to “get
your feet moving” and accomplish what is truly important
to you in the second half of your life.
One day class. Registration: $10.
Location: Social Hall Level 1

Lectures on the Larger Sutra – Rev. Marvin Harada
Thursday mornings, 10:30 a.m. – 12:00 p.m.
September 6, 20, October 4, 18, November 8, 15
The Larger Sutra teaches how the story of Buddha’s vows can
be realized in the present.
Six week class. Registration: $50.
Location: BEC Classroom, Social Hall Level 3

Course Taught in Japanese
– Rev. Dr. Mutsumi Wondra
Saturday mornings, 9:00 – 11:00 a.m.
September 29, October 13, 20, and 27
今回はこれまで学んだ「三帖和讃」のなかの最後である「正像
末和讃」を読んでいきます。お祝いさまが入滅されてから時間
がたつにつれて、人間は容易に悟ることができなくなった。
親鸞聖人はそのことを嘆かれて、ひとえに阿弥陀如来さまの大
慈悲におまかせすることを教えています。
Four week class. Registration: $40.
Location: BEC Classroom, Social Hall Level 3

Registration Form (Please Print)

Name(s):
Address:
City / State / Zip:
Phone: ______________________ Email: ______________________

Please check the class(es) desired:

☐ Fall Ohigan Seminar ($10) $____
☐ From Practical to True Buddhism ($10) $____
☐ Finding Purpose and Taking Action in the 2nd Half of Life ($10) $____
☐ Lectures on the Larger Sutra ($50) $____
☐ Courses Taught in Japanese ($40) $____

Individual class attendance is acceptable at $10 per class. Total $_____
OCBC Annual Costume Party & Potluck

Sunday October 28, 2018
2:00–5:00pm
OCBC MPB

Games, Food, Haunted Maze & More!

Please bring one dozen finger foods to share

Questions? Please contact:
Jean Hamabe jeanbymyself@gmail.com
Amy Sasaki amy.sasaki@gmail.com
Sandra Mendoza schamendoza@msn.com

Sponsored by Dharma Wheel Club, Sangha Teens, Jr. YBA, & OCBC Youth Dept
Grateful Crane Ensemble presents A Series of Special Concerts for Sansei/Nikkei Caregivers

Take a trip down memory lane with the Grateful Crane Ensemble as we proudly present, “Back in the Day,” a special concert series just for Sansei/Nikkei caregivers featuring your favorite tunes from those Sansei dances of the 1960’s and 70’s. Whether it’s “My Girl,” “Hello Stranger” or “That’s All,” Back in the Day will take you back to Rodger Young’s or Blarney’s Castle where only you remember what you were wearing, who you were dancing with—and the songs like “Summer Sun” that will bring it all back, just like it was yesterday, once more.

Funded by grant from Keiro, this special one-hour concert is designed just for you to take a much needed break from caregiving, and relive those carefree days of dancing to the sounds of Carry On, Free Flight and Winfield Summit, and the after-dance good eats at Holiday Bowl or Mago’s. A post-concert reception will give you a chance to talk about the good old’ days, and find friendship, support and camaraderie from your shared experiences as Nikkei caregivers. So come on out and join us—it’s FREE for Nikkei Caregivers and it’s gonna be FUN!

FEATURING
THE GRATEFUL CRANE SINGERS
Keiko Kawashima, Kurt Kuniyoshi, Helen H. Ota
SPECIAL GUEST SINGER
Brian Yamamoto (“Loco Mojo” and “The Ronin Stones”)
MUSICIANS
Scott Nagatani Keyboards, Danny Yamamoto Drums, Hiro Morozumi Bass

“Concerts for Caregivers” Series NOVEMBER SCHEDULE

Oxnard Buddhist Temple 250 S. H Street, Oxnard, 93030
Saturday, November 3, 2018 2 p.m. to 4 p.m.
Free for Nikkei Caregivers and a guest
Contact: (310) 995-5841 | gratefulcrane@gmail.com

Orange County Buddhist Church
Social Hall 909 S. Dale Ave, Anaheim, 92804
Sunday, November 11, 2018 1 p.m. to 3 p.m.
Free for Nikkei Caregivers and a Guest
Contact: (310) 995-5841 | gratefulcrane@gmail.com

Gardena Valley Japanese Cultural Institute (JCI)
Nisei Vets Hall 1964 W. 162nd Street, Gardena, 90247
Sunday, November 18, 2018 2 p.m. to 4 p.m.
Free for Nikkei Caregivers and a Guest
Contact: (310) 995-5841 | gratefulcrane@gmail.com
2018 OCBC MEMBERSHIP FORM

Please complete the following form to apply for membership to the Orange County Buddhist Church.

STEP 1: MEMBERSHIP LEVEL

I would like to support OCBC with the following membership level:

<table>
<thead>
<tr>
<th>Level</th>
<th>Explanation</th>
<th>Individual</th>
<th>Family</th>
</tr>
</thead>
<tbody>
<tr>
<td>Young Adult</td>
<td>New members under 30 yrs old</td>
<td>$60</td>
<td></td>
</tr>
<tr>
<td>Introductory</td>
<td>First time new members over 30 yrs old</td>
<td>$120</td>
<td>$240</td>
</tr>
<tr>
<td>Sustaining</td>
<td>Current members</td>
<td>$240</td>
<td>$480</td>
</tr>
<tr>
<td>Kansha</td>
<td>Special membership option</td>
<td>$500</td>
<td>$1,000</td>
</tr>
</tbody>
</table>

*Please see backside for membership classification*

STEP 2: MEMBER INFORMATION

Name ______________________________________________________
Address ____________________________________________________
City __________________________ State ___________ Zip__________
Phone Home:_________________________ Cell: ______________________
Email ______________________________________________________

Family Membership Information

Spouse Name ________________________________________________
Spouse Phone ____________________________ Cell: __________________
Email ______________________________________________________
Child Name ____________________________________________
Child Name ____________________________________________
Child Name ____________________________________________

Emergency Contact

Name:___________________________________ Phone:__________________

STEP 3: MAIL

Orange County Buddhist Church
909 South Dale Avenue
Anaheim, CA 92804

Send membership form and check to: Anaheim, CA 92804
<table>
<thead>
<tr>
<th>日</th>
<th>月</th>
<th>火</th>
<th>水</th>
<th>木</th>
<th>金</th>
<th>土</th>
</tr>
</thead>
<tbody>
<tr>
<td>SUN</td>
<td>MON</td>
<td>TUE</td>
<td>WED</td>
<td>THU</td>
<td>FRI</td>
<td>SAT</td>
</tr>
<tr>
<td>30</td>
<td>8:30 AM – 臘僧</td>
<td>10:00 AM – 家族礼拝</td>
<td>11:00 AM – Adult Study Class</td>
<td>OFFICE CLOSED</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>2</td>
<td>7:00 PM – Buddhist Yoga</td>
<td>8:30 AM – Senior Craft Class</td>
<td>9 AM – Taichi Class</td>
<td>9 AM – Taichi Class</td>
<td>10:30 AM – BEC Class: “Lectures on the Larger Sutra” – Rev. Marvin Harada (2nd session)</td>
<td>4:30 PM (New Time) 祥月法要 Shotsuki Hoyo (Monthly Memorial Service)</td>
</tr>
<tr>
<td>7</td>
<td>8:30 AM – 臘僧</td>
<td>Meditation Service</td>
<td>10:00 AM – 家族礼拝</td>
<td>Family Service &amp; Dharma School</td>
<td>11:00 AM – Adult Study Class</td>
<td>OFFICE CLOSED</td>
</tr>
<tr>
<td>8</td>
<td>9 AM – シニア昼食会</td>
<td>Senior Citizens’ Luncheon</td>
<td>Senior Work Party</td>
<td>8:30 AM – Senior Craft Class</td>
<td>9 AM – Taichi Class</td>
<td>9 AM – Taichi Class</td>
</tr>
<tr>
<td>14</td>
<td>8:30 AM – 臘僧</td>
<td>Meditation Service</td>
<td>10:00 AM – 家族礼拝</td>
<td>Family Service &amp; Dharma School</td>
<td>11:00 AM – Adult Study Class</td>
<td>OFFICE CLOSED</td>
</tr>
<tr>
<td>21</td>
<td>8:30 AM – 臘僧</td>
<td>Meditation Service</td>
<td>10:00 AM – 家族礼拝</td>
<td>Family Service &amp; Dharma School</td>
<td>11:00 AM – Adult Study Class (NO Japanese Adult Study Class)</td>
<td>OFFICE CLOSED</td>
</tr>
<tr>
<td>22</td>
<td>7:00 PM – Buddhist Yoga</td>
<td>8:30 AM – Senior Craft Class</td>
<td>9 AM – Taichi Class</td>
<td>8:30 AM – Senior Craft Class</td>
<td>12:30 PM – PK Games</td>
<td>9 AM – Taichi Class</td>
</tr>
<tr>
<td>28</td>
<td>8:30 AM – 臘僧</td>
<td>Meditation Service</td>
<td>10:00 AM – 家族礼拝</td>
<td>Family Service &amp; Dharma School</td>
<td>11:00 AM – Adult Study Class</td>
<td>OFFICE CLOSED</td>
</tr>
<tr>
<td>29</td>
<td>7:00 PM – Buddhist Yoga</td>
<td>2:00 PM – OCBC COSTUME PARTY</td>
<td>HALLOWEEN</td>
<td>9 AM – Taichi Class</td>
<td>8:30 AM – Senior Craft Class</td>
<td>2</td>
</tr>
</tbody>
</table>

2005