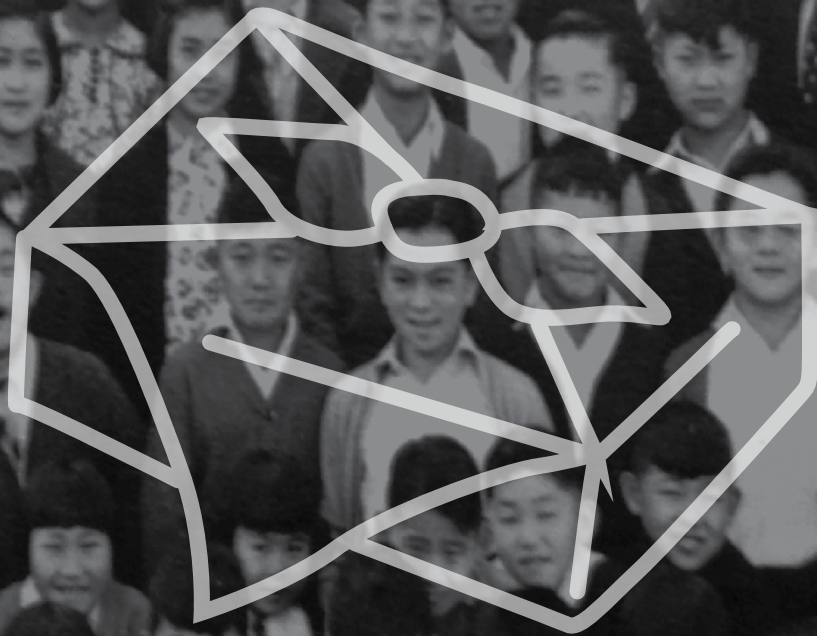


# Prajna



## *Oseibo* and Gratitude to Amida

A member asked me about the meaning of *Oseibo* and why we have an *Oseibo* luncheon, service and gift giving at the end of year. The answer is “I do not know.” I know the meaning of the Japanese word and the custom of *Oseibo*, but I do not know the origin of our temple’s *Oseibo*. So I asked Mas-sensei and the old timers about it. They said that when they started coming to the temple, *Oseibo* was already established as Senshin’s annual event, so they do not know about the origin either. If someone



knows when we started *Oseibo*, please let me know.

The Japanese word *Oseibo* means “year-end gift.” Literally, the word means “year-end,” “*O*” is an honorific prefix, like *O-tosan* (revered father), *O-kasan* (revered mother), “*Sei*” means year and “*Bo*” means end. However, conventionally, *Oseibo* means “year-end gift” and no one uses the word *Oseibo* as the meaning of year-end.

From around mid-November toward the end of the year, people send year-end gifts to their parents, grandparents, relatives, teachers, bosses, business partners and sometimes their colleagues and friends. Usually, children are not given *Oseibo*, unless the child is some kind of a teacher. Instead, children usually receive “*Otoshidama*, year-beginning gift” from parents, grandparents, and relatives.

The origin of the *Oseibo* in Japan is not clear, but it is said that the gift was originally a welcoming gift to Japanese gods or ancestors’ souls that visit their homes at the beginning of the year. This ritual somehow changed and *Oseibo* became a gift to the living people to give thanks.

At our temple, we hold *Oseibo* service, luncheon, and gift giving as an expression of gratitude to the people who helped in the temple activities throughout the year.

However, when we express our gratitude, we must not forget “Amida Buddha.” Thanks to Amida’s establishment of the Pure Land, we can set the goal/destination of our lives. Day by day, our death is getting closer, but at the same time, we are going toward the Pure Land, the world of Nirvana. In the path toward the Pure Land, there may be water puddles, pitfalls, cow’s droppings, etc., and we may stumble, slip, and fall, but we know where we are going. Every step is leading us toward the Pure Land and all the troubles in our life are the important happenings that make our lives full and meaningful.

Shinran Shonin likened Amida Buddha’s *Primal Vow* as the torch of the life journey.

“It is a great torch in the long night of ignorance;  
Do not sorrow that your eyes of wisdom are dark.  
It is a ship on the vast ocean of birth-and-death;  
Do not grieve that your obstructions of karmic evil are heavy.”

(*Hymns of Dharma-Ages*, CWS, p.407)

Our lives are unpredictable. We cannot know what will happen to us, and when we will die, but definitely, we will die someday. However, we have the torch and the goal of life.

Thanks to Amida’s guiding light and everyone’s support, we can have a meaningful year. Until our death, shall we continue listening to the teaching and reciting the nem-butsu with gratitude to Amida Buddha.

*Namoamidabutsu*

REV. RYUTA FURUMOTO

## お歳暮

まず12月のお寺のスケジュールが変わりましたので、お知らせします。お釈迦様がお悟りを開かれたことをお祝する成道会は12月14日になりました。年間のカレンダーには7日になっていますが変更しましたので、宜しくお願いします。お歳暮の昼食会は14日、餅つきは20日（土）、そしてお歳暮のサービスは21日です。このスケジュールはカレンダー通りです。

ところで、「お歳暮（せいぼ）」とは何かという質問がありましたので、少しお歳暮について書いてみたいと思います。

お歳暮は日本の風習で、一年の終わりにお世話になった方々への贈り物のことや贈り物をする事です。11月の中頃から年末にかけて、デパートやスーパーなどでお歳暮用の贈り物を購入し、持って行ったり送ったりします。高級なハムやフルーツ、お酒などを、両親や祖父母、先生、上司、仕事の取引先、また友人や同僚などに感謝の気持ちとして贈るのです。

「子供にお歳暮をあげますか？」と尋ねられた方もおられました。普通は子供にはお歳暮を贈りません。けれども、もし子供さんが何かの先生や会社の社長などでしたら、お歳暮を贈ることもあります。

なぜ日本でお歳暮の風習ができたのかはあまりわかりませんが、一説によると、昔、日本では正月に先祖や神様が家に訪れるという信仰があり、先祖や神様へささげるギフトを実家にもって行ったそうです。それが、いつのころからか、生きている人間に対して、贈り物をする習慣となったのがお歳暮だといわれています。

洗心寺でいつからお歳暮のサービスがはじまったのかもあまりわかりませんが、洗心寺での「お歳暮」は、「年の暮れに皆に感謝する」という意味です。それで、お歳暮サービスや昼食会があります。小谷先生や長年お寺にお参りされる方いつからお歳暮の行事が始まったのか聞いてみましたが、皆がお寺に来始めたころには、もうお歳暮のサービスやランチョンがあったそうです。ですから、いつから、なぜお歳暮がはじまったかは、わかりません。もしいつからお寺でお歳暮の行事がはじまったかを知っておられる方がいらっしゃいましたら、教えて下さい。

いずれにしても、洗心寺でのお歳暮は一年間、お寺の行事や運営に携わってくださった方に感謝の気持ちを表して、食事の接待や贈り物をしています。そして、感謝ということで忘れてはならないのが、阿弥陀さまへの感謝です。

阿弥陀如来がお浄土を建立してくださったおかげで、私たちの人生が無目的、無意味に墮することなく、日々の生活が仏へ成っていく道を歩むという有目的、有意義な人生となるのです。私たちは一日、一日と死へ向かっています。「死後になにかあるものか、死んだら終わりだ」という方もおられますが、もし死んでなにもなくなるのなら、一体生きる意味があるのでしょうか？「何の為に生きるのか？」という哲学的、宗教的な問題に一つの考え方を提示しているのが、浄土真宗の教えです。「死後、お浄土に生まれ仏にさせていただく」という考えがあると、この人生に目的や意味が与えられるのです。死へ向かう一日が、お浄土へ至る一日にもなるのです。

親鸞上人は、阿弥陀さまの「念仏を唱える者をお浄土に生まれさせる」というご本願を「無明長夜の灯炬（とうこ）なり」とたとえておられます。我々の人生は先が予測できません。何が起るか、いつ死ぬか、わからないのです。聖人はそういうあり方を暗闇につつまれた長い夜と表現され、「けれども、人生の行く道を照らす光となり灯火となって、導いてくださるのが阿弥陀さまの本願やお浄土なのだ」とお示しくださっておられます。

今年も阿弥陀さまのお導きと皆様のおかげにより、一年を生きることができました。来年もお寺に来てお聴聞し、お念仏とともに日々をおくっていきましょう。

南無阿弥陀仏

Monthly Memorial Service DECEMBER

Sunday, December 14, 2014 10:00am

The monthly memorial service is usually held on the first Sunday of each month in memory of those who have passed away in that month. At the service, the list of names of the deceased, the person observing the memorial and the person's relation to the deceased is read. The Monthly Memorial List is also published in the Prajna newsletter. To have a name entered into the Monthly Memorial List, please call into the office, as names are not automatically entered after a funeral.

SESHU (OBSERVANT)	DECEASED'S RELATION TO OBSERVANT	DECEASED
Akahori, Tomi	Sister	Uyetake, Yoshiko
Domoto, Lily	Mother-in-law	Domoto, Tsuchiyo
Hashimoto, Miwa	Father-in-law	Hashimoto, Thomas K.
Ikari, Kathy	Grandmother	Kato, Kikuyo
Ikegami, Sumiko	Father	Shigaki, Uichiro
Iriye, Kenny	Father	Iriye, Kazunori Henry
Kada, Dorothy	Father-in-law	Kada, Kannosuke
Kamikawa, Emi	Mother	Kamikawa, Violet
Lew, Judy	Mother	Matsuda, Mickey
Matsubayashi, Kazuo	Father	Matsubayashi, Moriichi
Matsumoto, Hisako	Father-in-law	Matsumoto, Manki
Minami, Jean	Brother-in-law	Minami, Yoshimi
Mori, Tsutaye	Husband	Mori, Yasuo
Mori, Wendy	Father	Sahara, Hiroshi
Nakawatase, Sachiko	Friend	Kikunaga, Sunao
Nishida, Kikuko	Husband	Nishida, John
Nishisaka, Yuriko	Mother-in-law	Nishisaka, Ritsuko
Nishisaka, Yuriko	Mother	Sanada, Tsuta
Ohata, Ron	Father	Ohata, Shigetoshi Michael
Ota, Joanne	Father	Ota, John
Sakamoto, Yoshie	Mother-in-law	Sakamoto, Kume
Sonday, Reiko	Grandmother	Fukumoto, Kinu
Takashima, Iris	Grandfather	Yasuda, Hikokichi
Tomita, Misao	Father	Nakamura, Masutaro
Tsuji, Hisako	Mother-in-law	Tsuji, Takiye
Ushirogata, Mutsuo	Sister	Hagiwara, Naruko
Usui, Aiko	Father	Nishiyama, Masakichi
Usui, Aiko	Brother	Nishiyama, George
Uyeno, Matsuko	Father	Nakamura, Masutaro
Wakinaka, Vickie	Mother	Wakinaka, Esther
Yoneda, Kiyoko	Father	Nakamura, Masutaro
Yoshihata, Dorothy	Husband	Yoshihata, Sokumei
Yoshimura, Brett and Susan	Father	Yoshimura, Victor
Yoshimura, Evelyn	Brother	Yoshimura, Victor

10/2/2014	Kenneth Hatai Masao Kodani Wilbur & Iris Takashima Carole Yokota Elso Kanagawa, Celia Huey Kathleen & Martin Umemoto Douglas Matsuda Donna Ebata Misao Matsuda Qris Yamashita, Chris Komai Neil & JoAnn Komai Anonymous John & Wendy Mori Karen Ishizuka, Bob Nakamura Manabu Matsuda Kiyoko Yoneda	Dana 7th cycle Memorial for Shirley Kodani “ Dana, Susie Usui’s 90th Birthday Donation 7th cycle Memorial for Shirley Kodani “ “ “ “ “ “ “ 7th cycle Memorial for Kazuo Yoneda
10/4/2014	SDC of BCA Yuriko Nishisaka Isamu Matsumura Dorothy Yoshihata	BEC Tri-Temple In memory of Masami Sanada In memory of K. & S. Matsumura In memory of Satomi Matsumura
10/12/2014	BCA General Fund  Yoshiko Takeuchi Asa & Bernice Wakinaka Kiyome Hirayama Fujimoto Family Matsuko Uyeno Isamu Matsumura Thelma Yamada Misao Tomita Erica & Ramon Calzadias Bob & Suzanne Toji	Donation from Hongwanji-ha, for visit by IMOP Nokotsudo Donation, Keiro Kai Donation, Keiro Kai Donation, Keiro Kai Donation, Keiro Kai Donation, Keiro Kai Donation, Keiro Kai Donation, Keiro Kai Wedding Temple Orei In loving memory of mother, Evelyn Toji
10/25/2014	Edith Nishikawa Kiyoko Kanda Goto Family	Eshinni/Kakushinni Donation 49th day service, Mamoru E. Kanda Service, at Arizona Temple
10/26/2014	Chikako Kojima	Nokotsudo
10/30/2014	Lillian Kuwata Elso Kanagawa, Celia Huey	In memory of Tosao Yamada Donation

Listed are donations handled by the Regular Treasurer:  
**Special:** donation received with no specific reason given  
**Orei:** donation for use of temple facilities, equipment, etc.  
**Nokotsudo:** donation by families who have family cremains in the *Nokotsudo* (columbarium)  
The Regular Treasurer is required to send receipts for donations of \$250.00 and over. Receipts for all other donations will not be sent unless requested by the donor.

November 2014 Flower Donations

Ted & Tomi Akahori  
Anonymous  
Anonymous  
Glen & Joyce Isomoto  
Chikako Kojima  
Tammy & Dale Matsubara  
Jean Minami  
Yuri Nishisaka  
Yo Takeuchi  
Mark & Reiko Sonday  
Mr. & Mrs. Ushirogata  
Asa & Bernice Wakinaka  
Betty Yamashita  
Arlene Yamada Yokoyama



# BODHI DAY 2014

In Mahayana Tradition, we celebrate December 8th as Bodhi day. Bodhi day celebrates Shakyamuni Buddha's attainment to enlightenment. About 2500 years ago under a pippara tree in a forest in India, a human Gautama Siddhartha awakened the truth of the universe and became the Buddha. Later, the tree was called the "Bodhi tree" and now the town where the Gautama attained enlightenment is named "Bodhgaya." "Bodhi" and "Bodh" means awakening or enlightenment. To commemorate the special day for the Buddhists, we are going to hold a Bodhi day gathering at our temple on Saturday December 13. We welcome anyone to attend the gathering.

12月の成道会日程:

マハヤナ仏教では12月8日は成道会(ボデイデイ)に当たり、お釈迦様がお悟りを開いた日としてその喜びを祝います。約2千5百年昔、インドの森のピパラの木の下で、人間ゴータマシッタタが宇宙の真理に目覚め、仏となられたのです。後に其の木は菩提樹と呼ばれ、ゴータマがお悟りになられた町はボダガヤと名付けられました。ボデイまたはボダとは目覚めあるいは悟りを意味します。私達仏教徒にとってこの貴重な日をお祝いするため、12月13日洗心寺では成道会法要を行います。皆さん、どうぞお揃いで参加してください。

## JODO-E

### "Attaining Enlightenment Gathering"

**Saturday, December 13, 2014**

**4:30 pm: Omairi, Hondo**

**5:30 pm: Meditation Walk,**  
Courtyard and temple grounds

**6:00 pm: Potluck Supper, Social Hall**

**Sunday, December 14, 2014**

**9:30 am: Japanese study class**

**10:00 am: Bodhi Day Service**  
and Monthly Memorial Service

**12月13日(土)**

午後4時半 お参り 本堂  
午後5時半 Meditation Walk  
洗心寺中庭及び境内

6時 ポットラック晚餐  
ソーシャルホール

**12月14日(日)**

午前9時半 日本語法要

10時 成道会法要

## Joya-e Service

*Joya-e (or Jyoya-ye)* is a year-end service which literally means the gathering (*e*) of *Joya* (eliminating the night). "Eliminating the night" implies wishing to remove the dirt and rubbish accumulated during the year. The dirt and rubbish refer to our blind attachments, the memories of misdeeds and troubles that took place during the year. We hold the year-end service with the wish to dispel these undesirable wants, thoughts and memories.

Our *Joya-e* service will take place on New Year's Eve at 6:30pm followed by a potluck. Please join us.

*Namoamidabutsu*

REV. RYUTA FURUMOTO



除夜会とは年末の法要で、「夜を除く集まり」と書きますが「夜を除く」とは、その年に身に付いた埃や垢を取り除くという意味です。埃や垢とは、私たちの煩惱、またこの一年間に起きた間違いや悩みごとなどを指します。そういった煩惱や嫌な思い出を取り除くことを願ってお勤めするのが除夜会です。

なもあみだぶつ

古本開教使

## Words of Appreciation

My time as Board President is drawing to a close. I wanted to take the opportunity to thank all of the sangha for their support and guidance throughout my term. We were faced with a number of challenges during the preceding two years and we have succeeded in meeting them with satisfying solutions. None of this would have been possible without the support and participation of the sangha.

When I made my New Year's speech at the beginning of the term, I said that I still felt like the new guy. I can tell you that with all of the many changes and opportunities that we have experienced during the last two years, I don't feel like that anymore. Some of the change in me came from the weight of responsibility that I felt to see that the temple and sangha were served well. As my involvement in all facets of temple activities became a necessity, my role at Senshin changed from observer to participant. However, the biggest part of the change in my feelings came from you, the sangha. Since my first days here I have always felt that Senshin was very open and welcoming, but since I've been president, many of you have greeted and spoken with me, offering positive comments and suggestions. I really do feel like



part of the family now, no longer the new guy.

Thanks again for all of your support, giving and guidance.

*Gassho.*

NEIL KOMAI



## Vajrakilaya

This month, the scroll in the *tokonoma* is not Japanese. It is not from the antique store in Kyoto where Rev. Mas was a good customer in the 1960's. This scroll came from Bhutan, known as a devoted Buddhist country. When Senshin took a second Bhutan tour in 2010, Rev. Mas received the scroll as a gift from the tour guide. In Bhutan, they practice Tibetan Buddhism that pays homage to various kinds of Buddhas, bodhisattvas, gods, goddesses, deities, etc. Hence, they have a variety of Buddhist paintings and the drawings, colorings and expressions are different from Japanese paintings. This painting is very unique and looks lively. The angry face deity is not a demon or an ogre. He is a manifestation of the great wisdom and compassion of the Buddhas.

Mayumi-san is the daughter of Rev. Mas and is presently studying in the Ph.D. program of Tibetan Studies at U.C. Santa Barbara. Mayumi-san wrote the following explanation of the painting:

This is *Vajrakīlaya*. In Tibetan he is called *Dorje Phurba*, which can be translated as “Indestructible Dagger” or “Diamond Dagger.” He embodies enlightened activity and is known for clearing obstacles to enlightenment. In the Tibetan tradition, the same bodhisattva can have a wrathful and a peaceful form. Although *Vajrapāṇi* is already a wrathful deity, *Vajrakīlaya* is said to be an even more wrathful manifestation of *Vajrapāṇi*. He is super-wrathful. Although he may appear shocking and violent, his gestures, garments, and jewelry all symbolize the triumph over *samsāra*. For example, the dagger he is holding has three blades for cutting the three root poisons of ignorance, greed and hatred. Similarly, his wings are actually meant to be painted like swords, which also cut through delusion. He wears human skin and a belt of human skulls to symbolize that he is not attached to his own ego or to conventional appearances. Also, he is surrounded by the blazing fire of wisdom which annihilates all delusion.

His consort is called *Khorlo Gendunma*, who is a manifestation of Green Tara. Both she and *Vajrakīlaya* wear crowns of five human skulls, which represent their purification of the five *skandhas*. Often, when deities are pictured with their consorts, the feminine symbolizes wisdom and the masculine symbolizes compassion or skillful method in conveying that wisdom. This *thangka* might be used as a meditation aid for someone doing the *Vajrakīlaya* practice, during which he/she would visualize all these details and their meaning. He/she would also be told to contemplate the great power and ferocity of *Vajrakīlaya* as inspiration to destroy the ways of thinking which cause suffering.

*Namoamidabutsu*

REV. RYUTA FURUMOTO



今月の床の間ギャラリーに飾られている掛け軸は、日本の作品ではありません。またマス先生が1960年頃京都でしばしば訪れていた古美術店で買ったものでもありません。この仏画は信心深い仏教国として知られるブータンから来たのです。2010年の洗心第二回ブータン旅行のさい、マス先生が観光案内の方からお土産として頂いたのです。

ブータンではチベット仏教が信仰されており、仏、菩薩以外にいろいろの神、女神が敬われています。そのため日本の仏画とはその図、色彩、表現が異なってみえます。今月の絵はとても変わっていて、絵像の怒り狂っている顔をみると悪魔や鬼のように見えます。けれどもこの生き活きと表現されている絵像は、仏の大なる知恵と慈悲を表しているのです。

マス先生の娘さんのまゆみさんは、UCサンタバーバラの博士課程でチベット学を専攻されているので、この仏画について尋ねると、次のような説明文を頂きました。

この絵像はVajrakīlaya（ヴァジュラキラヤ）という名前で、チベットではドルジェプルバと呼ばれ、“不朽の短刀”あるいは“ダイヤモンドの短刀”を意味します。彼は悟の行為を象徴し、悟りに達する道の途中によこたわる障害を取り除く者として知られています。チベットの伝統では、一人の菩薩や神が怒りと安心のふたつの形を持って描かれることがあります。チベットで、Vajrapat（ヴァジュラパテイ）が怒りの神として知られていますが、この絵のヴァジュラキラヤはそれ以上の怒りを顕し、最上の怒りを持つ者として捉えられています。ヴァジュラキラヤの姿はショッキングで、暴力的ですが、表情や衣装そして飾りの宝石はすべてサムサラ（迷いの世界）を乗り越えることを象徴しているのです。

例えば彼が持つ短刀には3枚の刃があり、それで貪欲、瞋恚、愚痴の3毒の煩惱の根を断ち切るのです。同様に彼の両翼は妄想を切る刀として描かれています。ヴァジュラキラヤは人間の皮膚をまとい、人間の頭蓋骨でできた帯をしていますが、それは自分のエゴや外観に執着しないことを象徴しています。また全ての妄想を燃やしつくす智慧の炎に囲まれています。

彼の配偶者はKhorlo Gendunma（コールロ・ゲンツンマ）と呼ばれ、Green Taraグリーンターラの権化でもあります。彼女とヴァジュラキラヤは5個の頭蓋骨で作られた冠をかぶっていますが、それは五蘊を浄化することを表しています。神々や菩薩が配偶者と一緒に描かれる場合、女性は仏の智慧を表し、男性は仏の慈悲、もしくは女性の智慧を伝える方便を示します。この仏画は、おそらくヴァジュラキラヤの観想をするさいに使われるもので、修行者は仏画に描かれている姿やその意味を想念するのです。また修行者は、苦難をもたらす考え方を破壊する、ヴァジュラキラヤの偉大で強烈なる力を靈感で観察するようにも指示されます。

南無阿弥陀仏

古本竜太開教使

訳松林和夫

## Wasabi Kai 侘寂會

## Japanese Aesthetics

BY REV. MAS

One of the great contributions to world culture is the traditional Japanese aesthetic sense. Terms such as wabi and sabi; shibui; preference for simplicity and understatement; the relationship of an object to its background, the angle at which it is viewed; the aesthetic preference for odd numbers and asymmetry. These have long been hallmarks of Japanese sensibilities. As we move further and further from the Issei and Nisei generations, this aesthetic is being replaced by the predominant western aesthetic. What was once natural to the Issei and Nisei must now be relearned by the succeeding Japanese-American generations.

Pottery, and its use in everyday living, is an important vehicle in reintroducing this aesthetic since it affects and is affected by its use in serving meals and drink, flower arrangement, serving trays, tea ceremony utensils, alcove arrangements, distinctions between pretty and beautiful, etc., etc. This interconnectedness of activity results in a distinctive sensitivity to color, shape, form, textures, use and function, seasons of the year, etc. As for dishes, the Japanese view below expresses it directly:

洋食の何でも彼でも丸い皿  
*Yōshoku no nandemo kandemo marui sara*

A western meal:  
Every blessed plate and dish  
Is round

*Jūgoya* 十五夜

(Continued in Updates section)



# Senshin-ji Building Fund December 2014 Update

The issue of the cooling and heating of the Social Hall has gone back and forth, from a fully natural ventilating system (open doors, windows and ceiling fans) to a low-occupancy only air conditioning and heating system, and eventually back to a full HVAC system that will provide air conditioning for a fully occupied Social Hall on a very hot day, and appropriate heating for the colder days.

Because of the oppressive heat conditions that were present during our Keiro Kai function on October 5th, normally a day that would be pleasant and temperate, we realized that a full HVAC system is necessary. The discomfort of that day emphasized the need to be ready for any temperature fluctuations. Because changing climate conditions appear to be an issue that will confront us for an indefinite period of time, it would be prudent to prepare for such weather extremes by installing an HVAC system that will provide the members of our temple, especially our senior members, with a comfortable environment during our activities in the Social Hall.

We are planning to install systems that will give us the flexibility to address any temperature conditions that we might experience. As such, in addition to the full HVAC system, we also will install ceiling fans, that will enhance the use of natural ventilation (open doors and windows) when that option is deemed to be best. Because the full HVAC system will consist of

five separate units, we will have the ability to provide an appropriate level of air conditioning and heating by operating one or two units for low occupancy needs, and up to the full five units for a maximum occupancy situation. Whatever the activity calls for, we should be able to cool and heat the Social Hall as efficiently as possible, minimizing electrical usage as we do so.

With regard to the preparations required before the demolition work begins, we have been announcing at our temple services that the plumeria plants and the palms that are planted next to the east wall (adjacent to the courtyard) and a smaller plumeria plant next to the west wall (adjacent to the Social Hall parking lot), will have to be removed to accommodate the proposed landings and ramps. Therefore, we have been inviting anyone who is interested in those plants to feel free to take cuttings from the plumeria plants, or to dig out the palms. If you have any interest at all in these plants, please help yourself. Whatever plants that remain will be removed and tossed into the trash bins (Mottainai!).

We are still hopeful that the demolition work will begin on January 5, 2015, and that the construction work will be completed by the end of April 2015. As with any type of major construction, there is always the possibility of delays, but the Satoh Brothers firm is doing its best with the design plans, the permitting process and the construction sequencing plans to keep such delays to a minimum.

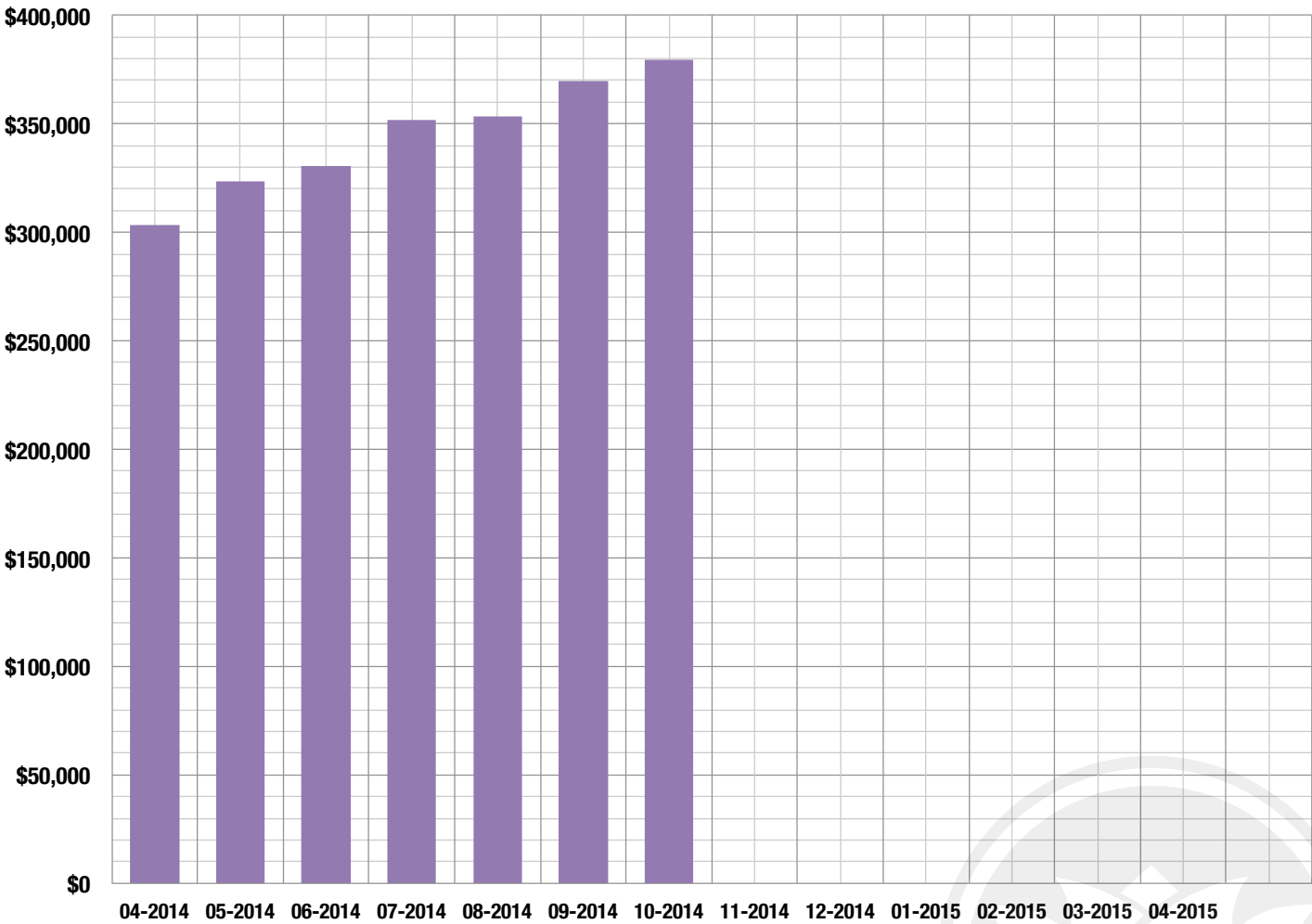
Again, as always, your support of the Social Hall remodeling is very much appreciated.

Gassho,  
Wilbur Takashima

## DONATIONS RECEIVED IN OCTOBER:

- Cash & Coin Jar
- Hirayama, Bruce
- Ikeda, Vickie & Ken
- Jinde, Seichi
- Kuwata, Lillian Yuriko
- Mayeda, Eileen
- Murakami, Eugene & Elaine
- Nishisaka, Yuri
- Shimabukuro, Shigeichi
- Takemoto, Chiyoko
- Takemoto, Jon & Lynette
- Uyemura, Koichi & Linda
- Uyeno, Matsuko
- Yoshihiro, Maryann Ito

## Senshin-ji Building Fund: Social Hall Goal: \$500,000 by April 30, 2015



## Senshin-ji Building Fund 1311 West 37th Street, Los Angeles, CA 90007

Name(s) \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Donation Amount: \$ \_\_\_\_\_

(Please make checks payable to: **Senshin-ji Building Fund**)

**NOTE:** In order to maintain compliance with IRS policy, whenever we receive a check in the amount of \$250.00 or more, we will send an acknowledgement letter to the donor for his/her records. For amounts less than \$250.00, your cancelled check will serve as a receipt for the donation. *However*, if you wish to have a letter of receipt sent to you, regardless of the donation amount, please let us know and we will be most happy to comply.



# Updates

## B W A

BWA gratefully acknowledges the following donations from the Esh-inni, Kakushinni and BWA Memorial Service:

Motoko Saneto  
Ikuko Matsubayashi  
Marilyn Shimabukuro  
Shigeichi Shimabukuro  
Suzanne and Robert Toji

We also thank the following for their donations:

Roy Marubayashi and Rose Kido in memory of Setsuko Marubayashi  
Karen Ishizuka - Special

## A B A

Thank you to Kazuo and Ikuko Matsubayashi for their dana. ABA will be led next year by Chikako Kojima who takes on the role as our lead coordinator.

## Jr. Y B A

We would like to acknowledge and thank Senshin BWA for their generous donation.

Later this month on December 20th, we will be having **Senshin's annual Mochitsuki**. Everyone is welcome to come out and help and have a fun day making mochi. See the flyer and order form in the *Prajna*.

Next Jr's meeting is Sunday December 7th.

Anyone interested in joining Jr. YBA, please contact Marilyn Shimabukuro at (818) 248-4720 or Lana Wiemer at (323) 936-8701.

## Religious Committee

### Save the date...

The Senshin Nembutsu Spring Retreat is set for February 14-15, 2015 at the Palm Garden Hotel in Thousand Oaks, with Rev. Tets Unno leading the discussions. Information and registration forms will be available at temple on Sundays, and also are available on our website at [www.senshintemple.org](http://www.senshintemple.org).

## Book Group

The last two books are D.T. Suzuki's *Buddha of Infinite Light: The Teachings of Shin Buddhism*, *The Japanese Way of Wisdom and Compassion* and

*Buddha's Gift to the World, Tranquility in a Turbulent Planet* by Monshu Koshin Ohtani. New titles, new authors and new members are welcome. Contact Lilly & Mike Yanagita (818) 956-1070, email [n7willow@gmail.com](mailto:n7willow@gmail.com).

## Facilities

The monitored gate buzzer has been repaired again. To help prevent repeated damage, please try to not let the gate slam shut. All City Roofing performed annual maintenance on the three building roofs including cleaning the rain gutters. Thank you, ButsuButsuKai!.

## Social Media

**LIKE** Senshin on Facebook  
<http://www.facebook.com/Senshin-BuddhistTemple>

**FOLLOW** Senshin on Twitter and Instagram @senshinjObon Raffle

**ACCESS** Senshin's Calendar is on Google docs. Here is how to access it on an iPhone (Android instructions to come):

**Step 1** Tap the "Settings" icon, then scroll down and select "Mail, Contacts, Calendars."  
**Step 2** Tap "Add Account" and select "Other."  
**Step 3** Select the "Add Subscribed Calendar" option, input <https://www.google.com/calendar/embed?src=anI-5YjJIMjZ2b3ZvMGEwcm-hodDlrdDZpMGtAZ3JvdX-AuY2FsZW5kYXluc29vZ2x-IlmNvbQ> in the Server box and click "Next." Change any settings you see fit before saving the calendar. You do not need a username or password.  
**Step 4** Toggle your view of the subscribed calendar by opening the Calendar app and tapping "Calendars" in the upper left corner.



Fun at Day of the Gaki

**WANTED:** Old interesting photos of Senshin events or groups for FB and Instagram for "Way-Back-Wednesdays," "Throwback Thursdays," and "Flashback Fridays." Do you have photos of cub scouts 636? *Anomas*? Dana Guild? Golden Chain? Etc. Email JPEG to [keithsawada@gmail.com](mailto:keithsawada@gmail.com)

## Mas-Sensei's Flower Arranging for the Onaijin

We are going to hold the annual flower arrangement class on Saturday, December 13, from 3pm to 4pm. Rev. Mas will teach the difference of the western style flower arrangement and Japanese Ikebana style, and how to arrange flowers for our *Onaijin* (Buddhist altar area). This class is very helpful for those temple members who will be and want to be assigned to arrange *Onaijin* flowers in 2015.

## Senshin Temple 2014 Picture Directory Update

Thank you to everyone for coming out to take your pictures for the directory. We expect to have all the picture-taking completed by the end of November so that we can turn our attention toward the artwork for the booklet. We are planning to have the directory finished in January.

For those of you who ordered portraits from Toyo Miyatake Studios, you will receive a call from the directory committee to let you know when they are ready for pick up at the Temple office.

**Thank you for your support!**

Satoshi, Jean Minami, Kiyome, Dougie, John, and Debbie

## Wasabikai

(Continued from page 9)

Last year, Rev. Mas and Bob Miyamoto discussed the possibility of creating a ceramic program at Senshin Temple to promote Japanese Aesthetic...Mas coined the term, *Wasabikai*.

Bob along with fellow potters Tom Akashi, Mari Nakamura, Jane Jenkins, and Chi Miyamoto convened a pilot class on two Sundays in September 2013 and the first Sunday in October in classroom 5. This pilot class was attended by 14 members which included some instructors of Saishin Dojo.

of the pottery techniques taught during the pilot class and Session II, along with clay and glazes, were applied in Saishin Dojo. The results were amazing and the student projects were awesome!

*Wasabikai* now occupies a temporary studio space which is classroom 5 and will find a permanent home following the renovation in the former Boy Scout room, just behind the Social Hall. *Wasabikai* is available to



Furumoto Sensei requested a second session due to its success and popularity. Session II began in February 2014, was held four Sundays and ended in March. Many of the student's works are still in the display case in the temple main office along with photos.

The classroom was dismantled shortly after Session II in preparation for Saishin Dojo. Many

anyone and you are welcome to stop by. There is clay and tools with more classes planned for 2015. Come join us! To sign up contact Furumoto Sensei, Rev. Mas, Patti Honkawa, or Bob Miyamoto.







# 2014 SENSIN MOCHITSUKI

Please join us in one of our annual get-together/work-together activities and in continuing a Senshin tradition. Remember, the Mochitsuki is a Temple activity and is one of the few activities that brings together all age groups. It is the closeness that Mochitsuki and other temple activities foster that has kept our temple so strong and centered. So come out and spend the day with friends making our own “certified pounded” mochi. As always, lunch will be served.

**Saturday, December 20, 2014**  
**7am until completed**

**SENSHIN BUDDHIST TEMPLE**  
**1341 W. 37th Street**  
**Los Angeles 90007**

**If you are able to help with washing the rice,**  
we will be washing on Wednesday, December 17, 2014 at 7:00pm. Please park in the 1341 W. 37th St. lot.

**Orders may be picked up from 9am to 12noon on**  
**Sunday, December 21st.**

## 2014 SENSIN MOCHITSUKI ORDER FORM

**ABSOLUTE DEADLINE FOR ALL ORDERS IS DECEMBER 7TH**

Mochi orders will be limited to 600 pounds on a first ordered first served basis.  
**Please order as early as possible.**

I would like to order _____ pounds of Komochi @ \$5.00 per pound	\$
(There are approximately 10 mochi pieces per pound) <b>Limit of 20#</b>	
I would like to order _____ set(s) of Okasane @ \$6.00 per set	\$
<b>Total</b>	<b>\$</b>

Name _____	
Address _____	Zip _____
Cell or home phone (circle one) ( _____ )	

Please make check payable to: **SENSHIN JR. YBA**

Phone: (323) 731-4617

Mail to: **Mochitsuki**  
1311 W. 37th St. Los Angeles, Calif. 90007

## 洗心仏教会

2014年12月

### 10月感謝録:

寄附	畑井ケネス, 西川エディス 金川エルソ&ツエリアヒィ (2日&30日)	追悼: 故真田まさみ 故K&S松村	西坂ゆりこ 松村勇
お祝い白井スージ90才誕生日:横田キャロル		故松村さとみ	吉畑ドロシ
敬老会寄附: 脇中あさ/パニース,平山きよめ		故東司エヴェリン	東司ボブ/スザン
藤本一家,上野松子,松村勇,山田セルマ		故山田とさお	桑田リリアン
富田みさを	故神田まもる49日:	神田きよこ	
BCA基金: 本願寺派 (IMOP訪問)		故小谷シャーリ7回忌	小谷政雄, 松田みさを
BCA: BEC 3 寺院	高島ウイルバ/アイリス,梅本キャサリ/マーチン		
結婚式お礼: Erica&Ramon Calzadias		松田ダググ, 松田まなぶ,江畑ドナ,アノン	
アリゾナ仏教会: 後藤一家	山下クリス/駒井クリス,駒井ニール/ジョアン		
納骨堂: 小島ちかこ	森ジョン/ウエンディ/石塚キャレン/中村ボブ		
	故米田かずお7回忌	米田きよこ	

### 12月日程:

7日 (日)	午前10時	家族礼拝	
		午前11時	日曜学校
11日 (木)	午後7時半	理事会	
13日 (土)	午後3-4時半	お内陣活け花教室	小谷名誉開教使
	午後4時半	成道会プログラム,MeditationWalk, 本堂お参り	
	6時	ポットラックデイナー	ソーシャルホール
14日 (日)	午前9時半	日本語法要	
	午前10時	成道会/祥月法要	
	午前11時	英語勉強会	
		キッズクラブ	
	正午	お歳暮ランチ (招待者)	
20日 (土)	午前7時	お餅つき (みなさん手伝いをしましょう)	
21日 (日)	午前9時半	日本語法要	
	午前10時	お歳暮法要	古本開教使
	午前11時	英語勉強会	
		日曜学校	
	午前9時-12時	お餅ピックアップ	
28日 (日)	お休み		
31日 (水)	午後6時半	除夜会	ポットラック

除夜会とは年末の法要で、夜を除く集まりです。‘夜を除く’とは、その年に身に付いた埃とかがらくたを取り払うという意味です。埃、がらくたとは、盲目な執着心、その一年間に起こった過ちとか悩みの思い出を指します。年末の法要を通して、私達はこうした不純な欲望、考え、嫌な思い出を取り除きたいと願うのです。なもあみだぶつ 古本開教使

**供花:** 西川ゆり,竹内よう,赤堀テッド/とみ,松原タミ/デイル,磯元グレン/ジョイス,小島ちかこ  
ソンドイマーク/れいこ,山下ベティ,南ジーン,後潟夫妻,脇中あさ/パニース,横山アリーン,匿名

**内陣花当番:** 6日:J.宮川/J.小谷,13日:C.平本/M.松村,20日:古本開教使,27日:古本開教使

**本堂当番:** R.松田, D.松田, R.宮川, D.宮本

年々、その年に何が起こったのかはっきり思い出せなくなり、こんがらかってきます。ですが、本年も‘さんが’の皆さんのお陰でみのりある楽しい一年でした。



# SENSHIN-JI 2014 DECEMBER 2557

1311 W. 37TH STREET, LOS ANGELES, CALIFORNIA 90007 ☎ 323 731 4617 ✱ SENSHINTEMPLE@GMAIL.COM 🌀 SENSHINTEMPLE.ORG

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>	<b>6</b>
		9:30a Exercise Class		9:30a Exercise Class 8p Kinnara Taiko		
			3–10 Kinnara/Arpana Performance/Oahu Tour Rev. Furumoto and Rev. Kodani will be out of town			
<b>7</b>	<b>8</b>	<b>9</b>	<b>10</b>	<b>11</b>	<b>12</b>	<b>13 Bodhi Day Program</b>
10a Family Service 11a Dharma School <i>Mochi order due</i>		9:30a Exercise Class		9:30a Exercise Class 7:30p Temple Bd Mtg 8p Kinnara Taiko		3–4p Onaijin Flower Arrangement Instructions, Rev. Kodani 4:30p Bodhi Day Program followed by potluck dinner
<b>14 Bodhi Day Service</b>	<b>15</b>	<b>16</b>	<b>17</b>	<b>18</b>	<b>19</b>	<b>20 Mochitsuki</b>
9:30a Japanese Study Class 10a Bodhi Day Service Monthly Memorial Service/ <i>Shotsuki Hōyō</i> 11a Study Class / Kids' Club 12noon <i>Oseibo Luncheon (by invitation only)</i>		9:30a Exercise Class	7p <i>Mochigome</i> rice washing 7:30p Kinnara Gagaku and Bugaku	9:30a Exercise Class 8p Kinnara Taiko		7a <i>Mochitsuki, all day</i>
<b>21 Oseibo Service, Mochi pick-up</b>	<b>22</b>	<b>23</b>	<b>24</b>	<b>25 Xmas</b>	<b>26</b>	<b>27</b>
9a–12noon <i>Mochi</i> pick-up in Social Hall 9:30a Japanese Study Class 10a <i>Oseibo</i> Service 11a Study Class / Dharma School		9:30a Exercise Class				
<b>28 No services</b>	<b>29</b>	<b>30</b>	<b>31</b>			
		9:30a Exercise Class	6:30p <i>Joya-E</i> , End of Year Service followed by potluck			

## DECEMBER TOBAN

**Sunday Service** B W A

**Hondo Toban** Ron Matsuda, Doug Matsuda,  
Richard Miyagawa, Dennis Miyamoto

## December Onaijin Flower Toban

**Dec 6** Jean Minami/Jean Nakashima

**Dec 13** Carrie Morita/Marsha Watanabe

**Dec 20** Rev. Furumoto

**Dec 27** Rev. Furumotoi

## Upcoming in January 2015

**Jan 1** *Shusho-E*, New Year Day Service

**Jan 5** Social Hall Renovation begins

**Jan 11** *HoOnko* Service

*All classes subject to change  
without notice.*

*Please call a group member to  
confirm meeting/rehearsal.*