

Prajna



Asobi, Playing, Ashibinā

Obon season is coming soon. From June, the temples start their Obon dances and services. Our Obon at Senshin will take place on Saturday, July 5th. This year, we'll have several new Obon dances, such as *Fandango Obon*, a Japanese-Mexican fusion dance song and some traditional Japanese folk dance songs.

Among the new songs is a famous Okinawan song, *Ashibinā*. This song was released in 1988 by Shuken Maekawa, a notable Okinawan folk singer. I believe that this cheerful Okinawan song will create an atmosphere encouraging people to join in the circle and dance.

The title of the song *Ashibinā* means a garden or a yard in which to play. The song is about a dance party at *Ashibinā*. In Okinawa, they used to have a dance party at a religious precinct called Moashibi. The song begins by stating that, “on the night at Moashibi, I am so excited.” Then he asks everyone to join the party and bring the taiko and *sanshin* (三線, literally “three strings” an Okinawan musical instrument and precursor of the Japanese *shamisen*); he describes how the hermit crabs and the girls both enjoy shaking their hips with the music. In the end, he sings that *Ashibinā* is happy place, where everyone dances with joy.

The Okinawan word *Ashibinā* is composed of two words, *Ashibi* which means *asobi* in mainland Japanese, means play in English and *nā* which means *niwa*, a yard or ground.

Hence, *Ashibinā* means a playground. In the olden days, the playground was also used as a “pray” ground to thank and ask the gods for abundant crops and fish. It is thought that the word *asobu* (to play) had a close relationship with religious thought. In Buddhism “play” means to be free of any bonds and to enjoy saving other people. In *Shoshinge*, Shinran Shonin stated that those who attained the birth in the Pure Land and become Buddhas will return to this world, the forest of blind attachment, to play.

*When they reach that lotus-held world,
They immediately realize the body of suchness or dharma-nature.
Then sporting in the forests of blind passions,
they manifest transcendent powers;
Entering the garden of birth-and-death,
they assume various forms to guide others.*

(COLLECTED WORKS OF SHINRAN P.71)

In the third line of this passage, Japanese *kanji asobu* is translated as “sporting.” The origin of the word “sport” is Latin and old French, “desporter” which means play and enjoy. In the passage, “sporting” or “playing” implies to enjoy guiding other people to be born in the Pure Land. Our world or our heart and mind is compared to the forest of blind attachment but that is the place where the Buddhas and Bodhisattvas are playing. This world filled with suffering is the *Ashibinā* for Amida Buddha, other Buddhas and Bodhisattvas. Wherever and whenever we suffer, as if playing, Amida Buddha enjoys saving us.

Namoamidabutsu

REV. RYUTA FURUMOTO

遊ぶ、遊び庭

お盆のシーズンがやってきました。早いところでは6月の上旬からお盆法要とお盆踊りをするお寺もあります。私たちの洗心寺では7月5日（土）に初盆の法要とお盆踊りをしますので、みなさまぜひご参加ください。

毎年、南部教区ではお盆に新しい曲を取り入れています。今年は「ファンダンゴお盆」というお盆とメキシコの民族音楽をミックスした歌をはじめ、日本の伝統的な民謡なども取り入れているようです。新しい曲の中に、沖縄の「遊び庭（あしびなー）」という曲もあります。この曲は1988年に前川守賢さんが発表されたもので、沖縄ではとてもポピュラーな曲です。

「遊び庭」というのは、かつてよく行われていた若い男女が集まって踊る「毛遊び（もーあしび）」をする場所のことをさすそうです。ただ、この「遊び庭」はただ単に踊る場所というのではなく、その場所では神様に感謝を捧げたり、豊作や大漁をお願いする宗教的な場所でもあります。

「あしびなー」は沖縄の言葉で歌われていて、「毛遊びの夜はワクワクするね」という意味の歌詞ではじまります。そして太鼓や三味線をもって集まりなさいと皆に参加を呼びかけ、ヤドカリやカニ、村の娘たちがお尻をふって踊りを楽しむさまを歌います。最後は「遊び庭」は皆が幸せになる場所だよ、という内容の歌詞になっています。



「遊び庭」の遊ぶという語は沖縄の言葉でも日本語でも宗教的な意味合いをもつ言葉で、仏教で「遊ぶ」は、すべてのとらわれから離れて自由自在になることをいいます。お経に「遊ぶ」という言葉がでてきますが、たいていは仏様や菩薩さまが主語になっていて、自由自在に衆生を救うということを示しています。

親鸞聖人は正信偈に「遊煩惱林現神通 入生死園示応化（煩惱の林に遊んで神通を現じ、生死の園に入りて応化を示すといへり。）」とお書きになっています。お浄土に生まれた者はこの世に帰ってきて、多くの人を遊ぶように楽しんで救う、という意味のご文です。「遊ぶように救う」と聞くと不真面目に適当に救う、というように聞こえますが、仏教での遊ぶは、何事にも縛られず、自由自在にという意味です。正信偈のご文ではこの世のことを「煩惱の林」や「生死の園」と呼んで、自己に縛られ、煩惱が多く、心から楽しく遊ぶことのできない不自由な凡夫のありさまを表現しています。その煩惱の林の中で「神通を現じる」「応化を示す」とは、仏や菩薩が

いろいろな姿となり、いろいろな方法をもって人々を仏法に導く、という意味です。

このことから察すると、私たちに起こる出来事や関わった人などは、私たちに仏法を教えてくださいと味わうことができます。特にいやな出来事では、私たちに悲しみや怒りなど、自己への執着からおこる煩惱を知らせ、その煩惱をもったままお浄土へ生まれさせる、という阿弥陀仏の救いを教えてくださいなのです。

昔、ある女性が、夫が浮気をしことでたいへん腹をたて、そのことを相談しにお寺に行ったら、お寺の住職さんは、「それはよかった。」と言われたそうです。「それはかわいそうな、なんとかしよう。」と言うかと思ったら、「それはよかった。」と言うので、女性はびっくりして「何がよかったか」と聞くと、「そういうことがなければ、あなたもお寺に来なかったでしょう。」と言われたのです。その後、その女性はたいへん素晴らしい聞法者になられたそうです。

もうちょっと違う方法で仏法に興味が向くご縁をくださればいいのに、と思いますが、この世は仏様や菩薩さまの遊びに来られる場所なのでしょう。ちょっと私たちがびっくりするような出来事で仏法を教えてくださいなのです。そう考えると何事が起こっても、ちょっと愉快になってきますね。



古本竜太

Bodhidharma and Beauty

This month, Rev. Mas selected the scroll, “Bodhidharma and Beauty.” The painting dates back to the late Edo period, about 1860’s. He purchased this scroll in the 1960’s while he was studying at Ryukoku University. He paid about 10,000 yen for it when a cup of coffee cost 100 yen. The rod used for the weight for the scroll is made of ivory. Needless to say, the ivory trade was not yet banned.

Bodhidharma is often portrayed in Zen art. Bodhidharma, in Japanese, *Daruma*, was respected as the founder of Zen Buddhism. It is said that in the 6th century, an Indian monk, Bodhidharma, came to China to spread the Zen teachings. According to the legend, he confined himself in a Shaolin temple and he did *Zazen* (Zen sitting) facing the wall night and day for 9 years. As a result, his arms and legs decayed. From this story, in Japanese tradition, a *Daruma* toy, which has no legs and arms, has become popular as a symbol of perseverance and the spirit of “never giving up.”

六月の掛け軸は、マス先生が選ばれた“達磨と美女”です。この絵は江戸末期 1860 年頃に描かれたもので、先生が龍谷大学で勉強されていた 1960 年代に買われたそうです。コーヒが一杯百円だった当時に、1 万円払われたそうです。掛け軸の重しとして使われている棒は象牙でできていますが、いうまでもなく、その当時は象牙の輸出入は禁じられていませんでした。

達磨は禅画にしばしば登場します。インドの僧侶、達磨（ダルマ）は、禅の創始者として敬われています。達磨は、六世紀ころ中国にやってきて少林寺にこもり、九年間も壁に向かって坐禅をしたといわれます。伝説では、達磨がずっと座っていたため、手足がくさってしまったという話がありますが、そのお話から、日本の伝統工芸ダルマさんの置物が作られ

In this scroll of *Daruma* and a woman in a beautiful *kimono*, the woman looks like a Geisha leaning her body to *Daruma* but he does not see her. He is staring straight ahead, as if he is sitting in front of the wall.

There are many ways to interpret this painting. One is to see *Daruma* as a symbol of enlightenment and the Geisha as a symbol of *bonno* or blind attachment. The painting expresses the Mahayana thought of oneness, different but the same; enlightenment is blind attachment, nirvana is *samsara*, form is emptiness, etc. Blind attachment is always together with enlightenment such as the nutrition of the pure white lotus flower is dirty mud. To express it, the painter lets the beauty lean on *Daruma* but *Daruma* is not disturbed by her. He does not even drive her away, because he knows they cannot be separated and they are essentially one. *Daruma* is woman and woman is *Daruma*.

REV. RYUTA FURUMOTO

ました。ダルマさんは、七転び八起きで「忍耐」や「不屈の精神」を象徴しています。

今月の掛け軸の絵では、達磨に美しい着物を纏う芸者らしき女性が寄りかかっています。けれども、達磨は、あたかも壁の前に座っているように、女性のことなど気にせず真っすぐに前を見つめています。

この絵はいろいろな解釈ができますが、ひとつには、達磨を悟りの象徴、美女を煩惱、妄執のシンボルとみなすものです。そのように見立てると、この絵は大乗仏教の特徴的な思想「一如」を表しているように思えます。一如とは、煩惱即菩提、ニルバーナ＝サムサーラ、空即是色などと表現され、異なっているものが本質的には一つだという意味です。妄執は常に悟りとセットになっていて、どちらか一方だけをなくす事はできませ



ん。その関係性は、しばしば純白な蓮の花が汚れた泥土の栄養で育つことにたとえられます。絵の中で、美女が達磨に寄りかかっていますが、達磨は美女の方を見る事もなく、心をまどわされていないようです。かといって美女を追い払おうともしません。なぜなら、達磨は、煩惱はなくすことはできない、煩惱と悟りの二人は一つだと知っているからです。達磨はその女性であり、女性は達磨なのです。

古本竜太 （訳、松林和夫）

Monthly Memorial Service JUNE

Sunday, June 1, 2014 10:00am

SESHU (OBSERVANT)	DECEASED’S RELATION TO OBSERVANT	DECEASED
Akahori, Ted	Sister	Kawaye, Katherine
Enami, Mariko	Mother	Kuramoto, Tsutayo
Enami, Mariko	Husband	Enami, Frank
Hisamune, Catherine	Mother	Fujita, Shizuye
Ikegami, Sumiko	Mother	Shigaki, Suzu
Imamura, Kikuye	Father	Yoshimura, Arakichi
Isomoto, Kiyoko	Friend	Furutani, Yasuko Jean
Kanagawa, Elso	Father-in-law	Kanagawa, Shuichi
Kitayama, Glen	Grandfather	Kitayama, Eizaburo
Kunitake, Kimiyo	Grandfather	Yamada, Shigenosuke
Kunitake, Kimiyo	Father	Yamada, Masao
Kuwata, Yuriko	Father-in-law	Kuwata, Kiyomatsu
Matsuda, Misao	Step-Mother-in-law	Nishimoto, Rise
Matsumoto, Hisako	Mother	Matsumoto, Yaye
Matsumoto, Hisako	Father	Matsumoto, Kyujiro
Matsumoto, Hisako	Mother-in-law	Matsumoto, Miyuki
Matsumura, Isamu	Brother-in-law	Yamaguchi, Tetsuro
Minami, Jean	Mother-in-law	Minami, Suma
Murakami, Hisako	Father	Takahashi, Hirokichi
Murakami, Yomiko	Father-in-law	Murakami, Shinkichi
Nakawatase, Sachiko	Mother	Nakawatase, Toku
Nakawatase, Sachiko	Brother	Nakawatase, Toshinobu
Nakawatase, Yasuko	Mother	Kuramura, Kikue
Nishida, Kikuko	Father	Yamaguchi, Kinai
Nishikawa, Edith	Mother	Yoshida, Isayo
Nishisaka, Yuriko	Father	Sanada, Yukimasa
Nishisaka, Yuriko	Grandfather	Yamamoto, Eijiro
Nishisaka, Yuriko	Sibling	Baby Sanada
Otamura, Roy	Uncle	Takahashi, Masaichi
Rogers, Beverly	Mother	Nishi, Chitose
Rogers, Beverly	Father	Nishi, Soichiro
Sato, Terry	Mother	Kishaba, Fusa
Sugita, Hideo	Father	Sugita, Yoshiaki
Takahashi, Elaine	Mother	Takahashi, Misuko
Takahashi, Sumji	Grandmother	Takahashi, Misuko
Castellon, Josyel	Grandmother-in-law	Takahashi, Misuko
Takahashi, Zen	Great-grandmother	Takahashi, Misuko
Takashima, Wilbur	Great Grandmother	Sato, Mika
Takashima, Wilbur	Grandmother	Taniguchi, Hisayo
Takashima, Wilbur	Uncle	Taniguchi, Kiyoshi
Takemoto, Kazumi	Mother-in-law	Takemoto, Kanayo
Takemoto, Chiyo	Mother-in-law	Takemoto, Kanayo
Takeuchi, Yo	Son	Takeuchi, Alan
Tanaka, Nobu	Husband	Tanaka, Masuo
Terakawa, Alan	Aunt	Matsumune, Hisaye
Terakawa, Alan	Mother	Terakawa, Yoshiko
Watanabe, Marsha	Father	Imai, Akio
Yamaguchi, Toshiko	Father-in-law	Yamaguchi, Kinai
Yoneda, Kiyoko	Mother-in-law	Yoneda, Tsugi

Senshin-ji Building Fund

We now have a ballpark estimate of the costs involved in the remodeling of the Social Hall. This estimate also includes the repair and resurfacing of the Social Hall parking lot which has been in a significantly deteriorated state for the past several years.

The major aspects of the Social Hall remodeling project itself will include the following:

- 1. **Refurbishing the kitchen** with new counters, sinks and cabinetry; replacement of the two work islands; replacing the existing stove/oven unit; installing a second door to the kitchen from the hallway; replacing the swinging doors at the service window; installing upgraded electrical outlets and lighting, and installing new flooring.
- 2. **Upgrading the existing** hallway walls, lighting and flooring.
- 3. **Installing new restrooms** to a location closer to, and on the same level as, the main Social Hall space. The restrooms will be fully compliant with ADA requirements.
- 4. **Converting the existing restrooms** to a storage area that will also house the upgraded electrical panel that services the Social Hall.
- 5. **Sanding and refinishing** the hardwood floor of the main hall as well as the floor of the stage.
- 6. **The cabinetry at the back of the stage** will be remodeled, and a new movie screen will replace the existing one that is somewhat damaged.
- 7. **The sound system hardware** will be relocated from the stage to Room 2 at the back of the hall.

- 8. **Replacing all existing doors** with code compliant doors and hardware. This includes the exterior doors as well as the interior doors.
- 9. **Existing windows will be replaced** with upgraded units.
- 10. **Installing a new glass/metal frame** bi-folding door system that opens directly onto the courtyard.
- 11. **Removing the existing block wall** that separates the Social Hall from the courtyard.
- 12. **Installing new concrete landings** on the north, east and west sides of the building, all with ADA compliant ramps and rails. The landing on the north side of the building will accommodate a new entryway into the building to satisfy building code requirements.
- 13. **Installing a new awning** over the eastside landing that opens to the courtyard.
- 14. **Refurbishing the “scout room”** at the south end of the building for use as a new ceramic and pottery class room and work room, including the installation of a double door.
- 15. **Replacement of** the existing water heater tank (that runs out of hot water during chicken teriyaki and mochitsuki activities) with a tankless water heater that will not run short of hot water.
- 16. **Installation of two heating** and air conditioning systems, one for the main hall and a second one for the kitchen. (The three existing wall heaters in the main hall will be removed.)
- 17. **Upgrades to the electrical** and plumbing systems that serve the Social Hall.
- 18. **Installing space beneath the stage** for the storage of the tables that are now stored in Room 2.

The proposed improvements listed above, together with all design costs, plans and plan checking fees,

generated a preliminary estimate of just over \$500,000. This figure will be refined when the final construction plans have been prepared and are ready for submittal for review by the Building and Safety Department. We were hoping that most of the project costs could be covered by the assets



in the existing Building Fund account (that currently holds about \$323,000) with an assist from the Investment (Zaidan) Fund. However, it was decided that we would reactivate the fundraising process in order to reduce the amount that would be withdrawn from the Zaidan Fund.

Although we hope to be ready for the start of the construction work in early August, we plan to run the fundraising efforts through the end of this year. We are setting a goal of raising at least \$100,000 by the end of 2014. If so, we would tap the Zaidan Fund for the estimated balance of \$77,000.

The temple’s Board will be deeply grateful for any contributions that you are able to provide to the Senshin-ji Building Fund.

Gassho
Wilbur Takashima



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.

Flower Donations received in April

- Anonymous
- Anonymous
- Anonymous
- Kikuko Nishida
- Edith Nishikawa
- Motoko Saneto
- Yoshiko Elaine Takahashi
- Yoshiko Takeuchi
- Robert and Suzanne Toji
- Yukie Ushirogata
- Asa and Bernice Wakinaka

4/6/2014	Kevin Higa Qris Yamashita & Doug Matsuda	Signage for Exhibit Hall Design & Installation of Signage
	Edith Nishikawa Lynn Oyanagi	Baachan 17th year for Prajna
4/13/2014	Barbara Tanezaki Pacific Commerce Bank Sumiji Takahashi, Josyel Castellon, Zen Takahashi	In memory of Tak Tanezaki Raffle Tickets printing In memory of Komatsu Nakamura
4/20/2014	Maya & Norman Sugano Curtis Tsuji Denise & Joseph Levy Stephanie & Garren Mizutani	Nokotsudo, Tami Tsuji Nokotsudo, Tami Tsuji Nokotsudo, Tami Tsuji In memory of Grandma, Hana Unno
	Asa & Bernice Wakinaka Mamoru Kanda Wilbur & Iris Takashima	Nokotsudo Nokotsudo, Paige Gleeson In memory of Yoshiko Takashima 13th cycle
	Yasu Nakawatase & family Yasu Nakawatase & family	Shigemi Nakawatase & Nakawatase ancestors Donation
4/27/2014	Michael Matsuda Sachiko Murata Judy Masuda Lew Neil & JoAnn Komai Yoshiko Takahashi Yoshiko Takahashi David Fujikawa Marital Trust	49th day service, Sachi Fujikawa 49th day service, Sachi Fujikawa 49th day service, Sachi Fujikawa 1st year Memorial, Yoshito Yamada Memorial, Yoshinaru Takahashi Memorial, Komatsu Nakamura Donation as requested by the late David Fujikawa

Reflections of Bhutan

By now, many of you will have seen and heard Reverend Mas' videos and commentary on our recent trip to Bhutan, dubbed the *Monku Monku* Tour. Opinions about our trip seem to vary depending on who you talk to. Although we travelled together as a group, we clearly experienced the journey individually. I was among the lucky ones with little to *monku* about.

Getting to Bhutan was an adventure in itself. We assembled at LAX on a Thursday night to take 4 planes just to get to Guwahati in northern India on Sunday morning. For those of us who had been to India before, the start of our land travel had a familiar feel with the warm temperature, noisy crowds on foot, heavy traffic, and flat terrain. Near the border, a dour official silently stamped our visas to exit India. Then we arrived at the border with its colorful gate and smiling guard waving us through to Bhutan—to another world. Right away the architecture, the native clothing, the Asian faces, even the

In Sandrup Jongkhar our group lunched together at a scenic hillside hotel, then split between two hotels for much needed rest. Those of us who opted for the hotel “in town” were delighted to explore the open air vegetable market next door and the single main street. Our tour purposely took us to smaller towns and more remote areas so that we could see real Bhutanese life. On our brief walk through town we got our first taste of the respectfully reserved shop-



times felt as if we were being shaken in the 10 directions simultaneously. It was also an exercise in trust as we relied on our excellent, and charming,

drivers to maneuver us safely through the steep terrain and narrow roadways.

But the grueling travel conditions were the required price to pay to experience the beautiful landscapes, the historic sites, the wonderful people, and the culture that is Bhutan.

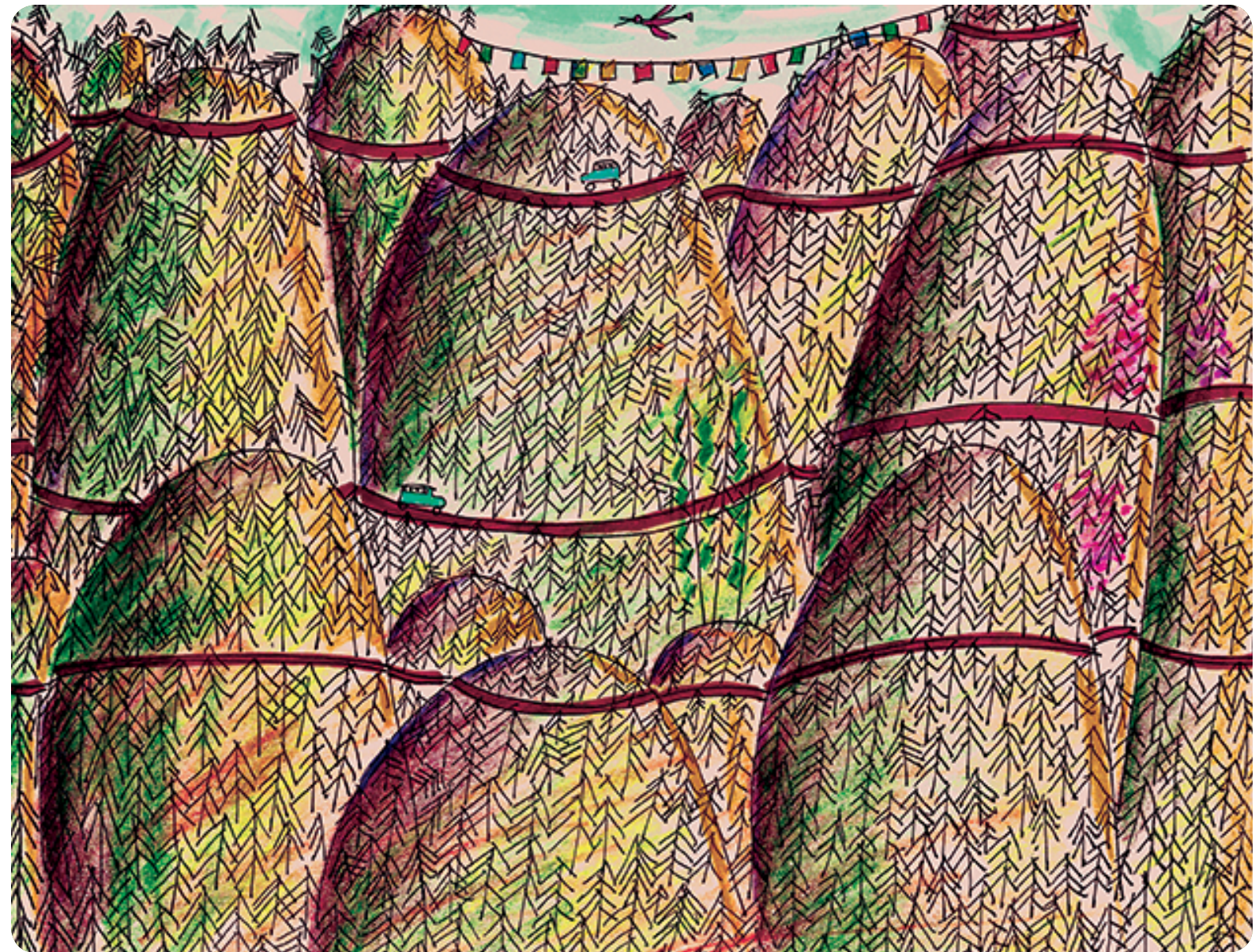


keepers. But we were very pleased to have English-speaking natives approach us with questions and conversation.

Then began our days of mountainous bus travel. Don't let the maps fool you, the routes are even longer and more winding than they look. Going anywhere entailed driving multiple switchbacks down a mountain, crossing a river, then multiple switchbacks up the next mountain, and the next. And

let's not forget the bumpy road conditions. Mountain roads are understandably difficult to maintain. We some-

Bhutan is a Buddhist country where tradition is also a primary value. Even today, Bhutanese native dress is worn by all school children and is required to be worn by Bhutanese people when entering a temple or government office. Their key historic events and sites revolve around the *guru* who introduced Buddhism to Bhutan in the 8th century and the many demons he subdued. Thus, most of our visits were to religiously significant places. Most temples we visited were of great age and the interiors were covered with ancient paintings depicting the life of the Buddha and the key *guru* of Bhutan. Cases were filled with their sacred



writings and countless figurines of the Bodhi-sattvas. Our guides sometimes had to pull back cloth curtains to reveal the most delicate painted walls. The age and well-preserved condition of these intimate sacred places was amazing and actually powerful. One could feel the reverence and care with which they have been attended. We took the opportunity for *omairi* wherever possible, after which, in Bhutanese practice, a monk would pour camphor-scented water in our hands to be tasted and rubbed on the head.

CONTINUED IN JULY PRAJNA

Illustration by Jackie Terrell. Photos by Cathy Iyemura



trees looked different as we entered hills. The culture change was clear and immediate.

Updates

BWA

Thank you to everyone who donated, helped staff and supported our homemade dessert sale and white elephant sale.

We will have a *Yukata* Workshop for those who want to learn how to dress in a *yukata*. The workshop demonstration is open to all interested Sangha, men and women, and will be held on June 15th at 12noon.

BWA gratefully acknowledges the following donations:

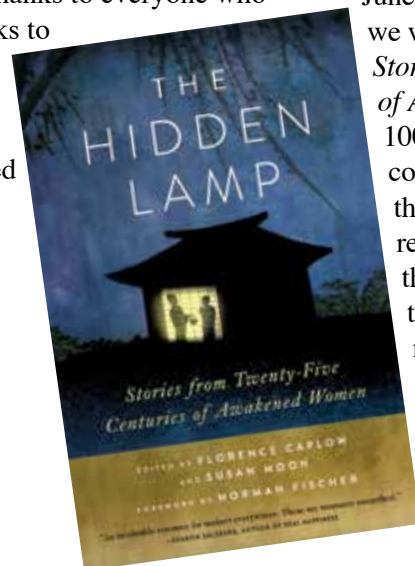
Barbara Tanezaki: in memory of Tak Tanezaki

Ikuko Matsubayashi: Hanamatsuri donation

ABA

April 26th was our trip to Morongo and to the outlet mall shops. Although some of us came back home a little lighter in the wallet, we all had an enjoyable time. Thanks to Joji and Kenny Iriye for always making sure that everyone has a fun time. Of course, thanks to Greg Yee, the "Bingo Man" for always entertaining us on these trips. Thanks to everyone who brought snacks to share with everyone on the trip and who supported this event.

ABAs would like to thank Barbara Tanezaki for her donation.



Jr. YBA

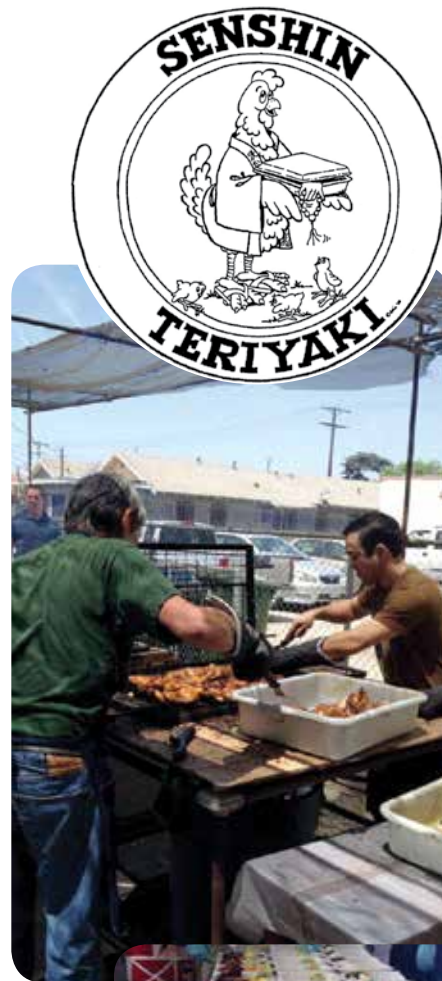
Thank you to everyone for supporting our Hanamatsuri Bake Sale. It was another successful sale and hope everyone enjoyed their treats. The proceeds from the sale will be used for our donation to the Southern District Endowment Fund and also towards our upcoming events. On June 1st, the Jr's will be hosting the Parents' Day Breakfast, so please join us starting at 8:00am. Also, on June 14th from 1:30pm, the Jr's will be hosting the SD Jr. YBL's Seminar 3. The theme of this seminar is "Leave Your Ego at the Door and Just Dance." The planning process is well underway for this event.

Facilities

The rolling gate on 36th Place driveway was hit and bent. The strong bodies of ButsuButsuKai were able to straighten it enough so that it can open and close. Thank you, ButsuButsuKai!

Book Group

The Book Group will meet Sunday, June 8th, after Study Class. The book we will read is *The Hidden Lamp: Stories from Twenty-Five Centuries of Awakened Women*. Containing 100 short *koans* followed by short commentary and a few questions, the book is designed for the reader to delve into the heart of the material. Readers will share the most meaningful ones. We may continue this book into summer because it is more a journey and journal than a standard book. Members can contact Ted Akahori for a copy of the book.



Fundraising

Thank you to all of the Volunteers who helped make for another successful and tasty Chicken Teriyaki Fundraiser! And thanks to everyone for ordering all those dinners!

Senshin Exhibit Hall Opening

On Sunday, March 16, 2014, a donated collection of temple Buddha statues was officially exhibited as part of the Higan Equinox celebrations. Mr. Ansho Uchima and family members officially opened the permanent exhibit, immediately following the Spring Higan Service. Longtime Senshin member, Mr. Ansho Uchima, donated the collection of Buddha statues in 2013 to Senshin Temple. His wife, Rev. Jisen Yano, was from a Tendai priestly family. The Uchimas purchased Buddha statues and established a family altar and Tendai temple in their home.

The altar statues came from a company based in Hong Kong. During the Cultural Revolution in China, Chinese Buddhist temples in southern China were sending their statues to Hong Kong to prevent them from being destroyed. They were eventually put up for sale at the time the Uchimas were seeking to purchase Buddha statues. The statues were purchased and installed in the Uchima home. After the death of his wife in 2007, Mr. Uchima donated the statues to Senshin Temple, where they were officially installed on March 16, 2014.

Meditation Class

On Sunday, June 22nd, we will have a special guest speaker for an introductory meditation class. Rev. Shoshu Hirai is a Rinzai Zen priest, from Tokyo. His temple, Zensho-an, was founded by the notable sword master, Teshu Yamaoka in the early Meiji era. Rev. Hirai teaches Zazen and meditation to a variety of people, Zen priests, business people, students, his neighborhood and the prime minister of Japan. Please join this special class.

Social Media:

LIKE

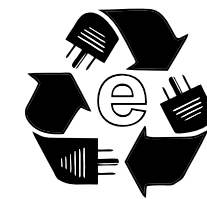
Senshin on Facebook
<http://www.facebook.com/Senshin-BuddhistTemple>

FOLLOW

Senshin on Twitter and
Instagram @senshinjObon Raffle

REMINDER: Senshin Bon Odori & Raffle will be July 5th.

We are still accepting donations of \$10 gift cards to be awarded as prizes, so if you would like to make a donation, please call Debbie Hiramoto at (626) 232-4736 or you can leave your donation in the Office in the Obon mailbox. Thank you for your support!



**SABA
E-waste Temple
Fundraiser
Saturday, May 31st
9:00 - 2:00**

Senshin Buddhist Temple Parking Lot

Acceptable items:

**Computers • Monitors • Servers • Hard Drives
Laptops • Flat Screens • TVs • Cables
Cell Phones**

Not eligible for e-waste:

**Alkaline Batteries, Washers, Dryers,
Refrigerators, Air Conditioners, Microwaves.**

Items will NOT be accepted before May 24th

Questions call or email:

**John Hiramoto
714-746-7788 • johnhir@msn.com
Ken Iriye
626-607-6598 • jiriye@earthlink.net**

Bon Odori Toban
Bon Odori, July 5, 2014, Saturday
OBON is here once again!!!

We ask for your help and participation in this Temple Event. The Temple Organizations coordinate the different aspects of the Obon event but need your help to make the night successful. No experience is required, only a willingness to help and have fun. Please give me a call at (626) 289-6712 or leave this sign-up sheet in the Temple Office. If I am not home, please leave a message and I will call you back. All are welcomed!

Please circle one or more areas you are able to help during the approximate time schedule listed below and leave in Obon mailbox:

We hope to see everyone Saturday, July 5, 2014, helping and having fun at Senshin’s Bon Odori.

THANK YOU VERY MUCH!!!

Gassho,
Greg Yee *Obon Chairperson*

.....

Morning: 8am–10am

- 1. Set-up Yagura
- 2. String up Lanterns and Light bulbs
- 3. Set up Chairs and food Booths
- 4. Cook Somen
- 5. Cut-up Green Onions and Kamaboko

Starting: 3pm

- 1. Cook and wrap Hot Dogs
- 2. Package Cha Shu Bao into bags
- 3. Cook Rice

During Dancing Help in Booths: 5pm–9pm

- 1. Selling Food and Drinks
- 2. Selling Raffle Tickets
- 3. Pass out Treats and Drinks to Guest Dancers
- 4. Check Trash Cans and Restrooms

After Dancing: 9pm–10pm

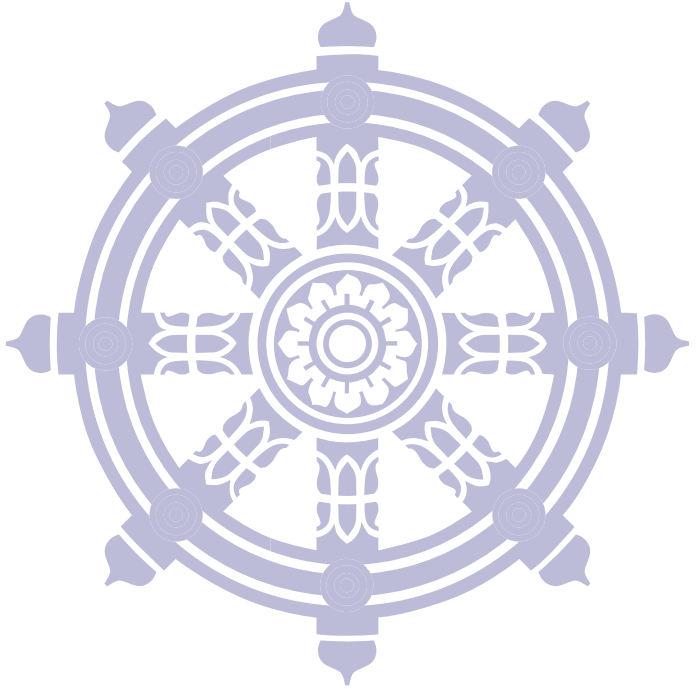
- 1. BEFORE the last dance is over, go to the kitchen and help Serve Somen
- 2. After Taiko ends, help put away the chairs in the Social Hall and Clean-Up

**Take Apart Yagura & CleanUp Parking Area:
9pm–10pm**

- 1. Help taking apart and putting away Yagura, Chairs, Lanterns, Lights, and Booths.
- 2. Close Up the Temple

2014 Southern District Bon Odori Schedule

	DATE	DAY	TEMPLE	BON ODORI	BAZAAR
June	7	Sat	Arizona Buddhist Temple	6:45–9p	5–9p
	21	Sat	Sun Valley Buddhist Temple	7p	5–10p
	22	Sun	Sun Valley Buddhist Temple	6:30p	5–9p
	28	Sat	West Covina Buddhist Temple	7p	2–9p
			San Fernando Valley Temple	7p	4:30–9p
	29	Sun	San Fernando Valley Temple	6:30p	5–9p
July	5	Sat	Senshin Temple	7p	
	12	Sat	Oxnard Buddhist Temple	6p	1–9p
			Los Angeles Hongwanji Betsuin	7p	3–10p
	13	Sun	Los Angeles Hongwanji Betsuin	6:30p	3–9p
	19	Sat	Santa Barbara Buddhist Temple		
			Pasadena Buddhist Temple	6:30p	4–9p
			Orange County Buddhist Church	7p	2–9p
			Venice Hongwanji Temple	6:30p	3–9p
	20	Sun	Pasadena Buddhist Temple	6:30p	4–8:30pm
			Orange County Buddhist Church	7p	2–8:30pm
			Venice Hongwanji Temple	6:30p	1–9p
	26	Sat	WLA Buddhist Temple	6:30p	5–10p
			Vista Buddhist Temple	6:30p	12noon–8p
			Higashi Honganji Temple	6:30p	1–9p
	27	Sun	WLA Buddhist Temple	6:30p	3–9p
			Vista Buddhist Temple	6:30p	12noon–8p
			Higashi Honganji Temple	6:30p	1–9p
			Guadalupe Buddhist Temple	3p	12noon–4p
August	2	Sat	San Diego Buddhist Temple	6:30–8:30p	4:30–9p
			San Luis Obispo Temple	6:30p	1–8p
			Gardena Buddhist Temple	6p	3–10p
	3	Sun	Gardena Buddhist Temple	6p	2–9p
	9	Sat	Las Vegas	12:45p	11–3:30p



SENSHINJI
BON ODORI

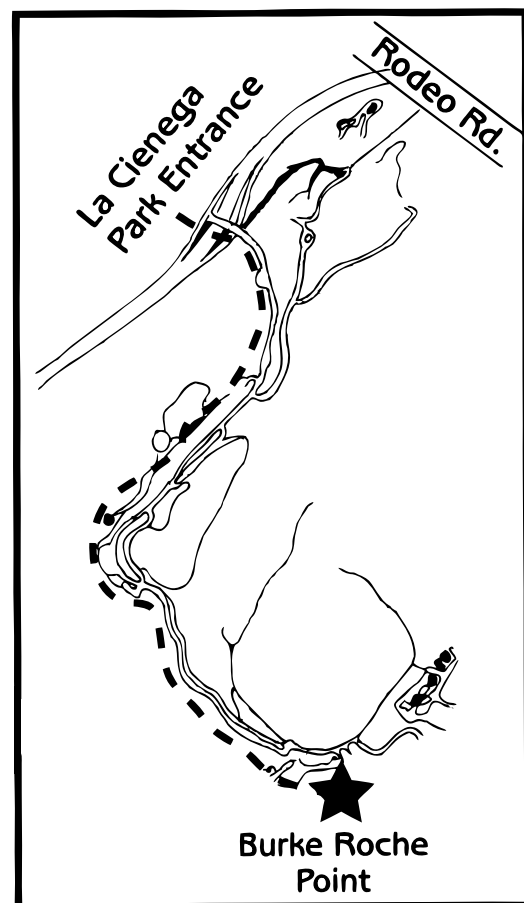
Saturday, July 5, 2014

- 5:30pm **Hatsubon Service**
- 7:00pm **Bon Odori**
- Intermission **Raffle Drawing**
- 9:00pm **Omairi in Hondo**
- Sento Shogon (1,000 oil lamps)**
- Otoki**
- 10:00pm **Horaku: Kinnara Taiko**

Senshin Buddhist Temple
1311 West 37th Street, Los Angeles, CA 90007

Name _____

Phone# _____



Senshin-ji Picnic

Date: Sunday, August 24th

Location: Kenneth Hahn Park

4100 S. LaCienega Blvd.
Los Angeles, CA 90056

★ Burke Roche Point

Follow road to the top of the hill.

\$6.00 per car entrance fee.

Limited parking at Burke Roche Point.

There is plenty of parking along the road
that lead up to the picnic area.

There are restrooms at this picnic site.

Start of Picnic ----- 10:00 AM

Service ----- 10:30 AM

Potluck Lunch ----- 11:00 AM

Games/Entertainment ----- 12:30 PM

Picnic Ends ----- 3:00 PM

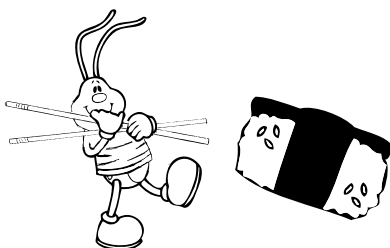
POTLUCK ASSIGNMENTS

Last names starting with:

A through K ----- Salad & Dessert

L through O ----- Main Dish & Rice

P through Z ----- Main Dish & Vegetable



We are asking every family to bring one six pack of can soda or juice to share.

Temple will provide water, paper goods, ice and EZ-Up tents for the luncheon.

NOTE: Please bring beach chairs or mats.

Optional: Change of clothes if you want to participate in the water games.

Questions: Contact Kelvin Nishikawa: phone (818) 957-1704 or email: nambaone@sbcglobal.net

Name (s) _____

of people _____

Age of Children _____

Phone# _____

Send to Senshin Buddhist Temple (write Picnic on envelope)

1311 W. 37th St. • Los Angeles, CA 90007

or place bottom portion in the temple box.

You can also RSVP Kelvin Nishikawa: phone (818) 957-1704 or email: nambaone@sbcglobal.net

PLEASE RSVP BY AUGUST 15TH

洗心仏教会

2014年6月

5月感謝録:

In kind donation:

比嘉ケビン: 展示室標示制作

山下クリス&松田ダグ:

標示のデザイン, 取り付け

Pacific Commerce銀行:

ラッフルチケット印刷

藤川デビッド遺贈: 藤川夫婦トラスト

納骨堂: 菅野まや&ノーマン, 辻カーチス

レヴィデニース&ジョセフ

脇中あさ&パニース, 神田まもる

特別寄附: 中渡瀬やす&一家、

中渡瀬しげみ&一家、

故種崎タク追悼

故海野はな追悼

故中村こまつ追悼

故高橋よしなる追悼

故藤川さち 49日

村田さちこ, リュまつだジュディ

故山田よしと 1回忌 駒井ニール&ジョアン

故高島よしこ 13回忌 高島ウイルバ&アイリス

おばあちゃん 17回忌 西川エデイス

お礼: プラジュナ

種崎バーバラ

水谷ステファニ/ガレン

高橋すみじ、高橋ぜん

カステロンジョセル

高橋よしこ

松田マイカル、

小柳リン

6月日程:

1日(日)

午前8時半

午前9時半

午前10時

父/母の日朝食会

日本語法話

祥月法要

午前11時

日曜学校

婦人会例会

理事会

5日(木)

午後7時半

8日(日)

午前9時半

午前10時

午前11時

日本語法話

家族礼拝

英語勉強会

キッズ太鼓クラブ

於: 洗心寺

日本語法話

家族礼拝

英語勉強会

キッズ太鼓クラブ

ゆかたウオークショップ

22日(日)

午前9時半

午前10時

日本語法話

家族礼拝

英語勉強会 “座禅の仕方”

日曜学校

29日(月)

午前9時半

日本語法話

午前10時

午前11時

キッズ太鼓クラブ

洗心道場サマースクール

6月16日— 7月11日

供花: 西田きく, 西川エデイス, 実藤もとこ, 高橋もとこ, 竹内よしこ, 東司ボブ&スザン,
後潟ゆきえ, 脇中あさ&パニース, 匿名 3名

内陣活花当番7日: S.古賀/D.小谷, 14日: Y.宮川/K.米田, 21日: J.平本/H.松村, 28日: P.本川/Y.後潟

本堂当番: 繁那羅太鼓

盆踊り練習: 6月6, 8, 13, 16, 18, 24, 26日: 7時半 雨が降るといいですね。雨雨降れ触れ、母さんと。

SENSHIN-JI 2014 JUNE 2557

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

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1	2	3	4	5	6	7
8a Jr. YBA Parents' Day Breakfast 9:30a Japanese Study Class 10a Monthly Memorial Service (Shotsuki Hōyō) 11a Study Class / Dharma School <i>BWA Reikai</i> (following study class)		9:30a Exercise Class	7:30p Kinnara Gagaku	9:30a Exercise Class 7:30p Temple Bd Mtg 8p Kinnara Taiko	7:30p Bon Odori practice	
8	9	10	11	12	13	14
9:30a Japanese Study Class 10a Family Service with Rev. Masao Kodani (retired) 11a Study Class / Kids Taiko / Kids Club 12noon Book Group		9:30a Exercise Class 7:30p Bon Odori practice	7:30p Kinnara Bugaku	9:30a Exercise Class 8p Kinnara Taiko	7:30p Bon Odori practice	<i>Jr. YBA Seminar at Senshin</i>
15	16	17	18	19	20	21
9:30a Japanese Study Class 10a Family Service 11a Study Class / Kids Taiko / Kids Club 12noon Yukata Workshop	7:30p Bon Odori practice June 16 thru July 11 <i>Saishin Dōjō Summer Dharma School</i>		7:30p Kinnara Gagaku 7:30p Bon Odori practice	8p Kinnara Taiko		
22	23	24	25	26	27	28
9:30a Japanese Study Class 10a Family Service 11a Study Class: Meditation Instructions by Rev. Shoshu Hirai, Zensho-an Temple, Tokyo / Dharma School		7:30p Bon Odori practice	7:30p Kinnara Bugaku	8p Kinnara Taiko 7:30p Bon Odori practice		
29	30					
9:30a Japanese Study Class 10a Family Service 11a Study Class / Kids' Taiko / Kids' Club						

JUNE TOBAN:

Sunday Service Temple Toban
Hondo Toban Kinnara Taiko

June Onaijin Flower Arrangement:

June 7 Sharon Koga, Denise Kodani
June 14 Yoko Miyagawa, Kiyo Yoneda
June 21 John Hiramoto, Henry Matsumura
June 28 Pat Honkawa, Yukie Ushirogata

Upcoming in July:

July 5 Hatsubon Service, Bon Odori
July 27 Obon Kangi-e Services

All classes subject to change without notice. Please call a group member to confirm meeting/rehearsal.