

WEST LOS ANGELES BUDDHIST TEMPLE BULLETIN

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October 2007

REV. USUKI'S PAGE

BENEFITING OTHERS

You may not go to great lengths to aid others, but if you truly aspire to part from Samsaric existence, there is certain to be appropriate benefit for every other being.

- Myozen



It is almost impossible to find some semblance of true peace and harmony in this world today. As we watch the candidates posturing in the presidential election, we realize that the problems of our society are

not only confined to our own country, but also extend to every corner of the world. And what we do as Americans today certainly has an effect on every person living hundreds or thousands of miles away—and they may be just minding their own business, not even realizing that their life has become better or worse because of choices made here.

In our selfish society, we may be oblivious to the fact that our ideals, aspirations, and decisions affect so many others, yet even if we make efforts to consider universal responsibility, it is a difficult task if we don't have an insight into the nature of our own true selves. Because our universe has become so small and so fragile, how do we find social, moral, and spiritual values that will make sense both for ourselves and others for another one hundred and even one thousand years from now? If you are Buddhist or follow the Buddhist ideal, then you may be the one who can make a difference.

Our world is in a constant state of flux and danger, a result of people pursuing their own agendas, and more often than not, blindly harming others along the way. The anxiety, frustration, and pain of our human world are caused by our own greed, anger, and ignorance,

or *bonno*, "blind passions." Because we are inextricably attached to our individual ambitions and desires, we end up hurting not only ourselves, but also those around us. The Buddha taught us the principle of suffering, its cause, and its remedy, with the Four Noble Truths. If this constant suffering did not exist in our world, then there would be no need for the Buddha's teachings. Unfortunately, absence of such suffering is almost impossible in this existence, so we must rely on the Buddha's constant guidance, wisdom, and compassion.

Yet, although we follow the Buddhist path, our life is not consistently smooth. When things are going well we are joyful and experience the wonderful hope of universal love and compassion. We have a true sense of peace and appreciation that seems to permeate everywhere. But just as beautiful snow melts in our hands, benevolent feelings fade away as confusion inevitably erupts, along with irritation and upset as our grasping minds overcome us once again—and once again we cannot see things clearly. However, this is the body and the life that defines each of us. In every moment, we ourselves contribute to the causes and conditions that determine what happens to us now and in the future. We have no choice but to learn to accept both the pleasant and the unpleasant. Though we may believe that having a peaceful and agreeable life is a goal, we cannot ignore the reality of unfortunate, unpredictable, and messy situations that are bound to

(cont'd on page 2)

crop up. Both desirable and undesirable conditions are opportunities for learning, experience, and growth. To clearly see life as it is with all the good, pleasant, wonderful, unfortunate, and ugly happening—and to see our true selves, kind and selfish, wholesome and unwholesome, benevolent and malevolent—is to awaken to the Truth of Life of Amida Buddha. With this clarity of insight into ourselves, we can learn to communicate with all people from all walks of

life and all places, and perhaps catch a glimpse of that precious universal compassion that embraces all beings. It is not the world and others that must change to make things better for us. Rather, it is the responsibility of each individual to see everything, including the self, as it truly is, before the world can change for the better.

Gassho,
Rev. Fumiaki Usuki



PRESIDENT’S MESSAGE Vance Nishimoto



Boo! It’s October and if you see any ghosts or goblins, they’re probably on their way to the YBA sponsored Family Fun Night to be held in the Social Hall on Saturday, October 27th starting at 5:00pm. Bring your

family and friends dressed up in your favorite costume and you might win a prize! Family Fun Night is not limited to kids either. Even adults can join in on the fun by dressing in costume, and when more and more people dress for the occasion, the fun only increases. There’s nothing more enjoyable than seeing the look on the young kids’ faces when their parents join in on the fun. The feeling you get when you see the kids’ faces and everyone having fun is just one of the many feelings that result from living within Jodo Shinshu Buddhism.

These feelings (Shinjin maybe?) exist within a community of many people. To perpetuate this

feeling, we must perpetuate our community of people. In light of this, we will be initiating a membership drive to encourage people to join our community of people. Within the next few months you will see some changes to our website including monthly updates which will help improve communications to our members and to potential new members. We are also considering changes to the way people can become members and to ways people can participate at the temple.

We have been listening to many suggestions and are looking for more, so if you have an idea, please contact us.

You can call me at (818) 831-4922 or email me at wlabtpres.vance@verizon.net

In gassho,

Vance Nishimoto
WLBT President



FAMILY FUN NIGHT, October 27, 5:00 p.m.

BWA NEWS

Kiyo Teramaye



Preparing food for the Obon Festival is quite a challenge. For the BWA, starting with the Construction Lunch (Toban I assisted) it's a full week's work. "Whew" or "Yare-yare" was a sigh of relief heard after the rubber band was placed over the last box of sushi.

Chiyo Nitta, Sushi Chair, reported another banner year in sales.

President **Lorraine Soda** would like to thank all the members who came out to help; and especially, to the several non-members who were there helping for many days.

With the majority of BWA members now classified as Sr. Citizens, it was most invigorating to see many young faces in our midst. On Sunday, we spotted **Rev. Patti Usuki** of the SFVHBT lending a hand with the spam *musubi!* Ah, youth!

Thanks to everyone's hard work, we could stamp "successful" in our 2007 Obon Festival sushi undertaking record.

DHARMA SCHOOL NEWS

Grace Mizushima



Phew! It's over for another year!! We had another successful Obon this year. The dancing as usual was the highlight of the weekend, and we couldn't have done it without the assistance of all of our volunteer teachers.

I know I sound like a broken record, but I can't thank the teachers enough for their time and efforts helping us teach all the dances. This year we decided to have all the dancers come in from Purdue and I hope you'll agree that our entry was very nice. I would also like to thank **Kayo Ohkawahira** for helping us get our lines formed and even on both sides. Lastly, I would like to thank the audio equipment staff: **Greg Mizushima, Vance Nishimoto, and Russell Tagawa** and of course our MC, **Jack Fujimoto**.

The 2007 Obon Dance Teachers were:

- | | |
|--------------------------|---------------------------|
| Fujimoto, Crystal | Murayama, Atsie |
| Fujimoto, Grace | Nakaba, Kiku |
| Hoy, Denise | Nishimoto, Kaylie |
| Hoy, Emily | Ohkawahira, Diane |
| Hoy, Katie | Ohkawahira, Nathan |
| Matsumune, Haru | Raposa, Stan |

Miyata, Laraine
Mizushima, Grace
Mizushima, Kylie

Sakurai, Yuki
Stambul, Rick
Yahata, Beverly

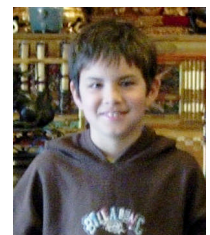
In August, WLA sent 5 children to the L.A.B.C.C. camp held at Camp Morningstar in the San Bernadino Mountain: **Kylie Mizushima, Sho Murphey, Kaylie Nishimoto, Nathan Ohkawahira, and Terumi Yahata**. They left on Saturday, August 4, from Nishi Hongwanji and returned one week later on Saturday August 11. In recent years, the number of campers was on a decline, so this year, L.A.B.C.C. had a campaign to recruit potential campers by visiting all the temples in the Southern District. As a result, they had over 130 campers this year! I haven't spoken to all of our campers, but my daughter, who was a first time camper this year, definitely had a lot of fun. She wants to go back again next year! If anyone is interested in sending their children to camp, please see me or Vance Nishimoto



Campers pictured above L to R: Kaylie Nishimoto, Kylie Mizushima, and Nathan Ohkawahira. More campers below.



Terumi Yahata (R) with friend Kellyn.



Sho Murphey



FAMILY FUN NIGHT, October 27, 5:00 p.m.

The Book Shelf

(Editor's Note: This article was copied in its entirety from *Berkeley Online*, No. 111, July 10, 2007, an online newsletter for UC Berkeley alumni and friends.)

Internment Camp Diaries Shine Light on American Buddhist Experience

For Duncan Williams, the cream-colored volumes on his bookshelves in Dwinelle Hall are anything but ordinary accounts of life in the internment camps where Japanese-Americans were held prisoner during World War II.

Totalling some 1,600 pages, these paper-bound diaries written in Japanese are windows into the interior lives of Buddhists in the camps, particularly of Buddhist priests and community leaders who carefully chronicled their responses to incarceration and to the question of what it means to be American and free during war-time.



Williams is an associate professor of Japanese Buddhism in the Department of East Asian Languages and Cultures and in the program of Buddhist Studies. Later this summer he will also take over the directorship of the Center for Japanese Studies, which will celebrate its 50th anniversary next year. He is the author of *The Other Side of Zen: A Social History of Soto Zen Buddhism in Tokugawa Japan*. He is currently working on another book, *Camp Dharma*, for which he is translating four volumes of diaries written by Daisho Tana, a Buddhist priest incarcerated at a high-security camp in Santa Fe, New Mexico where Japanese-American leaders were held prisoners from immediately after the Japanese attack on Pearl Harbor until World War II concluded in 1945.

The diaries provide a new view into camp life, Williams says. Side-by-side with the wealth of scholarship that has already been done into day-to-day life in internment camps, Williams' translations of Tana's diaries will add insights into the spiritual lives of prisoners, including how their faith helped them cope with internment.

"Buddhism teaches about suffering," Williams says. "These people had lost everything. Buddhism taught them how to interpret that, how to get from an incarcerated state with one suitcase, to freedom. The teachings of priests in camps helped people get through the experience."

Williams did his graduate work at Harvard. That's where he acquired Tana's diaries from the priest's son, Akira Tana, who was a former student of Williams' mentor in Buddhist studies and who has gone on to become a major modern jazz drummer.

After the attack on Pearl Harbor, President Franklin Roosevelt declared the Pacific Coast a "military defense zone" and Japanese-Americans (most of whom were American citizens) threats to national security. Most prisoner diaries and memoirs offer detailed accounts of daily life, including the weather and family life. But Williams notes that Tana wrote in his diaries primarily about Buddhism in America and made important observations about the different ways the religion was practiced by Buddhists from different parts of the country. At the time, Hawaiian temple leaders in internment camps conducted services in Japanese while mainland priests led them in English and often called their temples "churches."

Williams is using Tana's accounts to study the depth of assimilation and acculturation of Buddhists at the time in order to provide insights into the roles of race and language in American identity. "Bilingualism was a threat," he says. "Some people still talk about bilingualism as a threat to the core of America."

In a story illustrating endurance and ingenuity, prisoners celebrated Buddha's birthday — traditionally honored by bathing a "baby Buddha" statue in sweet tea — by carving an infant Buddha out of a carrot and washing it with sweetened Army-ration coffee.

But the Japanese-American war story also has elements of triumph, Williams notes. The 442nd Regimental Combat Team, comprising both volunteers from Hawaii and the mainland camps, earned more than 18,000 decorations for bravery for fighting in Italy and France. Their courage was belatedly recognized with Congressional Medals of Honor at White House ceremonies in 2000.

(cont'd on page 5)

WELCOME NEW MEMBERS

Miyuki and Johnathan Lappen
Kinue Nakano

BUDDHIST MEN NEWS

Sei Shohara

In the article on Buddhist Men in last month's issue, the author, **Rick Stambul**, wrote a very nice piece on the worry and hard work involved in changing the *dashi* recipe for our Udon Booth. Being the author, he modestly refrained from patting himself on the back for a very successful outcome. His partner in this enterprise was our President **Mas Sasaki**, and he didn't get pats on the back either. Not even their photos.

We Buddhist Men should really appreciate their accomplishment and give them both rousing rounds of *banzai!!* In the meantime, here's a photo of the chefs-to-be brewing up the new WLA *dashi*. Ahhh. *Oishii*.



Buddhist Men – BWA Memorial Service

Saturday, October 20, 11:00 a.m.
Luncheon follows
Toban: BWA

(cont'd from page 4)

Their efforts won another victory for Buddhism. Since the war, Buddhism is now recognized as one of the official religions in the U.S. armed forces.

Overall, Williams says, his work illustrates — through the lens of Japanese-American Buddhism — the trajectory of American culture from West to East, and back again. Since World War II, Japanese-Americans have rebuilt their lives, today occupying important places of power in our society. While the American ethos of manifest destiny urged people to “go west” to find their fortunes, Buddhism in America has shown that “going east” may be another fruitful path.

Here at Cal, Asian studies occupy a central place. The Buddhist Studies program is the top in the country. The new C.V. Starr East Asian Library will open this fall and will house the nation's best Japanese-language collection. In May, Williams shared his research into the role of religion during wartime with alumni during a Discover Cal lecture in Los Angeles and a gathering of Cal supporters and friends in New York City.

“The camp story suggests to us a different way to talk about America,” he says. “Europe, New England, and the West are just one strain in the American story. That narrative and the narrative of Buddhist people meet here in Berkeley.”

WANTED

for the
WLA Temple Technology Group

Seeking

Volunteers interested in working with the Temple Internet Website: wlabt.org

and

Donors of usable Computer Equipment

CALL Temple Office (310) 477-7274

OCTOBER SHOTSUKI HOYO, 10 a.m. October 6, 2007

Adachi, Kensaburo
Deguchi, Toshiko
Fujino, Koheiji
Fukuhara, Ichisuke
Hara, Ichi
Hashimoto, Teruko
Ifuku, Yugi
Ige, Yasu
Ikkanda, Kenso
Inabu, Kimi
Inatomi, Kametaro
Inatomi, Misao
Ishihara, Toyo
Ishii, Akira

Ishioka, Riichi
Iwamoto, Seitaro
Iwamoto, Toki
Kafka, Kathleen
Kanow, Nobuko
Kimura, Jim
Koda, Kiyono
Koda, Torao
Kurauchi, Munezo
Mann, Charles
Matsuoka, Tom
Miyamoto, Masataro
Morioka, Yasutarō
Nagai, Harumi

Nagata, Sadako
Nakamura, Kazumi
Nakasako, Ned
Nakashima, Miyo
Nishiya, Kinkame
Nitta, Larry
Ohara, Nijiro
Okamoto, Chikako
Okumoto, Itono
Sakurai, Yaye
Sujishi, Donald
Takade, Sakuichi
Takemoto, Kanichi
Takenoshita, Moyo

Takeuchi, Tomoyo
Takeuchi, Willard
Tamura, Toshikazu
Tominaga, Masao
Tominaga, Virginia
Totani, Toshio
Uyeda, Mitsuyuki
Uyemura, Sueichi
Yabuta, Takeo
Yamamoto, George
Yamane, Frank
Yanokawa, Hideji

SHOPPING AT RALPHS EARNS OUR TEMPLE \$1606.11!

THANK YOU to all temple members and friends who helped us earn \$1606.11 since September 2005.

Ralphs Community Contribution Program runs from September 1 to August 31. Ralphs Club cards have been re-enrolled for 2007-2008 for the following participants:

Bungo, G, P	Ishibashi, Y	Matsumi, S	Narumi, L	Sakurai, Y	Tsuma, C
Doi, T	Ishihara, G	Matsumoto, N	Nimori, C	Sasaki, T	Umeda, A
Fujimoto, G	Ishii, K	Matsumune, B	Nishimoto, H	Shinmoto, A	Usuki, F
Fujimoto, J	Ishii, S	Minato, C	Nishina, C	Shintaku, H	Uyekubo, R
Higa, I	Ishioka, M	Miyamura, J	Nitta, C (2)	Shohara, Y	Yahata, B
Hirabayashi, A	Ishioka-Pai, S	Miyata, L	Ohkawahira, T	Soda, L	Yamaji, H
Hoy, D	Ishiwata, Y	Mori, L	Okita, J	Soeda, M	Yamamoto, I
Ikeda, A, K	Ito, S	Morikawa, M	Okitsu, K	Takahashi, B	Yanokawa, M
Ikkanda, D	Kaisaki, I	Morimoto, T	Ouchi, I	Takata, M	Yasuda, G
Ikkanda, J	Kikunaga, K	Nakamura, G	Ozamoto, G	Tamura, J	Yasuda, T
Ikkanda, T	Kudo, B	Nakamura, K	Ramirez, K	Tanaka, H	Yoshida, H (2)
Inabu, K	Maruyama, Y	Naramura, V	Sagisaka, Y	Teramaye, K	

We were unable to enroll **M. Hayashida**, **Y. Nakamura**, and **S. Yamaguchi**. We need the first names of these past participants because Ralphs now says the initial alone is insufficient for enrollment.

Participants may enroll their cards at www.ralphs.com (NPO is **82448** for WLABT). Or, the temple office will enroll any participant who provides their Ralphs Club card number, name, and address. Thank you.



West Los Angeles Buddhist Temple

October 2007

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1 7:30 pm Temple Board Mtg	2 Rev. Usuki off	3	4 1 pm Study Class (E) 7:30 pm Taiko	5 Rev. Usuki off	6 10 am Shotsuki Hoyo
7 1 pm BWA Mtg Rev. Usuki in Berkeley	8 Rev. Usuki off	9 10 am SD Ministers Mtg at Betsuin	10	11 1 pm Study Class (E) 7 pm B-Men Mtg 7:30 pm Taiko	12 FBWA Conference – 10/12 -14 SF Airport Marriott, Rev. at Conf	13
14 NO Service FBWA Conf	15 Rev. Usuki off	16 Rev. Usuki off	17	18 1 pm Study Class (E) 7:30 pm Taiko	19 7:30 pm BINGO	20 11 am B-Men/BWA Memorial Service Toban: BWA
21 9:30 am Service, Study Class Tri-Temple Seminar 1 to 4 pm at Venice Rev. Nobuo Miyaji	22 Rev. Usuki off	23 Rev. Usuki off	24 7:30 pm Asoka Fujinkai Mtg	25 1 pm Study Class (E) 7:30 pm Taiko	26	27 5 pm FAMILY FUN NIGHT Toban: YBA and DS
28 9:30 am Service, Study Class NO Dharma School	29 12 Noon 80+ Lunch	30 Rev. Usuki off	31	Office hours: 10 am – 4 pm Phone: 310-477-7274 E-mail: westlabt@verizon.net Web Site: www.wlabt.org Bulletin Folding Toban: Asoka Fujinkai		

October 2007

日曜日	月曜日	火曜日	水曜日	木曜日	金曜日	土曜日
	1 午七時半 万手幹部会	2 宇宿先生休み	3	4 午七時半 夕イコ	5 宇宿先生休み	6 午十時半 禅月法要
7 午七時半 BWA ミニツグ	8 宇宿先生休み	9 午前十時 南無釈迦牟尼使 ミニツグ 於 別院	10	11 午七時半 夕イコ	12 全米仏教連盟 於 サンフランシスコ 宇宿	13 大念 10-12-14 エホバトワリット 先生及部
14 夕イコ 無心 全米仏教連盟大会	15	16	17	18 午七時半 夕イコ	19 午七時半 ピソツグ	20 午前十時 フリスアイ BWA スエリアル/カービス 当籤: BWA
21 午七時半 夕イコ 仏教講座 午七時半-四時 三善師 慈地 南無使	22 宇宿先生休み	23 宇宿先生休み	24 午七時半 ソカ婦人会 ミニツグ	25 午七時半 夕イコ	26	27 午七時半 家の築かひの夕 当籤: YBAA415
28 午九時半 夕イコ 夕イコ	29 正午 80 th 中夜会	30 宇宿先生休み	31	お休時間: 午十時-午四時 電話: 310-447-7274		

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2007 WESTSIDE TRI-TEMPLE SEMINAR

(Gardena, Venice, West Los Angeles)

2007 Host: Venice Hongwanji Buddhist Temple
12371 Braddock Dr., Culver City

Sunday, October 21, 1:00 – 4:00 p.m.

Guest Speaker: Rev. Nobuo Miyaji
Rinban, Fresno Betsuin Buddhist Temple

