



WEST LOS ANGELES BUDDHIST TEMPLE BULLETIN

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Vol. 55, No. 10

October 2012

REV. USUKI'S PAGE

Namo Amida Butsu and Mixed Nuts

In other traditions, preference is given to painted images of the Buddha over [a scroll bearing] the Name, to wooden images over painted images; in our tradition, preference is given to painted images over wooden images, to the Name over painted images.

Minor L. and Ann T. Rogers, *Rennyō: The Second Founder of Shin Buddhism* (1991, p. 95)



This may be another silly attempt at describing how Namo Amida Butsu may resonate in each of us. I will apologize now if it is offensive or if I have taken too much liberty, but I will try it on you anyway.

In the near future, our organization, the Buddhist Churches of America (BCA), will be introducing a new set of ministers, who are currently studying at the Institute of Buddhist Studies. It has been over 30 years since we have seen so many new ministers being educated and trained in the U.S. at one time. They will represent another generation of Jodo Shinshu Buddhists as the older, established and traditional ministers, many from Japan or trained in Japan, retire or are about to retire. With this new shift there may also be new interpretations and presentation methods regarding how we understand Amida Buddha and Jodo Shinshu in this contemporary world. I hope there will be new and interesting perspectives as well.

It is difficult to know what many of you think about Amida Buddha as represented by the statue or the Myogo (NAMO AMIDA BUTSU), since we shy away from discussing this very personal idea in the open. Although everyone recites Namo Amida Butsu, puts their hands together in gassho, and participates diligently, the very essence of its meaning and relevance remains private.

Rev. Patti told a story many years ago about when she was a child leaning on her grandmother during services and often falling asleep. Nothing about the service reverberated with her until she heard the bell and everyone reciting "Namo Amida Butsu." Then she immediately woke up because she knew it was the end of the service and time to go home. Each of us may have such a unique, special, and very private Nembutsu experience.

During our recent trip to Toronto, I had a silly and simple experience which allowed me to think about and confirm my own awareness of the statue of Amida Buddha and the Name. At Rev. Patti's mother's home, we often sat at the dining table eating and talking, and I often spent my time working on my computer.

On the table was a big plastic jar of Costco's Kirkland "Mixed Nuts." You must know what I'm talking about. It is a large rectangular jar with almonds, cashews, pecans, Brazil nuts, macadamia nuts, and peanuts. It is dangerously enticing with so many treats in one jar. I named all the nuts on the label. Aren't they delicious? How many of you could keep your hands away?

When the jar is near me, I close my eyes and reach out for a handful with much guilt. Each time, I thought I took a small handful, but at the end of our visit I could see how much I had eaten. What was left was just the result of a token attempt to leave some nuts for others. I have become so addicted that each time I see

(cont'd on page 2)

the words “Mixed Nuts,” I start to salivate with conditioned reflexes. Do you do this as well? So, my mind and body are in sync because we know what “Mixed Nuts” means. Please do not bring any mixed nuts to the temple. Or even Chex Mix.

But there is a strange thing about Canada. Everything that is sold there must have a label in both English and French. Isn't that amazing? Whether you speak French or not, everything is written in both languages. If you fly Air Canada, the magazines are also in both languages. How much trouble is that? But that's the rule. Even the announcements have to be in both, even though there may not be one French-speaking passenger on the plane.

So what is my point? “Mixed Nuts” in French is “Mélange de Noix,” if you can pronounce it. Well, when the jar of mixed nuts is in front of me and I try to read the French label, nothing happens to me. My body does not get excited or salivate, nor does my mind know what to make of it. Since it means nothing to me, I don't feel anything about the nuts that are inside even though I can see the nuts. But when I read “Mixed Nuts” on the same jar, then my body

starts reacting and I begin to react overwhelmingly out of control. I can pretend to ignore it and look the other way but to no avail. Try this at home if you can get hold of Canadian Costco Mixed Nuts. Perhaps you have a similar reaction to Lay's potato chips.

When you sit and hear the word “Amida Buddha,” does it mean anything to you? What do you imagine? What happens when you see the statue of Amida Buddha? What do you imagine? For some people, it may be difficult to imagine Amida Buddha without having to see the statue. But when you see the statue you may want to imagine a little bit more about what it represents. I also have my own distinct idea about what the written Name “Namo Amida Butsu” represents, and conversely the statue. The Name seems definitely more powerful than the statue. Or you may have a different reaction to the statue itself. Do the terms Wisdom and Compassion connect or resonate with you? Or are they just French to you?

Namo Amida Butsu

Rev. Fumiaki Usuki



Shinshu Corner

Shinran in the Contemporary World

Hongwanji International Center, 1979, pages 44-46

Shinran's spiritual development has been traditionally interpreted by the concept of the “evolution through the three vows.” Founded in the

Chapter on the Transformed Land (*Hoben-keshindo*) of *Teaching, Practice, Faith, and Enlightenment (Kyo-Gyo-Shin-Sho)*, it states as follows:

Now, I, Shinran, according to the interpretations of Nagarjuna and Vasubandhu and persuaded by the exhortations of T'an-luan and the succeeding masters, forever abandoning the temporary gate (19th vow) of accumulating practices and good acts and departing from the “birth under the twin Shal tree,” and entering the true gate (20th vow) of the root of virtue and merit (reciting nembutsu), have single-heartedly awakened the mind of “inconceivable birth.” But now I have abandoned the true gate of expedience (self power) and have entered the sea of the best-selected vow (Other Power of 18th vow). Quickly forsaking the mind that seeks the “inconceivable birth,” I aspire to attain the “inconceivable wonderful birth.” Truly the vow that saves all beings has a profound basis. Now having entered forever the ocean of the vow, I realize a profound gratitude to the compassion of the Buddha.

Here we see Shinran's confession of having passed through the stages of the 19th vow (accumulating good works) and the 20th vow (abandoning all practices and concentrating on the nembutsu) and ultimately completing the spiritual evolution in the third and final stage of the 18th vow (awakening to Shinjin given by Amida Buddha to man). Many interpretations of Shinran's religious development have been made in accordance with the transformation through these three stages.

What must be remembered, however, is that the three stages are Shinran's reflections concerning his religious quest made from the ultimate vantage point of the 18th vow, and thus even though he may have experienced these three stages at certain periods of his career, they are not definitive but merely suggestive. That is, this scheme reveals Shinran's penetrating insight into three types of religiosity, as well as

(cont'd on page 3)

his attempt to analyze the various religious orientations found in the Buddhist world of his day.

What then was the teaching that Honen taught, the teaching that leads to deliverance from birth-and-death? And how did Shinran walk on the path?

To be continued ...



PRESIDENT’S MESSAGE: Clarification



As a lifelong student of literature, and a Buddhist for 18 years, I am frequently impressed with passages I come across which are not written by Buddhists, but which echo in various ways Buddhist teachings.

This is natural, after all. The core Buddhist teachings are universal, and that people throughout history, in various cultures and sometimes with no access to Buddhist thought, have chanced upon them is not surprising in the least.

In a few past president’s messages I have shared some of these passages that have caught my attention. They are only representative, because they are too numerous to catalog, and a president has other things to speak to the sangha about. But I would like to share another brief passage this month that I recently encountered.

I have had occasion to attend more funerals and memorial services, both at our Temple and elsewhere, since I became president than I have in all the rest of my life. A friend of some friends recently died, and a memorial page was put up on a local newspaper website, to which people could post comments about the deceased. One of the posts ended with this brief passage, by American man-of-letters Thornton Wilder, whose Pulitzer-prize winning play “Our Town” debuted in 1938, and is still a high school drama class stand-by. Wilder was writing a letter of condolence to a friend. What strikes me is the naturalness with which this American writer outside the Buddhist tradition arrives at the same realization that Buddhists have embraced for millennia: a profound understanding

of the interplay between generations as they pass through time and experience loss—and gain.

All that we can know about those we have loved and lost is that they would wish us to remember them with a more intensified realization of their reality. What is essential does not die but clarifies. The highest tribute to the dead is not grief but gratitude.

The word “clarifies” is a valuable one to me, and I am grateful to Wilder for employing it.

Writing in August, I look back on July with pride at what we accomplished—and relief that we don’t have to accomplish it again for another year. Our Obon Festival over the weekend of July 28-29 was another great success, which was made possible by members who worked indefatigably over many weeks, as well as family members and community supporters who donate their time each year. To all, and on behalf of all sangha members, I extend my thanks. I cannot begin to name all those who gave unstintingly of their time and energy—but I would be remiss if I did not single out our new Obon Chairman, **Neal Yahata**, who threw himself into his role whole-heartedly, and whose energy and focus and attention to detail made the transition of Chairman a seamless one. Thank you, Neal! And as well I wish to thank **Tosh Ishioka**, our retiring Obon Chairman, for his continued assistance and counsel. Arigato gozaimasu!

In gassho,

Rob Kafka
westlabtprez@gmail.com
310-452-0455



OCTOBER SHOTSUKI HOYO, 10 a.m. Saturday, October 6, 2012

Babamoto, Takeshi	Iwamoto, Toki	Nagata, Sadako	Takenoshita, Moyo
Deguchi, Toshiko	Kaisaki, Harry	Nakamura, Kazumi	Takeuchi, Tomoyo
Endo, Hiroshi	Kafka, Kathleen	Nakashima, Miyo	Takeuchi, Willard
Fujino, Koheiji	Kanow, Nobuko	Nishiya, Kinkame	Tamura, Toshikazu
Fukuhara, Ichisuke	Kimura, Jim	Nitta, Larry	Tominaga, Masao
Hara, Ichi	Koda, Kiyono	Ogata, Kiyoko	Tominaga, Virginia
Hashimoto, Teruko	Koda, Torao	Ohara, Nijiro	Totani, Toshio
Ifuku, Yugi	Kurauchi, Munezo	Okamoto, Chikako	Uyemura, Sueichi
Ikkanda, Kenso	Mann, Charles	Okumoto, Itono	Yabuta, Takeo
Inabu, Kimi	Matsuoka, Tom	Sakoda, Alice	Yamamoto, George
Inatomi, Kametaro	Miyamoto, Ben	Sakurai, Yaye	Yamane, Frank
Inatomi, Misao	Miyamoto, Masataro	Shinto, Hatayo	Yanai, Michio
Ishii, Akira	Mochizuki, Mary	Sujishi, Donald	Yanokawa, Hideji
Ishioka, Riichi	Morioka, Yasutaro	Takade, Sakuichi	
Iwamoto, Seitaro	Nagai, Harumi	Takemoto, Kanichi	

NOVEMBER SHOTSUKI HOYO, 10 a.m. Saturday, November 3, 2012

Arita, Toshio	Kitagawa, Kaoru	Nakagawa, Ayako	Ota, Tokizo
Deguchi, Setsuko	Kurauchi, Tamayo	Nakagawa, Misao	Oyanagi, Tamaichi
Dote, Shikanosuke	Kurokawa, Juro	Nakagawa, Shinso	Sherriff, Shirley
Fujimoto, Helen	Maeda, Goro	Nakamura, Frank	Shimano, Katsu
Fujimoto, Larry	Marumoto, Shigeru	Nakamura, Michael	Takata, Hatsuko
Fujimoto, Ronald	Maruyama, Hideo	Naramura, Hiroshi	Takemoto, Yonezo
Fujimoto, Ume	Masukawa, Tomoko	Nimori, Misu	Tanaka, Barbara
Fujimoto, Yutsuma	Matsumoto,	Nishida, Hirotohi	Tanimura, Hirokichi
Hada, Art	Kichinosuke	Nishimoto, Akira	Tanimura, Thomas
Hada, Niichi	Miyada, Genji	Nishimoto, Kyo	Tenma, Shiro
Hata, Tsutomu	Miyake, Torao	Nonoguchi, Matsuyo	Terashita, Masaru
Hatanaka, Torazo	Mochizuki, Keiko	Ohigashi, Hozumi	Tomita, Carol
Ichihō, Tsuyako	Morikawa, Gosuke	Okita, David	Tsuruzawa, Ayako
Ige, Sueko	Morita, Chiyoki	Okitsu, Jou	Watanabe, Osamu
Ikeda, Kuni	Murakami, Sugae	Onami, Yaeko	Yahata, Tozo
Ishibashi, William	Nagaoka, Hiroshi	Oshinomi, Sally	Yamaguchi, Helen
Kakehashi, Tatsuyo	Nagaoka, Sachi	Osumi, Chie	Yamaji, Chieru
Kawaguchi, Doris	Nagayama, Yoshio	Ota, Kane	Yoshidome, Saichi

UPCOMING SERVICES AND EVENTS

September 21 (Friday): Bingo
 September 23 (Sunday): Regular family service
 September 24 (Monday): 80-Plus lunch
 September 30 (Sunday): Regular family service
 October 6 (Saturday): Shotsuki hoyo
 Rev. Ensei Nekoda (J)
 Rev. F. Usuki (E)
 October 7 (Sunday): Regular family service
 Matinee with BWA
 (see flyer on next page)
 October 12-14 (Friday-Sunday)
 TEMPLE CLOSED
 October 20 (Saturday): Buddhist Men - BWA
 memorial service
 October 21 (Sunday): Regular family service
 with visit by members of Venice Hongwanji BT

October 27 (Saturday): Family Fun Night
 October 28 (Sunday): Regular family service
 (no Dharma School)
 October 29 (Monday): 80-Plus lunch
 November 3 (Saturday): Shotsuki hoyo
 Rev. Ensei Nekoda (J)
 Rev. F. Usuki (E)
 November 4 (Sunday): Regular family service
 November 10 (Saturday): Buddhist Men service
 and longevity dinner
 November 11 (Sunday): Eitaikyo service
 No regular family service
 November 18 (Sunday): Thanksgiving service
 November 21-25 (Wednesday-Sunday)
 TEMPLE CLOSED



Please sign up for 2012-2013 at www.ralphs.com
 or by picking up a scanbar letter at the temple.
 ~ Thank you very much ~
You must register every year, even if you signed up before.



Come to service and try out your favorite pew!

Thank you to Rev. Usuki for managing the installation of the new pew cushions.

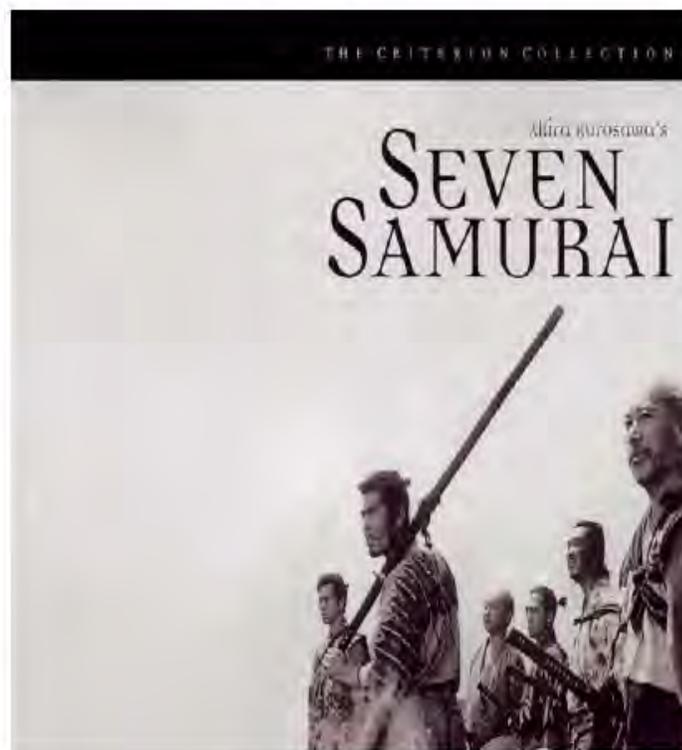
Photos also courtesy of Rev. Usuki.

MATINEE WITH BWA

Presents

Seven Samurai

A film by Akira Kurosawa
(in Japanese with English sub-titles)



Date: October 7, 2012
Time: 12:30 p.m.
Location: WLA Buddhist Temple
Social Hall
2003 Corinth Ave. ,WLA

FREE SHOW - FAMILY AND FRIENDS WELCOME !!!!
Light lunch and beverage served



**FROM THE DESK OF:
DR. JACK FUJIMOTO**

BUDDHIST MEN NEWS

Oct 20 - Saturday, 11 am, Buddhist Men-BWA memorial service is scheduled. This is the one service during the year dedicated to memorialize our past members. Please attend.

Lunch is the responsibility of the Buddhist Men this year. You can attend and have lunch along

with "talk story".

Nov 10 - Saturday, 5:30 pm, Buddhist Men Service and Longevity Party.

Please calendar this event. We have several members to honor this year.

Temple Endowment Committee Doings

The III or 3I (Informal, Intelligent/Ignorant, Investors) group led by chairman, Victor Naramura, has been leading the Ignorant Investment Investors to becoming more intelligent so that the endowment funds can be protected and preserved. Joining in this effort have been Tosh Ishioka, Neal Yahata, Jack Fujimoto, Rick Stambul, and Milton Iwamoto.

Visits have been made to financial services firms in Santa Monica and Century City. Also, some have joined the American Association of Individual Investors (AII) to report on observations from attending monthly meetings. Progress is being made.



With Gratitude from BWA

Thank you to Shiz Sera, Toshiko Uyekubo, and Hisa and Gail Yamanaka for their recent donations to BWA.



*Happy Birthday to
Hisako Ouchi
Fusaye Kurosaki
Jean Saito
Misato Soeda*

80+ Lunch
August 27, 2012

Thank you to Sei Shohara for the photo.

本願寺新報

私は、子供のころ、空を見るのが好きでした。最近では天気を確認するために見ることはあっても、ただ、意味もなく空を見るということがありません。ほんやりと空を見る。時を忘れて空を見る。あれは一体何を見ていたのでしょうか？

「今、雲の向こうに見える青空のずっと先に空がある。限らない宇宙というものがある。さらに宇宙の向こうにも、ずっと先があるそうだ。どれだけ先があるのだろうか？」

何かしら不思議な思いで、憑かれたように空の一点を見続けたことを思い出します。

けれども、どれだけ青空の向こうを見通そうと見続けても、今、自分の見えている範囲の空しか見えません。宇宙を想像しようにも、私などには、せいぜい理科の教科書に出てくる太陽系ぐらいのもので、それを超え



ることなんてできません。ましてや「宇宙が今も膨張している」という話を聞いた時には、頭が混乱してしまいました。

また、二枚の鏡を向かい合わせに立て、その間にボールを置いて、のぞき込んだこともあります。ボールとそれをのぞく自分の顔が限りなく見えていま

ている訳ではないのです。阿弥陀さまの「阿弥陀」とは、「限りがない、はかることができない」という意味で、即ち「無限」「無量」であります。

お釈迦さまのことは理解できるけれど、阿弥陀さまのことはわからないという声をよく聞きます。人間の知識や判断ではわ

ひろがな真宗 ③

限らないとは？

阿弥陀仏

もりた 森田 真円 しんねん

(中央仏教学院講師)

す。しかし、鏡の奥の方になるとよくわかりません。

限らないものやばかり知れないものというのは、確かにあるのでしょうか、私にはよく見え、正しく理解できていません。ただ、なんとなく「無限」とか「無量」だとイメージしているだけに過ぎず、本当に理解でき

からないという意味では、「阿弥陀」（無限）はよくわからなくて当たり前であります。

しかし、よくわからないという問いの中には、自分の知識や判断でうまく受けとめられないという意味合いが含まれています。お釈迦さまは歴史上の人物として理解できるが、阿弥陀さ

まはこの世に現れた存在ではないから理解できないというのでしよう。

そこには、自分の知識や判断にうまく収まるものだけが本場で、それ以外は本当ではないというものの見方があります。

けれども、宇宙や鏡の中のボールのように、人間が把握できなくても無限はあるのです。また、人間の尺度がどうであろうとも無限は人間にかかわっているのです。現代の人間は、自分の尺度だけを頼りにして、無限というものの「すごさ」に鈍感になってきているように思えてなりません。

本来人間は、無限というものの「すごさ」にうたれて、無限に出会うのであります。限りない大河の流れや夜空の限りない星雲に感動するように。

阿弥陀さまの無限は、単なる自然の無限とは異なり、人間という迷いの存在に「限らない願い」をかけ、救いを与えようするものです。その「すごさ」に出会った時、それは「尊さ」となり、自分の尺度の至らなさが知らされるのです。その限りない願いとは、どのように私にかけられているのでしょうか？



み教えに生かされて



いろはうた

石川 チエノ (94)

い いつもニコニコ笑み浮かべ
ろ 六字のみ名をいただけば
は はたらく手の平合わせつつ
に 二度と戻れない人生を
ほ 微笑み浮かべて人と人
へ へりくつ言うまい年寄りに
と 尊いみ親に護られて
ち 智慧も知識もいらぬ身に
り 力む心もいらずして
ぬ 温もり全身にあふれ
る 留守番役の年寄りに
お 老いも若きも一緒になつて
わ わきあいあいの家庭を作る
か 悲しみもまたおさとしと
よ 喜びあえるようになる

た 互いにお恵みいただけば
れ 蓮華の花も咲き薫る
そ 空も晴れ晴れ爽やかに
つ 月もこうこう慈悲光る
ね 寝るも起きるも慈悲の中
な 波風たたぬ家庭になれば
ら 楽な生活喜び合つて
む 昔を思い今を感謝
う 憂きも悲しみもご恩思えば
み いついつまでも健やかに
の 野原に咲く花にも命あり
お おのおの命を大切に
く 暮らしの中にもお念仏
や やがて待ちたもうお浄土へ
ま またと来ない人生

け けふも感謝の日暮らしを
ふ 吹きそよぐ弥陀の国の風
こ こころ晴れ晴れ今日もまた
え 偉くなるのじやなかったよ
て ててを合わせる赤ちゃんに
あ 朝な夕なにお念仏
さ 先立つ人は善知識
き 来た道忘れぬように
ゆ 夢に出てくる善知識
め 目頭押さえてお念仏
み 見る物聞く物お恵みゆえ
し 静かに我が胸手をあてて
え ええも悪いも我が所作よ
ひ 一人くよくよするのはやめ
も もしも無常の風きたなれば
せ せめて残しておくはお念仏
す すぎし昔がなつかしい
ん んと返事ははつきりと

(広島県美土里町)

読者応募原稿

October 2012

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p><i>Bulletin</i> folding toban: Asoka Fujinkai</p>	<p>1</p> <p>Rev. Usuki off</p>	<p>2</p> <p>Rev. Usuki off</p>	<p>3</p> <p>7:30 pm Service and board meeting</p>	<p>4</p> <p>1 pm Study Class (E)</p> <p>7:30 pm Taiko</p>	<p>5</p>	<p>6</p> <p>10 am Shotsuki hoyo Rev. Ensei Nekoda (J) Rev. F. Usuki (E)</p>
<p>7</p> <p>9:30 am Family service, discussion 11 am BWA meeting 12 pm Matinee w/BWA</p>	<p>8</p> <p>Rev. Usuki off</p>	<p>9</p> <p>10:30 am SDMA mtg at LA Betsuin</p>	<p>10</p>	<p>11</p> <p>1 pm Study Class (E)</p> <p>7:00 pm B-Men mtg 7:30 pm Taiko</p>	<p>12</p> <p>TEMPLE CLOSED</p> <p>← 10/12-14 (Fri-Sun):</p>	<p>13</p> <p>TEMPLE CLOSED</p> <p>FBWA Conference (San Jose)</p>
<p>14</p> <p>TEMPLE CLOSED</p> <p>→ FBWA Conference</p>	<p>15</p> <p>Rev. Usuki off</p>	<p>16</p> <p>Rev. Usuki off</p>	<p>17</p>	<p>18</p> <p>10 am Omimai</p> <p>1 pm Study Class (E)</p> <p>7:30 pm Taiko</p>	<p>19</p> <p>7 pm Bingo</p>	<p>20</p> <p>11 am B-Men/BWA Memorial service, lunch</p> <p>SDDSTL Conference at LA Betsuin</p>
<p>21</p> <p>10 am Family service Venice visits WLA lunch</p>	<p>22</p> <p>Rev. Usuki off</p>	<p>23</p> <p>Rev. Usuki off</p>	<p>24</p> <p>7:30 pm Asoka service/meeting</p>	<p>25</p> <p>1 pm Study Class (E)</p> <p>7:30 pm Taiko</p>	<p>26</p>	<p>27</p> <p>5 pm Family Fun Night</p>
<p>28</p> <p>9:30 am Family service, discussion (no Dharma School)</p>	<p>29</p> <p>12 pm 80+ lunch</p>	<p>30</p> <p>Rev. Usuki off</p>	<p>31</p>		<p>Office hours: 10 am - 4 pm phone: 310-477-7274 e-mail: westlabt@verizon.net website: http://westlosangelesbuddhisttemple.org/</p>	

2012年10月

日曜日	月曜日	火曜日	水曜日	木曜日	金曜日	土曜日
会報作り 当番: アソカ婦人会	1 宇宿先生休み	2 宇宿先生休み	3 午後 7:30 サービス 幹部ミーティング	4 午後 1:00 スタデークラス(英) 午後 7:30 タイコ	5	6 午前 10:00 祥月法要 猫田円整先生(日) 宇宿文章先生(英)
7 午前 9:30 サービス デスクッション 午前 11 BWA ミー テング、正午ムービー	8 宇宿先生休み	9 午前 10: 30 開教師会 西別院	10	11 午後 1:00 スタデークラス(英) 午後 7:00 ブデスト メン・ミーテング 午後 7:30 タイコ	12 お寺休み ← 10/12-14 (金-日):	13 お寺休み FBWA Conference (San Jose)
14 お寺休み▶ FBWA Conference	15 宇宿先生休み	16 宇宿先生休み	17	18 午前 10:00 おみまい 午後 1:00 スタデークラス(英) 午後 7:30 タイコ	19 午後 7:00 ビンゴ	20 午前 11:00 祥月 ブデスト・メン-BWA メモリアル・サービ ス、ランチ SDDSTL Conference at LA Betsuin
21 午前 10 サービス Venice visits WLA ランチ	22 宇宿先生休み	23 宇宿先生休み	24 午後 7:30 アソカ サービス/ミーテング	25 午後 1:00 スタデークラス(英) 午後 7:30 タイコ	26	27 午後 5:00 Family Fun Night
28 午前 9:30 サービス デスクッション ダーマ・スクール休み	29 正午 80+中ランチ	30 宇宿先生休み	31		オフィス時間： 午前 10 時 - 午後 4 時 電話：310 - 477 - 7274	