



WEST LOS ANGELES BUDDHIST TEMPLE BULLETIN

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REV. USUKI'S PAGE

Happiness and Buddhism



"I just want to be happy" is a well-intended and recurrent wish to be free of constant everyday struggles and live life peacefully and predictably. Yet, as we well know, we are often frustrated by this concept.

What makes you happy is specific to you, and your sense of happiness can be very different from that of others. Happiness in the moment is what fulfills our desires in that particular moment, but our needs will be surely different tomorrow. Further complicating the matter is the misunderstanding about what Buddhism teaches regarding "suffering," and the assumption that happiness is opposite of suffering. There are many perspectives on the issue of happiness. I will outline a few items that have recently crossed my path on this elusive subject.

The other day a young man came to the temple to look around. He wasn't looking for anything in particular, but since he was walking his dog and came across our temple, his curiosity got the better of him. He was raised in another religion as a child but was somehow drawn to Buddhism. He even had a Dharma Wheel tattooed on his back. Though currently a yoga practitioner, he was unhappy with the process and felt that the exercise was rather empty for him. We talked casually about Buddhism for a while and he went on his way, perhaps still unfulfilled.

Shortly before this encounter, I had been reading an airline magazine and had come across an article about retirement, lifestyle changes, and new ways seniors are living in retirement communities. The title was "Redefining the Golden

Years." It discussed couples who projected neither need nor desire for traditional 24/7 home care. The reason given was that retirees today have more money than did their predecessors, and they are more connected to technology and therefore capable of managing their own medications, finances, estates, and recreation—in essence, their "happiness." Their active life includes finding creative ways to spend each day while still being connected to the wider community and society. They certainly don't want to lie around and wait for time to do its job.

In *Good Housekeeping* magazine (August 2013), Sonja Lyubomirsky, a professor of psychology at UC Riverside who specializes in the study of happiness, was interviewed about her book, *The Myths of Happiness*:

Question: Is there anything you do that gets in the way of your happiness?

SL: Human beings are remarkably good at getting used to positive changes—a trait known as hedonic adaptation. After we get married or get a promotion, we're thrilled—for a while. Then we either revert back to our previous level of happiness or, worse, we feel let down. Understanding that this is an ordinary human reaction can help you get through those turning points.

Question: Anything you see folks doing that detracts from their happiness?

SL: Believing that although they're not happy now, they will be happy when the right mate or job or whatever comes along. This type of thinking leads to outsized expectations about how much a positive event can impact your happiness—it almost never makes you as happy for as long as you think it will. That might lead

(cont'd on page 2)

you to believe there's something wrong with you or your life—and prompt you to make poor decisions, like quitting a good job.”

Here are some approaches to life from the *LA Times* “Mind and Body” section (December 22, 2012) titled, “In Pursuit of Happiness”:

You are what you think

Of course, hard work isn't everything. While striving helps us get ahead in life, it may not be enough to improve our happiness. Want to shift your mood into a better place? Then stop working so hard to achieve it, says June Gruber, an assistant professor of psychology at Yale University and director at the Yale Positive Emotion and Psychopathology Lab.

On a slow day, we process about 12,000 thoughts, but during especially contemplative days, that number can soar to 50,000 to 60,000, according to the National Science Foundation.

The problem, for our happiness, is that we tend to cling to negative thoughts, Gruber says. Instead of wrestling with those thoughts, she suggests learning to accept them. “From the mindfulness and Buddhist traditions, [it] refers to simply being aware and present of your negative thoughts and approaching them with a nonjudgmental attitude,” Gruber says. “This type of approach fosters resilience to stress, decreased negative and hurtful emotions, and increased general well being.”

...

The key, says Gruber, is to try to resist the urge to “fight” or “judge” your thoughts or yourself.

There is a lot of advice available as to how we can attempt to find happiness. We have countless choices to help us enjoy life, which we think translate into happiness. Yet no matter how affluent we may be, such conditions also create new situations that become challenging and stressful. The truth is that states of joy induced by distractions are temporary and superficial

and do not constitute the elimination of the real issue of suffering. It is like a revolving door. We can see where we want to go but when the door is going faster than we wish and we can't get out at the right moment, we end up exiting on the same side we entered. How angry we can become at that moment. More suffering.

No matter how much money we have, how much more educated we are, or how healthy we may be, our minds and emotions challenge us more than ever. We believe we have fulfilled all the criteria that society dictates for success, yet we fail to conquer our own minds. This world of ours is still a burning house.

Perhaps the Buddhist definition of happiness would be more helpful:

Happiness (In Pali, *Sukha*, the opposite of *Dukkha*): To Buddhists happiness is a by-product of right living, and never an end in itself. The sense of happiness and unhappiness are both transcended in the course of mind-development (*Bhavana*). Happiness should not be confused with spiritual states of consciousness such as Samadhi, or Prajna.

The Webster dictionary defines happiness as a condition derived from opportune circumstances to fulfill our wishes, greed, and ego. It is conditional and temporary.

Happy: 1. Favored by circumstances; lucky; fortunate 2. Having, showing, or causing a feeling of great pleasure, contentment, joy, etc., joyous; glad; pleased.

In other words, happiness is not a goal and if you expend all your time and effort pursuing it as an end in itself, you will continue to feel frustration and disappointment, also known as *dukkha*, suffering. Perhaps it is not the circumstances of our lives that need adjusting, but our way of looking at them. We can choose to see the benefit of what is already there and realize a deeper joy that is always available to us, or go on suffering as we cling to the delusion of this thing called happiness.

Gassho,

Rev. Fumiaki Usuki

(cont'd on page 3)



Shinshu Corner

“The Four Noble Truths”

Jodo Shinshu: A Guide (April 2004, pages 16-18)

1. *The True Aspect of Life*

Sakyamuni Buddha took a candid view of life. He realized that even though it might seem fine on the surface, life was actually unavoidably connected with suffering. In addition to the “four types of suffering”:

Birth
Old Age
Sickness
Death

he added the following, to comprise the “eight types of suffering”:

Parting from those we love
Having to associate with those we dislike
Being unable to acquire what we wish
Being attached to the five elemental aggregates of which our body, mind and environment are composed.

All of these sufferings cause agony, just as they always have in the history of mankind. We can do nothing about them.

The “truth of suffering” is not just a view of life; rather, it is the truth of life itself. It cannot be ignored no matter how hard we try. Even if we take joy in something, that joy does not continue forever, and things do not always go as we plan. This is the nature of life.

2. *Truth of the Cause of Suffering*

Just as the proper treatment of an illness consists of first determining its cause and then tak-

ing appropriate measures, we must first know the cause of suffering in order to resolve it.

The basic cause of suffering, Sakyamuni Buddha taught, is our *bonno*—our base passions or worldly desires. *Bonno* is often referred to as “blind passions.” They are called “blind” because although we may often see these passions in others and may think that we understand them, more often than not, we fail to see them in ourselves.

Thus, we are blind to our own cause of suffering. Our *bonno* are countless, but those that cause us the most problems are greed, anger and unawareness.

How much suffering do we bring upon ourselves by our greed, and to what extent do we cause our families and friends anguish as a result? How untenable do we render the conditions of our society because of our anger? How much effort have we expended on things that are of absolutely no benefit because of our unawareness of what is reasonable and suitable?

When we seek the root of our greed, anger and unawareness, we come to our egotism or obstinacy. Making all our decisions based on our egocentric orientation, wanting everything to turn out just as we wish, is what underlies everything.

That is how Sakyamuni Buddha made clear the cause of our suffering.

To be continued in the next *Bulletin*.

New Member Welcome

Please extend a warm welcome to
Keiko Kakiuchi.
She is the daughter of Michiko Takata.

PRESIDENT’S MESSAGE by Beverly Yahata

Some time ago, the Temple had a potluck luncheon and Diane Ohkawahira made a grape salad that was a big hit and I want to share it with all of you. It’s called “Best Grape Salad.”

Ingredients:

- 2 lbs green seedless grapes
- 2 lbs red seedless grapes
- 8 ounces sour cream
- 8 ounces cream cheese, softened
- ½ cup granulated sugar
- 1 teaspoon vanilla extract, to taste

Topping ingredients:

- 1 cup brown sugar
- 1 cup crushed pecans, to taste

DIRECTIONS:

1. Wash and stem grapes
2. Set aside
3. Mix sour cream, cream cheese, white sugar, and vanilla by hand until blended
4. Stir grapes into mixture and pour into large serving bowl
5. For topping: Combine brown sugar and crushed pecans
6. Sprinkle over top of grapes to cover completely
7. Chill overnight



BWA NEWS by Connie Yahata



We bid farewell to yet another BWA member – Mrs. Marjorie Morikawa. Our deepest condolences to her family.

August was a quiet month since we opted not to hold a BWA meeting. A number of us gathered at the temple to fold the September newsletter. “Thank

you” to the following for helping: Mary Hahn, Shirley Ito, Haru Matsumune, Hannah Nishimoto, Yasuko Shohara, Connie Yahata, Neal Yahata, Tamiye Yahata, and Gail Yamanaka. We had so much help, we finished in record time!

The next meeting will be on October 6 at 11:00 a.m. Look forward to seeing you all there.



SOUTHERN DISTRICT JR. YBA CONFERENCE

Phoenix, August 31 - September 2, 2013



Rev. Fumiaki Usuki, Kathy Nishimoto, Stefani Yamasaki, Jacqueline Lin, Kylie Mizushima, Vance Nishimoto, Kaylie Nishimoto, Justin Mizushima, Nathan Ohkawahira, Kellie Arita

UPCOMING SERVICES AND EVENTS

September 20 (Friday): Bingo

September 22 (Sunday): NO service

September 29 (Sunday): Regular family service

September 30 (Monday): 80+ lunch

October 5 (Saturday): Shotsuki hoyo
Rev. Ensei Nekoda (J)
Rev. F. Usuki (E)

October 6 (Sunday): Regular family service

October 13 (Sunday): Regular family service

October 19 (Saturday): Buddhist Men - BWA
memorial service

October 20 (Sunday): NO service

October 26 (Saturday): Family Fun Night

October 27 (Sunday): Regular family service
No Dharma School

October 28 (Monday): 80+ lunch

November 2 (Saturday): Shotsuki hoyo
Rev. Ensei Nekoda (J)
Rev. F. Usuki (E)

November 3 (Sunday): NO family service at WLABT
WLA visits SFVHBT

November 9 (Saturday): Service and
Buddhist Men Longevity Party

November 10 (Sunday): NO family service
Eitaikyo Service
Rev. Carol Himaka (E)
Rev. F. Usuki (J)

November 15 (Friday): Bingo

November 17 (Sunday): NO service

November 18 (Monday): 80+ lunch

November 24 (Sunday): Thanksgiving service
Oxnard, Pasadena, and
SFVH BTs visit WLABT

Happy Thanksgiving

November 27-December 1 (Wednesday-Sunday)
TEMPLE CLOSED



Happy Birthday

Hisako Ouchi
Fusaye Kurosaki
Jean Saito
Ruby Soeda

80+ Lunch
August 26, 2013

OCTOBER SHOTSUKI HOYO, 10 a.m. Saturday, October 5, 2013

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

NOVEMBER SHOTSUKI HOYO, 10 a.m. Saturday, November 2, 2013

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

CONDOLENCES TO THE FAMILIES OF:**George Dohi**

February 10, 1927 - August 8, 2013

Frank Tetsuo Nunokawa

April 19, 1916 - August 17, 2013

Marjorie Misato Morikawa

November 30, 1920 - August 18, 2013

Itsuko Higa

September 22, 1928 - August 18, 2013



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

BUDDHIST MEN NEWS

October 19, 11 am, Memorial Service for past members of Buddhist Men, Fujinkai, and Buddhist Women’s Association, with BWA in charge.

November 9, 5:30 pm, Service and Longevity (Kanreki) Party: Notify Milton Iwamoto of names

of those to be recognized.

November 24, 10 am, Thanksgiving Service, with members of Oxnard, Pasadena, and SFV temples as guests.

COMMUNITY REPORT: Sawtelle Stories Forum

The September 29 Forum will recognize and honor Sangha members attaining the “100 year old” status. They included the late Torako Akutagawa pictured with friend, Miyo Takahashi, Mike Shintaku, and Stanley Ikeda. A letter from President and Mrs. Obama was presented to each.

The forum will also recognize community leaders, including George Oshimo and Tosh Ishioka. These certificates were endorsed by Bill Rosendahl, former District 11 LA City Councilman, and will be presented by Mike Bonin, newly elected Councilman for Sawtelle District. Mary Misono will be recognized for her 57 years in the office of District 11, Los Angeles City Council.



October 27, 2013, Sawtelle Stories Forum shall be introduced by Randy Sakamoto and feature George Izumi. Many will recognize that George is synonymous with Grace’s Pastry, the ever-famous confectionary place frequented by Nikkei. The program is from 2-4 pm

November 17, 2013, Sawtelle Stories Forum 13 shall be introduced by Randy Fujimoto and feature Jill Shiraki, California’s JapanTown researcher, who has “roots” in Sawtelle Japan-

Town. Many in Sawtelle will recognize Jill as the daughter of Yosh and Yuki Shiraki.

The Sawtelle Stories Forums are held at the New Center for Psychoanalysis (2014 Sawtelle Blvd.). No charge for admission. Parking is on Beloit Avenue.

The newly formed Sawtelle JapanTown Legacy Team is planning to hold Reunion III in 2014. Details shall be announced later.

本願寺新報

お経は「如是我聞」

お経は「如是我聞」という言葉から始まります。日頃親しく拝読いたします『阿弥陀経』も「如是我聞、一時仏在」と始まります。「大無量寿経」は「我聞如是」で始まりますが、意味は同じです。「わたしは、かくの如くお聞かせいただきました」。これが「如是我聞」です。

「仏さまがかくの如くおっしゃられました」で始まるのではなく、あくまで「私はこのようにお聞きしました」と、われわれ人間の立場から始まるのが、お経の大きな特徴であると言えます。これは、お釈迦さまのおさとの世界は広大無辺で捉えようもないが、この私が頂いたところによりますとという、とても謙虚な姿勢です。私見をまじえることなく、そのまま、その通りに聞く、仏さまの意になう姿勢が示されていることだと思えます。

実際私たちは人間は、自分のあるようにしか世界が見えませんが、ほかの人を見て、その人の過去も、また何を思っているのか、その生を歩んでこられたのか、その

みんなの法話

如是我聞

広島・教専寺住職 福間 義朝

人の百分の一、万分の一もわかっていないのに、「この人はこういう人だ」と決めつけたりします。何もわかっていないのに、わかっているつもりになってしまうことこそが迷いです。

また、「今日は寒い」と言い



カット 林 義明

ますが、「私を感じる」ところでは、「今日は寒い」と言うのが正確な表現です。寒いと思わない人がその場にいるかも知れませんが、私たちは自分の感じる世界にしかいることができませぬ。自分がしんどい時には世界は灰色に見え、楽しい時にはバラ色に見えるのが私たちの有り様です。ですからどこまでいっても真実がわからないのです。

よき人のおおせに

しかし私たちは真実に遇っていく世界があります。それが如是我聞、聞いていく世界です。

ここに何を言ってもウソをつく人がいたとします。さて、そのウソつきの人が「私はウソつきです」と言った言葉はウソでしょうか。いいえ、この言葉だけは真実です。ウソつきも一つだけ真実を言うことができませぬ。そのように真実の全くわからない私たちも一つだけ真実のことが言えます。それは「私の中にはどこまでいってもあてになるものはありませぬ。真実はありませぬ」ということです。

聞けば聞くほど私の中には真実のまの字も無いと知らされていくのが、実は真実に遇っていく世

界なのです。

このことに徹底されたのが親鸞聖人でした。聖人は「私の言うことは真実であり、間違いない」という姿勢ではありませんでした。「歎異抄」に「よきひとの仰せをかぶりて」とありますように、「ただ恩師・法然聖人からこのようにお聞かせいただきました」という姿勢を一生貫かれました。

聖人の著された『顕浄土真実教行証文類』（教行信証）も自説が展開されているものではありません。お釈迦さまの説かれた経典、法然聖人までの高僧の方々が著されたご文、そしてそれをいただかれた聖人のお言葉が載せられてあります。これこそ如是我聞の姿勢そのものだと思います。

愚かさを知らされる

世の中に「この私の言うことこそ真実だ」と宣言する教祖がいて、その教祖という一人の人間の言葉こそ真実の声だという教団があったら、それは最も危険なものと思われまふ。如是我聞という世界は、聞けば聞くほど私こそ真実に近づき偉くなっ

ていくことではありません。逆に愚かさには気付かされていくことです。私たち人間は上へ上へとはい上がっていくことを好みますが、聞けば聞くほど逆に下へ下へと落ちていくのです。ではどこに落ちていくのかと言いますと、それこそ阿弥陀さまの胸の中へと落ちていくのです。

もし「私の信じる教こそ真実である」と主張する異なる教えの信奉者が二人いたら、そこに起るの争いでしょう。その争いが純粹であればあるほど争いは熾烈になっていきます。これが現に今世界で起こっていることではないでしょうか。もしそこにお互いが、「我々人間の中にはどこまでいっても、自分の力で真実の世界を見ることができない」という気が気があったらどうでしょうか。

主張して、戦って相手に勝つことより、自分の愚かさへと眼が向けられていきます。そこにはもはや争いはありません。

「如是我聞」——これこそ異なった民族、宗教がますます混ざり合ってポータルズになりつつある今日この世界の、大切なキーワードに思えてなりません。

お仏壇と私

昨年、蓮如上人五百回遠忌法要のご門主さまのご親教で、故郷を離れて暮らす人たちにも、ぜひご本尊・お仏壇をご安置いただきたい、とのお言葉をいただき、私たち明宗寺仏婦は早速、坊守さんを中心に実行いたしました。

ご本尊（懐中名号）を心の依りどころとして、また生活の中心としていただくよう、折に触れ呼びかけ、多くの方々のご理解をいただいています。乱世と思われる今、お名号をご安置して、如来さまに手を合わせ、家族の心が一つになっておかげさまでと暮らしていただけばと思っています。

また遠忌法要をご縁に私たち仏婦は在家報恩講を行っています。お内仏の正しい荘厳のあり方を学ぶことができ、おつとめの後には、いろいろなお話を話合せて法友の輪を広げています。皆さんとてもいきいきとしておられ、次回がまた楽しみで、いつまでも続くことを願っています。

私事ですが、十五年前、長男が登山中遭難して亡くなりました。思いもかけない出来事に家族は谷底に突

朝な夕なに勤行、うれしい孫の合掌姿

き落とされたようで、笑顔のなくなった毎日でした。

お仏壇の前に座っても、お念仏申すことはなく、ただ長男への思いばかりが募って、涙して語りかけることでした。そんな、つらくて悲しくてたまらない私たちを、今はなきご院家さんは、こんこんと、そしてやさしく導いて下さり、一生忘れることができません。ぼつぼつと主人とお寺参りができるようになり、婦人会にも仲間入りさせていただきました。

浄土真宗のみ教えにあつて、やっどご先祖さまは善知識、おろかな私を如来さまにあわせて下さったのだ、ありがたいことだ、と気付かせていただきました。

毎日主人と、朝はお正信偈、夜は讚仏偈をつとめお念仏申し、感謝の日暮らしをさせていただいています。孫が来ると、すぐお仏壇の前に座って「ナンマンダー、ナンマンダー」と合掌しますが、その姿をとてもうれしく思います。本当にわが家の中心はお仏壇、如来さまは心の支えです。

井上智子（鳥根県松江府西川津町一三三三）

October 2013

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p><i>Bulletin</i> folding toban: Temple</p>		<p>1</p> <p>Rev. Usuki off</p>	<p>2</p> <p>7:30 pm Service and board meeting</p>	<p>3</p> <p>1 pm Study Class (E)</p> <p>7:30 pm Taiko</p>	<p>4</p>	<p>5</p> <p>10 am Shotsuki hoyo Rev. Ensei Nekoda (J) Rev. F. Usuki (E)</p>
<p>6 9:30 am Family service 11 am BWA meeting [SB: 3 pm Shotsuki hoyo, Eshinni/Kaku- shinni service]</p>	<p>7</p> <p>Rev. Usuki off</p>	<p>8</p> <p>10:30 am SDMA mtg at LA Betsuin</p>	<p>9</p>	<p>10</p> <p>1 pm Study Class (E)</p> <p>7 pm B-Men meeting 7:30 pm Taiko</p>	<p>11</p>	<p>12</p> <p>FBWA Delegates' Meeting, WLABT</p>
<p>13</p> <p>9:30 am Family service</p>	<p>14</p> <p>[Oxnard: 5 pm Study Class]</p>	<p>15</p> <p>Rev. Usuki off</p>	<p>16</p>	<p>17</p> <p>10 am Omimai 1 pm Study Class (E)</p> <p>7:30 pm Taiko</p>	<p>18</p> <p>7 pm Bingo</p>	<p>19</p> <p>11 am B-Men/BWA Memorial service, lunch (toban: BWA)</p>
<p>20</p> <p>NO Family service</p> <p>[Oxnard: 10 am Eshinni/Kakushinni/ BWA memorial svc]</p>	<p>21</p> <p>Rev. Usuki off</p>	<p>22</p> <p>Rev. Usuki off</p>	<p>23</p>	<p>24</p> <p>1 pm Study Class (E)</p> <p>7:30 pm Taiko</p>	<p>25</p>	<p>26</p> <p>5 pm Family Fun Night</p>
<p>27</p> <p>9:30 am Family service, no Dharma School</p>	<p>28</p> <p>12 pm 80+ lunch</p> <p>[Oxnard: 7 pm Study Class]</p>	<p>29</p> <p>Rev. Usuki off</p>	<p>30</p>	<p>31</p> <p>1 pm Study Class (E)</p> <p>7:30 pm Taiko</p>	<p>Office hours: 10 am - 4 pm phone: 310-477-7274 e-mail: westlabt@verizon.net website: http://westlosangelesbuddhisttemple.org/</p>	

2013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: 仏教会		1 宇宿先生休み	2 午後 7:30 サービス 幹部ミーティング	3 午後 1:00 スタデークラス(英) 午後 7:30 タイコ	4	5 午前 10:00 祥月法要 猫田円整先生(日) 宇宿文章先生(英)
6 午前 9:30 サービス 午前 11 BWA ミーティング [SB: 3 pm Shotsuki hoyo, Eshinni/Kaku- shinni service]	7 宇宿先生休み	8 宇宿先生休み	9	10 午後 1:00 スタデークラス(英) 午後 7:00 ブレスト メン.ミーティング 午後 7:30 タイコ	11	12 FBWA Delegates' Meeting, WLABT
13 午前 9:30 サービス	14 [Oxnard: 5 pm Study Class]	15 宇宿先生休み	16	17 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	18 午後 7:00 ビンゴ	19 午前 11:00 祥月 ブレスト・メン-BWA メモリアル・サービ ス、ランチ
20 お寺休み [Oxnard: 10 am Eshinni/Kakushinni/ BWA memorial svc]	21 宇宿先生休み	22 宇宿先生休み	23	24 午後 1:00 スタデークラス(英) 午後 7:30 タイコ	25	26 午後 5:00 Family Fun Night
27 午前 9:30 サービス	28 正午 80+中ランチ [Oxnard: 7 pm Study Class]	29 宇宿先生休み	30	31 午後 1:00 スタデークラス(英) 午後 7:30 タイコ	オフィス時間: 午前 10 時 - 午後 4 時 電話 : 310 - 477 - 7274	