

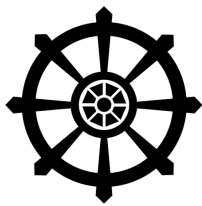
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A Shin Holiday Candle

In popular culture, the term “Zen” has lost almost all meaning. Sadly, it is no longer a noun that refers to a Japanese school of Buddhism. Instead, it is now a noun that connotes anything that is “cool” or “relaxing” or “minimalist”. It is an aesthetic type of design element. It also refers to a commodified form of self-help through mindfulness. As a lay person I understand this but as a Buddhist minister it still frustrates me.

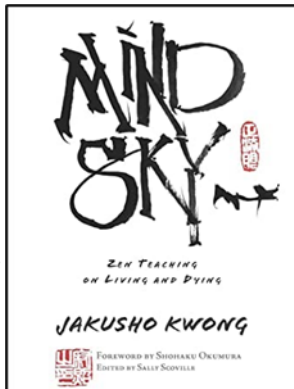


Recently, a Zen candle appeared on my kitchen table. I like it and it smells great but it still a generates a reaction from me. It is sad that a great Buddhist tradition has been reinvented in America as a candle.

How this happened to Zen and not to Shin is very interesting and is discussed in two recently published books. One Zen, **Mind Sky – Zen Teaching on Living and Dying** by Jakusho Kwong, and the other Shin, **The Promise of a Sacred World – Shinran’s Teaching of Other Power** by Nagapriya.

First, we will hear from the Zen side of the house.

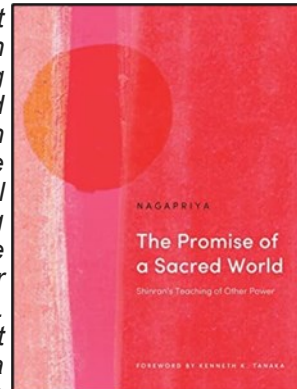
“The misuse of mindfulness, without a spiritual basis, people hope to be acquiring something. In mindfulness, instead of giving something up, there can be a goal of gaining something, like relief from stress or chronic pain – or blissful happiness. I think we have to be careful about this.” (Page 4)



“People find that this form of mediation is a way to ease anxiety and stress, and it has become hugely popular and widespread. Ever since Time magazine devoted its cover and full issue to the “Mindfulness Revolution” in 2014, there have been endless articles and bestselling books – even monthly magazines – devoted to the subject of mindfulness. But without some spiritual foundation, meditation practice doesn’t go very far. Mindfulness programs are marked commercially and are found in large corporations, public schools, and government agencies. Corporate mindfulness programs are intended, essentially to increase workers’ productivity through stress reduction. Mindfulness has become commodified to such an extent that I am reluctant now even to use the term.” (Page 4)

Second, the Shin response.

“In contrast to Zen, ..., Pure Land has attracted limited attention outside East Asia. It is worth reflecting on why this might be. ... Many converts to Buddhism are either consciously rejecting Christianity or else have never had a religious sensibility. They see in Buddhism tools that they can make use of in their process of personal growth, their search for well-being and peace of mind. They are looking not for redemption or salvation but for adjustment. Richard Payne has suggested that Shin Buddhism doesn’t offer a ‘compelling religious product’. It’s focus on a seemingly external locus of awakening (Amida Buddha and their Pure Land) ‘preludes it from being easily commodified and marketed within the religio-therapeutic marketplace.’” (Page 17)



The reason for this is that “Shinran’s vision is, in some ways, brutal. It is an assault on the notion of personal growth and self-development. It is an assault on human autonomy. It is an assault on the idea that I can redeem myself. Unlike Zen ..., which emphasize personal effort and discipline as a means to ‘advance’ on the spiritual path, the Shin perspective only becomes relevant to someone prepared to abandon this self-directed project. Better, it speaks to those who have no choice but to abandon this project because it has burnt itself out. It requires us to surrender the ambition to redeem ourselves and to recognize that liberation occurs when ego-driven effort collapses.” (Page 18)

One solution, some may say, is to start marketing Shin candles as soon as possible but of course this is the wrong approach. We are actually very lucky that, as Shin Buddhists, we still have control of our message, our brand is still intact. We still have the opportunity to connect with others. We are free to infuse the term “Shin” with meaning that is authentic to our tradition. We might say that our candles represent the light of wisdom and the warmth of compassion which embrace all beings just as they are. I think the message of wisdom and compassion is much more appealing than the scent of white ginger and amber.

In gassho,
Rev. Jon Turner

America will rank as the 10th country of largest Buddhist population in 2050!

Hello everyone, I hope this message finds you well. Year 2022 has gone fast, and it is the last message of this year. It is so wonderful to have many people coming to every Sunday service, and we see newcomers as well. Some people want to listen to the Buddha-Dharma for deeper understanding, some are looking for a spiritual path, and others are curious about the teaching of Buddhism. Last time that I conducted the adult discussion class after the service, many participated and we had a lively discussion on general questions. In this message, I would like to briefly talk about how Buddhism has become a global religion and came to America, further more about the potential development in the future.

How did Buddhism become a global religion?

Buddhism began in the mid-first millennium BCE, in northeastern India, where the Buddha gave his teachings and established the first sangha of Buddhist monks and nuns. These first Buddhists traveled from village to village, offering teachings for alms. The spread of Buddhism beyond northern India began during the reign (c. 268–232 BCE) of Ashoka, whose empire included most of today's India and a large part of Afghanistan and Pakistan. Ashoka sent Buddhist missionaries to all parts of his empire, to Sri Lanka, and as far away as Egypt and Greece.

Under Ashoka's rule, Buddhism was established in Gandhara (the ancient name for the region of the Peshawar and Swat valleys of today's Pakistan) and spread west from there into central Asia. The artists of Gandhara and central Asia produced exquisite Buddhist art, including what may be the earliest depictions of the historical Buddha. In the first century CE, Buddhist missionaries from Gandhara and central Asia began following merchants traveling east on the Silk Road into northern China. At the same time, monks from India traveled, mostly by sea, to southern China and southeast Asia, including Indonesia.

Chinese Buddhism, which developed into several unique schools such as Pure Land and Chan (Zen), was introduced to the Korean Peninsula in the 4th century and to Japan (initially by Korean monks) in the 6th century. In 641 a Chinese princess was given in marriage to the king of Tibet, and she introduced Buddhism to the Tibetan court. However, most of the first Buddhist teachers in Tibet were associated with Indian lineages.

Buddhism in southeast Asia—Cambodia, Laos, Myanmar, Thailand—came to be dominated by Theravada, a tradition that was brought to Sri Lanka. Both Theravada and Chinese forms of Buddhism (Zen and Pure Land) are found in Vietnam. Asian immigrants brought Buddhism to North America in the 19th century. At the same time, scholars in European colonies in Asia began producing translations of Buddhist texts, which drew the attention of philosophers such as Arthur Schopenhauer and Ralph Waldo Emerson. In the 20th century, increasing numbers of non-Asian westerners began to practice Buddhism.

In time Buddhism would disappear from Afghanistan, Pakistan, and India, and very nearly from Indonesia, although it has been reintroduced to India and Indonesia in modern times. Today, some 500 million people practice

Buddhism worldwide, with nearly 4.0 million in the United States.

Buddhism comes to America

Buddhism first came to North American shores when Chinese immigrants arrived in the mid-19th century. Many were fleeing the Opium Wars ravaging China, and the discovery of gold in California in 1848 created a boom economy that needed workers. The first Buddhist temple in the Western hemisphere, and possibly the first outside of Asia, was built by the Chinese community in San Francisco in 1853.

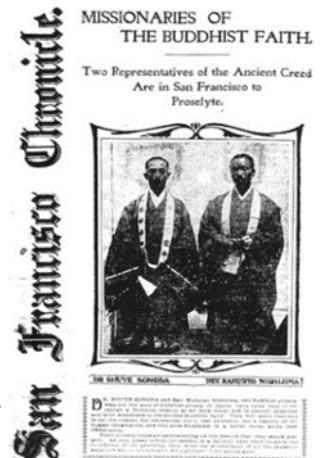
In the 1880s, Japanese immigrants began coming west also. In 1899, a branch of Jodo Shinshu - Shin Buddhism, a Pure Land school of Japan, sent two missionaries to San Francisco. Those were Reverend Shoue Sonoda and Reverend Kakuryo Nishijima, and soon after their arrival, both the Buddhist Church of San Francisco and the Buddhist Mission of North America (BMNA) were officially organized. BMNA was renamed as the Buddhist Churches of America (BCA) during the World War II, and has lasted over 120 years. Shin Buddhist temples were built by members in the West Coast and in California into Canada and Mexico. By the 1930s, most of the other Buddhist schools of Japan had also built at least one temple in North America to serve the growing Japanese American population.

At the same time, non-Asian Westerners took an interest in Buddhism. By the 19th century European scholars living in British colonies in Asia were producing English translations of Asian sacred texts, including Buddhist sutras. These influenced European and American philosophers, including Ralph Waldo Emerson (1803–1882) and Henry David Thoreau (1817–1862). Few writers and translators did more to bring Buddhism to the West than Daisetsu Teitaro Suzuki (1870–1966), who had studied European and Asian languages at Tokyo University. Beginning in the 1920s and 1930s, Suzuki's books, translations, and lectures introduced Buddhism, especially Japanese Zen and Pure Land, to a vast audience of non-Asian Western readers including the writer Alan Watts and Beat Generation authors Allen Ginsberg and Jack Kerouac. Their popular and widely read books made Zen a household word in the 1950s and 1960s.

Future of Buddhism in America (source: Pew Research Center)

The number of Buddhists around the world is expected to increase between 2010 and 2030, rising from 488 million to about 511 million. However, the global Buddhist population is projected to decline after 2030, falling to 486 million by 2050, roughly where it was in 2010. During the same period, the world's population is expected to increase considerably. As a result, the percentage of the world's population that is Buddhist is forecast to decrease from about 7% in 2010 to 5% in 2050. The projected decline in the share of the world's population that is Buddhist is a

(continued on page 3)



America will rank as the 10th country of largest Buddhist population in 2050! (continued)

Projected Global Buddhist Population, 2010-2050

	POPULATION ESTIMATE	% OF WORLD'S POPULATION
2010	487,760,000	7.1%
2020	506,990,000	6.6
2030	511,300,000	6.1
2040	503,940,000	5.7
2050	486,270,000	5.2

Source: The Future of World Religions: Population Growth Projections, 2010-2050. Population estimates are rounded to the nearest 10,000. Percentages are calculated from unrounded numbers.

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result of Buddhists' aging population and low fertility rate relative to other religious groups.

Buddhists are expected to remain very heavily concentrated in the Asia-Pacific region, where 99% of Buddhists lived in 2010 and a similarly high proportion (98%) are projected to reside in 2050. The share of the world's Buddhist population living in North America is expected to grow from about 0.8% in 2010 to 1.2% in 2050. Europe and

the Middle East-North Africa region also are expected to see very slight increases in their shares of the global Buddhist population.

Change in Regional Distribution of Buddhists, 2010 vs. 2050

	PERCENT OF WORLD'S BUDDHIST POPULATION IN 2010	PERCENT OF WORLD'S BUDDHIST POPULATION IN 2050
Asia-Pacific	98.7%	97.9%
North America	0.8	1.2
Europe	0.3	0.5
Middle East-North Africa	0.1	0.2
Latin America-Caribbean	< 0.1	< 0.1
Sub-Saharan Africa	< 0.1	< 0.1
World	100.0	100.0

Source: The Future of World Religions: Population Growth Projections, 2010-2050. Figures may not add to 100% because of rounding.

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Buddhist populations are projected to increase in absolute number. In North America, for example, the Buddhist population is projected to grow by more than 2 million, from 3.9 million in 2010 (or 1.1 % of North America's population) to nearly 6.1 million in 2050 (1.4% of North America's population). At the same time, the Buddhist populations in Europe and the Middle East-North Africa region are expected roughly to double. Europe's Buddhist population is anticipated to be 2.5 million in 2050 (or 0.4% of Europe's total population), while Buddhists in the Middle East and North Africa are forecast to number 1.2 million (0.2% of the region's population).

World Buddhist Population by Region, 2010 and 2050

	YEAR	REGION'S TOTAL POPULATION	REGION'S BUDDHIST POPULATION	PERCENT BUDDHIST IN REGION
Asia-Pacific	2010	4,054,940,000	481,480,000	11.9%
	2050	4,937,900,000	475,840,000	9.6
North America	2010	344,530,000	3,860,000	1.1
	2050	435,420,000	6,080,000	1.4
Europe	2010	742,550,000	1,350,000	0.2
	2050	696,330,000	2,490,000	0.4
Middle East-North Africa	2010	341,020,000	500,000	0.1
	2050	588,960,000	1,190,000	0.2
Latin America-Caribbean	2010	590,080,000	410,000	< 0.1
	2050	748,620,000	450,000	< 0.1
Sub-Saharan Africa	2010	822,730,000	160,000	< 0.1
	2050	1,899,960,000	220,000	< 0.1

Source: The Future of World Religions: Population Growth Projections, 2010-2050. Population estimates are rounded to the nearest 10,000. Percentages are calculated from unrounded numbers.

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I would say that the teaching of Buddhism has high potential in the future in North America, Europe, and the Middle East – North Africa. America will rank as the 10th country of the largest Buddhist population in 2050, which will be the first time among Western countries. Toward the 125th year anniversary of BCA in 2024, let me share the poem of the 21st Gomonshu Myōyo (Otani Kōson) who dispatched the first Jodoshinshu ministers of Rev. Sonoda and Nishijima, expressing inclusiveness and equality of the Amida Buddha's deep wish to everyone.

Among all people who are equal,
Let us disseminate the seeds of Buddha-Dharma

もとよりも ひとにへだては なかりけり
ひとつみのりの たねや しかまし

Happy New Year 2023!

Gassho,
Rev. Dr. Mutsumi Wondra

Hello from Slothy,

It was nice meeting you. Thank you for welcoming me as a new OCBC member! I will be happy to receive your message.

Email: rev.wondra@orangecountybuddhist.org
Please say "Hello Slothy" in subject line.



When Impermanence Feels Good

Impermanence is typically associated with negative feelings. We notice and focus on the painful aspects of it. For example, our kids growing up, people dying, things falling apart, and our own selves aging and slowing down. The change and inability to go back to the way things were causes us discomfort and quite frankly, it scares us.

Impermanence is the reality of life not staying the same. It is the state or fact of lasting only for a limited period of time. This fleeting, shape-shifting existence leads to our suffering, because as humans we find comfort in familiarity and our instincts are to resist change. Change stresses us out. Our brains are designed to look for patterns as a matter of survival.

Buddhism helps us address impermanence on an existential level. The Second Noble Truth, Samudaya, is the craving and clinging to impermanent states and things. This causes our suffering. The Third and Fourth Noble Truths tell us there is a way to end suffering and shows us the path.

But on the flip side, impermanence can bring us positive change. It isn't all bad. Recently I was listening to a podcast episode from the show *Forever 35*, and yes, I realize the irony of talking about impermanence while listening to a show by this name. The show is about two friends, both in their 40s, who were late bloomers of sorts, and they explore how to live their best lives. In a way, the show is about enjoying the silver lining of impermanence, which may include new serums to make your skin look and feel great, finding hobbies that bring you joy, or just being curious about yourself and the world around you. You are never one and done. Life can be interesting, dynamic, and joyful in each and every chapter of your existence. In one particular episode, the guest was lamenting about the state of affairs in the world, in particular the political landscape and the ongoing crisis in Ukraine. She had been sharing this with her 80-something father, who reminded her that "this too shall pass."

I think that advice is profound. It doesn't have to be a passive approach, but rather a matter of perspective. What feels painful today won't feel as intense in the future. Wars will end. Parties will be voted in and out of office. Leaders will come and go. Inflation will go up and down. Every ending leads to a new beginning. This is because of impermanence. Nothing is going to stay the same, including our bad days.

Impermanence can also bring us progress. My grandmother passed away this year at almost 98-years-old. I think about everything she saw in her lifetime, having been born during the Great Depression, living through World War II, Korea, Vietnam, Iraq, and more. Anne Frank and Martin Luther King Jr. were both five years younger than her. I grew up reading about them in history books, and it is mind-blowing to think that if they had lived long lives, they would have been about my grandma's age and maybe still with us. They were from her era, and she was a big part of my era. Yet Anne Frank and Martin Luther King Jr.'s lives seem like they were from a different world than my own. They lived during times that are difficult to conceptualize for young people today. Life has changed so much since then, and in many respects for the better. Still, I constantly hear

narratives about how dire our current times are. Certainly there is room for improvement, but everything is changing as we speak. Often that change is slow and we don't notice it immediately, kind of like how one day we had small children in our arms, and in what seemed like a blink of an eye they grew up.

For those of us steeped in the despair of impermanence, for whatever the reason— maybe going through a loss, perhaps rattled by a recent change, or maybe just not quite feeling yourself today versus how you felt last week— remember the old adage: this too shall pass. It's the law of impermanence. We can't fight it.

Dr. Nobuo Haneda wrote in *Dharma Breeze* that "there are two types of human happiness: situational happiness and existential happiness." He wrote that "existential happiness means the happiness that one experiences when he appreciates the truth that is inherent in existence—the ever-abiding truth of life or impermanence, regardless of the nature of his situation or condition." I believe it is a healthy understanding of impermanence when we can see both sides of it— the good and the bad. The pain and the progress. The suffering and the joy. This will contribute to our existential happiness.

Dr. Nobuo Haneda also wrote that "Amida Buddha and the Pure Land symbolize life, the truth of impermanence, or the truth of original suchness." I've heard Amida referred to as a "spiritual mirror" before, and this makes sense to me in the context of how Dr. Haneda connects Amida with impermanence. I think I constantly need that spiritual mirror to remind myself of impermanence and all of its complexity. This helps me build my resilience and my ability to weather life's ups and downs. I feel pretty happy right now, but I know around the corner there is something bound to pop out at me, tugging me into the reality of impermanence and changing my life in a way that I may or may not want. Reminding myself that the pain won't always hurt with the same intensity, and knowing that everything has a silver lining (even if we have to dig it out!) will help me get back on my path when I feel myself going astray.

Dhammapada said, "Happiness follows sorrow, sorrow follows happiness, but when one no longer discriminates between happiness and sorrow, a good deed and a bad deed, one is able to realize freedom."

In gassho,
Teresa Shimogawa



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President's Message

Well, we've come to the final month of a very eventful year for OCBC. It's hard to believe that it's December, but if you have been in a store lately you've been immediately reminded that it's the holiday season as soon as you entered the store. The malls are already festively decorated and Santa is out in the middle of the mall even before Tom Turkey has arrived. I noticed that a particular holiday item I've been seeing everywhere is an advent calendar. I'm sure you're familiar with it; it's a countdown calendar with treats each day to get one excited for Christmas day. A person gets to open a gift each day leading up to December 25th. Now, I know as Shin Buddhists we traditionally don't celebrate Advent, but I do like the idea of a calendar as a way to remember the events of the past year at OCBC.

For OCBC, this year 2022, has been quite an eventful year with its own "treats" throughout the year to keep the Sangha engaged and excited. With each month we were able to unwrap and reveal a little bit more of our old traditions, events, services, and Sangha friends. Please keep in mind, the surprises that each month held for us were made possible by the preparation and effort of our leaders, committees, and volunteers. Their commitment to our safety and their desire to bring us back to campus led to our own **OCBC ADVENTURE Calendar** that looked like this:

January	In-Person New Year's Day Service and In-Person Shinnen Kai
February	In-Person Board Meeting
March	Dharma School returns in person
April	Hanamatsuri Festival returns with food and games
May	Jr. YBA Mother's Day festivities and Hatsumairi presentations
June	Father's Day Musical Service returns
July	Obon Festival with Odori, games, food, taiko

August	resting up for the new school year
September	Dharma School begins the full school year with 32+ new students
October	Orientation Expo, Costume Party
November	Eitaikyo Service and the luncheons returned
December	Mochitsuki is back!

We've completed quite an eventful year, and I'd like to thank you for your support and patience as I wind down my first year as OCBC President. I remain so very proud and humbled to be part of a Sangha that continues to work together for the success of the temple and the inclusion of all members. I wish you all a safe and restful holiday season, and let's all continue to be a part of OCBC's adventures for 2023.

ADVENTURE is calling, come join us!

With Gassho,
Jo Ann Tanioka
OCBC President



OCBC SPECIAL HOLIDAY SCHEDULE



Nov 24th Office Closed in Observance of Thanksgiving
 Nov 25th Office Closed in Observance of Thanksgiving
 Nov 27th NO SERVICES – Office Closed



Dec 24th Office Closed in Observance of the Holidays
 Dec 25th NO SERVICES – Office Closed
 Dec 26th Office Closed in Observance of the Holidays
 Dec 27th Office Closed



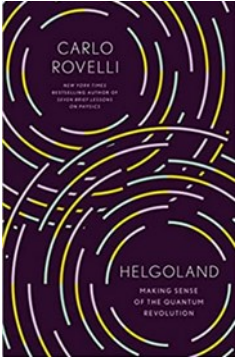
Dec 31st New Year's Eve Service at 4:30 pm - Office Closed
 Jan 1st New Year's Day Service at 10:00 am - Office Closed
 Jan 2nd Office Closed in Observance of New Year
 Jan 3rd Office Closed

In case of emergency please call (714) 827-9590

The Shin Reader – *Helgoland*

“I think I can state that nobody really understands quantum mechanics”. – Richard Feynman (1918-1988)

This month, the Shin Reader reviews *Helgoland: Making Sense of the Quantum Revolution* (2020) By Carlo Rovelli.



The equations of quantum mechanics were first developed in the 1920s and the practical application is everywhere in our modern everyday life. For example, the semiconductor industry depends on quantum mechanics and virtually every modern device uses semiconductor chips (such as PCs, smartphones, cars, TVs, tablets, appliances). Other devices based on quantum mechanics are lasers, GPS, electron microscopes and MRIs.

Rovelli, a theoretical physicist, is a proponent of Loop Quantum Gravity, a theory that attempts to combine General Relativity with Quantum Mechanics. Since this is the Shin Reader and not the Theoretical Physics Reader, I will not attempt to explain LQG; however, I am amazed that a book on quantum mechanics written by a theoretical physicist discusses Nagarjuna who is the first Pure Land patriarch of the seven that Shinran honors in his Shoshinge. From page 155 of Rovelli's book:

“There are many different interpretations of Nagarjuna's text. The multiplicity of potential readings is testimony to its vitality and to the capacity of ancient texts to continue to speak to us. What interests us, anew, is not what the prior of a monastery in India was actually thinking nearly two thousand years ago - that is his business (or the business of historians). What interests us is the power of the ideas that emanate today from the lines he left; how these, enriched by generations of commentary, may open up new spaces for thought, intersecting with *our* culture and *our* knowledge.”

There are at least two ways to read the Dharma: (1) read the sutras or (2) read the commentaries. However, the Buddha did not write anything nor did his immediate disciples. The sutras were committed to memory and passed on by an oral tradition. When the sutras were finally written there were different versions. Unfortunately, over time, almost all the sutras residing in India were lost. The complete Pali Canon survived because Theravada Buddhism had migrated to Sri Lanka. Today for other traditions, only incomplete sets of the Indian sutras exist. For the Mahayana tradition, most of the surviving sutras are the Chinese translations. Therefore, reading the sutras is not necessarily reading the spoken words of the Buddha; however, the sutras of all the traditions bring meaning and insight into our lives.

Shinran's magnum opus, *Kyogyoshinsho*, collects passages from the sutras and commentaries by many Pure Land teachers (such as Shantao, Shinran's 5th patriarch) along with his own commentary. The *Kyogyoshinsho* is written in the scholarly Chinese used by Buddhist teachers during Shinran's time. However, Shinran also wrote Wasans in Japanese and wrote numerous letters to his everyday

followers which can be thought of as Shinran's essays for the lay person. Though I have read portions of the *Kyogyoshinsho*, for me, it is easier to read commentaries and essays written by contemporary authors such as Rev. Marvin Harada's book *Discovering Buddhism in Everyday Life*, Jeff Wilson's *Buddhism of the Heart: Reflections on Shin Buddhism and Inner Togetherness* and James Pollard's *Let This Be Known: Finding the Shin Buddhist Path*.

The *Tannisho* thought to be written by Yuien, Shinran's student, is the first commentary on Shinran's thoughts. It is a very popular Shin Buddhist text in Japan. I favor Kemmyo Taira Sato's *Tannisho* translation, *Great Living: In the Pure Encounter Between Master and Disciple* since I find his commentary interesting. I am reading a commentary about a commentary!

Our interpretation of the Dharma has evolved for our times - in other words impermanence applies to our understanding of the Dharma.

So why does Rovelli bring forth Nagarjuna in a book on quantum mechanics? From page 150.

“The central thesis of Nagarjuna's book is simply that there is nothing that exists in itself independently from something else. The resonance with quantum mechanics is immediate. Obviously, Nagarjuna knew nothing, and could not have imagined anything, about quanta – that is not the point. The point is that philosophers offer original ways of rethinking the world, and we can employ them if they turn out to be useful.”

Rovelli ends his discussion on Nagarjuna with the following two paragraphs.

“But Nagarjuna's emptiness also nourished an ethical stance that clears the sky from the endless disquietude: to understand that we do not exist as autonomous entities helps us free ourselves from attachments and suffering. Precisely because of its impermanence, because of the absence of any absolute, the now has meaning and is precious.

“For me as a human being, Nagarjuna teaches the serenity, the lightness and the shining beauty of the world: we are nothing but images of images. Reality, including ourselves, is nothing but a thin and fragile veil, beyond which ... there is nothing.”

Review by Howard Nakagiri

BWA News

Sometimes all you need are helping hands and teamwork to get the job done. Whether you're harvesting fall kakis or mikans from your backyard or cleaning the Hondo and Mini Chapel at omigaki, it's definitely more fun working together with friends. Not only does time seem to fly by, but engaging in lively conversation and reconnecting with old friends and establishing new friends is just what the doctor ordered and feels familiar and comforting! Thank you to Toban G for organizing the clean-up and everyone who came out to help and what better way to wind down the year than to put a little sparkle and shine around OCBC and into our daily lives! There's much to look forward to in the coming year so let's keep the momentum going as the doors to our beautiful Hondo are wide open once again!

-We would like to welcome two new members to BWA, Debbi Wong and Betty Ann Nagami. Thank you for joining and we look forward to making your acquaintance and seeing you at future events!

-Our annual Eshinni-sama, Kakushinni-sama Hoyo, and Memorial Service for past BWA members will be held on December 4th at 12:00 noon and Tobans F and H are in charge. The cost to attend is \$20 and includes lunch and osaisen for the OCBC Youth Fund. Please turn in your order form along with your check by November 20th.

-Our next Senior Luncheon will be held on Monday, December 12th. Please join us for another opportunity to enjoy a delicious lunch and celebrate the year-end with your friends.

-We will continue to hold our Pop-Up Store and our near-term schedule is as follows: December 11th; December 18th at Mochitsuki distribution. Also, Tupperware sales are continuing. Please contact any BWA member or stop by the Pop-Up Store for more information.

-Mochitsuki will be held on December 18, 2022 and Tobans I, J and K are in charge and all able members are encouraged to help as this is our main fundraiser of the year. This year we will be offering komochi and okasane mochi and pick-up will be in the social hall from 2:00 pm - 3:00 pm. Order forms are available at the Hospitality Table, the BWA Pop-up Store and in the Korin and please turn in the form along with check by Thursday, December 1st. Phone orders will no longer be taken at the OCBC office.

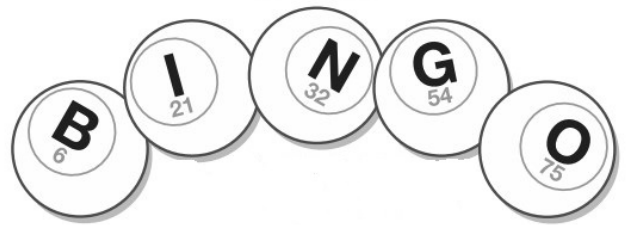
-Our next BWA meeting will be held on Sunday, January 15th, after the Ho-onko service and luncheon at 12:30 pm in the Kodo. Please join us as we welcome new members throughout the year.

-Save the Date, January 22nd, for BWA Bingo with BWA and Sangha members. Details to follow next month.

Questions: For general questions regarding BWA or its activities, you may contact Lynn Black at BWA@orangecountybuddhist.org

In Gassho,
Chris Nakamura

OCBC Bingo Committee
presents



Bingo is Back!
Please mark your calendar for
Saturday, March 25, 2023.
More details to follow.



Korin Articles Due

December 11, 2022**

Email articles to:
OCBCKorin@GMAIL.com

* DWC, ST, Jr Y, Daion Taiko can submit articles
** All scout troops can submit articles
*** All Organizations can submit articles

Dharma School Korin Article

Even though the Thanksgiving holiday is over, we hope that you continue to experience feelings of thankfulness and gratitude towards everyone and to also consider "dana" (giving) as we approach the end of 2022.

The Dharma School teachers are very encouraged with the increase in the number of Dharma School students this fall. The teachers work very hard to prepare lessons to spread the Buddhist teachings; therefore, they are glad to see many students in their classes. We would like to express much gratitude for the continued support we have received from the parents and students.

Dharma School class dates:

December 4

January 8, 22, 29, 2023

February 5, 12, 19

Classes will begin immediately after service and end at 11:30am.

Yodo Nyumon Shiki service – Ti Sarana Rites

On Nov. 13, Ti Sarana Rites were held to offer our fourth-grade students the opportunity to declare their wishes to become a part of the Sangha by following the Buddha Dharma to the best of their abilities. We would like to welcome the following students into the Sangha, who participated and were presented with a montoshikisho from the temple: **Megan Hsieh, Morgan Marasigan, Lichhavi Barsagade, Melanie Morimoto, Maverick Mio, Grant Nguyen, Eloise Shimogawa, Emi Tomooka Fu.** Congratulations and welcome to our Sangha!



Front row: Grant Nguyen, Emi Tomooka, Lichhavi Barsagade, Melanie Morimoto, and Maverick Mio.
Back row: Megan Hsieh, Eloise Shimogawa, and Rev. Turner

“My Offering” Fundraising Program

It is through the support of Dharma School families, friends, and Sangha at large, that the total BCA Dharma School program can provide new teaching materials, support education and training of DS teachers, and help new ministers that are beginning to serve in our BCA.

Thanks to your past contributions, the BCA, including OCBC, has benefitted. We hope that you will continue with

your support and generosity.

The “My Offering” letter explaining how a donation can be made was distributed to the DS families as an email attachment from your student’s teacher in September or October. Please contact your child’s teacher if you have any questions. Thank you very much for your generosity.

Scrip Program

Many thanks to the people who have been supporting our scrip program to help our Dharma School.

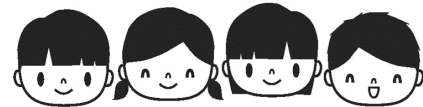
If you are new to ordering scrip or have any questions, please contact the Dharma School Scrip Coordinator, Cheryl Higashi, at 562-857-2926 or email pigashi@aol.com.

New to OCBC?

If you are new to OCBC and would like to join Dharma School, please contact us at dharma.school@orangecountybuddhist.org or ask for information at our hospitality table. Dharma School includes students from preschool through high school. We welcome new students at any time during the school year. In addition, if you know of any families with age-appropriate children who are interested in Dharma School, please share our contact information with them. Thank you.

Please stay healthy and safe!

In gassho,
Gail Harada



Dharma School Scrip Program

**Support the Dharma School
Scrip Program!!**

**happy
holidays!**

Project Kokoro News

PK Craft Club Boutique

We hope you were able to attend the FALL CRAFT BOUTIQUE on November 6 and found many great items to purchase from the Craft Club members!

In person meetings have resumed for the Craft Club and meetings are 9am to 12pm each Wednesday in the social hall. If you are interested in more details, please contact: Dorothy Matsuoka: dcmatsuoka@aol.com or Rumi Nakatani: rumiko@sbcglobal.net

Team Scattergories Game 1/16/23

There will be no game in December, so be sure to register for the next one on Monday, 1/16/23 from 10am to 11am, please log-on 10 minutes earlier.

To register and receive a Zoom link contact:
Betty Ann Nagami: betnag3s@me.com

Craft On-Line Boutique On Hold

The on-line boutique is temporarily down until further notice. Website for future reference:

<https://www.orangecountybuddhist.org/pkstore>

Send questions to: ocbcprojectkokoro@gmail.com

Appreciation

We would like to express our appreciation for the recent donation received from the Yamaguchi Family in memory of Jean Yamaguchi, our beloved, long-time member. We are grateful to accept the gift which will support future programs and will be reminded of Jean.

PK Membership and Involvement

If you would like to become a PK Senior Member or would like more membership information, contact either of the following co-presidents:

Stacey Suzuki: staceysuzuki@yahoo.com

Chris Hirata: cthirata@gmail.com

In gassho,
Neddie Bokosky



The OCBC Dana Program

DANA GAMES

When: Weekly on Wednesdays
Time: 12:30 p.m. to 2:30 p.m.
Place: OCBC Multipurpose Building Lobby
Games: Mahjong, Shanghai Rummy, Blackjack, Canasta and other games are available
Donation: \$1.00 collected at the door

You're invited to join -

- Currently we are learning to play mahjong, poker, blackjack, rummy, hanafuda and board games like chess, checkers, Scrabble, Monopoly, etc. are also available upon request.
- Improve your memory and have fun.
- Keep active and interact with others.
- Make new friends and get together with old friends.

Questions? Please contact Irene Yamanishi at dana.games@orangecountybuddhist.org or call the OCBC office.

Women's Monday Night Basketball

Did you know that we have open gym basketball for women every Monday night from 7:00-9:00pm at OCBC? We play 5 on 5 games & mix everyone up. If you want to shoot, run around and have fun, come out and join us. We have players of all levels, ages 18-65+, donation is \$5 per player.

Also if you just want to walk, we have some ladies who just come to walk & get steps.

*Some history ~ Over 35+ years ago Norman Nishioka would open the gym for ladies only and we've kept it going all these years for all the women basketball players. We are thankful that Norman had the insight to start Monday night women's basketball.

See you on Mondays ~ Diana Ono, Sayuri Kobayashi, Chris Nakamura

For more info or to be on the list, email Diana Ono at DianaOcbc@gmail.com.



amazon smile
You shop. Amazon gives.

Help us every time
you shop Amazon.

ABA News



Thank you to all who helped at the OCBC clean up! We were told to stay off the ladders and to focus on what we could reach-a modification that most of us were happy to oblige. Of course, there were a few who went “rogue” and HAD to get into the trees! (caught on camera, with faces unseen to protect the innocent ... sort of!) Note the “golf swing raking method” of a certain someone also caught on camera! Thank you to the Boy Scouts and parents for their help as well!



For those going on the Japan trip, be sure you have registered with Kintetsu, and have made your deposits. It's a DEFINITE “GO” at this point! Organizer George Miyake even went to Japan to scope out some possible “points of interest” for our trip! OCBC will be sponsoring a BINGO fundraiser on March 25. ABA will be responsible for.... THE BAR! What other

organization could do this with such enthusiasm and knowledge?! If you would be willing to become certified to serve alcohol, please let Janet or Karen know. It would be much appreciated. Our next meeting will take place on December 4. It will include elections, so it would be in your best interest to attend, or you may find yourself an ABA officer, or even President!

I've been helping my niece and husband move into their new house. Even with all of their belongings moved in, the house is empty. But it isn't. It's filled with possibilities and the hope and promise of all the things and events to come. Our houses were once like that, before memories and life happened, and made them “homes”. As new members join ABA, our ABA home feels their new energy, and excitement for the things to come. Thank you for making our home “new” again!

With Gassho,
Jeanne Kumagai

Daion Taiko

Thank you to our awesome families for getting down on your hands and knees again to scrub down the stage for church cleanup. Even though it's mostly new, it definitely needed it.

We are full steam ahead on preparing for Hanamatsuri, which for us will be here way too quickly. Everyone is working hard to bring you another Daion original. At the same time, we're getting our new Beginner Workshop going (so great to see new faces) and getting our new Intermediates up to speed on everything else.



We've had a busy start of the season so far this year with two performances at the beginning and two more in November. Remember Tabi-Ji, the restaurant that used to be near us? Well we helped celebrate their 50th anniversary. This was our new college team's 1st gig.

For over 20 years, we've also been helping the Aquarium of the Pacific celebrate Asian heritage. It's always one of our favorites to introduce folks to OCBC and taiko.



Upcoming Events

World Peace Gathering 2022	12/3-4
Last practice of 2022	12/18

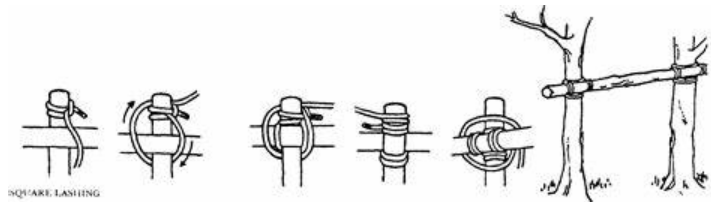
In Gassho,
Daryl Doami



Boy Scout Troop 578

International Field Day

From September 17-18, Troop 719, and Troop 578 went to Cabrillo Beach Scout Camp for mini IFD. The scouts did a scavenger hunt which involved a fifteen hit rally, collecting trash, and many other things to find. Scouts also learned how to tie ropes like the square lashing and the tripod



lashing. Later in the day, scouts from both troops had a triathlon. The events included kayaking, swimming, and running. At around dinner time, scouts had a chili cook off and used chili packets, olive oil, an onion, beans, and a mystery ingredient. Before bedtime, scouts had a closing campfire in which all patrols did skits, and celebrated the winners of the triathlon, the chili cook off, the scavenger hunt, and the best skit.

Thank you,
Matthew Nakagawa

Dharma Wheel Club

We hope everyone had a thankful and wonderful Thanksgiving! We have a lot to be thankful for!

Thank you very much to Mike Mio for playing basketball with the Dharma Wheel Club members for our November meeting.

Our next meeting is scheduled for Sunday, December 2, 2022, after Dharma School. A light lunch will also be served.

If interested in joining Dharma Wheel Club, please contact Olivia Ohta (Olivia.Ohta@gmail.com) or Nicole Chaisawasdi (Namilover@aol.com).

In Gassho,
Nicole Chaisawasdi & Olivia Ohta
Dharma Wheel Club Advisors

Sangha Teens

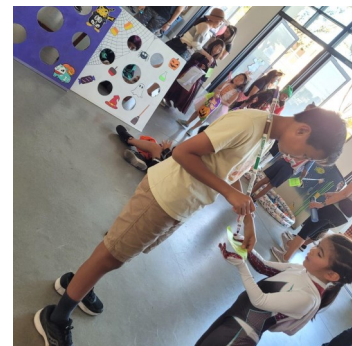
Hi everyone!

The start of this year has been so busy for our Sangha Teens!



Sangha Teens, Jr. YBA and Dharma Wheel club put together our first Halloween party in over two years! We had a lot of games, amazing costumes, a super scary haunted maze, yummy baked

goods, and a great magician! Our Sangha Teens did a great job running the games!



Church clean up was a success, though one may wonder if we made things cleaner or messier! Thank you to all of you who attended and supported our wonderful church.



Rev. Dr. Wondra helped lead us in our Installation Service for our new 2022-23 Sangha Teens cabinet.

Congratulations to Kira Chaisawasdi, Kent Inanaga, Kiki Chaisawasdi, Rex Shimada, Olivia Paul, Ethan Shimogawa, Satoshi Aoyama, Michael Morimoto, Emma Hirotsu, and Landon Nishi!



We are looking forward to our Bodhi Day activity on December 3rd and we are also adopting a family for the holidays to help our community!

In gassho, Joanne Hirotsu and Amy Sasaki
Sangha Teens Advisors

Jr.YBA

Hello everyone! We've been busy in Jr. YBA these past few months. The Jr. YBA Cabinet hosted OC Jam on October 29th in the social hall for our members. OC Jam was a success and we started off the event with icebreakers and getting to know the incoming Jr. YBA members. We had three workshops: pumpkin carving, gingerbread house building, and an Iron-Chef style cooking competition. Since our members were split up into groups, each group was judged by the quality and Buddhist message of their pumpkin and gingerbread house. After our workshop, we had an installation service where we inducted our new cabinet for the 2022-2023 year as well as had a wonderful Dharma talk by Reverend Turner. After dinner, we began our monthly Korin folding and General Meeting. With that, we ended the night with our service project of decorating donation boxes for the OCBC community sock drive for City Net to benefit the homeless in Anaheim.

Immediately following on October 30th, Jr. YBA helped with OCBC's Annual Costume Party. Our members took part in working the haunted maze, prize table, and tattoo booth. We prepared for the maze by decorating one of the classrooms with halloween decorations. Children were invited in and our members handed out candy to the kids. Needless to say, it was a success and Jr. YBA was honored to participate in this event.

During the month of November, Jr. YBA helped out during church clean-up. Our members worked hard to keep the OCBC campus clean. In addition, on November 19th at West Los Angeles Buddhist Temple, our members attended Southern District Jam Session, their second event of the term. We hope everyone stays safe and healthy!

In Gassho,
Brooke Tomooka
OCBC Jr. YBA Publicity



OCBC JR YBA

SOCK DRIVE

OCTOBER 30TH - DECEMBER 4TH.

COLLECTING:
-NEW MEN OR WOMEN'S SOCKS
-\$10 GIFT CARDS FOR FAST FOOD RESTAURANTS,
TARGET OR WALMART.

**DROP-OFF BINS FOR THE SOCKS WILL BE LOCATED IN THE
HONDO LOBBY, SOCIAL HALL, AND MPB LOBBY.

**GIFT CARDS MAY BE PURCHASED THRU CHERYL HIGASHI

THE DONATIONS WILL BENEFIT CITY NET IN ANAHEIM. A
NONPROFIT THAT WORKS WITH THE HOMELESS IN OUR
COMMUNITY.

ACKNOWLEDGMENTS

The Orange County Buddhist Church gratefully acknowledges the following for their very generous donations, received and recorded from October 22, 2022 through November 11, 2022.

Shotsuki Hoyo Donations

Arimura, Kiyoko	Block, Kathy
Fujioka, Shiro/Nancy	Inokuchi, Laurence/June
Ito, Douglas	Kohara, Alan/Charlotte
Korin, Mitsuko	Marutani, Joel/Wendy
Matsui, Glenn/Nancy	Miyoda, Margaret
Monzingo, Cindy K.	Muramoto, Karen
Nishida, Michael/Cynthia	Nishioka, Shirley
Noguchi, Hidetaka/Setsuko	Osako, Sharon
Otsuka, Stella	Sadakane, Daryl
Sakamoto, Kimiko	Sakioka, Hiromichi/Nancy
Seki, Ed/Thelma	Tamashiro, Elroy
Thompson, David	Tomooka, Roy
Uesugi, Ronald/Etsuko	Uyeno, Janet

Nokotsudo Maintenance Donations

Anonymous	Morris, Sirima
Muramoto, Karen	Nishimoto, Kathy

Orei to the Church

Nishida, Kenneth/Kathleen Ochiai, Alan/Kathy

Osaisen Donation

Anonymous



Ohigan Service Donations Addt'l

Tanimoto, Dick/Teri

Oseibo Donations

Fujimoto, Paul/Miyuki	Inafuku, Nancy
Oishi, Rickio/Dolly	

Eitaikyo Service Donations Addt'l

Fujimoto, Paul/Miyuki	Fujita, Joyce
Fukino, Helen Hayami	Hara, Toshiki/Nancy
Hirata, Yukiko	Hoshino, Seiko
Inafuku, Nancy	Ishibashi, Alan/Linda
Iwakoshi, Misako	Iwata, Kay Sakuye
Katsuda, Fred/Jill	Katsumoto, Kaiji
Kawakami, Sharon/Ken	Kiyohara, Aiko
Kotake, Janet Yasuko	Kubotsu, Daryl
Matsumoto, Shizuko M.	Miyada, Don/Setsuko
Muramoto, Karen	Nakamura, Albert/Loretta
Nakawaki, Fushio/Yoshiko	Nishimoto, Kathy
Okada, Thomas/Fujinami, Loreen	
Osako, Michiko	Ota, Atsuko/Gene
Ruiz, Patricia	Sakakura, Michiko
Sarashina, Junji/Kiyoko	Sawada, Howard/Mika
Sawada, Masako	Shigenaga, Winston/ Ruth
Sueda, Michiko T.	Suzuki, Kent/Nancy
Tanaka, Fred/Yuriko	Tsujimoto, Shoko
Viloria, Louise	Wakumoto, Wayne
Yamamoto, Laura	Yamamoto, Misae

Special or Miscellaneous Donations

Anonymous	Girl Scout Troop 675
Hanamoto, Linda	Harada, Gail
Hirohama, Janis	Kuramoto, Richard
Le, Yen K.	Maruyama, Rene
Nagami, Betty Ann	Nishimura, Rodney/ Marion (2)
Ochiai, Alan/Kathy	Onishi, Roy
Sakahara, Janet	Shigenaga, Winston
Takemura, Cathy	Treseder, Kathleen
Wakabayashi, Edwin/Lori	

In Memory of Kyle Furuya
Tamashiro, Ruby

In Memory of Sachi Ochiai
Sakahara, Bill/Janet

In Memory of Princess
Miyake, Sandy

Eitaikyo Fund Donations

Yamaguchi Family	Yamashita, Yoko
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OCBC Building Fund Donations

The OCBC Building Fund greatly appreciates the following donations since the last report for improvements and repairs of OCBC facilities.

DONATIONS

Cindie Gillaspie on behalf of Tashima Family
In memory of Sachi Ochiai
John and Mary Sunada

Total: \$800

In Gassho,
Doug Iwanaga, Building Fund Treasurer

*Thankful
&
Grateful*

In Memoriam

The Orange County Buddhist Church wishes to express its deepest sympathies and condolences to the families of the late:

Reiko Hatanaka

May the family members find solace and comfort in the infinite compassion of Amida Buddha

Namu Amida Butsu

Services Conducted

November

12 Reiko Hatanaka, Funeral



光輪 十二月

ゆく年・くる年

新しい二〇二三年に向けて

皆さま、お変わりなくお暮しのことと念じております。先日10月30日(日)にガーディナ仏教会にて、南部教部・親鸞聖人御誕生850年・立教開宗800年お待ち受け法要を勤修しました。OCBCからもお参りに行かれた方もあると思います。来年5月には、京都の本山・西本願寺で法要があり、同時に世界仏教婦人大会も行われます。ようやくコロナ・オミクロン感染が終息に向かい、日本入国も以前より緩和されるなか、40名近い方々がOCBCから本山の法要に出席することになっています。新しい異種がヨーロッパや東南アジアで発見されているようですが、大感染にならないことを願うばかりです。

今回の『光輪』は二〇二二年最後の十二月号です。皆さまのこの一年はいかげでしたか？OCBCのこの一年は超多忙でした。6月に南部教部・仏教徒大会、9月にジュニア・YBAコンフェレンス、そして10月にトライ・テンプル・セミナーと大きな法要イベントが目白押しに続きました。いずれも、委員会のメン

バーさんたちの協力のなか、大盛況に終わることができました。

二〇二二年を閉じるとともに、新しい二〇二三年を迎えるにあたり、阿弥陀如来さまの願いに心を馳せるとき、いつも思い出されるのは中西智海(なかにし・ちかい)先生が言われた「人間そのものの目ざめを呼びかけるものが如来の本願である」という言葉です。それは、何のために人間として生まれ生きているのかという疑問に答えを与えるものが阿弥陀如来の本願であるということを示されているのではないかと思います。

親鸞聖人は高僧和讃(天親菩薩讃)に詠まれています。

本願力にあひぬれば

むなしくすぐるひとぞなき

功德(くどく)の宝海みちみちて

煩惱の濁水(じよくすい)へだてなし

《現代語訳》

本願のはたらきに出会ったものは、むなしく迷いの世界にとどまることがない。

あらゆる功德をそなえた名号は宝の海のように満ちわたり、濁った煩惱の水であっても何の分け隔てもない。

そして、正像末和讃の最初には、

弥陀の本願信ずべし

本願信ずるひとはみな

摂取不捨(せつしゆふしゃ)の利益にて

無上覚(むじょうかく)をばさとるなり

《現代語訳》

阿弥陀仏の本願を信じるがよい。本願信じる人はみな、摂め取って決して捨てないという利益(りやく)により、この上ないさとりを開くことができる。

このように聞かせていただきますと、これまでの自分の生き方に意味を見出してきたのかとふと考えることもあろうかと思えます。しかし、浄土真宗のみ教えは、それぞれが背負っている過去を問うことなく、今から先に向かって未来を安心して生きていくことのできるようにはたらいてくださっている阿弥陀如来さまのお呼び声である南無阿弥陀仏をありがたくいただき、そしてお称えして日々を暮らすことを勧めています。

二つのご和讃をいただきますと、今生きている私が覚(さと)りの仏と成るべき身であるとお示しくくださっている気がします。

すべての人々を必ず覚(さと)りの仏にするという阿弥陀さまの本願のはたらきこそが、名号である南無阿弥陀仏です。その本願のはたらきに出遇あわせていただくことで「仏とならせていただく身の自分がここにいる」と気づかせてもらいます。それが人間として生まれさせていただいた者の「目ざめ」であるとお示しくくださった言葉であると受け止めさせていただいで、今年最後の『光輪』法話とさせていただきます。

どうぞ、良いお年をお迎えくださいませ。

南無阿弥陀仏 ワンドラ 睦

❖ 祥月法要について

祥月法要は対面法要のみとなり、ます。オンライン参加は出来なくなりますので、ご了承ください。法要中のマスク着用はご自分の体調と感染者状況にもとづいてご判断ください。往生された方のお名前を示しますので故人や家族の個人情報を守るため、レコーディングはされません。

❖ 十二月祥月法要

3日(土)午後4時30分より本堂にてお勤めします。

- ・ 日本語法話・ワンドラ先生
- ・ 英語法話・ターナー先生

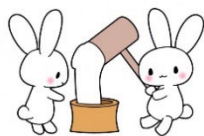
❖ 二〇二三年一月祥月法要

7日(土)午後4時30分より本堂にてお勤めします。

- ・ 日本語法話・ワンドラ先生
- ・ 英語法話・ターナー先生

❖ お餅つき

12月18日(日)にお餅つきをしますので、注文された方は同日午後2時から3時の間に取りに来てください。お餅つきのお手伝いも歓迎します。注文締切りは12月1日(木)です。詳細は今月の『光輪』をご覧ください。



❖ 大晦日

12月31日(土) 午後4時半より対面のみでお勤めします。

❖ 元旦 『修正会』 法要

1月1日(日) 午前10時より対面のみでお勤めします。



❖ オレンジ郡仏教会・新年会

1月14日(土)にソーシャル・ホールで行う予定です。詳細は『光輪』英語欄のフレイヤーをご覧ください。

❖ 宗祖親鸞聖人御正忌

『報恩講(ほうおんこう)』法要のご案内

毎年一月には、米国仏教団の各お寺で、浄土真宗御開祖、親鸞聖人さまのご命日法要として報恩講が勤められます。親鸞さまのご威徳を讃えて、私たちもお念仏に出遇えた喜びを感謝いたしましょう。

日時・2022年1月15日(日) 本堂にて対面法要のあと、ご講師であるシアトル別院輪番・楠活也(くすのき・かつや)先生の録画法話(日英語)をお聴聞します。

❖ オレンジ郡仏教会の緩和再開

コロナ感染の現状が終息を迎えるなか、当仏教会では全面緩和再開に向けて努力をしています。日曜礼拝や祥月法要に対面参加するための事前登録は不要となりました。本堂での参加人数は収容可能人数に戻りますが、ご自分の体調や感染者状況に留意されてマスク着用・ソーシャルディスタンスを取ってお参りください。

ただし、感染状況によっては現在の規則が変更される可能性があります。質問の際は hello@orangecountybuddhist.org にお問い合わせください。

❖ 納骨堂へのお参り

納骨堂へのお参りの予約は必要ありません。お寺は毎週火曜はお休みです。『光輪』に記載されているカレンダーをご参照のうえ、お参りください。なお、お寺に到着されたら、オフィス714-827-9590にご連絡ください。



❖ BCA・ダイアルアップ

日本語法話のお知らせ

電話番号 800-817-7918、「2」を押すと日本語法話が聞けます。法話は日本語が話せる開教使の先生方によるものです。どうぞ、お聴聞くださいませ。

婦人会だより



* 仕事を成し遂げるために本当に必要なのは、時としてチームワークのみなのかもしれません。裏庭で秋の柿やみかんを収穫したり、本堂、ミニチャペルの掃除とおみがきをしたり、仲間と一緒に仕事するのは間違いなく楽しいものです。時間があつという間に過ぎていくだけでなく、活発な会話を交わし、古い友人と再会し、新しい友人を作ることは、まさに医師が命じたものであり、親しみと温かみを感じます！ クリーンアップを担当してくれた当番Gと、助けに来てくれたすべての人に感謝します。そして、OCBCの周り私たちの日常生活に少しでも輝きを与えることほど、年を締めくくる良い方法はありません！ 来年も楽しいことがたくさんありますので、この勢いを維持しましょう！ 美しい本堂への扉が再び大きく開かれます！

* BWAに2人の新しいメンバー、デビー・ウオンさんとベティ・アンながみさんを歓迎したいと思います。ご参加いただきありがとうございます。今後のイベントでお会いできることを楽しみにしています。

* 毎年恒例の恵信尼様、覚信尼様法要、歴代BWA会員の法要は12月4日正午より当番F・Hが担当します。参加費は20ドルで、昼食とOCBCユースファンドへの寄付が含まれています。11月20日までに、小切手と一緒に注文書を提出してください。

* ポップアップ・ストアを引き続き開催します。当面のスケジュールは11月6日（PK 秋の販売イベントに関連）、12月1日、そして12月18日は餅の配給日です。気軽にお立ち寄りください。

* 次回のシニアランチは、12月12日曜日に開催されます。この機会に美味しいランチを食べながらお友達と一緒に年末の楽しいひと時をお過ごしください。

* ポップアップ・ストアは引き続き開催されます。当面のスケジュールは12月11日、そして18日 餅のピックアップの時。また、タッパーウェアの販売も継続中です。詳細については、BWAメンバーにお問い合わせいただくか、ポップアップ・ストアにお立ち寄りください。

* 餅つきは2022年12月18日に開催され、当番I、J、とKが担当しますが、これは主な募金活動であるためできるだけ多くのメンバーの方々にご協力をお願いします。今年はお餅と重ね餅を提供し、ピツ

クアップは午後2時から午後3時までソーシャル・ホールで行います。注文用紙は、ホスピタリティテーブル、BWAポップアップ・ストア、光輪にありますので、12月1日（木）までにチェックを添えてご提出ください。OCBCオフィスでの電話注文は受け付けませんのでご了承ください。

* 次回のBWAミーティングは、1月15日の日曜日、午後12時30分よりミニチャペルにて、報恩講と昼食会の後に開催されます。年間を通じて新入部員を募集しておりますので、是非ご参加ください。

* 1月22日、BWAとサンガ・メンバーによるBWAビンゴ大会が行われます。詳細は来月にお伝えします。

婦人会あるいは婦人会のアクティビティに關しての質問がありましたら、ブラック・リン会長までご連絡ください。

E-mailは BWA@orangecountybuddhist.org です。

合掌 中村クリス



寄付



(2022年10月22日〜2022年11月11日までに御寄付戴きましたご芳名)

「祥月法要」

「祥月」法要にご寄付戴きました方々のお名前は、英語欄のページをご覧くださいませ。

合計 1, 895ドル

『お彼岸』法要 (追加分)

「お彼岸」法要にご寄付戴きました方のご芳名です。(敬称略)

谷本 デイック・テリー

「仏教会にお礼」

ご寄付ご芳名です。(敬称略)

西田 ケネス・キャサリーン

落合 アラン・キャシー

合計 650ドル

「納骨堂」

ご寄付ご芳名です。(敬称略)

匿名

モリス シリマ

ムラモト カレン

西本 キャシー

合計 256ドル

「お賽銭」

ご寄付です。(敬称略)

匿名

合計 452ドル

「仏教会に特別寄付」

ご芳名です。(敬称略)

匿名

ガールスカウト 675隊

ハナモト リンダ

原田 ゲイル

ヒロハマ ジヤニス

倉本 リチャード

リー イェン

丸山 レネー

ナガミ ベティーアン

西村 ロッド・マリオン (2)

落合 アラン・キャシー

大西 ロイ

坂原 ジヤネット

重永 ウィンストン

タケムラ キャシー

トレセダー キャサリーン

若林 エドウィン・ローリー

フルヤ カイル様への追悼

タマシロ ルビー

落合 幸様への追悼

坂原 ビル・ジヤネット

プリンセスへの追悼

三宅 サンディー

合計 1, 256ドル

「お歳暮」

「お歳暮」にご寄付戴きました方のご芳名です。(敬称略)

藤本 ポール・みゆき

稲福 ナンシー

大石 リキオ・ドーリー

合計 225ドル

「永代経法要」

「永代経」法要にご寄付戴きました方々のお名前は、英語欄のページをご覧くださいませ。

合計 1, 685ドル

「永代経フアンド」

「永代経フアンド」にご寄付戴きました方のご芳名です。(敬称略)

山口 ファミリー

山下 洋子

合計 2, 500ドル

お葬儀

故はたなか れいこ

2022年10月20日往生

仏教会一同、心よりお悔やみを申し上げます。

南無阿弥陀仏

#SanghaStrong



2023

OCBC All Sangha General Meeting (Shinnen Enkai-New Year's Lunch)

The General Meeting and New Year's celebration is an opportunity for the entire Sangha to gather and participate in our annual General Meeting. After lunch there will be entertainment and time to socialize. Come join the good people of the Sangha for some great food and fun.

SATURDAY
JAN
14
12:30pm-3pm

ORANGE COUNTY BUDDHIST CHURCH
909 S. Dale Avenue, Anaheim CA. 92804

12:30-1:00 PM - GENERAL MEETING
1:00-3:00 PM - LUNCHEON PROGRAM



RSVP by January 4, 2023

Food by Big Island Eats – Hawaiian style cuisine - \$30

Guava Chicken, Ginger Tare Beef, Grilled Tofu, Chicken Salad, Mac salad, Rice and Noodles.



Please clip and return, or mail the completed section below, with check payable to:
OCBC, 909 S. Dale Ave., Anaheim, 92804, or call the office at 714-827-9590, or e-mail, hello@orangecountybuddhist.org.

We plan to attend the **2023 Shinnen Enkai**:

Name: _____ Phone: _____

Name: _____ Email: _____

Quantity: Buffett _____ x \$30.00 = _____

Total = _____

Note: We would be interested in free OCBC Baby-sitting at OCBC for _____ child(ren)
(Children will need to be toilet trained and over 3 years old)

Our children's names and ages are (use the back of this page for additional children):

Child's Name: _____ Age: _____ Meal(Pizza) _____

Child's Name: _____ Age: _____ Meal(Pizza) _____

Child's Name: _____ Age: _____ Meal(Pizza) _____

Emergency Contact (cell phone #) _____





Costume Party



WANTED: RUNNING OR NOT



CARS, VANS, AND TRUCKS

We handle all DMV paperwork! Free pick up! No cost to you!

To expedite your vehicle donation, please fill out and mail this form to OCBC, 909 S. Dale Ave, Anaheim, CA 92804, or e-mail to Hello@OrangeCountyBuddhist.org, or call the information into the office at (714) 827-9590. The form is available online at www.orangecountybuddhist.org. Go to the "Get Involved" drop-down menu, then click on "Vehicle Donation," fill out the form, and click "Submit."

Your donation is tax deductible, for the vehicle's selling price (*if it sells for more than \$500*), or for the fair market value, up to \$500 (*if it sells for less than \$500*). Proceeds from your donation will help support community services and activities of Orange County Buddhist Church (OCBC).

Name _____

Your Address/City/Zip _____

Location of Vehicle (if different) _____

Contact Info: Home Ph _____ Cell Ph _____ Email _____

Type of Vehicle: Year _____ Make _____ Model _____

Vehicle Identification # (VIN) _____

Vehicle License # _____ Odometer Reading _____

Do you have the Title, Pink Slip? Yes No Does the vehicle run? Yes No

Comments _____

How did you hear about the program? _____

Name on Title _____ Today's Date _____

**Thank you for your consideration in making a donation to the
Orange County Buddhist Church Endowment Fund**



2023 OCBC MEMBERSHIP FORM

Please complete the following form to apply for Membership.

Note: OCBC Membership is **January - December**

STEP 1: MEMBERSHIP LEVEL

Level	Explanation	Individual	Family	
Young Adult	Members 18-30 yrs. old	<input type="checkbox"/> \$66		Annual Dues
Introductory	First time new members over 30 yrs. old (Initial Year)	<input type="checkbox"/> \$150	<input type="checkbox"/> \$300	
Senior Sustaining	Members 85 years or older	<input type="checkbox"/> \$164	<input type="checkbox"/> \$328	
Sustaining Fam./Ind.	Current members	<input type="checkbox"/> \$264	<input type="checkbox"/> \$528	
Kansha Sustaining	Special membership option	<input type="checkbox"/> \$600	<input type="checkbox"/> \$1,200	

Membership can be also remitted, quarterly, semi-annually, or annually
(See Bottom Below)

Young Adult

OCBC members between 18-30 years of age.

Individual

- Membership for single (individual) adult.
- Includes One Adult and dependent children ages 25 and under

Introductory

New First Time OCBC members (singles over 30 years of age and families). Honored for the 1st Initial year.

Family

- Membership for adult couples
- Includes Two Adults and dependent children ages 25 and under

Sustaining Family/Individual

Current/Ongoing members of OCBC. Returning Introductory Members.

Kansha Sustaining

Special membership opportunity to provide additional financial support to OCBC. Long time supporters of OCBC who are 85 years old and over.

Senior Sustaining

STEP 2: MEMBER INFORMATION

*Please provide email so that we may email you your receipt

Name _____ [] Address changed [] Membership changed
 Address _____
 City _____ State _____ Zip _____
 Phone Home: _____ Cell: _____
 Email _____

Family Membership Information

Spouse Name _____
 Spouse Phone _____ Cell: _____
 Email _____
 Child Name _____
 Child Name _____
 Child Name _____

Emergency Contact

Name: _____ Phone: _____

For Office Use Only:

Received by: _____
 Quick-Book Entry by: _____
 Database Entry by: _____
 BCA Entry by: _____
 Date: _____
 Date: _____
 Date: _____
 Date: _____

Regular reminder notices will not be sent to those who pay semi-annually, quarterly or monthly

STEP 3: MAIL

Send membership form and check to:

Mark or note on your check:

Quarterly Semi-Annually Annually

Orange County Buddhist Church

909 South Dale Avenue
 Anaheim, CA 92804

Method of Payment:

[] Check No. _____ (Make check payable to OCBC)
 [] Credit card (go to OCBuddhist.org)

December 2022 CALENDAR

2022年 12月 カレンダー

Calendar Subject to Change! Please check our website. For all **ONLINE** services please log on to www.orangecountybuddhist.org and follow the links.

日 SUN	月 MON	火 TUE	水 WED	木 THU	金 FRI	土 SAT
27 No Services (Thanksgiving observance)	28 7:00 PM –BEC English Zoom Class (Rev. Dr. Wondra)	29 OFFICE CLOSED	30 7:00 PM – Zoom Mindfulness Service	1	2	3 4:30 PM – IN PERSON Shotsuki Hoyo (Monthly Memorial Service)
4 8:30 AM – 瞑想 Mindfulness Service (in person) 10:00 AM – 家族礼拝 Family Service Hybrid (In Person/Online) 11:00 AM –Adult Discussion & Dharma School	5	6 <u>OFFICE CLOSED</u>	7 7:00 PM –Zoom Mindfulness Service	8	9	10 7:00 PM –BEC Japanese Zoom Class (Rev. Dr. Wondra)
11 8:30 AM – 瞑想 Mindfulness Service (in person) 10:00 AM – 家族礼拝 Family Service Hybrid (In Person/Online) 11:00 AM –Adult Discussion No Dharma School classes- Oseibo distribution in courtyard	12 7:00 PM –BEC English Zoom Class (Rev. Dr. Wondra)	13 <u>OFFICE CLOSED</u> 6:00 PM - BEC Book Club	14 7:00 PM – Zoom Mindfulness Service	15	16	17
18 No Services Mochitsuki	19 7:00 PM –BEC English Zoom Class (Rev. Dr. Wondra)	20 <u>OFFICE CLOSED</u>	21 7:00 PM – Zoom Mindfulness Service	22	23	24 <u>OFFICE CLOSED</u> in observance of the holidays
25 No Services (Holiday)	26 <u>OFFICE CLOSED</u> in observance of the holidays	27 <u>OFFICE CLOSED</u>	28 7:00 PM – Zoom Mindfulness Service	29	30	31 4:30 PM – IN PERSON Joya - E New Year's Eve Service <u>OFFICE CLOSED</u>



Zoom Mindfulness Service Sign-Up
Use cell phone camera, focus on the QR code
then tap link that appears.



BEC Book Club Sign-Up
Use cell phone camera, focus on the QR
code then tap link that appears.