



LA Dharma Talk 2: What is a Memorial Service?

Rev. Kodo Tanaka

In our last newsletter, I wrote about the meaning of a Buddhist funeral. Although a funeral service is administered in all religions, a series of memorial services for the deceased, which take place periodically after his/her death, is rarely seen in Western religions. Indeed, in Western countries, while celebrating anniversaries by birth is popular such as Mozart 250th Anniversary, it is not common to count years after one's death to commemorate memorial anniversaries. If we put it that way, Buddhists' custom of holding memorial anniversary services for their ancestors may be regarded as a distinctive feature of Buddhism. At this time, I would like to introduce two important keywords to look into this Buddhist tradition.

Ojo: Attaining birth in the Pure Land

As mentioned in the previous newsletter, a Buddhist funeral is a religious rite in order to guide the deceased to launch out into a course for attaining birth in the place where posthumous enlightenment is promised. The "place" is the Pure Land of Amida Buddha and this spiritual transition is called 'Ojo' in Japanese. The word 'Ojo' contains two events concerning a journey after death: 'o' means "going there" and 'jo' means "attaining birth". Especially, birth implies that one reaches there and will be awakened again.

"Rest in peace forever in a better place." This is a popular phrase for eulogy. However, this idea of R.I.P. is difficult to be applied for 'Ojo', since the Pure Land is a place where posthumous enlightenment is promised. In that sense, there is no point attaining birth there unless we should be awake. Even if you

LA法話②：年回法要って何だろう？

田中孝道



(Photo: Bon Segaki Service in July. 盆・施餓鬼法要)

前回、皆様のお寺との関わりの中で最も重要と思われる「お葬式」の意義について記しました。「お葬式」はあらゆる宗教で勤められています。しかし、西洋の宗教では「三回忌、七回忌、十三回忌…」と長きにわたって定期的に亡き人の追悼行事を行う慣習は見られません。たしかに西洋では「生誕100周年記念」はよく聞きますが「没後100周年記念」は耳慣れません。その点、先祖供養の慣習は仏教の特色とも言えるでしょう。今回は年回法要に代表される「ご先祖供養」について「往生(おうじょう)」と「回向(えこう)」の二つの言葉と共に考えてみましょう。

往生(おうじょう)

前回記したように、「お葬式」とは死者に「引導」を授けその魂が迷わず極楽浄土に行くための宗教儀式です。この「極楽浄土に行く」ことを「往生」といいます。昨今の日本語では「立ち往生」のように「困った状態」を表す時に使われますが、本来は字の如く極楽浄土に「**往**き**生**まれる」ことです。

お葬式の弔辞で、よく「〇〇さん、どうぞ安らかに眠り下さい」という表現が使われますが、仏教ではこの「安らかな眠り、永遠の眠り」は適用されません。なぜって、もしも人が死後「永遠に安らかな眠りにつく」のなら、極楽浄土に行こうと地獄に墮ちようと変わりがありません。せつかく「極楽浄土」に行くことができ、先立った愛しい方々と再会できたとしても、そこで眠ったままでは意味がないではありませんか？極楽浄土に「往く」だけでなく

have reached the Pure Land where your loved ones reside, the reunion there is meaningless if you should keep sleeping. Because we will be awake in the Pure Land, attaining birth there becomes important.

Then, what do you think is the purpose for being awake again in the Pure Land? If you have grandchildren, please imagine leaving them behind when you depart this life. Will you ever feel like, “I’ve done so much for them! From now I have no business with them.” I guess you will wish, “Even after I’m gone, I want to watch over them no matter how far I’ll be!” I think it is also true for leaving a lover or friend. Again, why are we to be awake again in the Pure Land? I think it is meant to make this wish come true. Technically speaking, this awakening is necessary for becoming a bodhisattva and finally, attaining buddhahood in order to guard and guide our loved ones whom we left behind. In other words, the supreme purpose of attaining Buddhist enlightenment is not pursuing your own peace but benefitting others.

Eko: Dedication of merit

No family is free from death of its member. Let us reverse the aforementioned question and imagine how we would feel when we encounter bereavement of our loved one. I guess all of us will pray, “May he/she attain birth in a better place and watch over us!” Dedicating merit of reciting “Namu Amida Butsu” and hoping this prayer will come true is called ‘Eko’ in Japanese (sounds same as “echo”). It is said that voices of each Nembutsu with sincere mind is as meritorious as to remove mental transgression which is hindrance to the spiritual transition of ‘Ojo’. At a funeral, merit of Nembutsu is dedicated asking Amida Buddha to embrace those who preceded us in death into His Pure Land. At memorial anniversary services, merit of Nembutsu is dedicated praying for their prompt achievement of buddhahood.

This religious act of ‘Eko’ is categorized into three kinds. They are the dedication of merit of Nembutsu

「生まれる」からこそ、すなわち再び目覚めるからこそ有り難いのです。

では、一体何のために極楽浄土に生まれ、再び目覚めるのでしょうか？例えば、お子様・お孫さんのある方々、ご想像下さい。ご自分が生涯を終えた後、「もう子どもの面倒はごめんこうむる！」と快適な場所で眠りっぱなしでいたいと思いますか？いや、「たとえ自分がこの世を去った後も、どんなに遠くからでも子ども・孫を見守ってやりたい」と思われるのではないのでしょうか？恋人や友人との死別も同様です。きっと「遠くからでも見守りたい」と願うはずです。とすれば、何のために極楽浄土に生まれ、再び目覚めるのでしょうか？それは、そうした「願い」を叶えるためです。すなわち、やがて菩薩様・仏様と成って、縁ある人々を見守り導くためです。

回向 (えこう)

死者を出さない家はありません。先ほどの例と逆に、愛する家族・恋人・友人の死を見送る場合を考えてみましょう。「どうか良い場所に生まれ、私達を見守って下さい！」きっと誰もがこう願うことでしょう。この「願い」が成就することを念じ、念仏の功德を捧げることを「回向」と呼びます。これは大事な言葉ですので、ぜひ心に留めておいて下さい。真心の念仏一声一声は「罪を取り除く」ほど功德高いと言われます。その功德を亡き方に「回し向ける」のです。お葬式では亡き方の極楽往生を願い、念仏の功德を捧げます。その後の年回法要では、極楽での修行が実り早く仏と成られることを願い、念仏の功德を捧げるのです。ご先祖供養とは「回向」することであり、その回向に三つ種類があるといえます。「①亡き方の極楽往生のために、②自分自身の極楽往生のために、そして③往生した方が少しでも早く仏と成って、縁ある人々を守り導いていただくために」念仏の功德を捧げるのです。これについて、2010年冬の五重相伝会（ごじゅうそうでんえ）で三日間お説教を頂戴した有本亮啓先生のご法話を引用し説明したいと思います。不運にもお子さんを病気で亡くされた若い母親の話です。

山崎信夫君という小学校四年生の男の子が脳腫瘍

praying for: 1. attainment of 'Ojo' of the deceased, 2. attainment of 'Ojo' of our own self, and 3. Pure Land residents' prompt achievement of buddhahood so that they may guide people who have yet to attain 'Ojo'. In order to explain this, I wish to share with you a moving story from Rev. Ryohei Arimoto's sermon, delivered during the Goju Soden special retreat in winter 2010.

This is a story of a young mother who lost her son. A fourth-grade boy, Nobuo Yamazaki, who developed a brain tumor, had spent many days hospitalized. As his condition got worse, no medical treatment was left for his doctor to cure this boy. His doctor advised his parents that Nobuo had little time left. The grieving young parents decided to discharge him so he might be able to spend his last days with his family at home. "Nobuo, you're getting well, let's get back home. Doctor says it's OK, too. Come spring, you'll be able to go to school again." Why on earth would they tell him the truth? Nobuo was discharged with a hope to get well soon.

Despite his joy for staying his home, his condition seemed not to get any better. Even the fourth-grade boy realized that he would not recover from the disease. One night while lying in bed, perhaps having been seized by fear, he called, "Mom." His mother, who was always at his bedside asked, "What's wrong, Nobuo? Thirsty? Want water?" He asked his mother, "Am I going to die soon? What is going to happen to me when I die? Please tell me." Astonished mother was evasive, "Don't be silly! You were discharged because you are recovering. Don't worry and just go to sleep." He then closed his eyes trying to get some sleep. But in a little while, he called again, "Mom, Mom." "I'm here with you. Can't sleep?" "Am I going to die soon? Where will I go when I die?" "Don't be ridiculous!" The mother hedged again. Similar conversation repeated three times between them. But finally when he asked the same question the fourth time the mother broke down and could hardly say a thing. With tears in her eyes,

にかかり、長い入院生活を送っていました。やがて末期の症状になり、主治医は信夫君の両親に「余命いくばくもなく、入院を続けても医療手段がない」ことを告げました。無論認めたくありませんが、「助からないなら少しでも家族との時間を過ごさせてあげたい」と若い両親は息子を退院させることにしました。「信夫、だいぶ良くなったから家へ帰ろう。お医者様も退院していいって。春にはまた学校に行けるよ。」当然、余命宣告のことは言えません。信夫君も喜んで家に帰ったといえます。

退院し、自宅で母親が添い寝する生活が始まりましたが、喜んだのも束の間、症状は徐々に悪化していきました。悲しいことに、小学校四年生の子供でも自分の体が良くないことは分かるそうです。不安が募るのでしょう、ある夜、信夫君は母親に尋ねました。「お母さん。」「どうした、信夫。喉が渴いた？それとも寝返りがしたい？」と母親。「お母さん、僕もう死ぬんだらう？死んだら僕はどうなるの、教えて。」驚いた母親は息子を叱ります。「何を言ってるの！良くなったから退院できたんじゃない！馬鹿なこと言わないで早く寝なさい。」寂しそうな顔をして目を閉じる信夫君。しばらくして再び「お母さん、お母さん」「どうした、信夫。眠れないの？」「僕死んだらどうなるの？」「馬鹿もいい加減にきなさい！」同じような会話が二度三度、若い母親は必死にごまかしました。そして四度目、「お母さん、さっきの話だけど、僕やっぱり死ぬんだらう？僕死んだらどこへ行くの？」もう母親は何も言うことができません。涙をこぼして一言、振り絞りました。「もし死ぬようなことがあっても心配しなくていい、必ず、お前の好きだったおばあちゃんの所に行けるよ。だから、しっかり頑張って生きてちょうだい…」それを聞いたのぶお君、「そうか、僕、死んだらおばあちゃんの所に行けるのか…」と安心した表情になり、母親にこう尋ねました。「そうしたら、お母さんも後から来てくれる？」「必ず、必ず行くから！だから頑張ってちょうだい…」その言葉を聞くと信夫君は安心して眠り、その後一切「僕死んだらどうなるの」と尋ねることなく、数日後短い生涯を閉じたということです。

she answered, “Nobuo, there is nothing to worry about. Even if you die, you will go to the place where your late grandma lives. So, please do your best to live...” Upon hearing her answer, he looked relieved and said, “Yes... I can go to the grandma’s place when I die.” He then asked her, “Will you follow me later, Mom?” “Absolutely, absolutely! Please do your best to live,” answered the mother. After this conversation he never raised the same question. Nobuo died peacefully in his sleep a few days later and the parents held his funeral.

This young mother did not have an altar at home and had never worshipped Buddha with her palms pressed together. However, as instructed by the priest of the family temple, she started practicing Nembutsu with all her heart before the statuette of Amida Buddha and the memorial tablet of her late son, enshrined in a brand new home altar. There is no room in her mind to question the whereabouts of the Pure Land or the presence of Amida Buddha. “No matter what happens, I must send my son, who died trusting my words, to his grandmother’s place. And I must go to the Pure Land at the end of my life to see my son, who died looking forward only to seeing me
(continued to P. 8)

この若い母親はこれまで家に仏壇もなく、手を合わせたことも、お念仏も唱えたこともありません。しかし、息子の葬儀を終えるや、ただお寺の和尚様に言われるまま、ひたすら「なむあみだぶ、なむあみだぶ」と新しく設えた仏壇の前で念仏を唱える毎日が始まったといひます。彼女の心中には、「極楽が本当にあるのだろうか？仏様なんて本当にいるのだろうか？」等、わずかな疑いもありません。「自分の言葉を信じて亡くなっていった息子を何が何でもおばあちゃんの所へ、極楽へ送らねばならない！」そして、「命尽きた後、最愛の息子に会うために、私自身も極楽往生させていただかねばならない！」ただその一心です。

「信夫、必ず極楽に往生して！」彼女は亡き息子のために念仏を唱え、その功德を捧げます。また、「この世の命尽きた後は私自身も極楽に行き、信夫に会えますように！」彼女は自分自身の極楽往生を願い念仏を唱え、その功德を捧げます。そして、息子が慕っていたおばあちゃん、すなわち彼女の母親です。「お母さん、どうか極楽から信夫の旅路を守って、極楽へ導いて下さい！」の願いを念仏に込め、その功德を捧げます。これが、先に紹介した三つの「回向」の心です。彼女にとって、息子の一周忌・
(8 ページへ)

Condolences

Mrs. Chiyoko Kay Tanabe July 1, 2014
田辺 ケイ 千代子様
Mr. Ira Blae September 16, 2014
ブレイ アイラ様
Mr. Yutaka Makino October 11, 2014
榎野 豊様

Memorial Service for Your Loved Ones

Observing a memorial anniversary service for your loved one is important.

- Try not to be late for the date of passing.
- Prepare flowers/ fruit/sweets for the altar.
- Services can be observed either at the temple or your home altar.
- If a loved one is very ill or your family is in crisis such as bereavement, please call the office immediately (213-346-9666).

2015 Memorial Anniversaries

(2015 年 年回表)

Anniversaries 年回	Year of Passing 没年
One year (一周忌)	2014 平成 26 年
3rd (三回忌)	2013 平成 25 年
7th (七回忌)	2009 平成 21 年
13th (十三回忌)	2003 平成 15 年
17th (十七回忌)	1999 平成 11 年
23rd (二十三回忌)	1993 平成 5 年
25th (二十五回忌)	1991 平成 3 年
27th (二十七回忌)	1989 平成元年
33rd (三十三回忌)	1983 昭和 58 年
37th (三十七回忌)	1979 昭和 54 年
43rd (四十三回忌)	1973 昭和 48 年
47th (四十七回忌)	1969 昭和 44 年
50th (五十回忌)	1966 昭和 41 年

法事は命日に遅れないようにお勤め下さい。お花・お供物を用意下さい(寺院またはご自宅にてお勤めできます)。
* ご家族が危篤あるいはご不幸の際はすぐに Tel 下さい。

Acknowledgement of donations: July – October 2014 喜捨ご芳名 (7~10月)

Temple Membership 2014 メンバーシップ (護持会費)

We wish to thank you for your continued support for the well-being of our temple. The temple membership (\$200) is a donation the temple asks ANNUALLY for all members/supporters who observe religious services at our temple. It is an essential fund for the temple management during a year. Please refer to the following listings and if you inadvertently did not complete the Membership 2013 or in previous years, we would sincerely appreciate your contributions to

fill our temple's vital fund. Your understanding is most appreciated.

皆様におかれましては、当浄土宗本院の護持興隆にご協力をいただき誠に有り難うございます。メンバーシップ (護持会費 \$200) は檀信徒・メンバー各家に毎年お納めいただく浄財で、一年間の寺院運営費の不可欠な財源です。下記ご芳名ご参照の上、今年度分並びに過年度分未納・分納の方は納入にご協力お願い申し上げます。

2013 Membership

Aoyagi, Mr./Mrs. Noboru
Arichi, Mr./Mrs. Toshihiro
Blae, Mr. Ira/Ms. Yoko
Goi, Mr./Mrs. Shigeharu
Gutierrez, Mrs. Emi
Hanatani, Mr./Mrs. Katsumi
Hatanaka, Mrs. M. Amy
Horiuchi, Mrs. Yoko
Ikemura, Mrs. Fujino
Ikuji, Mr. Kimio
Inoue, Mr./Mrs. Hiroshi
Inoue, Mr./Mrs. Kazumasa
Ishii, Mr./Mrs. Nobuo
Kawahara, Mrs. Setsuko
Kitajima, Mrs. Mae Y.
Kondo, Mr./Mrs. Kazumi
Kono, Mr. Kenji
Koyanagi, Ms. Christine
Koyanagi, Ms. Katherine
Kuwata, Mr. Akira (4/4)
Makino, Mrs. Yuko
Misumi, Ms. Etsuko
Miyakawa, Mr. Manabu
Miyazaki, Mr./Mrs. Mack
Morikawa, Mrs. Haruko
Niji, Mrs. Aiko
Niwa, Mr./Mrs. Yoshio (4/4)
Ogawa, Mrs. Aileen T.
Ohashi, Mr./Mrs. Masayuki

Okamoto, Mr. Eugene (1/2)
Okamoto, Mr./Mrs. Masao
Osaka, Mr. Toshii
Osakada, Mr./Mrs. Masao
Ota, Mr. Seiichi
Pipes, Mrs. Yaeko (1/4)
Rikimaru, Mrs. Hiroko
Russell, Ms. Eleanor M.
Sameshima, Mr. Masakazu
Sato, Ms. Masako
Shirtcliff, Mrs. Yukie
Sumi, Mrs. Elsie K.
Tadakawa, Mr./Mrs. Chester
Takagaki, Mrs. Mine
Takaki, Mrs. Etsuko
Tanabe, Mrs. Shizuko
Tanabe, Mr./Mrs. Mark
Tanaka, Mrs. Hisayo
Tanaka, Mr./Mrs. Geoge
Tanimine, Mrs. Eiko
Tanioka, Mr./Mrs. Dennis
Tashiro, Mrs. Vivian
Tomita, Mrs. Nakako
Tsuji, Mrs. Fusako
Ueda, Mrs. Yoshiko
Uyemura, Mr. Tad T.
Yahiro, Mrs. Akemi
Yamamoto, Mr./Mrs. Osamu
Yasuda, Mrs. Eiko
Yoshimura, Mrs. Sachiko

2014 Membership

Aoyagi, Mr./Mrs. Noboru
Arichi, Mr./Mrs. Toshihiro
Blae, Mr. Ira/Ms. Yoko
Goi, Mr./Mrs. Shigeharu
Hanatani, Mr./Mrs. Katsumi
Hatanaka, Mrs. M. Amy
Horiuchi, Mrs. Yoko
Igawa, Mrs. Asako
Igawa, Mr./Mrs. M. Taiji
Ikemura, Mrs. Fujino
Ikuji, Mr. Kimio
Inoue, Mr./Mrs. Hiroshi
Inoue, Mr./Mrs. Kazumasa
Ishii, Mrs. Emiko
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Kawahara, Mrs. Setsuko
Kitajima, Mrs. Mae Y.
Kono, Mr. Kenji
Koyanagi, Ms. Christine
Koyanagi, Ms. Katrherine
Kuwata, Mr. Akira (4/4)
Lee, Mrs. Irene T.
Makino, Mrs. Yuko
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Miyazaki, Mr./Mrs. Mack M.
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Niji, Mrs. Aiko
Ogawa, Mrs. Aileen T. (1/2)
Ohashi, Mr./Mrs. Masayuki
Okamoto, Mr. Eugene Y.

Okamoto, Mr./Mrs. Masao
Osakada, Mr./Mrs. Masao
Rikimaru, Mrs. Hiroko
Sameshima, Mr. Masakazu
Sato, Ms. Masako
Shirtcliff, Mrs. Yukie
Sumi, Mrs. Elsie, K.
Takagaki, Mrs. Mine
Takaki, Mrs. Etsuko
Tanabe, Mrs. K. Chiyoko
Tanabe, Mr./Mrs. Mark
Tanabe, Mrs. Shizuko
Tanaka, Mr./Mrs. George
Tanaka, Mrs. Hisayo
Tanimine, Mrs. Eiko J.
Tanioka, Mr./Mrs. Dennis S.
Tashiro, Mrs. Vivian
Tomita, Mrs. Nakako
Tsuji, Mrs. Fusako
Ueda, Mrs. Yoshiko
Uyemura, Mr. Tad T.
Wataguchi, Mrs. Kazuko
Yahiro, Mrs. Akemi
Yamamoto, Mr./Mrs. Osamu
Yoshimura, Mrs. Sachiko

*Temple will be closed on: Nov 27th & Dec 25th.
11/27 (木) ・ 12/25 (木)
は寺院休館です。

Building Maintenance Donation 施設維持管理費

Due to the frequent rise of the utility fees in recent years, we reluctantly found it necessary to appeal to our temple members/supporters for a donation for our building maintenance fund, which has been provided by generous donations from Jodo Shu Japan and Bukkyo University. We would like to acknowledge donors in the following listing and thank them for their contribution for this year. **Our estimated budget for this donation is \$10,000 and singular/multiple units of hundred dollars will be greatly appreciated all through the year 2014.** All donations are tax deductible. Although the present economic situation is hard on everyone, we sincerely ask for your

\$500	\$200
Horiuchi, Mrs. Yoko	Blae, Mr. Ira/Ms. Yoko
Rikimaru, Mrs. Hiroko	Hamachi, Mr./Mrs. Ted
Makino, Mrs. Yuko	Ikuji, Mr. Kimio
	Inoue, Mr./Mrs. Hiroshi
\$400	Inoue, Mr./Mrs. Kazumasa
Miyazaki, Mr./Mrs. Mack M.	Shirtcliff, Mrs. Yukie
Okamoto, Mr./Mrs. Masao	Tanabe, Mr./Mrs. Mark
	Tanabe, Mrs. Shizuko
\$300	Tanimine, Mrs. Eiko J.
Hatanaka, Mrs. M. Amy	
Tanaka, Mrs. Hisayo	\$100
Ohashi, Mr./Mrs. Masayuki	Doiuchi, Ms. Nancy
Ishizuka, Mrs. Yoshiko	Furukubo, Mr./Mrs. Toru
	Goi, Mr./Mrs. Shigeharu

Fujinkai Membership 2014 婦人会費

The Fujinkai membership is a fund for the Fujinkai ladies to give support to our temple activities such as preparing lunch and helping office works. If you, either male or female, are available to help with these activities, your support will be greatly appreciated.

Blae, Mr. Ira/Ms. Yoko	Rikimaru, Mrs. Hiroko
Horiuchi, Mrs. Yoko	Shirtcliff, Mrs. Yukie
Ikemura, Mrs. Fujino	Takagaki, Mrs. Mine
Inoue, Mrs. Yoshiko	Takagi, Mr. Akira
Inoue, Mrs. Sayoko	Takaki, Mrs. Etsuko
Igawa, Mrs. Asao	Tanabe, Mrs. Mihoko
Kitajima, Mrs. Mae Y.	Tanabe, Mrs. Shizuko
Kawahara, Mrs. Setsuko	Tanaka, Mrs. Irene R.
Ogawa, Mrs. Aileen T.	Tanaka, Mrs. Hisayo
Ohashi, Mr. & Mrs. Masayuki	Tanioka, Mr./Mrs. Dennis S.

understanding and contribution for this fund raiser.

当院の施設維持管理費は、主に日本の浄土宗と佛教大学からのご寄付によって賄われてきました。しかし光熱費や各種点検費の年々の高騰を受け、本年檀信徒並びに有志各位に施設維持管理費へのご協力をお願いしましたところ、10月までに下記の皆様のご協力をいただきました。ご理解・ご協力に感謝申し上げます。

本基金は目標額を1万ドル、一口100ドルとしご希望口数の勧募しております。ご寄付は税控除対象です。昨今の不況またご多用の折恐縮ですが、年間を通じ皆様のご協力を切にお願い申し上げます。

High, Mrs. Michiko	Tashiro, Mrs. Vivian
Igawa, Mrs. Asako	Tazaki, Ms. Toshiko
Ikemura, Mrs. Fujino	Tomita, Mrs. Nakako
Ishii, Mrs. Emiko	Tsuji, Mrs. Fusako
Kawahara, Mrs. Setsuko	Uyemura, Mr. Tad T.
Kitajima, Mrs. Mae Y.	Wataguchi, Mrs. Kayoko
Koyanagi, Ms. Katherine	
Lee, Mrs. Irene T.	Total amount of donation
Miyakawa, Mr. Manabu	as of October 20, 2014
Osakada, Mr./Mrs. Masao	<u>\$7,700</u>
Takagaki, Mrs. Mine	
Takaki, Mrs. Etsuko	
Tanabe, Mrs. K. Chiyoko	
Tanaka, Mr./Mrs. George	
Tanioka, Mr./Mrs. Dennis S.	

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Tashiro, Mrs. Vivian
Tomita, Mrs. Nakako
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Goi, Mr./Mrs. Shigeharu
Ishii, Mrs. Emiko
Wataguchi, Mrs. Kayoko
Yoshimura, Mrs. Sachiko
Ishizuka, Mrs. Yoshiko
Yamamoto, Mr./Mrs. Osamu

Fujinkai Donation

婦人会寄付
Inoue, Mrs. Sayoko
Blae, Ms. Yoko



Funeral Service 葬儀

Tanabe, Mr. Raymond H.
Blae, Ms. Yoko
Makino, Mrs. Yuko

Memorial Anniv. Service

年回法要

49th day Tanabe, Mr. Raymond
100th day Tanabe, Mr./Mrs. Mark
1 year Ota, Mrs. May Kimiyo
3rd Mori, Mr. Bryan
Yokote, Mr. Yasuhiro
7th Murphy, Mrs. Chiyoko
13th Tashiro, Mrs. Vivian
17th Mukai, Mrs. Tomiko
Horiuchi, Mrs. Yoko
Heiberg, Mrs. Lisa
Sakai, Mr./Mrs. Jay

Other Services/Rituals

祈願・法要

Ota, Mrs. May Kimiyo
Brewer, Ms. Kirsten
Nakamura, Mr. Yoichi
Kim, Mrs. Aya
Ozaki, Mrs. Akiko
Inoue, Mr./Mrs. Hiroshi
Kawahara, Mrs. Setsuko

Monthly Home Service

月命日・月忌

Jul-Oct Horiuchi, Mrs. Yoko
Jul Asami, Mr. Kinpei

Other Donations

その他寄付

Igawa, Mr./Mrs. Melvin T.
Ikemura, Mrs. Fujino
Inoue, Mrs. Sayoko
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Kroemer, Mr. Moritz
Miyazaki, Mr./Mrs. Mack M.
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Funches, Mr. James
LA Buddhist Church Federation
Shaw, Mr. Fitzhugh

Bon Segaki Service

盆・施餓鬼法要

Aoyagi, Mr./Mrs. Noboru
Asami, Mr. Kinpei
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Blae, Ms. Yoko
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Furukubo, Mr. & Mrs. Toru
Hatanaka, Mrs. Amy M.
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Horiuchi, Mrs. Yoko
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Ikemura, Mrs. Fujino
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Matsuda, Mr./Mrs. Keigo
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Tanabe, Mr./Mrs. Mark
Tanabe, Mr. Raymond
Tanabe, Mrs. Shizuko
Tanaka, Mr./Mrs. George
Tanaka, Mrs. Hisayo
Tanaka, Rev. & Mrs. Kenneth
Tanioka, Mr./Mrs. Dennis S.
Tashiro, Mrs. Vivian
Tomita, Mrs. Nakako
Toriyama, Mrs. Teruko
Tsuji, Mrs. Fusako

Uyemura, Mr. Tad T.
Uyemura, Ms. Harue/Ms. Akie
Yamamoto, Mr./Mrs. Osamu S.
Yokote, Mr. Yasuhiro
Yokoyama, Ms. Yoshiko
Yoshimura, Mrs. Sachiko

Autumn Higan Service

秋彼岸法要



Asami, Mr. Kinpei
Blae, Ms. Yoko
Doiuchi, Ms. Nancy
Furukubo, Mr./Mrs. Toru
Horiuchi, Mrs. Yoko
Igawa, Mrs. Asako
Igawa, Mr./Mrs. Melvin T.
Ikemura, Mrs. Fujino
Ikuji, Mr. Kimio
Inoue, Mr./Mrs. Hiroshi
Inoue, Mrs. Sayoko
Inoue, Mr. Tadashi
Ishii, Mrs. Emiko
Kawahara, Mrs. Setsuko
Koyanagi, Ms. Katherine
Miyakawa, Mr. Manabu
Miyata, Ms. Fumi
Miyazaki, Mr./Mrs. Mack M.
Niji, Mrs. Aiko
Nishinaka, Mrs. Hatsue
Ogawa, Mrs. Aileen T.
Okamoto, Mr. & Mrs. Masao
Rikimaru, Mrs. Hiroko
Shirtcliff, Mrs. Yukie
Takagaki, Mrs. Mine
Takagi, Mr. Akira
Takaki, Mrs. Etsuko
Tanabe, Mr./Mrs. Mark

Tanabe, Mrs. Shizuko
Tanaka, Mr./Mrs. George
Tanaka, Mrs. Hisayo
Tashiro, Mrs. Vivian
Uyemura, Mr. Tad T.
Uyemura, Ms. Harue/Ms. Akie
Wataguchi, Mrs. Kayoko
Yahiro, Mrs. Akemi
Yokote, Mr. Yasuhiro
Yokoyama, Ms. Yoshiko



Rev. & Mrs. Ohmichi from Shimane, Japan, joined our Higan Service. We thank those who offered Rice, Sweets and Flower for Bon Segaki and Autumn Higan Service. We also thank volunteers who helped us to prepare for these services. 秋のお彼岸に島根県の大道師ご夫妻が参加されました。なお、盆・施餓鬼法要並びに秋彼岸法要にてお米・お供物・お花をお供えされた皆様に御礼申し上げます。また、各法要準備・後片付けのお手伝いありがとうございました。

DVD Donation DVD 寄付

Link, Mr. Gary
Mukai, Mrs. Tomiko
Pipes, Mr. Ronald E.



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(continued from P. 4)
again.” That is all she has in her heart. She recites
“Namu Amida Butsu” without question.

“May Nobuo attain birth in the Pure Land by all
means!” She prays for her son’s attainment of ‘Ojo’
dedicating merit of Nembutsu. “May I go to the Pure
Land at the end of my life to see Nobuo again!” She
prays for her own attainment of ‘Ojo’ dedicating
merit of Nembutsu. And she recites Nembutsu asking
protection of Nobuo’s grandmother, who is her
mother, “Mom, please guide and watch over Nobuo’s
journey to the Pure Land!” I think that the three kinds
of religious act of ‘eko’ are expressed in her voice of
“Namu Amida Butsu”. It is no doubt that she will
treasure every memorial anniversary of her son such
as one year and 3rd. I hope that you will understand
that she will also treasure memorial anniversaries of
her late mother such as 13th and 17th, as priceless
opportunities to dedicate religious merit of Nembutsu.

Observing a memorial anniversary service is not
merely a custom. It joins your loved ones together
beyond the three periods of time: past, present and
future. I would like to encourage all of you to treasure
memorial anniversaries of your family.

Namu Amida Butsu

(The story of this mother is featured in our temple
DVD. If you wish a copy, please contact us.)

(4ページより)

三回忌は当然のこと、彼女の母親（おばあちゃん）
の十三回忌・十七回忌も同様に大切な意味があるこ
とがお分かりいただけたと思います。一周忌・三回
忌・七回忌・十三回忌…と定期的に訪れる年回法要
は単なる慣習に留まらず、家族の現在・過去・未来
を結ぶのです。どうぞ亡き方のために、ご自分のた
めに、そして後に残される方々のためにお念仏をお
唱え下さい。南無阿弥陀仏

(紹介した有本先生の法話は当院発行のDVDで視聴で
きます。ぜひご覧下さい。)