



## LA Dharma Talk 4: “Live as the incense burns”

Rev. Kodo Tanaka

It is always nice to be enveloped with an atmosphere that is created when many people are gathered in the place where Amida Buddha is enshrined: *hondo*. On the day we observe our regular temple service, we set up the altar early in the morning with offerings of flowers, fruit and sweets before welcoming our congregation. It is impressive that the vision, sound, and smell of this place is enhanced as time passes. The altar changes its appearance each time people offer their own flowers and fruit to it. One by one, new colors are added to the altar such as rice's white, apple's red, and pear's yellow. At the service, we recite Nembutsu while hitting the wooden instrument called *mokugyo*. First, the rhythm of *mokugyo* is not steady and the voice of Nembutsu is feeble. But, as the service goes on, our congregation's Nembutsu with *mokugyo* becomes louder and gets into the rhythm. Our *hondo* becomes gradually filled with fragrance as people offer incense one by one. It is the “vision”, “sound” and “smell” that is created from fusion that occurs when people attend a service in the *hondo*. This vision, sound and smell is only available for those who experience the service “live”. Let us imagine the feeling of those who stand in front of Amida Buddha to offer incense. Nothing in between them except an environment as unique as this. Powerful emotion and inspiration lies only in their own feelings. And a ritual accompanies their incense offering is the act of dedicating merit of the service to our loved ones with our Nembutsu recitation: *eko*.

By the way, do you remember the last time you attended a regular temple service? Or, when was the last time you visited the temple? We all know that it is difficult to drive or to find a driver to move around in Southern California. I think it is so true that it gets more difficult to visit the temple or to physically attend a

LA法話④： 「お焼香にならう」

田中 孝道



(Welcome to our service/luncheon. お盆後のお斉にて)

お盆やお彼岸など寺院の大法要で、多くの方々が一堂に会する雰囲気は何とも言えないものです。法要当日の朝までに仏前の祭壇にお花やお供物などをあげ、皆さまを迎える準備を終わります。そこに、参詣の方々が持参したお花や果物をお供えされていきます。お米の白、りんごの赤、梨の黄色など次々に新たな色が加わり、祭壇はより鮮やかに姿を変えていきます。また、法要では皆で木魚を打って念仏を称えます。最初はぎこちなかった木魚のリズムも徐々に揃ってきて、お念仏の声も次第に大きくなります。そして、一人一人お焼香をする度に、本堂にその香りが広がります。この「光景」「音」そして「匂い」。言ってみれば、「人」と「仏様を祀る場所」が融合して生まれるもの。多くの人々が本堂に足を運び、共に焼香・念仏することで初めて生まれる「光景」「音」「匂い」です。これは実際に足を運ばないと体験できないもの。そんな尊い環境の中で阿弥陀様に対面しお焼香する時の心持ちは、いかがですか？これは参詣された方の心の中にだけ生まれるものです。大法要中、この特別な環境の中、参詣者と共に行う儀式があります。それは、法要の功德を念仏と共に亡き方々に捧げる「回向(えこう)」という儀式です。ところで、寺院の大法要に参加したのはいつが最後ですか？あるいは、最後にお寺をお参りしたのはいつですか？久しく参詣の叶わない方も多いことでしょう。たしかに、広いLAでは移動も大変。わざわざ足を運ぶのは難しいことです。でも、誰かに運転をお願いしたり、自分の代わりに家族や友人

service as we grow older. Therefore, we set up our home altar and practice daily at home. However, it is not impossible to ask someone for a ride, or to ask your family to attend a service on your behalf. He/she will be able to obtain the aforementioned “live” experience of a service at the temple. So, I would like to encourage everyone to visit our regular service at least once a year to share this experience with us.

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This is a brief excerpt of conversation between Yama, the ruler of Hell, and a man who fell into the Hell, where is the worst destination among the Six Delusive Worlds of reincarnation. Yama asked him whether he had met the three noble messengers. The man replied: “No, I never met any such persons.” Yama asked him if he had ever met an old person bent with age and walking with a cane. The man replied: “Yes, I have met such persons frequently.” Yama said to him: “You have come into this horrible place because you failed to recognize that you, too, must get old, in spite of meeting those who suffered troubles brought by old age. Ignoring this message, you did not try to make virtuous deeds before you get old and die.” Yama asked him again if he had ever seen a sick man. The man replied: “Yes, I have seen many such men.” Then, Yama said to him: “You have come into this horrible place because you failed to recognize that you, too, must fall ill someday, in spite of meeting those who suffered illness. Ignoring this message, you did not try to make virtuous deeds before you fall ill.” Then, Yama asked him once more if he had ever seen a dead man. The man replied: “Yes, I had seen many dead men in my lifetime.” Yama said to him: “You have come into this horrible place because you failed to recognize that you, too, must die someday, in spite of observing many people dying. Ignoring this message, you did not make haste to try making virtuous deeds before you die.”

*“The Teaching of Buddha” (available at the temple)*

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Yama’s final answer sounds severe. His words warn us, who tend to think of death as somebody else’s business, in spite of knowing conceptually that death could come to everyone at any time. So, Buddhism

にお参りに出向いてもらうことも不可能なことではありません。少なくとも、その方はあなたの代わりに先述の得難い体験をすることができます。日系アメリカ人の方でも、在留邦人の方でも、せめて一年に一度は寺院の大法要に参詣して、阿弥陀様と正面に向き合い「ナムアミダブ」と称える体験をしませんか？

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この世で悪事を成し、死んで地獄に堕ちた罪人に閻魔大王が尋ねます。

大王「お前は人間の世界にいた時、三人の天使に会わなかったか？」罪人「いいえ、そんな天使になど会っていません。」大王「それではお前は、年老いて物忘れもひどく、杖にすがってよぼよぼしている人を見なかったか？」罪人「はい、そういう老人ならいくらでも見ました。」大王「お前はその天使に会いながら、自分も老いゆく者であり、急いで善を成さねばならないと思わず、今日の報いを受けるようになったのだ。ではお前は、病にかかり、一人で寝起きもできず、見るも哀れにやつれ果てた人を見なかったか？」罪人「はい、そういう病人ならいくらでも見ました。」大王「お前は病人という天使に会いながら、自分もやがて病まねばならぬ者であることを思わず、善を成すことに疎かだったから、ここに来る羽目になったのだ。では次に、お前は人間の世界にいた時、周囲で死んだ人を見なかったか？」罪人「はい、死人ならば私はいくらでも見ました。」大王「お前は、死をいましめ告げる天使に会いながら、自分もやがて死なねばならぬ者であることを思わず、善を成すことを怠って、この報いを受けることになった。お前自身がしたことは、お前自身がその報いを受けなければならない。」

『仏教聖典』より（ご希望の方は寺務所まで）

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閻魔大王の最後の言葉「お前は、死を戒め告げる天使に会いながら、自分もやがて死なねばならぬ者であることを思わず、善を成すことを怠って、この報いを受けることになった」は強烈です。生まれた以上いずれ死すべき運命にあると分かっているながらも、つつい他人事と考えがちな私達を戒めています。仏教は、「いつか必ず死ぬ」ことを前提に「この人生、いかに生きるべきか」を説く教えです。大王の戒めに従い、急いで善を成そうではありませんか。けれど、「善」って何でしょう？「善い行い」って何でしょう？それが分からなきゃやりようがない。だからといって、怠けて何もせず地獄行きは困ります。大丈夫、ふだんの仏事の中に、そして来る「お彼岸」に良いヒントがあります。

皆さんがふだん寺院や仏壇であげるお線香。なんとなく焼香するだけでなく、私達も一度この「お線香」の身になってみましょう。頭に火が点いて香炉に立ったが最後、どうなりますか？そう、途中でくすぶって消えることなく、足の先まで、

teaches how we should live this life on condition that death is inevitable. Let us all make haste to do good, taking Yama's words seriously. But, what is a "good or virtuous" deed? We cannot even start making one unless knowing what it is. We do not want to fall into Hell for not making one, either. But, rest assured, there are clues in our daily practice at our home altar and our upcoming regular service of "Higan".

When we pray, we offer incense either at home or *hondo*. Let us imagine ourselves being a stick incense. Once it is lit, the stick burns itself straight down to the end with no hesitation in doing so. It teaches us, when doing something, that we should devote all of our energies with our whole hearts, like the stick burns completely from its head to toe. Furthermore, although the stick disappears from our sight turning into ashes, it leaves a good scent behind. This is the scent the stick incense never smells, which was produced from burning itself. So for whom does the incense burn? It is for OTHERS, not for itself. Every incense offering is an occasion for us to learn the importance of "making our best endeavor," *shojin*, and "doing good for others," *fuse*.

In Japanese Buddhist tradition, the seven days that has Vernal/Autumnal Equinox in the middle of it is regarded as the *higan* period. *Higan* literally means the "other shore" and substantially the Pure Land of Amida Buddha, where posthumous enlightenment is promised. These periods are designed for us to reflect upon ourselves by visiting a temple and graveside temporarily staying away from our busy daily lives. In other words, according to Yama, it is the period to think of our own death and make haste to do good. Although six kinds of virtuous practices are suggested for the practitioner to reach the other shore and attain enlightenment, they are too difficult for us to accomplish all the six in our lifetime. However, there is one practice which is encouraged us to do in this lifetime. It is "*fuse*" (making offerings or doing good for others), which is the requirement for all followers of Buddhism because it is set as the very first practice of the six. It is remarkable that doing good for others,



本当に身を粉にして燃え尽きます。私達もこの姿のように、心身を燃やして日々一所懸命に取り組むべきことを教えてくれます。正に「精進」の姿です。しかも、身を粉にして燃え尽き、そこに芳香を残します。それを味わうのは他の誰かです。灰と消える自分自身は、その「香」を味わうことはありません。「お焼香」という行いに見出せるこの尊い姿が、私達の心を清めてくれるのでしょうか。

さて、「お彼岸」は春分の日と秋分の日を中心にした七日間。「忙しい忙しい」と世事にばかりかまける生活を一時離れ、法要に参詣したり墓参して、自己を見つめる時期です。先ほどの閻魔大王の言葉によれば、「急いで善を成す」ための特別な期間なのです。「彼岸」は詳しくは「到彼岸」と言い、臨終に地獄に赴いたりせず、清らかな仏様の世界に到達することとご理解下さい。その清らかな世界に至り（極楽往生）やがて仏と成る（成仏）ために六つの修行が示されています。いずれも厳しい修行で、六つ全てをこの生涯で完遂するなどできるものではありません。しかし、六つの修行の一番初めに、「これだけは必ずこの生涯でやっておけよ」という「善き行い」の必須科目があります。言わば、千里の道を歩むための第一歩。どんなに険しい道でも一歩目を踏み出すことなしに歩みは始まりません。その第一歩が「布施（ふせ）」です。「施しをすること、他人によくすること」です。「瞑想せよ」でも「智慧を磨け」でもなく、「他者によくせよ」が一番目なのです。布施は物心両面の行いであり、仏様を護るために寺院に寄付することも「布施」、人を思い遣ることも、笑顔で優しい言葉で接することも「布施」です。その中でも、我が身を粉にして誰かのために香を残す「お線香」のように尊く、しかし誰にでもできる最良の「布施」があります。それは、あなたが心を込めて「ナムアマダブ」と声に出して称えることです。

neither meditation nor wisdom, comes first of all. *Fuse* encompasses all categories of good acts such as making a donation to preserve a temple, considering others' feelings, and talking kindly to others with a smiling face. Among them, there is a special act, which I think is so easy but as invaluable as the aforementioned stick incense. It is that you recite "Namu Amida Butsu".

As mentioned in the first paragraph, the ritual of dedicating merit to our loved ones (*eko*) takes place during our service. The officiant calls upon names of the deceased to extend a prayer, and the family members proceed to the altar to offer incense. We do this for ALL families whether they are present at the service or not. Then, the rest of our congregation recite Nembutsu for the sake of that family/individual despite that they are present or not. Hearing their voices of Nembutsu, I am always overwhelmed at the invaluable-ness of their act. They are doing this with their hands put together in *gassho*, praying for those who are unable to attend the service to offer incense. To me it looks very much the same as the stick incense burns itself for others.

It is already September and only four months left for this year. Let us not think, "There will be another chance." We would like to encourage you to take this Autumnal Equinox as a precious opportunity to make haste to do good. Please attend Autumn Higan Service with your family and friends.

Namu Amida Butsu

\*We are sorry for the misinformation in one of the notices of Autumn Higan Service, which announces the wrong date. This service is scheduled for: **Sunday, September 20, 2015, from 10:30 am.**

**Save the Date**  
**Autumn Higan Service**  
**Mizuko Kuyo**  
**Sunday, September 20, 2015**  
 10:30 a.m. Service  
 11:30 a.m. Sermon (English/Japanese)  
 Rev. Kodo Tanaka  
 12:00 p.m. Luncheon  
**Please ring the bell at the gate and use the temple parking lot (Entrance: Omar Ave).**

冒頭で挙げた、大法要での「回向(えこう)」では、ご先祖や亡き方々のお名前をお呼びするとそのご家族は焼香し、念仏冒頭で挙げた大法要での「回向(えこう)」の儀式では、導師がご先祖や亡き方々のお名前をお呼びするとそのご家族は焼香し、皆で念仏を称えて冥福を祈ります。参詣されていない方のご先祖のための回向も勤めますが、いつも参詣者全員でその方のために念仏を称えます。自分の家族でも先祖でもなくても、です。私は「回向」で参詣各位の念仏の声を聞く時、「本当に尊いことだなあ」と感じ入ります。参詣が叶わずお焼香できない方のために、そこにいない方のために、心を込めて合掌して「ナムアミダブ」と称える。この、身を粉にして香を残すお線香の如き姿にはいつも心打たれます。さあ、今年もあと4ヶ月を残すのみです。「また次がある」と思わず、どうぞ、ご家族ご友人お誘い合わせの上、秋のお彼岸にお参り下さい。お線香のように心身を燃やし、念仏を称え、皆共に「急いで善を成す」機会とさせていただきます！

南無阿弥陀仏



ご予約下さい  
**秋のお彼岸** ご先祖供養・水子供養  
**九月二十日(日)**  
 午前十時三十分 法要  
 午前十一時三十分 法話(田中孝道師)  
 午後十二時 お斉  
 ・ 一般の参詣、ご先祖供養・水子供養も受け付けています。  
 ・ 水子供養は九月十八日(金)までにお申込下さい。  
 ※寺院駐車場(入口・オマー)をご利用下さい(呼び鈴を押して下さい)。

## Bon Segaki Service

We observed the Bon Segaki Service on Sunday, July 5th, with about 60 people attending. A special prayer was extended to our loved ones with about 140 memorial tablets (toba) offering. This service started with a welcome message from Mr. Torao Tad Uyemura, the former Chairman of the temple Board of Directors, to our congregation. We wish to thank Funjinkai and volunteers who worked very hard to prepare for the service and luncheon. We would also like to thank those who brought fruit and sweets for the luncheon. It was nice to see many people talking to each other and cultivating friendship at the luncheon. We are looking forward to seeing you again soon at Autumn Higan Service.

## Students from Ota-shi, Gunma, Japan

14 students from Ota-shi, Gunma, Japan, visited our temple on July 31st with a group of American students from Burbank, CA, which is the sister city of Ota-shi. Mrs. Yukie Shirtcliff, our temple member, served the group as chaperone and brought them to our temple as one of their activities while visiting Little Tokyo and downtown LA. Speaking of Gunma, back in November 2013, we held a lecture featuring Mr. Mack M. Miyazaki as commentator, our temple member, who is also from Gunma and worked hard to build a relationship between Los Angeles and Gunma. This made possible an exchange student program between both cities. It was nice to see American and Japanese students studying together to broaden their views on both cultures.

## Memorial Service for Your Loved Ones (see P.8)

- 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.

### ご命日には法事を勤めましょう (8 ページ年回表参照)

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寺務所までお電話下さい (213-346-9666)。

## お盆・大施餓鬼法要



7月5日(日)、約60名の方々の参詣のもと今年のお盆・大施餓鬼法要を盛大に勤めることができました。法要に先立ち上村タッド寅雄様(元寺院理事長)より参詣の皆さまへの歓迎の挨拶を頂戴し、塔婆特別供養では約140基の回向を勤めました。法要とお斎(とき・昼食懇親会)の準備・片付けをお手伝いいただいた婦人会並びに有志の皆さま、有り難うございました。また、お斎のために果物・お菓子等をお持ち下さった皆さま、有り難うございました。多くの方々と共に食事し、挨拶を交わし、楽しい一日となったことを嬉しく思います。次回、秋彼岸法要にて皆さまにお会いするのを楽しみにしております。

## 群馬県太田市の学生諸君、当院訪問



7月31日(金)、群馬県太田市の学生14名が姉妹都市であるバーバンク市のアメリカ人学生数十名と共に当院を訪問しました。檀信徒のシャートクリフ由起恵様が引率を務められたご縁から、リトルトーキョーとダウンタウン見学の 일환として、大勢の日米学生が当院を参拝しました。群馬県といえば、2013年11月に当院での異文化理解の講演会でお話をいただいた宮崎マック實様も群馬県のご出身でロサンゼルスと群馬県の交流に力を注がれておられます。こうしたご縁の中、大勢のアメリカ人・日本人の学生諸君が互いの文化を学ぶ姿に接することは喜ばしいかぎりです。

# Acknowledgement of donations June 25 - September 5, 2015 喜捨ご芳名

## Temple Membership 2015 メンバーシップ (護持会費)

We 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 2014 or in previous years, we would sincerely appreciate your contributions to

### 2014 Membership

Aoyagi, Mr./Mrs. Noboru	Okamoto, Mr. Eugene Y.
Arichi, Mr./Mrs. Toshihiro	Okamoto, Mr./Mrs. Masao
Blae, Mr. Ira/Ms. Yoko	Osakada, Mr./Mrs. Masao
Goi, Mr./Mrs. Shigeharu	Rikimaru, Mrs. Hiroko
Hanatani, Mr./Mrs. Katsumi	Russell, Ms. Eleanor (1/4)
Hatanaka, Mrs. M. Amy	Sameshima, Mr. Masakazu
Horiuchi, Mrs. Yoko	Sato, Ms. Masako
Igawa, Mrs. Asako	Shirtcliff, Mrs. Yukie
Igawa, Mr./Mrs. M. Taiji	Sumi, Mrs. Elsie, K.
Ikemura, Mrs. Fujino	Tadakawa, Mr. Chester
Ikuji, Mr. Kimio	Takagaki, Mrs. Mine
Inoue, Mr/Mrs. Hiroshi	Takaki, Mrs. Etsuko
Inoue, Mr./Mrs. Kazumasa	Tanabe, Mrs. K. Chiyoko
Ishii, Mrs. Emiko	Tanabe, Mr./Mrs. Mark
Ishizuka, Mrs. Yoshiko	Tanabe, Mrs. Shizuko
Kawahara, Mrs. Setsuko	Tanaka, Mr./Mrs. George
Kitajima, Mrs. Mae Y.	Tanaka, Mrs. Hisayo
Kondo, Mr. & Mrs. Kazumi	Tanimine, Mrs. Eiko J.
Kono, Mr. Kenji	Tanioka, Mr/Mrs. Dennis S.
Koyanagi, Ms. Christine	Tashiro, Mrs. Vivian
Koyanagi, Ms. Katherine	Tomita, Mrs. Nakako
Kuwata, Mr. Akira	Tsuji, Mrs. Fusako
Lee, Mrs. Irene T.	Ueda, Mrs. Yoshiko
Makino, Mrs. Yuko	Uyemura, Mr. Tad T.
Miyakawa, Mr. Manabu	Wataguchi, Mrs. Kazuko
Miyazaki, Mr./Mrs. Mack M.	Yahiro, Mrs. Akemi
Morikawa, Mrs. Haruko	Yamamoto, Mr./Mrs. Osamu
Niji, Mrs. Aiko	Yoshimura, Mrs. Sachiko
Ogawa, Mrs. Aileen T. (1/2)	
Ohashi, Mr./Mrs. Masayuki	

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。

### 2015 Membership

Aoyagi, Mr./Mrs. Noboru	Okamoto, Mr. Eugene Y.
Arichi, Mr./Mrs. Toshihiro	Okamoto, Mr./Mrs. Masao
Blae, Ms. Yoko	Osakada, Mr./Mrs. Masao
Hamachi, Mr./Mrs. Ted	Rikimaru, Mrs. Hiroko
Horiuchi, Mrs. Yoko	Sato, Ms. Masako (1/2)
Ichida, Ms. Ayano	Sameshima, Mr. Masakazu
Igawa, Mrs. Asako	Shirtcliff, Mrs. Yukie
Igawa, Mr./Mrs. Melvin T.	Sumi, Mrs. Elsie, K.
Ikemura, Mrs. Fujino	Tadakawa, Mr. Chester I.
Ikuji, Mr. Kimio	Takagaki, Mrs. Mine
Inoue, Mr/Mrs. Hiroshi	Takaki, Mrs. Etsuko
Inoue, Mr./Mrs. Kazumasa	Tanabe, Mr./Mrs. Mark
Iriye, Mr./Mrs. Glenn M.	Tanabe, Mr. Raymond
Ishii, Mrs. Emiko	Tanabe, Mrs. Shizuko
Kawahara, Mrs. Setsuko	Tanaka, Mr./Mrs. George
Kishimoto, Mrs. Teru	Tanaka, Mrs. Hisayo
Kitajima, Mrs. Mae Y.	Tanioka, Mr/Mrs. Dennis S.
Kondo, Mr. & Mrs. Kazumi	Tashiro, Mrs. Vivian
Kono, Mr. Kenji	Tomita, Mrs. Nakako
Koyanagi, Ms. Christine	Tsuji, Mrs. Fusako
Koyanagi, Ms. Katherine	Uyemura, Mr. Tad T.
Kuwata, Mr. Akira (3/4)	Uyemura, Ms. Harue/Akie (2/2)
Lin, Mr. James C.	Wataguchi, Mrs. Kazuko
Makino, Mrs. Yuko	Yahiro, Mrs. Akemi
Miyakawa, Mr. Manabu	Yamamoto, Mr./Mrs. Osamu
Miyazaki, Mr./Mrs. Mack M.	Yoshimura, Mrs. Sachiko
Morikawa, Mrs. Haruko (3/4)	
Niji, Mrs. Aiko	
Nishinaka, Mrs. Hatsue (2/2)	
Ohashi, Mr./Mrs. Masayuki	

\*Temple will be closed on:  
Nov 26<sup>th</sup> (Thanksgiving) &  
Dec 25<sup>th</sup> (Christmas).

11/26 (木) ・ 12/25 (木) は寺院  
休館です。

## Fujinkai donations 2015 婦人会

Blae, Ms. Yoko	Kawahara, Mrs. Setsuko	Takaki, Mrs. Etsuko	Yamamoto, Mr./Mrs. Osamu
Horiuchi, Mrs. Yoko	Kondo, Mr./Mrs. Kazumi	Tanabe, Mrs. Mihoko	
Ikemura, Mrs. Fujino	Makino, Mrs. Yuko	Tanaka, Mrs. Irene R.	<b>Other Donation</b>
Inoue, Mrs. Yoshiko	Ohashi, Mr./Mrs. Masayuki	Tanaka, Mrs. Hisayo	Horiuchi, Mrs. Yoko
Inoue, Mrs. Sayoko	Okamoto, Mr. Eugene Y.	Tashiro, Mrs. Vivian	Takagi, Mr. Akira
Igawa, Mrs. Asao	Osakada, Mr./Mrs. Masao	Tomita, Mrs. Nakako	Wataguchi, Mrs. Kayoko
Igawa, Mr./Mrs. Melvin T.	Rikimaru, Mrs. Hiroko	Tsuji, Mrs. Fusako	Inoue, Mrs. Sayoko
Ishii, Mrs. Emiko	Shirtcliff, Mrs. Yukie	Wataguchi, Mrs. Kayoko	
Kitajima, Mrs. Mae Y.	Tadakawa, Mr. Chester	Yoshimura, Mrs. Sachiko	

### Memorial Anniv. Service

#### 年回法要

49<sup>th</sup> day Kitajima, Mr. Robert, Jr.  
Fujiwara, Mr. Masataka

100<sup>th</sup> day Kitajima, Mr. Robert, Jr.

1 year Makino, Mrs. Yuko  
Blae, Ms. Yoko  
Blae, Mr. Yoshiharu

7<sup>th</sup> Blae, Ms. Yoko  
Blae, Mr. Yoshiharu

13<sup>th</sup> Makino, Mrs. Yuko

### Other Services/Rituals

#### 祈願・法要

Mizuta, Mr. & Mrs. Yukio  
Nakagawa, Ms. Mikako  
Ferrier, Mrs. Makiko

### Monthly Home Service

#### 月命日・月忌

Jun-Aug Horiuchi, Mrs. Yoko

### Monthly Memorial Service

#### 祥月命日

Aug Yahiro, Mrs. Akemi  
Sep Tashiro, Mrs. Vivian

### Other Donations

#### その他寄付

#### Temple Clean Up

Shirtcliff, Mrs. Yukie

Horiuchi, Mrs. Yoko

Ikemura, Mrs. Fujino

Takaki, Mrs. Etsuko

Kawakami, Mr. Thomas

Oishi, Ms. Yoshiko

#### Other

Shirtcliff, Mrs. Yukie

Funches, Mr. James

Bukkyo University

Ishizuka, Mrs. Yoshiko

### Bon Segaki Service

#### お盆・お施餓鬼大法要

Akiba, Ms. Tamami

Aoyagi, Mr./Mrs. Noboru

Blae, Ms. Yoko

Doiuchi, Ms. Nancy

Fujiwara, Mr. Masataka

Furukubo, Mr. Toru

Heiberg H., Mrs. Lisa

Horiuchi, Mrs. Yoko

Ichida, Ms. Ayano

Igawa, Mrs. Asako

Igawa, Mr./Mrs. Melvin T.

Ikemura, Mrs. Fujino

Ikuji, Mr. Kimio

Inoue, Mr./Mrs. Hiroshi

Inoue, Mrs. Sayoko

Ishii, Mrs. Emiko

Kawahara, Mrs. Setsuko

Kawakami, Mr. Thomas

Kitajima, Mr. Robert T., Jr.

Koga, Mr. Frank T.

Kondo, Mr./Mrs. Kazumi

Koyanagi, Ms. Katherine

Kudo, Mr./Mrs. Koji

Lee, Mrs. Irene

Misumi, Ms. Etsuko

Miyakawa, Ms. Lori A.

Miyakawa, Mr. Manabu

Murphy, Mrs. Chiyoko

Nakano, Mrs. Margaret

Naruko, Mrs. Yoshiko

Niji, Mrs. Aiko

Nishinaka, Mrs. Hatsue

Ogawa, Mrs. Aileen T.

Okamoto, Mr. Eugene Y.

Okamoto, Mr./Mrs. Masao

Rikimaru, Mrs. Hiroko

Sakaguchi, Mrs. Otake T.

Shirtcliff, Mrs. Yukie

Sumi, Mrs. Elsie K.

Takagaki, Mrs. Mine

Takagi, Mr. Akira

Takaki, Mrs. Etsuko

Tanabe, Mr./Mrs. Mark

Tanabe, Mrs. Shizuko

Tanaka, Rev. & Mrs. Kenneth

Tanaka, Mr./Mrs. George

Tanaka, Ms. Hiroko

Tanaka, Mrs. Hisayo

Tanioka, Mr. & Mrs. Dennis S.

Tashiro, Mrs. Vivian

Tomizato L, Mrs. Shizuko

Tsuji, Mrs. Fusako

Uyemura, Mr. Torao T.

Uyemura, Ms. Harue/Ms. Akie

Yamamoto, Mr./Mrs. Osamu S.

Yanagawa, Ms. Niccole Y.

Yokote, Mr. Yasuhiro

Yokoyama, Ms. Yoshiko

Yoshimura, Mrs. Sachiko

**Junen** (ten recitations of Namu Amida Butsu) is the most important religious act of Jodo Shu, which we drill daily. This is how you follow through the ten recitations with the palms of your hands put together (Gassho).

- 1 NAMU AMIDA BU
- 2 NAMU AMIDA BU
- 3 NAMU AMIDA BU
- 4 NAMU AMIDA BU (breath)
- 5 NAMU AMIDA BU
- 6 NAMU AMIDA BU
- 7 NAMU AMIDA BU
- 8 NAMU AMIDA BU (breath)
- 9 NAMU AMIDA BUTSU
- 10 NA - MU AMIDA - BU - (bow)



**Gassho:** This is how you wear a Juzu (prayer beads) in the Jodo Shu manner. お数珠のかけ方：合掌し、お数珠を両親指にかけます。

⑩ なーむ あみだー ぶー(礼)

⑨ なむあみだぶつ

⑦ なむあみだぶ ⑧ なむあみだぶ(息)

⑤ なむあみだぶ ⑥ なむあみだ

③ なむあみだぶ ④ なむあみだぶ(息)

① なむあみだぶ ② なむあみだぶ

十念とは、「南無阿弥陀仏」を十返、次のように称えることで、浄土宗でもっとも大切な行いです。毎日お称えしましょう。

十念(じゅうねん)の称え方



## Jodoshu North America Buddhist Missions

442 EAST THIRD STREET, LOS ANGELES, CA 90013

Tel: (213) 346-9666 Fax: (213) 346-9668 [info@jodoshuna.org](mailto:info@jodoshuna.org)

<http://jodoshuna.org>

<http://english.jodoshuna.org>



浄土宗

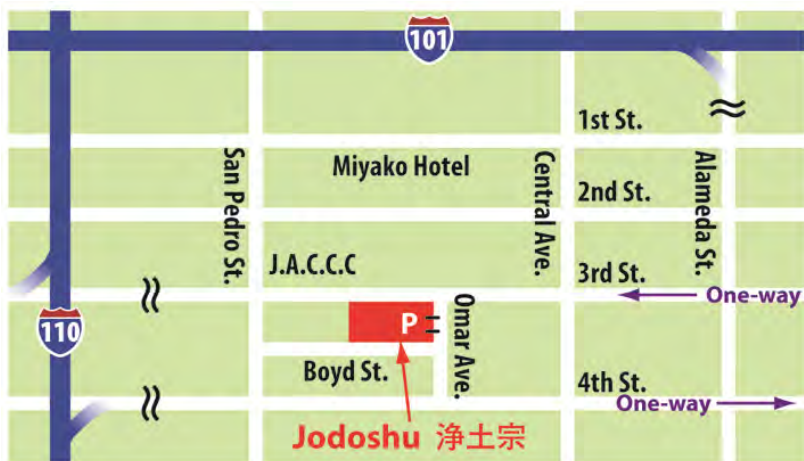
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PERMIT NO. 89

Address Service Requested

### Service Schedule: Autumn - Winter 2015

9/20/2015 (Sun), 10:30 am Autumn Higan Service  
秋彼岸法要

11/1/2015 (Sun), 10:30 am Juya Service/Child Blessing  
十夜法要・七五三子ども祈願



Main Entrance: 3rd Street 正面入口 (サード St)

Parking Lot Entrance: Omar Ave 駐車場入口 (オマー Ave)

### 2016 Memorial Anniversaries

(2015 年 年回表)

Anniversaries 年回	Year of Passing 没年
One year (一周忌)	2015 平成 27 年
3rd (三回忌)	2014 平成 26 年
7th (七回忌)	2010 平成 22 年
13th (十三回忌)	2004 平成 16 年
17th (十七回忌)	2000 平成 12 年
23rd (二十三回忌)	1994 平成 6 年
25th (二十五回忌)	1992 平成 4 年
27th (二十七回忌)	1990 平成 2 年
33rd (三十三回忌)	1984 昭和 59 年
37th (三十七回忌)	1980 昭和 55 年
43rd (四十三回忌)	1974 昭和 49 年
47th (四十七回忌)	1970 昭和 45 年
50th (五十回忌)	1967 昭和 42 年

南加唯一の日本語ラジオ放送局 TJS  
ラジオ (FM106.3、月～金 朝 8～9 時)  
にて隔週木曜日、浄土宗本院の番組  
「浄土宗 朝のひととき」放送中!