

# 和

‘WA’  
harmony

## HIGASHI HONGWANJI HAWAII BETSUIN BULLETIN

10  
October 2018

### HIGASHI HONGWANJI MISSION OF HAWAII

At Higashi Hongwanji, we remain true to our origins as an open Sangha, welcoming anyone who wishes to learn more about the Jodo Shinshu tradition of Buddhism.

A registered 501(c)3 organization

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Editor: Ken Saiki

## THE MIRROR IN BUDDHA’S TEACHING

Rev. Koen Kikuchi

**H**ow many mirrors do you have in your home? How many times do you see yourself in the mirror? What do you see? Why do you look?

A mirror is indispensable in our daily lives. We use mirrors every day. Without one, we cannot comb or set hair, put on makeup, shave or put in contact lenses. We can’t find gray hair. We need a mirror to look good.

This is a conclusion, but I’d like to share this thought with you now. Buddha’s teaching is like a mirror, or a teacher is like a mirror.

When I see somebody who is really gorgeous, my eyes follow the person quite naturally. But at the same time, I find the eyes of my wife watching me. She reminds me of what I’m doing, even though I don’t intend to look at the person. Maybe it’s a lame excuse, but I quickly explain that it’s just human nature.



Rev. Koen Kikuchi

What about appetizing food? Even if I’m full but I see some yummy-looking dishes, I might think I want to have a little more. It may be in the human DNA to store up food for an emergency. But my body tells me I ate too much by making me unable to move or becoming sleepy, then I realize I am just being greedy.

In Buddhism, body and mind are considered as different. Even if we think everything is fine, the body may show an opposite reaction. Sometimes our body doesn’t move as we want or feels sore. Teardrops fall unintentionally, even though we think we are OK in a difficult situation. I think I know myself the best, but Buddhism will ask me if that is true or not.

In mid-August I was in Japan. On the way home on a train as usual, I was enjoying the scenery of Tokyo Bay and watching people. Some were looking at their phones and some were chatting with friends. But after passing a station, the train suddenly started to brake and the announcement said this was an emergency stop. Nobody knew what had happened, but after the train stopped, the conductor announced there was an accident at the station. He

(cont’d on p. 2)

## 経教はこれを喩うるに鏡のごとし

菊地香円 師

皆さんの家に鏡はいくつありますか。一日のうちに何回鏡を見ますか。何が見えますか。何のために見ますか。

鏡は私たちの日常生活において欠かせないものです。毎日使いますし、それなしでは髪をセットしたり、メイクをしたり、髭剃りをしたり、コンタクトレンズもつけることができません。白髪を見つけたりもできません。容姿を保つために鏡はとても大事なものです。

「経教はこれを喩うるに鏡のごとし。」これが今回の話の主題であります。つまり、仏教や先生は自分のことを映し出す鏡のようなものだという事です。

私自身の話ですが、とても綺麗な人がいたりしたらどうしてもその人を目で追ってしまいます。もしくは格好いい人、魅力的な人がいたら自然とそっちを見てしまいます。しかし、目で追った先に妻が私を見ていることに気づくことがたまにあります。無意識ではありますが、妻が鏡となって自分がしていることを映し出してくれます。妻には人間の本能かもしれないなどと言って言い訳してみたりしますが。

食べ物についてはどうでしょう。お腹がいっぱいでも目の前に美味しそうなものがあれば、「別腹」が出てきませんか。おそらく食べ物をため込むのは人間の本能だとは思いますが、つい食べてしまうことがよくあります。すると動けなくなったり、眠くなったりして身体が教えてくれます、欲張りだと。

仏教では心と体は別ものと考えられています。大丈夫と心で思っている、体が反対の反応をすることもあります。大変な状況で自分は大丈夫と思っている、体が言う事を聞かない、痛くなる、動かなくなる、自然と涙が出てくる、いろんな反応がありま

(次のページに続く)

## MIRROR IN BUDDHA'S TEACHING (cont'd from p. 1)

said those who want to get off the train could do so from the very back, so many started to move from front to back. I was about in the middle of the 16 cars. Fortunately or not, I had time, so I decided to stay and see what the accident was. I have previously experienced train delays due to accidents, but I have never been in the train which caused an accident. After a while, the conductor would announce periodically what was happening without details and when the train would resume its route. At the very beginning, he said the police and an ambulance were coming soon. Then, police officers passed in front of me heading to the front car. I saw some police officers walking outside, and one held a camera. I realized something bad must've happened to someone.

However, I felt something uncomfortable about this incident. It was the man sitting in front of me. He was seated until the accident happened, and he went out after that. But what he did when the accident happened was unacceptable. I'm not saying the man was good or bad, but I had an uncomfortable feeling.

When the accident happened, the man clicked his tongue and sighed deeply to show his anger. What do you feel? First, I felt he was doing wrong because somebody was injured by the accident. I didn't know how busy he was, but somebody was involved, so I thought he shouldn't show that kind of bad manners. But staying on the train for almost two hours, I had plenty of time to think about what happened. Buddhism is not a belief of something as a miracle or a superstition, but rather, is self-examination. So, I thought about that deeply.

I try to think if I am another person, what would I do? Fortunately, I wasn't busy and had time, so I was able to be relaxed and see what was going on. But I don't know what I would've done if I had a very important meeting to get to. I might've shown the same attitude as the man in front of me. In fact, I get frustrated when I face delays due to accidents in other situations. We don't know what we'd do if we were in difficult situations. This time, the man in front of me taught me I was just like him and capable of doing the same thing in the same situation. That's why I felt uncomfortable when I saw his anger. I couldn't say, "You are wrong" while pointing my finger at him because I really didn't know what he was thinking. I might have done exactly what he did. I don't know. But the teaching in Buddhism is that the finger is always pointing to myself, and asks, "what about you?" This is why I shared with you that "Buddha's teaching is like a mirror." The finger points to me and asks, "What about you?"

Buddhism is considered self-examination. I realized that I am not such a strong person by seeing the man's anger. He was a mirror for me.

Gasshou,  
Koen Kikuchi

## 経教はこれを喩うるに鏡のごとし (前ページより続く)

す。仏教は、私たちは自分が自分のことを一番よく知っていると思っていますが、果たして本当かということ問いかけています。

今年の八月の中旬、私は日本にいましたが、電車に乗っている時とても興味深いことが起きたので、そのことについてお話ししたいと思います。早めに用事を済ませ、ゆっくりと電車に乗っていました。車窓から東京湾を眺めたり、工場地帯を眺めたりしていました。快速電車だったので、とある駅を通過しているときに、突然急ブレーキがかかり、「非常ブレーキが作動しました」と自動アナウンスが流れました。車内にいる人は何が起きたのが分からずキョロキョロしていますが、間もなくして車掌からアナウンスがあり、通過している駅で人身事故があったとのことでした。しばらくしてまたアナウンスがあり、希望する乗客は一番後ろの車両から駅に降りることができると言い、たくさんの方が一番後ろの車両に向けて動き始めました。私は16両編成の真ん中くらいに座っていました。よかったのか悪かったのか、私は早く用事を済ませることができ、時間に余裕があったのでその車両に残ることにしました。これまで人身事故によって待たされたりしたことは結構ありましたが、実際乗っていた電車が事故を起こしたという経験はなかったので、何が起きるのか興味があったのでそのまま座席に座っていました。するとJRの職員がやってきたり、警察がやってきたり、先頭車両に向かって歩いて行きました。窓の外にもカメラを持った警察が歩いていました。



この出来事の中で一つだけ気になったことがあります。それは私の前に座っていた人についてです。電車が緊急停止して人身事故のアナウンスがあったと同時に、大きく舌打ちをし、深いため息をついて、あからさまに苛立っていました。それを見て私はなんとも言えない気持ちになりました。人が事故に遭っているのにそれはないだろうとはじめは思いました。どれだけその人が忙しいのかわかりませんが、あからさまにそのような態度を取るのはいやだと思います。しかし、車内に2時間滞りしてよくよくそのことを思い返していました。

私はいつも自分がその人の立場だったらどうだろうかと考えています。その時は自分に時間があり、心にも余裕があったので、物事の成りゆきを冷静に見ることができましたが、もし大事な用事がその後にあつたら自分はどのような行動をしていたでしょうか。もしかしたらその目の前の男の人と同じ行動をとっていたかもしれません。実際、人身事故で電車が遅れた時、イライラしたこともあります。とても難しい、厳しい状況にいたら何をやるかはわかりません。今回、この男性は私に、同じ状況に自分がいたらもしかしたら同じことをしてしまうのがあなただよということを教えてくれました。はじめこの男性の行動を見たとき、なんとも言えない気持ちになりましたが、指を差して「あなたそれはおかしいですよ」と表立ってということもできませんでした。それはやはり自分も同じ弱い人間なんだ、人のことをどうこう言うけど、お前も同じ人間だろう、そういう言葉が聞こえてきたからかもしれません。人に指を差して、あなたは悪い、間違っていると善悪の判断をしてしまいがちなのが私たちですが、仏教ではその指は実は自分に向かっているんだということを教えてくれます。「あなた自身はどうですか」「お前はどうかんだ」と自分自身に問いかけてくるのが仏教です。

「経教はこれを喩うるに鏡のごとし。」教えや先生が鏡となって自分の姿を映し出してくれます。今回の出来事では、私の目の前に座っていた男性が鏡となって自分を映し出してくれました。

合掌、  
菊地香円

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Japanese Traditional Dancer  
Representative Director of Specified Nonprofit  
Corporation Harmony of Japan



Anju Madoka

Minyou (Japanese traditional folk song) Shamisen  
Japanese Folk Music - Madoka No Kai

*Traditional Japanese Kabuki Dance meets Japanese Folk Music*

**SUNDAY, OCTOBER 21, 2018 • 11:00AM**  
**HIGASHI HONGWANJI MISSION OF HAWAII (HAWAII BETSUIN)**  
1685 ALANEO STREET, HONOLULU, HI 96817

**FREE ADMISSION**

Japanese traditional dance and folk music : 日本民謡「さくら～夏秋冬～」Sakura・長唄「菊づくし」Kikuzukushi・演歌 Enka

Directed by Specified Nonprofit Corporation Harmony of Japan

Supported by Arts Council Tokyo (Tokyo Metropolitan Foundation for History and Culture) and the Japan Foundation

Contact us : [betsuin@hhbt-hi.org](mailto:betsuin@hhbt-hi.org)

<http://www.takamasafujima.com>



Associate Abbot Yul Otani officiates at the District/Betsuin Hoonko service on Sep. 16.

**Hoonko gathering and service brings seekers from near and far**

About 40 Hawaii District participants from Oahu, the Big Island and Kauai took advantage of the opportunity to gather at the Betsuin on Sept. 15 to listen to Rev. Peter Hata’s lecture on “Let Us Discover the Joy of Living.” To help keep the audience engaged, Rev. Hata, staff



Rev. Peter Hata

minister at the LA Betsuin, used clips of the 1994 movie, “Little Buddha,” role playing by attendee volunteers of manga vignettes from “The Seeker - The Life Story of Shinran Shonin” and “Both Sides Now,” by Joni Mitchell to help bring Shinran’s teachings to life.

While the “Three Marks of Existence”—suffering, impermanence and non-self—are core teachings in Buddhism, the illustrations reminded us that Shinran’s teaching opened the Buddhist path to all and we can come to understand what life is about and who we really are by living our lives and listening, reading and discussing. In time one can gain wisdom beyond oneself.

Will Jodo Shinshu teaching help everyone and anyone discover the joy of living? Rev. Hata’s answer? “Try it to see if it works for you!”

After a seven-course Chinese buffet, the Dharma Hawaiians ukulele band provided entertainment, with jazz musician Rev. Hata jumping in to lead “Everything Must Change,” followed by a beautiful hula rendition of “Shinshū Shūka” by Masago Asai.

Officiating the Hoonko service the following morning on Sep. 16 was Associate Abbot Yul Otani, who was here with his wife, Ayako.

The dharma message by Rev. Hata was a story of Shinran’s life, beautifully depicted on the Hoonko scrolls displayed behind the altar and supplemented by anecdotes from Ruth Tabrah’s “The Monk Who Dared.”

**Rev. Kuniyuki guest speaker at Betsuin Fall Ohigan service**

Our Ohigan guest speaker recalls turning down an invitation to the Buddhist Study Center across the UH-Manoa campus in his younger days because it wasn’t someplace he wanted to go to. Today Rev. Kevin Kuniyuki is the center’s director.

In describing the Three Poisons—anger, ignorance and greed—the Waipahu High and UH grad used examples from our daily lives, such as getting angry at ending up with the shopping cart with the annoying wobbly wheel, or



Rev. Kevin Kuniyuki

running into someone you don’t particularly like at Ala Moana Center.

Rev. Kuniyuki encouraged us to listen—not necessarily to become a good person but to be able to truly listen—and not fall prey to laziness.

After-service otoki was an eclectic and delectable potluck of member specialties, topped off by our usual Ohigan treat, *ohagi*, those nostalgic anko-covered mochi-rice balls.

**Tea Time/99 Lunch Bunch chances to chat, share, ask, listen & learn**

Our Sept. 20 dialogue featuring tea showed enough promise that we’re making it a regular monthly activity.

At the first session, Rinban Kawawata prepared tea for everyone before dialogue began. While the initial get-together was called *Tea & Buddhism* and intended to gather specific topics for



further dharma study, the conversation took a life of its own and spawned discussion in other areas as well.

Our next **Tea Time** is scheduled for Thurs., Oct. 18, starting at 7 pm. Topics for discussion are wide open, and not only Buddhism or dharma study. Please come even if only to enjoy tea.

What’s more, it was decided to spin off a companion daytime chat session: **the 99 Lunch Bunch**.

It’s an opportunity to relax, talk story, ask questions about any topic, share hints about travel, shopping bargains, unique places to eat and using mobile phones and learn new *(cont’d on next page)*

(cont'd from p. 4)

things, such as how to use *sasuga* in a sentence that will impress your Japanese friends), have fun and oh, enjoy your lunch, too!

Look for us at a large table on the Diamond Head side of Moanalua 99 Food Court (formerly known as 99 Ranch Market) at 12 noon on the 2nd Monday each month. Our first **99 Lunch Bunch** get-together is on Oct. 8.

Buy your own lunch at one of the more than 20 food concessions and join us. What to eat? Some rather biased recommendations:

- *Urawa Fusion*: Rinban Kawawata's favorite, which claims it's "Kyoto-style"!
- Remember Mini Garden in town, famous for its duck noodle soup? Well, you can get it at *Mini Garden Express*!
- *Diem 99 Cafe*. Get the banh mi special sandwich. Also from downtown.
- Follow Jonathan to *Kusina Korner* for Filipino specialties such as pinakbet.
- *Take's Fish Market*: chirashi bowl (\$10) or spicy negitoro don (\$7.95).
- Hidden gem *Yum Thai Salad*.

Prefer Hawaiian, Greek, Korean, Mediterranean or local plate lunches? You'll find those, too!

We'd like to encourage folks who have shied away from temple activities because you may not know anyone else or you think it may be boring or whatever reason. We're pretty sure you're going to be pleasantly surprised. In fact, we guarantee that you'll hear or learn something new every time!

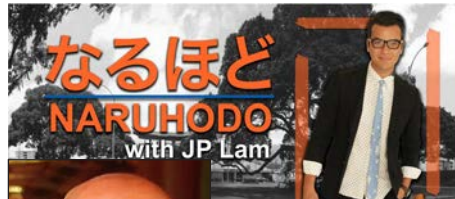
If you wish, you may join a car pool from the Betsuin, but you must be there at the temple parking lot by 11:45 am. Just in case, please call the temple at 531-9088 to let us know.

**new**  
**99 Lunch Bunch**

12 noon - 1 pm  
2nd Monday every month

**Next: Oct. 8**

Moanalua 99 Food Court  
1151 Mapunapuna St.



### Two from Betsuin featured in KIKU original programming segments

"Hey, those guys look familiar. Didn't we just see them last Sunday?"

Thanks to television's reach, our rinban, Kenjun Kawawata, and Betsuin board member Ken Saiki, have gained some instant recognition.

Rinban Kawawata is featured in JP Lam's current "Naruhodo" segment broadcast two times a day on KIKU-TV, explaining the significance of Obon and the difference in when it's observed here and in Japan.

Meanwhile, Ken was featured in KIKU's "The Wisdom of Hawaii's Elders," aired twice daily this past summer in both daytime and prime time. His "kupuna advice" to young people is to listen to your inner voice, believe in yourself and do things that feel right for you, and not just follow others because it's the thing to do.

### Movie night, with *Midnight Diner 2*, to be held 3rd Tuesday this month

*Midnight Diner 2* is the sequel to the movie hit we screened last year, with Kaoru Kobayashi reprising as "Master" of the Tokyo back alley *Meshiya*. Once again we become absorbed in the intriguing daily lives of the regulars and new customers, too, such as black-garbed Setsuko (Aoba Kawai), who falls for middle-aged Ishida (Koichi Sato); the soba-shop Seiko (Midoriko Kimura) and her son, Seita (Sosuke Ikematsu), and

Takiko (Misako Watanabe), who flies in from Kyushu to help her cash-strapped son. *Midnight Diner* TV series regulars Ryu (Yutaka Matsushige) and Kogure (Joe Odagiri) also have cameos in this 2016 film directed by Joji Matsuoka.

Showtime: 6:30 pm, Tuesday, Oct. 16, 108 min. Color. Japanese audio, English subtitles. Free admission. Light refreshments, or bring to share!

### 続・深夜食堂 (ぞく・しんやしょくどう)

小林薫主演で描いたテレビドラマの映画版「深夜食堂」の続編。路地裏にたたずむ深夜営業の小さな食堂「めしや」を舞台に、個性豊かな客たちが織り成す悲喜こもごもを描く。「めしや」に喪服姿の常連客が次々と訪れる中、同じく喪服を来た範子(河井青葉)がやって来る。彼女は喪服を着ることがストレス発散になるという変わった趣味の持ち主だったが、本当の通夜の席で出会った喪服の似合う渋い中年男性、石田(佐藤浩市)に惹かれていく。一方、近所にあるそば屋の息子・清太(池松壮亮)は、なかなか子離れしてくれない母親・聖子(キムラ緑子)に、年上の恋人さおりととの結婚を言い出せずにいた。また、お金に困った息子に頼まれて九州からやって来た夕起子(渡辺美佐子)は、息子の同僚を名乗る男性に大金を渡してしまう。騙されたのではと心配する常連客たちに、夕起子の義弟



が彼女の身の上について話しはじめる。竜(松重豊)、小暮(オダギリジョー)らドラマ版からのキャストに加え。ドラマ版と映画版第1作も手がけた松岡錠司監督が引き続きメガホンをとる。

公開：2016年、カラー、言語：日本語、字幕：英語、映時間：108分、10月16日(火)午後6:30時、入場無料。



**F**rom June 3 thru 11, I embarked on a journey to Japan, which included an itinerary to Kyoto, Miyajima, Hiroshima, Osaka and Nara. At first I was hesitant to go on this trip because I wouldn't know anyone and I would be taking precious time away from my summer vacation, just returning from my junior year at Pacific Lutheran University in Tacoma. However, going on this trip was one of my best decisions because I got to experience the culture and customs of Japan. Living in Hawaii I am somewhat exposed to Japanese and Okinawan culture. But going to Japan opened my eyes to learn the culture that is very different from what I knew.

During my time in Japan, I learned and observed so many things. There are several things which stood out for me:

1) Little kids can walk around by themselves without adult supervision because it's safe for them to do so.

2) I learned that their forms of public transportation is so great and getting around Japan and is very comfortable. I think I slept on every train ride no matter if it was a 15-minute ride or more than an hour.

3) I learned that every city we visited has treats of their own that they are well known for... and most of my money went towards bringing back food. You can ask my parents.

On a personal note, I got to know Sawada-sensei from the Big Island, who was my chaperone. Although we had some problems meeting up at the airport in Honolulu, he was really good and caring throughout the tour. Sawada-sensei gives the best massages because after sitting on the *zabuton* for an hour, my back and butt were hurting bad. After his skillful massage, the pain melted away.

One of my favorite cities that we visited was Kyoto, even though we didn't get to explore the city that much because we had a packed schedule at the temple. Staying at the temple was quite an experience because it entailed doing chores at 6 in the morning, getting ready for morning service at 7, breakfast around 8, lecture for a few hours, lunch at 12, tour or orientation of some sort, evening service around 4:30, dinner and then lecture for three hours. Our group was made up of three girls and three boys. We girls stayed together in a dorm-like room. Our chores were vacuuming, taking out trash and putting away beddings. The dorm building had a vending machine where I could get coffee to get me thru the long days. We slept on futon; however, the single layer was uncomfortable so I had to put another futon on top and pad it with the blanket in order for me to feel comfortable. I've never slept on a pillow that had beads. It took time to get used to it but I definitely prefer a regular pillow. Everybody was asking me if I did the public bath but I took private showers (I don't think I have to explain why!)

We ate well and the food was really good, especially the curry although it was a bit spicy. It was hard not having anything cold to drink, like iced water or orange juice; only hot tea. What happened after we showered was really fun and an eye-opener because the reverend would invite us (over 21) to drink and we would just eat, drink and talk. It reminded me of my college times drinking with my friends. I didn't know ministers drink beer and knew how to have fun!

After three days in Kyoto, we visited Hiroshima and Osaka. I don't remember too much about Osaka other than the castle and its history. In Hiroshima, we visited the Peace Memorial Park and museum, which had clothing and artifacts of the bombing of Hiroshima. In the museum there was clothing that families donated of what their loved ones were wearing, interviews of stories of Hiroshima, and grotesque pictures of the tragedy of the bombing. whether it was destruction of buildings or dead bodies. We also saw the Genbaku (Atomic bomb) dome.

In Nara, we paid our respects at a few temples and played with deer at the park. They were so cute but so hungry. Nine of them surrounded me and one even chewed on my shirt.

I wanted to share some of the things that I learned from our discussion of Buddhism at the Dobo Kaikan (retreat center) in Kyoto. Buddhism is a really complex religion to understand. It was sometimes frustrating trying to understand as my peers and I asked questions but there was no clear answer. If we asked the questions in a Christian religion, we would go to church, hear the sermons and the answers would be very clear.

I learned that Buddhism isn't a religion, per se. In learning Buddhism, it's self-reflection, a "profound understanding of yourself." I also learned that Amida Buddha is not a person but a symbol of a perpetual seeker, a symbol of the humble, dynamic spirit. This was shocking to me because this whole time I thought Buddha was like a God. They taught that Shin Buddhism is the true school of Pure Land. But then they said that Pure Land is also a symbol. It is a symbol of the "ultimate truth, nirvana or suchness." And last but not least I learned that

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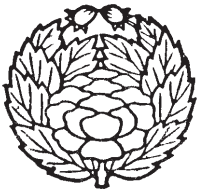
### ***"Learning Buddhism is...self-reflection, a profound understanding of yourself."***

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what is important to Buddhist teaching is to look at attachments in your life because life is impermanent. To be a true Buddhist you learn that attachments bring suffering. However, being judgmental, having attachments, and facing suffering are what human beings have in common. Even the best of Buddhists deal with these difficulties in their lifetime.

Although I learned a lot about Shin Buddhism, it is not something that I can explain to other people. It is not easy to learn the teachings and apply them to everyday life.

The Kaikan was truly a peaceful setting with a beautiful temple and gardens. I learned to respect the grounds and everyone who put the tour together. I appreciate this experience and thankful for the awesome people who took good care of us and became my friends. I would definitely do this trip again and recommend it to any young person who would want to learn something new.



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## In this issue of WA...

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## TEMPLE ACTIVITIES CALENDAR

### OCTOBER

10/1	Mon	10 am	<b>Betsuin study class</b>
10/7	Sun	10 am	<b>Perpetual memorial &amp; shōtsuki service</b> (Rinban Kawawata) <b>Sunday school</b>
10/7	Sun	12 pm	<b>The Larger Sutra</b> study class led by Rinban Kawawata in Japanese 無量寿経 日本語仏教講座
10/8	Mon	12 pm	<b>99 Lunch Bunch</b> - join our chat session Moanalua 99 Food Court
10/9	Tue	3 pm	<b>Ukulele class/band practice</b>
10/11	Thu	7 pm	<b>The Larger Sutra</b> study class led by Rinban Kawawata in English
10/13	Sat	10 am	<b>MAP class</b>
10/14	Sun	10 am	<b>Sunday service/Sunday school</b> (Rev. Kikuchi)
10/14	Sun	12 pm	<b>Betsuin board meeting</b>
10/14	Sun	12 pm	<b>Art of Paper Folding class</b> at Otani Center
10/15	Mon	10 am	<b>Betsuin study class</b>
10/16	Tue	3 pm	<b>O-kō:</b> Dharma discussion at Betsuin
10/16	Tue	6:30 pm	<b>Movie night: <i>Midnight Diner 2</i> (2016)</b> 続・深夜食堂 (Note: 3rd Tues. this month only)
10/18	Tue	7 pm	<b>Tea Time</b> informal dialogue session
10/21	Sun	10 am	<b>Sunday service/Sunday school</b> (Rinban)
10/21	Sun	11 am	<b>Harmony of Japan kabuki dance</b> (Otani Center)
10/23	Tue	3 pm	<b>Ukulele class/band practice</b>
10/28	Sun	10 am	<b>Kaneohe Hōonko service</b> (No service at Betsuin)

### NOVEMBER

11/4	Sun	10 am	<b>Shōtsuki service/Sunday school</b>
11/5	Mon	10 am	<b>Betsuin study class</b> Fukuhara conference room
11/6	Tue	10 am	<b>Lecture series</b> - Day 1
11/8	Thu	10 am	<b>Lecture series</b> - Day 2
11/11	Sun	10 am	<b>Sunday service/Sunday school</b>
11/11	Sun	12 pm	<b>Betsuin board meeting</b>
11/12	Mon	12 pm	<b>99 Lunch Bunch</b> chat session Moanalua 99 Food Court
11/13	Tue	10 am	<b>Lecture series</b> - Day 3
11/13	Tue	3 pm	<b>Ukulele class/band practice</b>
11/15	Thu	10 am	<b>Lecture series</b> - Day 4
11/17	Sat	10 am	<b>MAP class</b>
11/18	Sun	10 am	<b>Palolo Hōonko service</b> (No service at Betsuin)
11/19	Mon	10 am	<b>Betsuin study class</b> Fukuhara conference room
11/20	Tue	3 pm	<b>O-kō:</b> Dharma discussion at Kaneohe
11/25	Sun	10 am	<b>Sunday service/Sunday school</b>
11/25	Sun	12 pm	<b>Omigaki</b> polishing of altar accessories
11/27	Tue	3 pm	<b>Ukulele class/band practice</b>
11/27	Tue	6:30 pm	<b>Movie night: <i>Little Buddha</i> (1994)</b> リトル・ブッダ
11/28	Wed	10 am	<b>Shinran Shōnin memorial service</b>

Everyone is welcome to join the morning chanting held at 7 am daily (except on Sundays & the 28th day of the month) in the Betsuin main hall.