

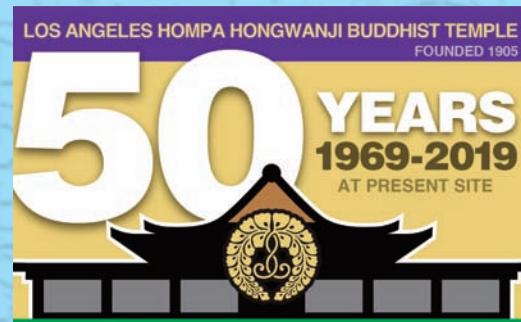
LOS ANGELES BETSUIN

No. 430

May-June 2015

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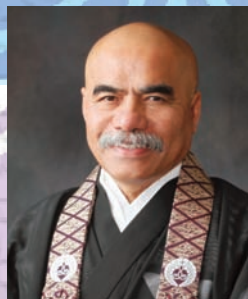


RIMBAN'S MESSAGE

THOUGHTS ON EQUALITY

"If, when I attain Buddhahood, humans and devas in my land should not all be the color of pure gold, may I not attain perfect peace."

—Dharmakara Bodhisattva's 3rd Vow



**RIMBAN
WILLIAM BRIONES**

In March of 1965, I was only a sophomore in high school. The American involvement in Vietnam had just started to escalate with the bombing of North Vietnam and as Americans we watched the nightly news to see firsthand the horrors of war. However, on the evening of March 7, 1965, American viewers saw the brutality towards humanity not from a far off country, but in Selma, Alabama.

Martin Luther King Jr., in attempt to focus its efforts to register Black voters, set off, along with 600 people, to march from Selma to the State capital of Montgomery. The marchers did not get far before the Alabama State troopers beat them back with whips and night sticks at the Edmund Pettus Bridge. Not only was this a vicious attack upon the non-violent protesters but it was flagrant infringement of the protesters civil liberties.

50 years later, President Obama spoke at the foot of the now infamous Bridge. His message,

was powerful and passionate. He spoke of those marchers who persevered the clubbing and teargas as ordinary Americans and spoke of the countless of other ordinary Americans stepping up throughout US history...

"Because of what they did, the doors of opportunity swung open not just for African-Americans, but for every American. Women marched through those doors. Latinos marched through those doors. Asian-Americans, gay Americans, and Americans with disabilities come through those doors" Their actions a manifestation of the dreams and aspirations of the designers of the Declaration of Independence "We hold these truths to be self-evident, that all men are created equal".

Rev. Nobuko Miyoshi expressed this so well in her recent newsletter,

"President Obama often used the term 'America' in his speech, but the 'America' he referred was not a geographical place or the 'United States of America' in 2015. It is the place that manifests hopes and aspirations that this country was founded on. It is the sincerest dream that everyone in this country lives equally, and receives the same opportunities for a better life."

And as I listened to President Obama deliver
(continued on page 9)

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DHARMA CENTER

by Rev. Koho Takata



REV. KOHO TAKATA

I am very pleased that we have kicked off the “Courses on Buddhist Studies” as a pilot program to establish the **Dharma Center** (previous name: Buddhist Study Center) at the Betsuin as one of commemoration projects for the **50th Anniversary of Present Betsuin Site**.

We have concluded Winter Quarter (January to March) and have started the Spring Quarter (April to June). The next session will be the Fall Quarter (September to November). These courses offer the opportunity to reflect upon the legacy and Buddhist heritage of our forefathers as to why the present Betsuin temple was established. Also, to carry on the spirit of the Nembutsu by revitalizing the strong Buddhist values through hearing the true mind and heart of Amida Buddha that is the foundation of the Betsuin.

We now have dharma sessions Monday on through to Sunday. So, there is an opportunity to listen to the Buddha-Dharma every day of the week. In addition, there are special seminars with various ministers nearly every other month. I am glad to witness that many fellow dharma friends are able to enjoy hearing the Buddha-Dharma and deepen their understanding and appreciation of the Buddha-Dharma to awaken to the true and real mind of Amida Buddha.

One individual who is taking classes recently approached me with a question about sharing the Buddha-Dharma by ministers at the Sunday service. She asked me why participating ministers do not remain in the altar after chanting of sutra to listen to the dharma message from a fellow minister who delivers his dharma message from podium. This was an interesting question.

Upon reflection, I consider myself as a follower of Shinran Shonin and I renew my commitment to listen to the dharma along with the other sangha members. Following the chanting of sutra at the Sunday service, I leave the altar area and enter the hondo and sit in the *gejin* area where sangha members are seated so that I can listen to the dharma. As Shinran Shonin declared himself as “neither a monk nor a lay” and called himself as “Gutoku (ignorant stubble-haired) Shinran,” I am also one who is ignorant to the truth and outwardly wearing the robe and acting as a minister but inwardly possessing full of blind passions and always carrying poisons. I must also listen to the Buddha-Dharma to receive the true mind and heart of Amida Buddha. The minister delivering the dharma from

podium transmits the true mind and heart of Amida Buddha to me. In other words, the minister serves as a messenger of Amida Buddha to deliver the Universal Truth to me. Therefore, there are times when I am the conveyor the Buddha-Dharma to the sangha, but I am also a receiver of the Buddha-Dharma. I hear and speak of the Buddha-Dharma, and transmit the true and real mind of Amida Buddha to those whose eyes and ears are covered by blind passions such as mine.

I once shared about the *obuppan* (offering rice to the Buddha) during a Sunday service. My grandfather always told me to eat the *obuppan* as it is. He didn't allow me to warm up the rice or put *furikake*, egg, natto, or anything else on it. He told me that I was eating the *obuppan* as is as the best food. He never explained to me why I had to eat cold *obuppan* and I didn't know the true meaning.

After joining in the overseas ministry, I saw many kinds of *obuppan*, such as *umeboshi obuppan*, brown rice *obuppan*, and offerings of bread, fruits, or sweets instead of the *obuppan*. It was a strange sight to see since my *obuppan* was always freshly cooked white rice. After observing the variety of *obuppan* and listening to the Buddha-Dharma in my daily life, I am now slowly coming to realize what my grandfather wanted to teach me.

We usually eat the *obuppan* after the service over. We may offer the brown rice, bread, fruits, etc. instead of white rice because we do not eat white rice for health or any other reasons. We will eat the *obuppan* after the service so that we may put *umeboshi* into the *obuppan* and offer it to the Buddha. However, all the ornaments and offerings including *obuppan* in our altar supposed to be Buddha-Centred. In reality, however, we may realize that our self-centered nature is always in our *obuppan* and other offerings (our favourite foods or fruits) which was made by our self-centered mind.

We sometime eat rice with *furikake*, egg, *natto*, etc. by putting them on the rice. As well as those ingredients on the rice, we try to put our own understandings and interpretations on the Buddha-Dharma. However, eating *obuppan* as it is always reminds me of receiving the Buddha-Dharma as it is. Dharma sharing is not to discuss and argue about the teachings of the Buddha. It is for praising the virtues of Amida Buddha. Dharma classes and seminars are also same opportunities for me to hear the Buddha-Dharma as well as Sunday services, funeral, memorial service, etc. Through these various occasions, I am not teaching the Buddha-Dharma to you but trans-

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I SINCERELY REGRET YOUR DEATH I SINCERELY APPRECIATE YOUR DEATH

by Rev. Kazuaki Nakata

*Cow, you died... for me
and became salisbury steak.
Thank you, cow.*

*I know, pig died for me, too.
Also chicken, sardine, saury, salmon, clam and...
many lives died, unknowingly, for me.*

*I cannot die for them because they don't eat me.
Moreover, if I die,
my mom will cry...
my dad will cry...
my grandma and
my little sister will cry.*

*I will live my life
including the lives of cow and pig...
beholden to all
who have died for me.
I will live my life earnestly.*



REV. KAZ

(Shuntaro Tanikawa, "Died for me")

Over 40 years ago, before I was born, food education in Japan was being promoted, especially amongst those who were raising babies and young children. This food education encouraged individuals to be aware of the source of the foods they were consuming, and how these food

items were being prepared.

When I was a student, there was a story which emphasized the importance of food education. You may find this story may be either amusing or alarming. I would like to share the story.

A preschool teacher was teaching a lesson and she wanted to know her students' understanding through their drawings.

Teacher: "Let's draw fish. What kind of fish do you like? Let me see... I like a tuna, because it is popular and delicious. Let's draw a tuna!"

Her students started drawing a tuna. A tuna is a fish which has bluish-black back and a silver belly. Some students drew a fish and colored it all silver. Some painted the dorsal fin with light blue. And there were a few students who were drawing something that did not look at all like a fish. One student drew a rectangle. Another student drew a fan-shaped figure.

Teacher: "Oh, you did a good job. Let's color them."

These students grabbed some crayons and started filling their rectangle and fan-shaped figure with red and orange.

The teacher then realized what these students were drawing.

Teacher: "I may be wrong, but you may be drawing sashimi tuna. Please draw swimming tuna."

They, then, began drawing fish-shaped tuna under the teacher's specific instructions.

What is your opinion of what happened in this classroom? Could this actually take place? The pineapple is a fairly common fruit. They can be found year-round in any grocery store. Until not too long ago, I did not know how it grew.

Uni is a very famous seafood for sushi topping or sashimi. If someone asks, "Do you know which fish provides uni as their eggs?" Some may answer hesitantly with, "Maybe snapper?" Uni is not a fish egg.

There are many food items that we may not know how they were cropped, caught, or processed or even if these foods exist. The invention of frozen foods and ready-to-eat dishes (such as "Lunchables") has reducing food preparation time and also the opportunity to handle "real foods" with our hands. With this, we will lose site of the actual sources of our food and neglect to reflect with gratitude, how we are able to have access to the food we need to sustain our lives.

As part of food education, we have sayings for meal in our Jodo Shinshu tradition. For instance, before having meal, we say, "Now we are received the delicious meal in front of us by many lives as ingredients, and all people who have helped delivering these ingredients to us and cooking them for us." In the saying this, we should realize that we do not make distinctions between animals and plants. We sincerely and gratefully accept any lives locally available. At the same time, we should humbly understand that we are able to sustain our lives only by taking other lives directly or indirectly. There is an official statement on the saying by our mother temple Kyoto Hongwanji.

The places of education, especially at schools (in Japan), do not teach the essence of the "life", because they merely repeat using the word "life" abstractly or teach only the human respect although they claim they provide the edu-

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WHY TEMPLE?

by Pieper Toyama

Pieper Toyama is a founding head of the Pacific Buddhist Academy, the first Jodo Shinshu High School in Western Hemisphere. He also served as the president, Honpa Hongwanji Mission of Hawaii.

The following is a presentation delivered on March 8, 2015 at the Betsuin.



PIEPER TOYAMA

Good morning. I cannot express what an honor it is to speak in this temple to you this morning. This temple is a special place and we have made special friends here at LA Betsuin.

I would like to begin my talk by sharing a bit of my background so you know who is speaking to you and how I might have come to the ideas that I will share this

morning.

I was born and raised on the sugar plantation of Paauiilo on the Big Island and graduated from Honokaa High School, a small rural high school. I attended the University of Massachusetts in Amherst where I met my wife, Lois, who is here with me today. I returned to Hawaii and worked in education for 45 years as a teacher and administrator. I have two daughters and three grandchildren and my older daughter is a teacher in Hawaii.

My spiritual path began as a Shin Buddhist with my mother as a dharma school teacher. But in early elementary, my father converted the entire family to the Episcopal faith. I remained a devout Episcopalian until I was in college when I left the church and followed no spiritual path. I returned to Shin Buddhism through the practice of kendo. I trained at the Hilo Betsuin and the kendo club had a rule that if you earned your black belt, you were required to become a dues paying member of the temple. When I became head of the Pacific Buddhist Academy, I became serious about understanding what it means to be a Shin Buddhist and living as one. There was never a day, as head of the Pacific Buddhist Academy, that I did not think about Jodo Shinshu teachings as it applied to education and to my life.

And now for my topic. To provide an introduction to the topic for this morning, I want to share with you that members of my temple in Hawaii, Jikoen Temple, will launch discussions about the future of the temple. We are faced with \$500,000 worth of renovations that we need to do.

But before we decide on starting such a large fundraiser for a small temple (we have about 175 active families), we must decide if we really need a temple. We will be discussing the basic questions: What is the purpose of a temple? How important is the temple to our members' well-being? If we do not need a temple, then we do not need to renovate it. As you can imagine, these discussions are the most important that we will ever have in the life of Jikoen. You can imagine, how much I have thought about this issue. And this morning, I would like to share some of my thoughts that I will be sharing in these upcoming Jikoen discussions in answer to the basic question:

What is the purpose of Hongwanji temples and what role can it play in our daily lives?

Of what value is this beautiful temple? I have been in many temples in Hawaii in my role as president of Hongwanji Buddhist Temples in Hawaii, and there is not one that has the combined magnificence as this one. Your onaijin is a temple unto itself...and those murals are very, very special. Everytime you enter this hondo, you look up to onaijin and to the murals and you receive Dharma lessons. For example, when we look upon the face of Amida in the onaijin, we see that a cord tied into a bow partially hides his face. In all Hongwanji temples the face of Amida is partially hidden by this cord. This is to remind us of the difficulty we have in experiencing the presence of Amida. Our self-centered, *bombu* nature, the three poisons of greed, anger, and ignorance clouds our vision. So when we look at Amida in the onaijin, we reflect on who we truly are just as Amida sees us. This is our Dharma lesson.

When we look up at the murals, we see Shakyamuni Buddha preaching his first sermon, and the lesson that resonates is the truth of how our attachments and unreasonable desires cause us to suffer.

If you only come to temple to bow to the *onaijin* and look up and see the teachings in the *onaijin* and the murals and think of the Buddha embracing you just as you are and you say Namu Amida Butsu, I think that would enough for a moment of happiness and well-being. But if you stayed longer and chanted and listened the minister's Dharma Talk, then you will not have a moment but you will have days of happiness and well-being. And if the dharma talk is particularly good, well then, you will might have a chance at weeks, if not months of happiness and well-being.

Now that I have mentioned well-being, let me reflect upon

(continued on page 10)

“50 YEARS” UPDATE REPORT

by Ernest Hida, 50th Anniversary Chairman

As part of the 50th Anniversary program, we recently had the honor of having a guest speaker from Hawaii. Pieper Toyama, current president of the Hawaii Honpa Hongwanji Mission of Hawaii and the former head director of the Pacific Buddhist Academy in Honolulu. He gave an inspirational dharma talk at the Sunday dharma service, then separately to the dharma school students and parents. His dharma talk at the Sunday service is on page 3 of this issue of the JIHO.

The title of Toyama’s dharma talk, “*Why Temple?*” In his message he explained about his temple, Jikoen Temple’s \$500,000 major renovation, which is similar to our temple renovation. His temple members had to decide whether to do this or not. They had to consider some important questions: “*What is the purpose of a temple? How important is the temple to our members’ well-being? If we do not need a temple, then we do not need to renovate it.*”

Toyama went on to give his thoughts on the importance of the temple and what it meant to him. Please read his inspiring article and reflect of your feelings for the meaning of the temple and what needs to be done. We will be doing major renovations of the temple and we had to consider the same questions and the board made the decision to go forward with our renovations. Now without everyone’s support, we face a difficult task. We now have the responsibility to maintain the temple for our future generations as our Issei pioneers and Niseis did for the current genera-

Takata - continued from page 2)

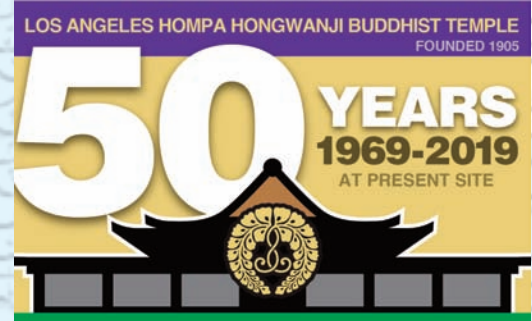
mitting the compassionate mind and heart of Amida Buddha. Amida Buddha is communicating with me through a minister who shares the Buddha-Dharma. I am truly grateful for this realization that my grandfather taught me through eating *obuppan* as it is.

I was taught by my dharma teachers that there are three important elements for us to listen to the Buddha-Dharma.

- 1) Receive the opportunity to listen to the Buddha-Dharma as my first one in my life.
- 2) Receive the opportunity to listen to the Buddha-Dharma as only for myself alone.
- 3) Receive the opportunity to listen to the Buddha-Dharma as my last one in my life.

As we read the “Three Treasures” every Sunday,

“Hard is it to receive a human form. Now we have received it. Difficult is it to hear the Buddha-Dharma.



tion.

On April 18, the 50th Anniversary Fundraising Dance was held in the kaikan. We sincerely thank the committee for holding this successful and exciting fundraising event. This will be an annual event. Various affiliated organizations have also done fundraising events or donated some their funds to the 50th Anniversary.

It was reported that the 50th Anniversary Fundraising Campaign has raised \$708,104.18 as of March 31, 2015, which includes donations and pledges. We sincerely thank the donors for their generous contributions. We are on the way to our goal of \$2.5 million. No doubt, with your sincere support, we will achieve this goal. Let us put our hearts and minds together for the benefit of your temple.

Gassho

Now we hear it. If we do not receive the opportunity for awakening to the true and real mind of Amida Buddha in this present life, in what life shall we do so?”

There are many opportunities to hear the Buddha-Dharma. The Betsuin offers a variety of dharma classes and seminars, in addition to the Sunday services. These dharma opportunities transmit the true and real mind of Amida Buddha to us and enables us to feel the same joy of the Nembutsu our temple founders enjoyed and appreciated. The Buddha-Dharma is a message from our ancestors and forefathers who are the Buddha of Infinite Wisdom and Compassion represented by Amida Buddha. They come to us as a Buddha of Infinite Wisdom and Compassion and still influence our lives to awaken to the true and real mind of Amida Buddha. Let us enrich our lives by listening to the calling voice of the Buddha-Dharma in our daily lives.

gassho

GOTAN-E DHARMA SERVICE THE BIRTH OF SHINRAN SHONIN

by Rev. Koho Takata

The members of Los Angeles Homba Hongwanji Buddhist Temple and their families are invited to attend the annual Gotan-e Service, which is one of the Six Major Services in the Hongwanji tradition to be held on **Sunday, May 17, 2015**. The guest speaker for the service will be **Rev. Tet-suo Unno** of the part time minister of the Pasadena Buddhist temple for English Service and **Rev. Seikan Fukuma** of the BCA Minister Emeritus and former Rimban of our temple for Japanese Service.

Gotan-e celebrates the birth of our founder Shinran Shonin who was born on May 21, 1173. Reviewing Shinran Shonin's life, he did not live a fortunate life filled with happy environmental conditions. Both his parents were passed at an early age and he encountered many hardships throughout his life. His spiritual experiences, however, which evolved under many trying conditions and in many places, have given many followers of the Buddha's teachings answers to the purpose of life in this world.

Shinran Shonin spent his simple and modest life of 90 years with no thought of making himself spectacularly prominent and impressive among the people. But millions of Nembutsu followers are rejoicing over his way of life through the guidance of Amida Buddha and his teachings. Let us see the true aspect of Shinran Shonin's shinjin and

live the life of oneness with the strength and conviction through the teachings of the nembutsu.

INFANT PRESENTATION CEREMONY

The Infant Presentation Ceremony (Hatsumairi) will be held in conjunction with the Gotan-e (birth of Shinran Shonin) Service on May 17, 2015. Please fill the registration form on page 15 or contact the Betuin office at 213-680-9130.

The term "Infant Presentation Ceremony" means parents formally present their child to the Buddha and the sangha for the first time on this occasion. It will be a precious opportunity for child, parents, and the sangha to rededicate themselves to walk together in the footsteps of our founder Shinran Shonin and become aware that we are always in oneness with Amida Buddha at all times and in all places in the infinite light and life.

We strongly encourage the observance of the "Infant Presentation Ceremony" in order to nurture individuals to rejoice in the nembutsu. Children are nurtured by parents and parents, in turn, are fostered by children, and by living in Amida Buddha's heart we are able to build a nembutsu life actualized by Shinran Shonin.

2014 SURF & TURF



**PAM
TABATA**

As this year's chairperson for the Surf and Turf Fundraiser, this year, I would like to thank everyone for your support. The support comes in so many different ways – financial, physical and emotional.

As the years have gone by, this fundraiser just continues to grow. We are at capacity of dinners we can make and as prices of items goes up, we had to raise the price. Still, everyone continues to support this endeavor. The money raised is used to sustain the temple and its expenses.

Once again, on behalf the temple, we thank you so much for your continued support.

Gassho, Pam Tabata



Dinner in the kaikan



Grilling the beef by Boy Scout parents...

BOARD PRESIDENT'S MESSAGE

by Kenji Hatakeyama

As we move forward into 2015, I am humbled in being selected as the president of the board of directors. I would like to express my deepest appreciation to the former President, Lonny Quon, who did an outstanding job in performing his duties at the Betsuin. I sincerely ask for your continued support in building and supporting our temple.



**KENJI
HATAKEYAMA**

I want to thank the ministerial staff under the leadership of Rimban William Briones, Rev-erend Koho Takata, and Reverend Kazuaki Nakata for dedicating an enormous amount of time and dedication to the propagation of the nembutsu, and the devotion given to our sangha and community. It is truly through them that the Betsuin is able to provide religious services, events, activities, programs and meetings of our many organizations.

With the coming months, the Betsuin will be engaged in a multitude of events to further the propagation of Jodo Shinshu. The ministerial staff has started a series of lectures, study, and discussion classes. There will be various ministers, from the Southern District temples, speaking on a variety of subjects. There is a list of courses, some in English and others in Japanese, to choose from.

Please contact the office for the subjects, dates, and times.

In the year 2019, the Betsuin will be celebrating 50 years since moving from its previous location at First Street and Central Avenue. As one can imagine, being 50 years old, much of the temple facilities have gone through considerable wear and tear to a point that many parts need to be repaired or replaced. The onaijin is the main focus of the restoration. In the coming months the onaijin will be dismantled, crated and shipped to Japan for restoration. Also, many elements of the temple facility will need to be replaced. During the next five years, we will be asking for your support in restoring the Betsuin back to a condition to where it will be safe and comfortable for everyone. Plans are being discussed and during the next few years, there will be fund raising events that will be meaningful for everyone. Many exciting and memorable events leading up to the 50th Anniversary celebration in 2019 are in store. I ask for your support in making your Nishi Betsuin a place that you can enjoy coming to hear the dharma with your whole family.

Gassho,

Kenji Hatakeyama, Board President

(Nakata - continued from page 3)

cation on the preciousness of the life. Therefore we encourage you to discuss and think on the preciousness of all sentient beings including both animals and plants in your daily life at home. By such circumstance, we added the idea of "by help and support of many lives" to the saying.

According to the research in September of 2014 by the Food and Agriculture Organization of the United Nations, "About 805 million people in the world, or one in nine, suffer from hunger." The definition of the hunger can be described as those who are not able to have access to adequate nourishment. The conditions of hunger appears heavily in the African desert countries. In contrast, the eating habits in the US, is causing a large percentage of obesity and chronic diseases. Also, it is not uncommon the discarding and wasting of food in the US. We recite "Now we are receiving this meal set before us by those who have sacrificed their lives and who have helped in delivering and preparing this food for our sakes..." If our attitudes do not affirm these words of appreciation, we are

hypocrites. We can only recite these words of gratitude with honesty only when we acknowledge and appreciate the source of our daily sustenance.

Lastly, I like to share the words of Toshiko Sunada who spent nearly 40 years for the food education:

"Our body is made of everything we consume since birth. These consumed elements have nourished me, you, him and her."

It is my hope that you will now "appreciate" as well as "regret" the deaths that have taken place for your sake so that you can gratefully receive the meal, that sustains your life, that is set before you.

Gassho,

Itadakimasu!



DID YOU KNOW?

by Eiko Masuyama



**EIKO
MASUYAMA**

Maintenance Committee Volunteers

Under the leadership of Vance Ikkanda, the Maintenance Committee, chaired by Hisao Hamanaka, come in regularly, at least once a month to take care of the workings of the temple. Upkeep, as all homeowners know, include electrical, plumbing, mechanical, and flooring, wall, ceiling, iron gates/railings, woodwork, to mention a few.

The few include: Kenji Hatakeyama , Ken Kawasaki , Roy Nakahara, Setsuko Nakahara, Roy Tanaka, and Wendal Suzuki .

Also, coming in regularly, every Saturday to work on our garden and replacing lightbulbs and fluorescent tubes are: Isao Hatakeyama, Seibi Okita, and Bill Nishimura.

Former members, some who still come occasionally: Michael Ikkanda, Randy Kamiya, Ron Nakamura, and Les Toguchi.

Vance Ikkanda is still looking for a few good men/women who would like to learn and help maintain our temple. Call him at 213-680-9130, Monday through Friday, 9:00 am–5:00 pm or e-mail: mcomm@nishi-hongwanji-la.org .

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Betsuin JIHO, August 15, 1948

20,000 Attend Obon-e

A highly successful event in July was the Obone-e which drew some 20,000 people for the two days, July 17 and 18. Obone-e was sponsored by the Betsuin and the Busseis [YBA].

Special services were held on both days from 1:30 p.m. with the Rev. Shinjo Nagatomi as guest speaker. After the services, otoki, prepared by the Fujin-Kai [BWA], was served.

In the evening, Central Ave., bedecked with gay lanterns, presented a colorful stage for the bon odori dancers. The first postwar bon odori proved to be a great success with both young and old participating. In conjunction with the bon odori, a gigantic carnival sponsored by the L.A.Y.B.A. attracted thousands for an evening of merriment. Concessions, refreshments, and prizes were offered to all. Due to an unanticipated crowd, many booths were obliged to hang “sold out” signs before the final evening drew to a close.

* * * * *

Special thank you to: Roy Tanaka, who has been bringing

in boxes of paper, index cards, notebooks, folders, tablets, plastic holders etc. to be used in the Archives and library; Michiko Matsuhara Matsunami, who has been checking (English) JIHO articles (Did you know?...) and many other written projects for grammar and spelling.

BUDDHIST STUDY CLASS

“FIELD TRIP”

For the past several months, a number of courses have been offered as part of the Betsuin’s Buddhist Study Center.

One course that takes place on Friday mornings is led by Rev. Kaz Nakata. The content of his course is based on books published by the Hongwanji Press. His course is, generally, lecture/discussion based.

On one Friday morning in April, however, Rev. Kaz took the members of his class on a field trip to the Hsi Lai Temple (Taiwanese Zen Temple) in Hacienda Heights. “We can learn many things in Buddhism from texts, but it is also important to go out of the classroom and observe what other Buddhists are experiencing.” This was Rev. Kaz’s intent for this field trip.

Thought it was a Friday, Rev. Kaz’s group was surprised to see more than 200 visitors at the temple. What was interesting was that most of the visitors were middle-aged or younger. Culturally, young people do not often visit temples unless there is an event. There were, however, some teenagers visiting sans parental supervision.

This field trip offered some “food for thought” as to the importance of the growth of the temple.



Rev. Kaz’s class members having a meal in the Hsi Lai dining room during a visit to the temple

(Rimban - continued from page 1)

his speech, I could not help but reflect on the Dharmakara Bodhisattva's deepest aspirations moved by the sufferings of the people of the world, promising to devote himself in finding a way of saving all beings.

The quote that I began with is one of the 48 Vows that the Dharmakara made before becoming Amida Buddha. These Vows are the cornerstone of our tradition of Pure Land Buddhism. The 48 Vows or the promises that the Dharmakara makes refers to the story in the Larger Pure Land Sutra.

However, many of us find it difficult to accept this cosmological story which took place several kalpas ago. For myself, my understanding of the Dharmakara is that he is a Mythical hero. His story represents the deepest aspirations of the human heart that someday all of us will be free of suffering, that someday we will all be equal.

Of the 48 Vows the Eighteen Vow became the most important to our tradition, Jodo Shinshu Buddhist, since it promised Birth into Amida's Pure Land for those *"sentient beings of the ten quarters, with sincere mind entrusting themselves aspiring to be Born in my land and saying my Name perhaps even ten times"*.

Like the 18th Vow, the other vows deal with overcoming specific forms of discrimination which prevent us from seeing certain people attaining Enlightenment. Which includes everyone....*"in the immeasurable and inconceivable Buddha-lands of the ten directions."*

The Vow that I began with at the beginning of this article is the 3rd Vow: "If, when I attain Buddhahood, humans and devas in my land should not all be the color of pure gold, may I not attain perfect peace."

The Dharmakara basically vows upon becoming a Buddha, humans and devas are liberated, transcending form, color and differences.

The 4th Vow – *"If, when I attain Buddhahood, humans and devas in my land should not all be of one appearance, and should there be any difference in beauty, may I not attain perfect Enlightenment."*

The 38th Vow- *"If ... humans and devas in my land should not obtain clothing ... and if these clothes should need sewing, bleaching ,dyeing or washing, may I not attain perfect Enlightenment."*

The 39th Vow – *"If ... humans and devas ... should not enjoy happiness and pleasure ..."*

And the 35th Vow, that concern woman's realization of Enlightenment. *"If when I attain Buddha hood, women in the immeasurable and inconceivable Buddha-lands of the ten directions who, having heard my Name, rejoice in faith,*

awaken aspiration for Enlightenment, and wish to renounce womanhood should after death be reborn again as woman, may I not attain perfect Enlightenment."

In other words, if women hearing Amida's Name, rejoice in faith and aspire for Enlightenment, and wish to give up their womanhood, but after death they are reborn as woman again, then they will not become Buddha. Simply put ... if a woman wanted to be enlightened they must first be transformed into a male body. This sounds rather sexist, but you must consider the historical, social and religious context in which this is written.

During Shakyamuni Buddha's time, due to the Brahmin influence. Women were not given recognition and considered defiled, but most importantly they were excluded from becoming Enlightened.

The point is everyone is included, everyone has the opportunity to become Enlightened.

In the Tannisho, Shinran says:

Amida's Primal Vow does not discriminate between the young and old, good and evil; true entrusting alone is essential. The reason is that the Vow is directed to the being burdened with the weight of karmic evil and burning with the flames of blind passion.

When the Dharmakara made his Vows, specifically the 18th Vow he said: If, when he becomes Buddha, all beings do not experience the same realization, then he would not accept the highest enlightenment. The Dharmakara, points out that salvation is not a private matter, a selfish pursuit merely to save oneself. Jodo Shinshu, as the way to enlightenment must include others and work on their behalf, or else there can be no meaning to the Vow.

And this I take to heart. Amida's Primal Vow does not discriminate between the young and old, good and evil, ... man and woman, the rich and poor, gay and straight, Japanese and American, Black and White. ... if it doesn't include them ... there can be no meaning to Amida's salvation. The sacred story of Amida's Vows is truly the aspiration of the human heart, that someday all of us will be free of suffering, that someday we will all be equal.

I am reminded of Martin Luther King Jr. powerful *"I Have a Dream"* speech,

"I have a dream that one day this nation will rise up and live out the true meaning of the creed: We hold these truths to be self-evident, that all men are created equal."

gassho

(Toyama - continued from page 4)

that concept for a moment. Our personal well-being begins with the basics. We make sure we have enough and the right things to eat and drink. Well, most of us do. Some of us and I include myself, do not always eat and drink the right things. We eat fatty foods and too much salt and too much sugar. We drink Coca Cola or Budweiser or shochu. We may not eat and drink the right things, but we surely work at eating and drinking enough. And we are grateful for the plants and animals and human beings who make all of it possible for us. We say words of thanksgiving before we eat and drink. We know that our bodies can live weeks without food and only days without drink. So we are grateful for these gifts of life, and we say Namu Amida Butsu.

Though we are mindful of food and drink for our well-being, we take for granted the one thing that we would live for only minutes if we it was absent in our lives; and that one thing we take so much for granted is the air we breathe. Yet, we do not appreciate this fact. Seldom, if at all, do we say Namu Amida Butsu as we take in a breath of air. Air is simply there. But because of our self-centered nature we cannot see the importance of the air we breathe to our well-being every minute of every day!

So what does this have to do with temples? Well, temples are like the air we breathe. They are life-giving and yet we take them for granted. When we step onto the temple grounds, we do not always say, Namu Amida Butsu, as we do before a meal. We do not thank all the people, known and unknown, who have made and are making this wonderful place available to us. We just come to temple expecting that it will be here forever and that it will always look beautiful and we can come whenever we want to. We often treat it like the air we breathe.

In reality, our temples are the living breath of the Three Treasures. When we enter this spiritual place, we breathe in the Buddha, the dharma and the sangha. This place gives us the gift of life. It helps us to carry on with our lives appreciating each unrepeatable moment.

When we breathe in the spirit of the Buddha, temple becomes a place that separates ourselves from the attachments of our daily life. In here there are no ringing cell phones, emails, job demands, and family demands. In here there is the presence of Amida and the sound of Namu Amida Butsu. The comforting and secure sound of our voices as we chant and sing... drown out the small and large worries that plague our life (such as the car that needs servicing, the bills that need to be paid, the college tuition that looms on the horizon). We cannot chant with sincerity and worry at the same time. When we chant and listen very carefully how our voices join with the others in

the temple to make one voice, there is only room for the Buddha's presence within us.

When we breathe in the spirit of the Buddha, when the Buddha embraces us, we become settled, refreshed, and energized. Our batteries are recharged and we become mindful of this most wonderful and unrepeatable moment and filled with gratitude that this place exists just for us, just as we are.

The temple is also a place for us to breathe in the dharma. It is here that we have the opportunity to take the Buddhist teachings into our minds and hearts. We learn about how we are all interdependent. We are taught the reality of the impermanence of all things. We are reminded to be mindful of the richness in your lives...mindful that we already have everything we need to live a happy and fulfilled life. We struggle with the wisdom of seeing and accepting life as it really is. We reflect on the truth of our ignorance and selfishness. And most important we respond with gratitude to be in the embrace of Amida just as we are.

The temple is where we hear our ministers share their journey on the path of the nembutsu. Every Sunday we have the opportunity to hear their words and let them settle in our minds and then our hearts. When the words do not make sense to us, we are able to ask them questions. It is in the temple that we can have meaningful dialogues in which we and the ministers both grow in the understanding of the dharma. Such is the experience of *Ondobo Ondogyo*. This is a phrase that is particularly associated with Jodo Shinshu, and it carries the meaning that we are all fellow travelers on the path of the nembutsu, lay and minister alike. The temple is the place in which we can struggle with each other to learn the teaching. I have known Rev. Takata for many years. And I feel that we are fellow travelers on the dharma path because we have spent a great deal of time trying to make the dharma meaningful. Everyone should have such a traveling companion.

And finally, the temple is where we breathe in the energy and wisdom of the sangha. temple is a spiritual place to connect with friends and when I say friends, I also include the temple ministers. It is here that we might share a simple greeting and a smile, catch up with news, chat about the miseries of the weather or the anticipation of the next temple event. Most important of all... temple is where we share a laugh to two. Everyone should laugh or smile heartily at least once in every temple visit. No temple should be without laughter.

The warmth of the sangha is the single most necessary characteristic of temples. Without warmth and human

(continued on page 11)

(Toyama - continued from page 10)

kindness for all, a temple is a mere building without spirit and energy. From our visits to LA Betsuin, my wife and I can say without hesitation that warmth, human kindness, generosity of spirit is deeply embedded in this temple.

We have been the recipients of hospitality here that exceeds the Aloha spirit that we are so proud of in Hawaii.

In Hawaii, we have a problem with some temples being places that lack warmth and openness to visitors. This situation is a serious problem for how can a temple call itself a place in which to experience the Buddha and hear the dharma if it does not welcome all people just as they are?

Since this is a problem in some temples in Hawaii, I would like to share what some temples are doing to build the spirit of sangha for everyone. Temple members learn to smile and greet everyone they meet including visitors. Temple members are encouraged to be mindful of others and find opportunities to extend compliments to others, inquire about their health and their families and share a kind word or two. Some temples have their members wear name tags during fundraising and work projects so members will know the names of all the members in the temple and in that way encourage interaction. Creating the breath of the sangha is what it means to be Buddhist. And temple is a good place to practice being good Buddhists by doing our share in contributing to the warm support, caring, and kindness of a temple's culture.

So I would like to conclude with this thought. This temple is a source of life...it breathes the life of the Buddha, the dharma and the sangha into you and into your family.

But it is important to understand that for us to breathe in the life that the temple offers, we cannot take it for granted. Every single time we enter our temple, we have to open our eyes, our ears, our mind, our heart, and our spirit. If we breathe in the life that our temple offers, we become prepared to live and offer that life outside of the temple. And in that way, temple becomes a part of the reality of our daily life.

BOOK CENTER

Now available at the Betsuin Book Center:



- Hello Kitty charms
- Hello Kitty wearing an okesa,
- Hello Kitty mechanical pencils and ball point pens

- Children's happi
- Bon Odori items: CDs, kachikachi, tenugui, & uchiwa
- From Hongwanji: nenju and service books



I CAN'T REMEMBER ... ARIGATAI

I did it again! I bowed upon entering the hondo — emptying my head to make room for Rev. Ai's dharma message. His message brought tears to my eyes as he spoke directly to me...a most wonderful message just for me.

As I left the hondo, I bowed again...making the same mistake again because I can't remember the wonderful message. It must have spilled out when I bowed. But that's okay, because I can't even remember what I ate for dinner yesterday. But I do know my mind and body absorbed the benefit of eating just as it did the wonderful dharma message. Arigatai

—Lahaina Mission Hongwanji Facebook



RIMBAN-KI - MEMORIAL FOR FORMER RIMBAN

Left: Fuku Rimban Sensho Hida, Rimban Ryuei Masuoka, Fuku Rimban Hoshin Fujikado, Rimban Hoshio Sasaki, Rimban Jokatsu Yukawa, Rimban Daitetsu Hayashima, Fuku Rimban Miyoshi Okita, and Rimban Shoki Mohri.

IN MEMORIAM

The *Nishi Betsuin* extends its deepest condolences to the families of the following members who have recently passed away. May the family members find solace and comfort in the *Nembutsu*.

--*Namo Amida Butsu*

February, 2015

- 3 Norman Nobuzo Nishimoto
- 5 Annie Yoshiko Kunemoto
- 5 Akiko Morikado
- 8 Tsutomu Tom Kimura
- 9 Jon Adams Jerde
- 9 Janet Ayako Takeuchi
- 13 Jimmy Masanobu Ishii
- 15 John Yasumasa Hitomi
- 15 Kimiye Izumo
- 15 Fumiko Uyeki
- 21 George Shigeru Takemoto
- 26 Nancy Kikuko Quon
- 27 Jim Yaeji Sugasawara

March, 2015

- 3 Joyce Eriko Fong
- 5 Carl Masao Okaneke
- 6 Hiromi Sato
- 6 Ken Kumagawa
- 10 Toshiko Takemura
- 11 Sue Shizuye Murata
- 12 Masami Yoshihara
- 16 Katsuichi Nishimura
- 17 Sachiko Jo Anne Hotta
- 24 Hirotsugu Jim Tsuji
- 24 Kiyoko Ekimoto

BETSUIN MEMORIAL DAY SERVICES

SUNDAY, MAY 24th

- BETSUIN 10:00 am
- BETSUIN NOKOTSU-DO 1:30 pm

LOS ANGELES BUDDHIST TEMPLE FEDERATION SERVICES

SATURDAY, MAY 23rd

- RIVERSIDE CEMETERY 9:00 am
- JACCC ALL WARS MEMORIAL MONUMENT 11:00 am

SUNDAY, MAY 24th

- PACIFIC CREST CEMETERY 9:00 am
- NEWPORT BEACH HIGASHI HONGANJI 9:00 am
- PACIFIC VIEW MEMORIAL PARK 10:00 am
- GREEN HILLS MEMORIAL PARK 11:00 am

MONDAY, MAY 25th

EVERGREEN CEMETERY

- MUEN-TO 9:30 am
- IREI-TO 10:00 am
- KUYO-TO (Hiroshima Kenjinkai) 10:30 am
- NISEI VETS 11:00 am

ROSE HILLS MEMORIAL PARK

- NISEI VETS 9:00 am
- IREI-TO 10:00 am

WOODLAWN MEMORIAL CEMETERY 9:00 am

ANGELES MEMORIAL CEMETERY 11:00 am

INGLEWOOD PARK CEMETERY 2:00 pm

BWA

WHITE ELEPHANT SALE



HOUSEHOLD ITEMS
KNICK-KNACKS ODDS
& ENDS JAPANESE
ITEMS KIMONO
YUKATA
DISHES
DECOR • ETC

**“YOUR DISCARDS MAY BE
SOMEONE ELSE’S TREASURE”**

Donated items may be dropped off at the temple with a note indicating “BWA White Elephant” and your name.



We cannot accept: clothing items, shoes, or purses



Sangha Teen participates in the Bowl-A-Mania competition against the temple members

GET YOUR YUKATA ON! A YUKATA CAMPAIGN

by Elaine Fukumoto

As the summer season approaches, Buddhists all over the world look forward to the coming Obon season. Here in Southern California, just about every weekend from the second half of June on through the beginning of August, there may be as many as three temples holding their Obon festivities.

For many of us, visions of sushi, teriyaki chicken, shave ice, and BINGO dance in our heads. Of course, the pièce de résistance is the Obon dancing (*odori*).

To enhance the Obon experience, have you ever thought about wearing a yukata?

Alas! Though wearing a yukata would be wonderful...

- 1) "...I don't have one" or
- 2) "...I have one but I don't know how to dress myself."

To help with dilemma #1... As the Obon season approaches, places such as Marukai (Gardena) and S.K. Uyeda (Little Tokyo) sell a selection of yukata and accessories. There are also many online sources. I, personally, have purchased several yukata and accessories from <http://www.ichiroya.com>

Another option for shopping for yukata will take place at

the Betsuin. (Please see the information below.)

For dilemma #2... This year, at the Betsuin's Obon, dressers will be available. What you will need to do is to check in with the office and you will be directed downstairs to the dressing area.

Essentials for wearing a yukata are:

- a) yukata,
- b) obi,
- c) 2 koshihimo (narrow ties at least 2 yards long to secure your yukata)
- d) geta or zouri for footwear and no tabi
- e) hadajuban - undergarment (if not available, a tank top and shorts will be fine)

For men:

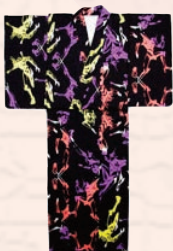
- a) yukata
- b) obi
- c) 1 koshihimo (see above)
- d) geta or zouri (no tabi)
- e) Shorts will be fine for underneath



OBON KIMONO-MANIA

Sunday, June 7
11:30 am - 4:00 pm

@ LA Betsuin - Lotus Room



**MANY ITEMS AVAILABLE
FOR WEAR AT OBON:**

(Dancing and Tea Ceremony wear)
yukata • summer kimono • dress kimono •
haori • happi • undergarments • juban •
various sized obi • zouri • geta

**MEN'S AND CHILDREN'S
ITEMS ALSO AVAILABLE**



OBON DANCE PRACTICE DATES



Where: Northwest Parking Lot
Time: 7:00 - 8:30 pm
Days: Tuesdays & Thursdays

June 16, 18, 23, 25, & 30

July 2, 7

& 9 @ Keiro Retirement Home @ 6:00 pm



OBON PROGRAM SCHEDULE

SATURDAY	SUNDAY
HATSUBON SERVICE 2 ⁰⁰	HATSUBON SERVICE 2 ⁰⁰
RELIGIOUS Q&A 3 ³⁰ - 4 ³⁰	RELIGIOUS Q&A 3 ³⁰ - 4 ³⁰
CARNIVAL 3 ⁰⁰ - 10 ⁰⁰	CARNIVAL 3 ⁰⁰ - 9 ⁰⁰
BON ODORI 7 ⁰⁰ - 9 ⁰⁰	BON ODORI 6 ³⁰ - 8 ³⁰
BINGO 5 ⁰⁰ - 10 ⁰⁰	BINGO 4 ⁰⁰ - 9 ⁰⁰
DEMONSTRATIONS	DEMONSTRATIONS
Tea 2 ⁰⁰ - 4 ⁰⁰	Tea 2 ⁰⁰ - 4 ⁰⁰
Judo 4 ⁰⁰ - 4 ³⁰	
STAGE PERFORMANCES	STAGE PERFORMANCES
Nishi Center @ 3 ⁰⁵	Nishi Center @ 2 ³⁵
Matsutoyo Kai @ 4 ⁰⁰	Kotobuki No Kai @ 3 ²⁰
Ho' Aloha Polynesian @ 4 ⁴⁵	TBA @ 4 ⁰⁰
Dancers	LA Matsuri Taiko @ 4 ⁴⁵
LA Matsuri Taiko @ 5 ⁵⁰	Amy Singer & Friends @ 5 ³⁵
Kokoro @ 9 ⁰⁰ - 10 ⁰⁰	
	RAFFLE DRAWING @ 8³⁰
RAFFLE DRAWING @ 9⁰⁰	

Betsuin Jiho
 Editor-in-Chief: Rimban William Briones
 English Editor: Elaine Fukumoto
 Photos: Koichi Sayano & Glen Tao

SO. DISTRICT OBON ODORI SCHEDULE

June 13		July 25 & 26	
Arizona	6:45	Guadalupe	3:00 (Sunday only)
June 20 & 21		WLA	6:30
Sun Valley	7:00 / 6:30	Vista	6:30
June 27 & 28		Higashi	6:30- not BCA
San Fernando	7:00 / 6:30	August 1 & 2	
Senshin	7:00	Gardena	6:00
West Covina	7:00 - not BCA (Saturday)	San Diego	6:30 (Saturday only)
July 11 & 12		San Luis Obispo	6:30 (Saturday only)
L.A. BETSUIN	7:00 / 6:30	August 8	
Oxnard	6:00 (Saturday only)	Las Vegas	12:45 - not BCA (Saturday)
July 18 & 19			
Pasadena	6:30		
Orange County	7:00		
Santa Barbara	4:00 (Saturday only)		
Venice	6:30		



HATSUMAIRI

REGISTRATION FORM

NAME OF CHILD: _____

BOY _____ GIRL _____ BIRTHDATE: _____

NAME IN KANJI	
------------------	--

PARENTS' NAME: _____

EMAIL: _____

TEL: _____

ADDRESS: _____

_____ ZIP: _____

**PLEASE SUBMIT THIS FORM TO THE BETSUIN OFFICE BY:
MAY 3, 2015**

**LA Homba Hongwanji Buddhist Temple
815 E. 1st St.
Los Angeles, CA 90012
Tel: 213-680-9130**

**Email: info@nishihongwanji-la.org
FAX: 213-680-2210**

MAY 2015

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1	2
					Jodo Shinshu Buddhism (Japanese) Rev. Nakata 10:00-11:00 am	...Profound Religious Experience.... Rev. Unno 10:00-1130 am
Bon Odori Exercise 8:30 am 3 Family Service 10:00 am	4 Origin & Establishment of Jodo Shinshu Buddhism- Historical Background Rev Takata 6:30-7:30 pm Annon Cafe	5 Tannisho-A Record in Lament of Divergences Rev Furumoto 7:00-8:30 pm	6 Contemporary Issues & Jodo Shinshu Perspective Rimban Briones 7:00-8:30 pm	7 Buddhist & Jodo Shinshu Vocabulary from the Japanese Rev. Kodani 7:00-8:30 pm	8 Jodo Shinshu Buddhism (Japanese) Rev. Nakata 10:00-11:00 am	9 ...Profound Religious Experience.... Rev. Unno 10:00-1130 am Life of Shinran Shonin & His Teachings (Japanese) Rev. Matsubayashi 9:30-11:00 am
10 Mothers' Day Service 10:00 am	11	12 Bon Odori Exercise 6:30 pm	13 Contemporary Issues & Jodo Shinshu Perspective Rimban Briones 7:00-8:30 pm	14 Board Meeting 7:30 pm	15 Jodo Shinshu Buddhism (Japanese) Rev. Nakata 10:00-11:00 am	16 Go-Meinichi-ko 1:30 pm
Bon Odori Exercise 8:30 am 17 Gotan-ye/Hatsumairi Service 10:00 am	18 Origin & Establishment of Jodo Shinshu Buddhism- Historical Background Rev Takata 6:30-7:30 pm Annon Cafe	19 Tannisho-A Record in Lament of Divergences Rev Furumoto 7:00-8:30 pm	20 Contemporary Issues & Jodo Shinshu Perspective Rimban Briones 7:00-8:30 pm	21 Buddhist & Jodo Shinshu Vocabulary from the Japanese Rev. Kodani 7:00-8:30 pm	22 Jodo Shinshu Buddhism (Japanese) Rev. Nakata 10:00-11:00 am	23 ...Profound Religious Experience.... Rev. Unno 10:00-1130 am Life of Shinran Shonin & His Teachings (Japanese) Rev. Matsubayashi 9:30-11:00 am
Memorial Day Service 10:00 am 24 Nokotsudo Service 11:30 am	25	26	27	28	29	30
31 Family Service 10:00 am		Bon Odori Exercise 6:30 pm			Jodo Shinshu Buddhism (Japanese) Rev. Nakata 10:00-11:00 am	...Profound Religious Experience.... Rev. Unno 10:00-1130 am

JUNE 2015

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1 Origin & Establishment of Jodo Shinshu Buddhism- Historical Background Rev Takata 6:30-7:30 pm Annon Cafe	2	3	4	5 Jodo Shinshu Buddhism (Japanese) Rev. Nakata 10:00-11:00 am	6 Life of Shinran Shonin & His Teachings (Japanese) Rev. Matsubayashi 9:30-11:00 am
Bon Odori Exercise 8:30 am 7 Regular Service 10:00 am Registration for Dharma School	8	9 Bon Odori Exercise 6:30 pm	10	11 Board Meeting 7:30 pm	12 Jodo Shinshu Buddhism (Japanese) Rev. Nakata 10:00-11:00 am	13
14 Regular Service 10:00 am	15	16 Go-Meinichi-ko 1:30 pm Bon Odori Practice 7:00 pm	17	18 Bon Odori Practice 7:00 pm	19 Jodo Shinshu Buddhism (Japanese) Rev. Nakata 10:00-11:00 am	20 ...Profound Religious Experience.... Rev. Unno 10:00-11:30 am Life of Shinran Shonin & His Teachings (Japanese) Rev. Matsubayashi 9:30-11:00 am
Bon Odori Exercise 8:30 am 21	22	23 Bon Odori Practice 7:00 pm	24	25 Bon Odori Practice 7:00 pm	26 Jodo Shinshu Buddhism (Japanese) Rev. Nakata 10:00-11:00 am	27
28	29	30 Bon Odori Practice 7:00 pm				