



THE WHITE PATH

MONTHLY BULLETIN VOL. 535

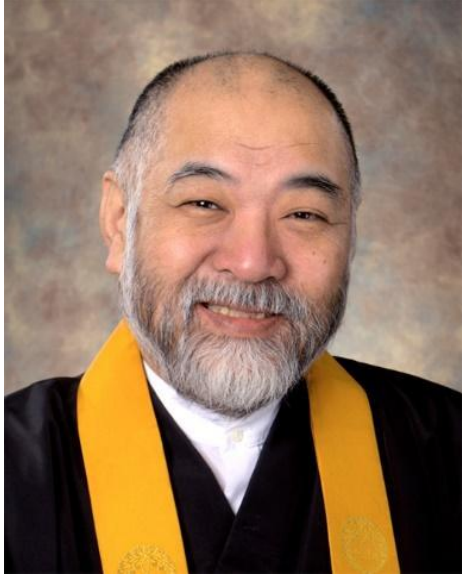
NOVEMBER 2023

November Service and Events:

**11/12 – Eitaikyo, November Shotsuki Service and Dharma School
– Bishop Marvin Harada, guest speaker – 10am**

Future Events:

**12/03 – December Shotsuki Service and Dharma School
12/16 - Fowler Mochitsuki**



I'm like a stranger in my own home town

Halloween in October, Thanksgiving in November, Bodhi-Day, Christmas, Kwanza, etc. in December and until New Year's Day 2023, the holiday season continues.

Many people around the world seem to be happy to celebrate the holidays during these seasons. But at the same time, many people realize that this season is a time of sadness and loneliness. For those who live alone, there are no moments when they feel their unhappiness and loneliness are more painful than seeing the scenery of a holiday

family. Holiday Food alone is no recompense for the warmth of being among family and friends. For those who live in problem areas around the world, the holiday season is not a happy time. This is because there are many conflicts caused by the religion that brings holiday.

For all adults, the holiday season brings a sense of nostalgia. And the secret yearning that touches something that no longer exists, the first experience of joy and wonder that only exists in the memory of an innocent childhood is revived. However, even the taste of delicious Holiday food that has been familiar for many years gradually fades out. Because, they are decidedly related to the first experience. For many older people, even those who are lucky enough to celebrate with their children and grandchildren also feel the loneliness of celebrating with those who are no longer with us, along with the memories of the holidays.

In fact, even being with loved ones, we can't even imagine how many people are truly lonely during the holiday season, with their fears, worries and sadness that cannot be shared.

Thus, as long as we live in this world, all humanity carries eternal solitude. We are born alone and die alone. And no other living soul can fully understand our emotions, experiences, joys, failures, happiness, discouragement. Each of us must follow a lonely path, and we can hardly reach out to someone and share that loneliness.

Buddhism teaches that the way to break this shell of personal loneliness is to find inward rather than seek outward. Because the superficial form that our senses reveal to us is just an illusion. And the potential within us is that we can emerge

and communicate with our individual buddha-nature. Because it is our own Buddha-nature that can be part of us that is related to the truth in our real world, which can also be shared with all other sentient beings in the past, present and future. When sharing this interdependent world, each person is truly connected to others for the first time. All individuals are not isolated, and everyone is an integral part of this world. Oceans, rivers, mountains, forests and even the whole world are part of us.

If you feel miss and loneliness, please remember “Namu Amitabha”. Recitation does not require inference or clarification. No need to understand fully, no need to explain anything, no need to convince anyone. Just feel Buddha’s universe first with the Nenbutsu.

By knowing the reason for sharing the Dharma by Sâkyamuni Buddha and to call on the true name of the Buddha, which embodies the work of the original Buddha-nature, and you emerge your individual buddha-nature. And you will find inner peace and gain the power of truth.

Gassho,

Rinban Kakei Nakagawa



Mindfulness – Isshin Furan

“Oh, Shariputra. While all sentient beings who are capable of receiving the Buddha-Dharma through listening to the teachings of Amida Tathagata and to hold the meanings of the teachings in their mind, even if they keep it for only one day, only two days, only three days, only four days, only five days, only six days, or only seven days, they should be mindful to live in the teachings of Amida Tathagata making you to feel the Tranquility.” (Amida-Kyo Sutra —the meanings of the teachings of Amida Tathagata)

Hello to all Central California Nishi Hongwanji Sangha friends! Many Central Cal Temples and Churches may be planning “Omigaki” - Cleaning Buddhist Altar – Onaijin” during this season.

There are several stories about “cleaning” in our Buddhist sutras, such as in a Chinese Agama or Pali Theragāthā. Cleaning is known as one of important practices in the Buddhist tradition or schools. I would like to take this opportunity to explain Isshin Furan through a story about Cūḍa-Panthaka.

The Cleaning Story of Cūḍa-Panthaka

A long time ago, in the time of Shakyamuni Buddha, there were many who visited Shakyamuni who resided in northeast India. After the visitation, while some became practitioners and joined the sangha, others became supporters by providing food and shelter for Shakyamuni and his sangha.

When Shakyamuni started his propagation, there was only were a handful of followers but gradually, as more heard about Shakyamuni, the group of his followers grew. Eventually, as his sangha became a large group, each person was given an assignment to help maintain the group. Some were assigned to cook, clean and make the beds. One day, two brothers visited Shakyamuni and requested to join his sangha. The older brother was Maha-Panthaka and the younger brother was Cūḍa-Panthaka. Maha was a very smart and active man and Cūḍa was not smart nor active. Maha memorized and understood Shakyamuni’s dharma talk with

ease. Cūḍa, however, was not able to memorize even one single passage and there were times where he couldn't even remember Shakyamuni's name.

The other disciples laughed at what Cūḍa would say and do. They made jokes about him. Cūḍa was slow and simple-minded and did not understand why he was being made fun of. Eventually he realized what the others were doing and he felt ashamed and was brought to tears.

His brother, Maha, encouraged Cūḍa to continue to practice under Shakyamuni. Cūḍa attempted to study diligently, but he was not able to fulfill his assignments. Maha finally told his younger brother, "You worked so hard on your practice and to memorize Shakyamuni's passages, but it may be difficult for you to continue such practices. I need to tell you that you have to leave the sangha and return to secular life."

After Maha returned to the sangha, Cūḍa began weeping again. Shakyamuni heard Cūḍa and he approached him and asked, "Cūḍa, why are you crying?"

Cūḍa replied, "Oh, Buddha, I am crying because I am not capable of receiving the Buddha-dharma," and he explained how he was not able to complete his tasks in the sangha.

Shakyamuni replied, "Cūḍa, a wise person is one who believes he is foolish. A foolish person is a one who believes he is superior to others."

Shakyamuni's explanation was difficult for Cūḍa to understand. Shakyamuni then presented Cūḍa with an Upaya [a skillful means of teaching so that one hears what is needed for that moment so that one will persevere on the path and eventually realizing the truth].

Shakyamuni asked, "Cūḍa-Pan-thaka, what brought you pleasure during your sangha life?"

"Oh, Buddha, I like to clean. My enjoyment is when I am able to sweep and clean," Cūḍa responded.

Upon hearing his response, Shakya-muni handed him a white cloth and said, "Cūḍa, I give this to you so that you can clean the dirt and dust for the disciples and visitors. As you clean, I want you to recite, 'Remove the dirt and remove the dust.'"

Cūḍa's eagerly responded with, "Oh, Buddha! That is easy to do. I can clean and I can recite that short phrase." Cūḍa then started cleaning mindfully.

For weeks, the disciples laughed at Cūḍa because all he did was clean up after everyone and was not doing the practices that they were able to do. With time, the disciples realized his earnestness and devotion to his work. They gradually began to appreciate Cūḍa for his efforts.

One day, one of the disciples approached him and said, "Thank you Cūḍa."

Cūḍa was surprised when he understood that he was not only doing all the cleaning for his own enjoyment but it was also benefitting others and making them happy.

Cūḍa-Panthaka realized that the act of cleaning was his practice. He then understood Shakyamuni's true intention and he eventually became an Arhat, the highest state of Buddhahood. Isshin furan is a concept that is sometimes misinterpreted in Chinese or Japanese as being crazy in doing something. Shakyamuni's intention of isshin furan is to be mindful thereby creating tranquility. It is your self-benefit (Ji-ri) and at the same time it may benefit others (Ri-ta). In the Amida-Kyo Sutra, living in the teachings of Amida Tathagata should be the main practice for followers and that practice leads to the state of calmness and tranquility. Think about what is enjoyable for you. Having this form of pleasure makes for more meaningfulness and appreciation in your life. For myself, I always take great pleasure in participating in every service, meeting, and discussion on Jodo Shinshu with Isshin Furan mind.

Gassho.

Rev. Kaz Nakata

In Case You Didn't Know . . .

- Keep up to date on what's happening at the Buddhist Church of Fowler by looking at The White Path (Monthly newsletter) online. Visit: fowlerbc.org If you would like to see past editions of The White Path, hit Information, then Newsletter, and you can go back as far as 2018!

- **Makuragyo** – to request a Makura-kyo service, please contact Lee Osaki during business hours at (559)442-4054. If it is after hours you may contact Rev. Nakata at (424)666-7101.

- **Funeral or Hoji** – Please contact Barton Ashida, President, at (559)284-2955 for Fowler Buddhist Church availability and to schedule a meeting for assistance with funeral arrangements. The family will also need to contact Lee Osaki at (559)442-4054 for minister preference and availability.

Board of Governors

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Ken Hashimoto
Rick Miyasaki

Toban

Marlene Miyasaki
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The Shotsuki names for the month of November are:

Hina Tsuboi
Wasa Kuramoto
Shizuno Matsuoka
Mieko Honda
Masajiro Miyake
Tamayo Hirasuna
Mikiye Mukai
Haruso Kimura
Yasuo Fujikawa
Kenji Takimoto
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Nobu Shimoda
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October 2023 Donations

Eshin-ni/Kakushin-ni Service

\$ 50.00 Jan Yoshimoto
 \$ 25.00 Joe & Irene Hara
 \$ 25.00 Derek, Yim, Verona
 & Violet Honda
 \$ 25.00 Gary & Arlene Keithley

In Memory of Kimihiro Sera

\$ 500.00 In Memory of
 David Gleim
 \$ 50.00 M/M Royce Kimura
 \$ 30.00 Barbara Nakagawa
 \$ 25.00 Elisa Kamimoto &
 John Hayashi
 \$ 20.00 Harry & Shizuko
 Takeuchi Trust

Centennial Reunion

\$ 25.00 Tom Shimizu & Family

Shotsuki

\$ 200.00 Nancy Kawamoto
 *To Ministerial Fund
 \$ 100.00 Maryann Miyasaki
 \$ 100.00 Linda, Nick & Chris
 Matsumoto
 \$ 100.00 Rick & Marlene
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 \$ 50.00 Richard Fujikawa
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 \$ 50.00 Ms. Sharon Asakawa
 \$ 30.00 Cindy Inouye
 \$ 25.00 Carol Takahashi
 \$ 25.00 Janis & Wayne Sutow
 \$ 25.00 Hitomi Sera
 \$ 20.00 M/M Gerald Nakayama

FUNDRAISER FOR

Federation of Buddhist Women's Associations

VIRTUAL COMMUNITY FUNDRAISERS



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2023**

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November 03 !

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How

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— 28% of sales will be donated to: Federation of Buddhist Women's Associations —

Our goal is to raise money for the FBWA 2024 Conference.

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[HOW IT WORKS](#) [START A FUNDRAISER](#)



Reedley Buddhist Church

69th Food Bazaar

Chicken Teriyaki, Chow Mein, Namasu, Rice, Edamame, & Almond Cookie



Sunday, November 5, 2023

Dine-In or Pick Up - 3:00 - 6:00 PM

\$19 each - Pre-sale ONLY * A limited number of dinners available

Deadline: Saturday, October 14, 2023

Send to: Reedley Buddhist Church - P.O. Box 24 - Reedley, CA 93654

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**Also for Sale:
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Address: _____

Email or cell phone text (for receipt confirmation): _____

Boxed Dinners: _____ x \$19.00 Total Enclosed _____

Deadline: Saturday, October 14, 2023

Make checks payable to: REEDLEY BUDDHIST CHURCH

Questions: Call Vickie Nishida at (559)903-0317 or email: vlnishida1@gmail.com
or Karen Sakata at (559)284-9885 or email: kgsakata@verizon.net

For more information or to download a form go to: www.reedleybc.org



SAVE THE DATE...

BCA YOUTH EVENTS



BYR & FRIENDS REUNION EVENT

11/25/23 9am - 7pm
Jodo Shinshu Center
High School & College Age

BYR - SEATTLE EVENT

5/24/23 - 5/26/23
Seattle Betsuin
High School & College Age

BYR SUMMER RETREAT

6/23/23 - 6/29/23
Jodo Shinshu Center
High School age first time
participants only



BCA YOUTH RETREAT PROGRAM
Questions: bkmizushima@bcahq.org

BCA: Center For Buddhist Education

BCA: MA CONTINUING EDUCATION



Open to all BCA
Minister's Assistants:
-Chanting -Onaijin
Etiquette -Lectures -
Meet MAs from other
districts

**DEC 7-9
2023**



@Jodo Shinshu Center 2140 Durant Ave, Berkeley,
CA 94704

REGISTRATION & INFORMATION:
tinyurl.com/BCAMAPSESSION



SAVE THE DATE

October 4-6, 2024

47th FBWA Conference
San Jose Doubletree Hotel

ICHI GO ICHI E

Each Precious Moment, A Precious Treasure



Hosted by Coast District
Buddhist Women's League