



KOKORO

NEW YORK BUDDHIST CHURCH



What Does Buddhism Mean To Me?

April 2018

Awhile back someone asked me, "What does Buddhism mean to you?" Wow, this was such a far-reaching question with so many possible responses! Although daunted by this question, my ego-centered self-replied, "Buddhism (1) provides a greater understanding of the reality of my life, (2) helps close gaps between myself and others through sincere communication, (3) reminds me to take responsibility for the situations I have created, and (4) guides me in preparing and developing a better future for myself and others.

The Teachings of the Buddha express universal truths. Shakyamuni Buddha's very first dharma message lays down the fundamental essence of his teachings: recognition of Suffering as universal to all, the Cause of Suffering, the Cessation of Suffering, and the Means or Ways to end Suffering. I often emphasize that the Teachings are very

personal, and it is each person's responsibility to understand and recognize these truths through his or her physical acts, speech, and thought which lead to a more harmonious life and brings one closer to the cessation of Suffering. Through the dharma and behavior that flows from the dharma, I achieve a better understanding of the reality of my life.

"Closing gaps within myself and others through sincere communication" is focusing on mindful communication. I believe so many issues in my life are caused by concentrating on my own thoughts and words which are ego driven. Better communication requires "deep listening". Often, I ask myself, "I am truly hearing someone else", or have I already formed an opinion before the person has finished expressing herself? I find myself having a view based upon my personal thoughts and experiences and need to apologize because I prematurely misjudged or misunderstood what was being communicated. Not engaging in deep listening and having respect for others often causes frustration or anger between myself and another, particularly when someone wants me to hear them out and is not necessarily looking for an opinion or solution. The Dharma humbles me to sincerely and honestly "shut my trap and listen first" to narrow communication gaps between myself and others.

"Taking responsibility" is based upon the concept of "cause and conditions"; for every action there will be a reaction. Many situations are "neutral" in their initial state, neither good nor bad. What makes them "imperfect" is how one perceives and responds to them. If I have caused a negative situation, I should take responsibility for it and not blame someone or something else for causing an unpleasant situation. If I



Reverend Earl Ikeda

decide to ignore what I have created, it will haunt me until it is cleared. I remember my mother saying to me, "Never tell a lie because you have to create more lies to support the original one". Her words still resonate in my heart and mind. As painful as it may be, honesty for me is the best policy.

"Preparing and developing a better future for myself and others" again refers to the concept that "for every action, there is a reaction". Shakyamuni Buddha made this clear in his Teachings. "For myself and others", refers to my understanding of who I am and how I can make a difference. The Buddha's last words before entering nirvana were, "Make yourself a light".

Cont. on p. 2

Minister's Message, Cont. from p. 1

This quote comes from the BDK, Bukkyo Dendo Kyokai, publication of "The Teaching of Buddha". I don't necessarily think that making oneself a light means simply to parrot and rely automatically on the Teachings as the ultimate truth, but rather to be diligent in one's studies and to develop a broader and unbiased understanding of the Dharma. That is the essence of MAKING MYSELF THE LIGHT. His final words, after making this statement, explain why. I understand that we are allowed to question the Teachings and not take them literally as the absolute truth.

Also, though very difficult, I try not to practice duality or discrimination. This is very challenging because even our simple everyday words express some kind of duality; sweet vs sour, light vs dark, good vs evil/bad, etc. In our daily experiences, we honestly and naturally express duality or make comparisons without realizing that we may be unconsciously discriminatory. Everything has a place in the dynamics of life and each, in its own way, sustains life. Even Nature expresses this when there is an imbalance. We are all part of a universal family that needs each other to sustain life.

This is just a very short summary of some thoughts about "What Buddhism Means to Me." Hopefully, by studying more, I will be able to share a broader understanding of the Buddha-Dharma and its impact in my existence.

The more important question is "What Does Buddhism Mean to You?" Think about this question and please feel free to share your thoughts with me or with our Kokoro readers. We are all on the same path seeking something which we have difficulty understanding. It is within this difficulty that the compassionate heart and mind of the Buddha exists.

Namo Amida Butsu

Hanamatsuri

April 8th is the day that Japanese Buddhists observe Hanamatsuri, the Day of Buddha's Birth. NYBC will observe this auspicious event with the display of the infant Buddha in a flower adorned shrine, hanamido. The infant Buddha is placed in a bowl of warm sweetened tea because it is said that it showered sweet tea at the time of his birth. Volunteers are welcomed to help adorn the shrine on the afternoon of April 7, Saturday, from 1 pm.

No Cooking Class During April

Due to a very busy April schedule, the regular cooking class scheduled for the second Saturday of each month is cancelled for April.

Sake-Tasting Fund Raiser

A fundraiser to help our temple is scheduled for Saturday, April 14, at Sakagura. Look for more information in this issue of Kokoro and please support what will be an educational and entertaining event. Join in with your friends and family!

4月8日(日) 幼児初参り(午前10時半)と花祭り(午前11時半)

4月8日お釈迦様の誕生をおゆわいて、幼児初参りと花祭りをつとめます。

花祭りは、花見堂(はなみどう)を作り、その中にお釈迦さまの銅像を、甘茶で作った池の中にかざります。花御堂を作るボランティア希望の方は、4月7日(土)午後1時、仏教会本堂へお集まりください。

4月14日(土) 池田住職の料理教室

都合により4月の料理教室はありません。次回は5月12日(土)です。

基金募集のためのお酒試飲会

4月14日(土) 仏教会の基金募集のため、お酒の試飲会を「酒蔵」でおこないます。ご協力をお願いいたします。詳しくは4月号ニュースレターKokoroをご覧ください。



Students Invited to Apply for Stanley T. Okada Scholarship

For application forms or further information, please contact Gertrude Kihara, Keiko Ohtaka, or Nancy Okada. The application deadline is at the end of May.

仏教は何を意味しますか？

4月8日午前11時半から、お釈迦様の誕生をおゆわいする花祭りをつとめます。

どうぞお参りくださいますようご案内いたします。

お釈迦様（おしゃかさま）は35歳で目覚められました。釈尊は、最初の法座で四聖諦（ししょうたい）をとかれしました。四聖諦は人間の苦しみをこえる法（絶対の真理）です。苦しみとは何か、苦しみの原因と理由、苦しみをこえる理論的な教えです。仏教は教えを自分のこととして考えることですから、法を鏡として自分をみるのが大切です。

ある人から「あなたにとって仏教は何を意味しますか？」と聞かれました。ウー、これはとても大きな質問です。しいて簡単に言うと、仏教は（1）人生の道しるべ。2）コミュニケーションや、（3）責任を持つことを教えてくれるので、（4）我々が目覚めるための道だと思います。

まず、仏教は良い人間関係、コミュニケーションをなろうことです。コミュニケーションの第一歩は、相手を尊重して話をよく聞くことでしょう。人間間の問題は、自己中心的な考えが原因のことが多いようです。特に関係がギクシャクしているとき、自分の意見を主張し相手を理解しようとしないと事態が悪くなります。人の話をよく聞くことが心を豊かにしてくれます。お聴聞をすると、いつの間にか南無阿弥陀仏に頭が下がり、謙虚になります。謙虚な人は相手の話をよく理解するので、コミュニケーションがスムーズになるでしょう。

よく責任を持つと言いますが、なかなかむずかしい事です。

縁起の法則によると、原因と条件がそろくと物事が起こります。我々が行為（おこない）をすると、そのおこないにたいして反応があります。我々は自分にプラスになる事には問題がありませんが、マイナスの事には、怒り、憎しみ、ねたみになります。多くの問題は、相手が悪い、自分は正しいと思うからでしょう。仏教徒であった母が「嘘（うそ）をついてはいけない。嘘をいうとそれをかくすため、またちがう嘘をいうことになる。」と言ったことが、私の耳の底に残っています。母が言ったように正直に生きると自分が見えてきます。また、お念仏を聞く人は暗い闇のような世界が、光の世界に変わります。無明（無知）をこえようとする人は、自分の言動に責任を持つ人になるでしょう。

お釈迦様が涅槃へはいられる時「自分をとしびとせよ・自灯明」と言われたことが仏教伝道協会の「仏教聖典」にあります。釈尊のこの「自分をとしびとせよ」というお言葉は、人の言うことに盲目的（もうもくてき）にしたがうことなく、法を理解し、自分の力であゆみなさいという意味でしょう。

世界はお互いに助け合って存在している巨大な家族と考えることができます。宇宙全体すべてのものがささえあって生きており、一人一人の行動が未来を作りだします。その理由は、人間のおこないが、全世界に影響をあたえるからです。例をあげれば、我々の過去から現在までの言動の反映が、今あらわれているのでしょう。そのことを自覚して責任ある行動をとりたいものです。

「あなたにとって仏教は何を意味しますか？」は大切な問いです。仏教を学ぶことは、問いを持つことでしょう。ご質問、ご意見などありましたら、ぜひ教えてください。みんなで話し合ひましょう。南無阿弥陀仏は私たちに、目覚めよと呼びかけてくださいます。

南無阿弥陀仏

(Trans. by Akemi Ishida)

Shotsuki Hoyo Memorial Services Schedule for 2018

Shotsuki hoyo is a traditional monthly service to remember your loved ones who died during that month, particularly in the intervals listed below. The Memorial Service provides a way to express your gratitude and recognize their continuing influence in your life. To arrange a shotsuki hoyo memorial service, please talk to Rev. Earl Ikeda or one of our minister's assistants.

2017... 1st Year

2016 ... 3rd Year

2012 ... 7th Year

2006 ... 13th Year

2002... 17th Year

1994 ... 25th Year

1986 ... 33rd Year

1969 ... 50th Year

The names of the persons we will be remembering this month and next are listed below.

APRIL 2018 Shotsuki Hoyo Service: Sunday, April 1 Briceland, Penelope Warren 1994 Chen, Po-Shen 2005 Hondo, Rev. Shojo 2015 Horiuchi, Yoshitaka 1991 Iizuka, Reiko 2010 Ikoma, Chiyoko 1985 Ikoma, Fumiko 1948 Kaneko, Seijuro 1968 Kikuchi, Chiyoko 2004 Kubo, Matsuye 2010 Magome, Shizuo 1995 Matsukawa, Nabe 1994 Matsushita, Ryomen 1922 McCarthy, Joseph 2008	Mine, Seki 1973 Mitani, Chiyo 1973 Nishida, Tomihiro 1997 Sakioka, Tomio 1995 Shih, Michael 2015 Suzuki, Haneko 1991 Takaishi, Mokichi 1975 Takayama, Yukiko, NA Tominaga, Riro 1969 Unno, Hanako 1999 Wakuya, Ted Tadao 1988	Dauber, Edna 1968 Fujita, Atsuko 1999 Fujita, Isamu 1996 Hino, Rev. Yoshio 1984 Horishige, Kaichi 1933 Ikoma, Fukutaro 1934 Ikoma, Kame 1953 Kamada, Jason 2005 Kamita, Yoshio 1990 Kan, June 2013 Kato, Kimi Hiratsuka 2005 Knippenberg, Rolf - Kai 2013 Kuchiba, Kaizo 2002 Kume, Susao 2000 Matsukawa, Toru 2013 Matsumaru, Hatsuko 2009 Matsumaru, Toshiko, 1941 Matsushita, Bunya 1944 Matsushita, David 1995 Matsushita, Hama 1946	Matsushita, Shogo 1936 Mr., Archie, NA Mitani, Yoshikazu 2000 Miura, Judy Ayako 2001 Moribe, Ben Seikou 2001 Okada, Magoichi 1952 Okada, Robert 2006 Sakow, Bruce Hidemi 2009 Shimoda, Yukio 1981 Soeda, Toshio 1992 Suemura, Toshi 2013 Takeda, Hisafumi 1936 Tominaga, Toshio 2000 Tsutsui, Akinosuke 1990 Uncle, Lang, NA Waibel, Jean Yuriko 1996 Washio, Peggy Chieko 1998 Yasuda, Jane 2017
	May 2018 Shotsuki Hoyo Service Sunday, May 6 Aunt, Esme, NA		

EveryTHING is Sangha By Auguste Elder

I came across this Buddhist joke not long ago:

"A student is on one side of a raging river. There are no bridges. He has no boat. He shouts out to the master on the opposite bank. "Sensei, how do I get to the other side?" The master shouts back: "You are on the other side."

I often think about what Reverend Ikeda once said: "EveryTHING is sangha." Not "everyONE," but "everyTHING." That word choice struck me as important, as I know Sensei thinks carefully and deeply about words, their origins, and their meanings. Why this one phrase, "EveryTHING is sangha," reverberates as it does with me is probably best explained through a number of memories and stories. One memory dates back to when I was a teenager. I was a relatively solitary child, choosing to spend more of my time alone than hanging out in parties or at pizza parlors. During my high school years, my family and I lived in south-central New Jersey, in what was a rural part of town surrounded by horse-breeding farms and second-growth woods. After school and on weekends I would rush off into the wilderness behind our house and shimmy down a muddy cliff to a secluded brook. It wasn't quite a "raging river," but in the brook were a variety of fish, artifacts from when the land was once a farm, and fossils left behind from the prehistoric age, from when much of the east coast was submerged under ocean. The thrill of finding a fossil from extinct sharks and marine animals meant coming in contact with something that was once alive, with something that experienced hunger, fear, fatigue, desires...much like myself: with something that has come and gone, yet remains—something from the other side of the raging river of time, perhaps *Cont. on p. 6*

Sangha News *By Ruth Funai*

Congratulations, **Nancy Okada**, on being elected secretary to the 2018-2019 Buddhist Churches of America Executive Committee! We are proud to have you represent us and know you will do a terrific job!

Estelle Kimizuka made her annual trip to Las Vegas to visit family. She was pleased to find there was nothing new concerning her family's welfare and health- thank goodness! She filled herself with Hawaiian food at several Hawaiian eateries, especially at Hotel California's Hawaiian Café for saimin (Hawaiian style Chinese noodle soup)-yummy! Across the way was the crack seed store on the second floor where she tried for the first time, red coconut balls and filled up on the popular plum seeds.

She even brought her ukulele with her in the one carry-on bag that was permitted, so she had to check-in her suitcase that had her laptop in it which, fortunately, arrived safely. Her brothers were happy to have her serenade them with some good ole kanaka (Hawaiian) songs. Apparently, she knew more of those songs than they did, putting a nice finishing touch to the family reunion.

Diana Omori spent a weekend in Yosemite National Park in California with two wonderful friends. Because of time restraints, she, unfortunately, could not visit her extended family or other friends who lived locally during this trip, so it became, "A GIRLS' TRIP"! Luckily, they missed the great snowfall there which started as they were leaving the area, so they were able to hike some trails and visit the Indian Museum and art gallery. Since it was off-season rather than peak travel time, the park was peaceful and quiet. Did she mention that the airfare was a steal? She said it was "perfect get together for 3 old broads". They returned safely back to NYC, but they, then, were faced with the nor'easter that struck this area- welcome back!

At the end of the monthly Buddhist service at the Isabella Home, a birthday cake was presented to **Mrs. Yoshiye Fujita** to celebrate her 98th birthday. All who attended, enjoyed the cake and wished Fujita-san, "Congratulations and Happy Birthday".



*Diana Omori and
Friends on their west
coast "Girl's Trip"*

*Mrs. Yoshiye Fujita and
MA Isabelle Bernard
with 98th Birthday cake!*



In memory of Chieko Kikuchi Nakagawa

A bubbling spirit passed away peacefully on Sunday, March 11, 2018. Chieko Kikuchi Nakagawa died from pancreatic cancer in Tokyo, Japan. Chieko was the eldest daughter born to Harry and Chiyo Kikuchi. She and her sister, Toyo, pursued performing arts in their youth and Chieko went on to graduate from the High School of Performing Arts and Juilliard's school of dance. She was a principal dancer in Antony Tudor's ballets. With the referral of Rev. Hozen Seki, she taught English at the Kokushikan in Japan which Boten Shibata directed at the time. During her stay in Japan, she met her future husband,

Masahiko Nakagawa. They had two sons, Masanobu and Kazuhiko who reside in Japan. She also worked for Yamanaka Company and Shiseido at its fledgling New York Office in the 60s. Her creative theatrical energies were engaged from small group theatre productions to the directorship of musicals at international schools in the Tokyo area. After her sister, Toyo's passing in 2012, Chieko could be found in consecutive years in New York City from June through November immersed in reacquainting herself with the city and old friends and New York Buddhist Church happenings. She was very much like the "Energizer Rabbit" constantly on the go and curious/involved in everything around her. Namu Amida Butsu.



Chieko Kikuchi Nakagawa

Sake Tasting Fundraiser on April 14

By Tony DiTomasso

The NYBC is pleased to host a new and different fundraising event. Friends and members of the New York Buddhist Church will come together on Saturday April 14, 2018 from 2-5 pm for a Sake Tasting at Sakagura located at 211 East 43rd Street, New York, NY 10017. We are fortunate to have had the space donated for this event by the TIC Restaurant Group chaired by Mr. Bon Yagi. A number of different sakes will be offered for tasting, along with tasty appetizers.

Proceeds from this event will be used for our o-naijin restoration. Our o-naijin furnishings and objects are over 70 years old and are in dire need of repairs and refurbishment.

Tickets for the Sake Tasting can be made online through Eventbrite. The cost of a ticket is \$100.00. A limited number of reservations may be made through the church office prior to March 31, 2014. The link for online ticket purchases is: <https://www.eventbrite.com/e/saki-tasting-tickets-44083282284>.

Please join us with your family and friends for what will be an entertaining and enlightening time

Sangha, Cont. from p. 4

The birds in the trees above, too, with their variety of languages and behaviors, they mirrored back to me resemblances and resonances: we both jumped from limb to limb, collecting songs as it were, to attract or repel, out of boredom or joy. They, too, helped me to cross a kind of raging river, from their world to mine through their voices and plumes. The brook that we shared—some days fast moving and babbling, other days calm and quiet—revealed secrets about life itself: about how a landscape, or life for that matter, is ever changing in a constant state of erosion and deposition, in a constant state of creation and revision—again, much like myself, like ourselves. The birds, the brook, the animals and trees that we called “woods,” that was one of my earliest recognitions of a Sangha, though I didn’t have a word for it back then. It was there I could find not someONE, but someTHING to talk to, to listen to, to learn from. Till this day, some thirty years later, that brook is still one of my greatest teachers and guides.

I took up playing shakuhachi around five years ago after coming across the late Ronnie Nyogetsu Reishin Seldin’s recordings. I couldn’t comprehend how a piece of bamboo could speak the way it did, could collect the light of the universe like a telescope; how it could awaken a person to the essential just by shaking the air, by bridging one ear to another. My shakuhachi, too, is both Sangha and Sensei.

(And the late Ronnie Nyogetsu Reishin Seldin, may he rest in peace, he, too, is both Sangha and Sensei.)

Clay, and all the shapes and forms I make with it, all the shapes and forms it makes of me, it, too, is Sangha, Sensei, Dharma. It, too, is a bridge across a raging river, regardless of which shore I think I’m standing on.

And what is a Sangha? When NYBC member and director of the American Buddhist Study Center Hoshina-san and I were talking one day, we mused on how all the ceramics baking in the anagama kiln were essentially a Sangha. In wood-fired pottery, each pot in the kiln has an effect on the piece next to it, in front of it, behind it, below it. Each piece is exposed to a phenomenal power in the way of heat and time, and shares marks of its transformation with and upon one another: one clay tokkuri supporting the weight of another; one clay utsuwa sheltering another from the fire’s path; two clay ochokko leaning against each other, mutually changing the shape of one another; and so on. How much we are like those little clay vessels, supporting one another, leaning into one another, sheltering another, changing the shape of our thinking and doing, and so on.

The shape and shift of myself as I sit here almost weekly at NYBC, how I enter and leave the hondo with a whole new set of marks and movements, songs, shifting shapes of my heart and mind as molded and supported by all of you, this is Sangha. The shakuhachi, the sound of the piano and ukelele strings, the dharma brought to life by formal talks spontaneous conversations, by fellowship, through service to the community here; through Ruth Funai’s sublime tuna fish sandwiches, and Mr. Karl’s sumptuous variety of pies and cookies—this is Sangha in the way we are brought together, in the way we are supported, nourished by each other’s collective wisdom and compassion, transformed by one another’s pasts and presence. How many souls have sat here in these very seats before us in this sanctuary? These very chairs, and how they hold us while we share an interconnected life of learning and letting go, of living imperfectly, of sheltering and slumping from time, to time

Cont. on p.7

February Board Highlights

By Cheryl Ikemiya

Financial Report – As required by the BCA, the Board approved a 2% Cost of Living Allowance s will be added into Rev. Ikeda's monthly salary.

Performance Review: The Board will conduct a performance review with Rev. Ikeda and Karl Palma every October. It is reviewing existing evaluation forms for this process. 50% of Rev. Ikeda's salary is considered self-employment, which includes the orei honoraria for weddings, memorial services, etc., for which NYBC issues a 1099 form.

New Business:

The Board voted in favor of the following actions with respect to the National Council meeting 2018 voting issues
BCA Budget – yes to \$139/member dues recommended by the National Board (Exec Committee and Representatives from each district and Ministers)

BCA Bylaws – yes to changes to Bylaws

BCA Archives: yes to relocate the archives from the Japanese American National Museum to University of California Los Angeles, which will provide a free archivist and free access to research.

Directors-at-Large: yes to three BCA members elected with nominations from the floor permitted.

BCA Executive Committee: yes on the slate for 2018-2020 Executive Committee:

BCA Restructuring of Assets: Board directs the Chair Mariko Kato and Director-at-Large Nancy Okada to vote Yes in favor of the motion to restructure the assets and pay down the debt of BCA with the amendment that the Buddhist Church of San Francisco have the right of first refusal (and be included in the next stages of planning)

Obon Dance Festival – The date is set for July 8 at Bryant Park with a fee increase to \$4,500.

Board approved a Sake Tasting fundraiser at Sakagura (located at Second Ave and 43rd Street) – The offer to have this event came from the owner Mr. Bon Yagi who will donate the use of the space for a sake tasting.

Fiscal Year: Gail Inaba proposed changing the Sokai meeting to 90 days after the end of the fiscal year to allow enough time to finalize the financial report. This would require a vote to change the Bylaws.

Old Business:

Anniversary Fundraising Dinner

The Fundraiser would be a dinner on Saturday evening with the dates of Oct 20 or 27. Gail and Lillian have been investigating having a Chinese Banquet in Manhattan. –We need to set a price point at \$200/250.

Affiliated Organizations and Committee Reports:

Finance Committee: Nancy Okada has asked to step down as Treasurer. The finance committee will provide support taking on more responsibilities; possibilities include naming an assistant treasurer(s) who do not have to be members of the board., using an outside accounting firm more, dividing the Treasurer's tasks among several people. We need an annual budget; monthly/quarterly reports; financial statements and balance sheet. We will begin to work with an accounting firm to set up the financial statements.

Strategic Planning Committee: date for Town Hall is set for March 4th at 1:15 pm, and a planning meeting will be on February 16.

So Daiko News By Mac Evans

Thanks to those that were able to make it out to our first full performance of the season at LaGuardia Performing Arts Center! Huge thanks to Soh Daiko Alumni Alan, Merle and Charles for coming to help us make the performance even bigger. At the same time as LPAC, congrats to Teddy's taiko classes, who performed for the White Elephant Sale. We are glad you guys can perform in or place for this event, and we hope it feeds your performance bug.

Cherry Blossom season is around the corner, and there will be many times to catch us performing. Currently, we have performances in almost every weekend in April, from Branchbrook NJ to Roosevelt Island to Flushing to Brooklyn Botanical Garden. Check out our website and social media for the most up to date calendar for upcoming events and your chance to join us for these events!

www.sohdaiko.org

www.facebook.com/sohdaiko

Sangha, Cont. from p. 6

of nudging and reminding, of mourning and laughing—what gratitude I have for these chairs and the souls they've invited to hear the Dharma. What gratitude I have for the foundation and walls of this storehouse of wisdom and questioning we call the NYBC. What gratitude I have for those who keep this building, this community intact and growing through their right mind, view, intention, speech, action, livelihood, effort, and concentration. And what gratitude I have for the causes and conditions that have brought everyONE and everyTHING here today to amplify the Dharma to audible, tangible levels for us receive, taste, hear, smell, touch, and contemplate.

"A student is on one side of a raging river. There are no bridges. He has no boat. He shouts out to the master on the opposite bank. "Sensei, how do I get to the other side?" The master shouts back: "You are on the other side."

If we may, with our hands and hearts interconnected in gassho, with our Sangha the student, the raging river, banks of the river, Sensei shouting from the other side..together, in deep gratitude, may we express Namō Amida Butsu.

KOKORO

www.NewYorkBuddhistChurch.org

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Articles and especially photographs are welcome and will be published subject to suitability of content and availability of space.

Send contributions to Kokoro Editors: Gail Inaba, ginaba@optonline.net

Ongoing Activities

Children's and Adult's Taiko Drumming: Sundays, usually every other week, 1-2pm, 2-3 pm NYBC Dojo. Email Teddy Yoshikami at tyoshikami@verizon.net for more information. (

Kokushi Budo Institute Martial Arts Class: Weekday evenings and Saturday mornings, NYBC Dojo. More information: www.kokushibudo.com.

Soh Daiko Drumming: Thursdays, 7-9 pm and Saturdays, 2-6pm, NYBC Dojo. Practices are not open to the general public without prior permission. More information: www.sohdaiko.org.

Tachibana Dance Group: Saturdays, 11:30 am NYBC Annex, 2nd floor. More information: talk to Nancy Okada, and visit www.chrbu.net/page-albu-recital.

Howakai: Japanese Study Group, usually first Thursday of the month, 7-8:30 pm

Chanting and Meditation: Usually Wednesday evenings, 7-8:30 pm

Ukulele Class and Strumming circle: Usually every other Saturday afternoon 12:30-2 pm

Dharma Study Group: usually first Saturday morning of the month, 10-11:30 am

Jinpukai (Okinawan Dance) usually every Monday 7-9 pm



kokoro

April 2018



New York Buddhist Church

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New York, NY 10025

www.newyorkbuddhistchurch.org

