

LOS ANGELES BETSUIN

No. 417

March-April 2013

jihō

WWW

RIMBAN'S MESSAGE



By the time this issue is in your hand, I would have completed my pilgrimage to Buddhist India with a group of Southern California Jodoshinshu Buddhists. The itinerary includes the Jodoshinshu temple in Kathmandu and the birth place of Shakyamuni Buddha at Lumbini in Nepal. After crossing the border into India, we visit the place of enlightenment at Bodhgaya, then on to the location of the first sermon given by the Buddha at Sarnath. We continue on to the place of Pali-nirvana at Kushinagar and six additional prominent sites of pilgrimage. We have been warned that some water may not be safe to drink and there may be beggars may be following me around.

All religions have transcendental and surreal appearances. Among leading religious schools in the world, Jodoshinshu Buddhist has been very clear and realistic of its development. Shakyamuni is a historical person who awakened at an actual place. It is his experience of awakening which pulled us together for 2500 years. However distant his time and place of birth are, and as strange as it seems, his birth to this world of ours is not far. Knowing this fact, I am looking forward to conducting a short service for myself at Lumbini which will include thoughts of holding the Hanamatsuri Service at Nishi Betsuin.

We all know that Hanamatsuri is a service to commemorate the birth of Shakyamuni Buddha. We decorate a pavilion on an elephant

NISHI LUMBINI

with flowers and pour sweet tea over the standing body of baby Buddha. Our predecessor tells us that this ceremony is based on a legend that is the greatest legend of all and needs to be understood with a spiritual mind.

The legend informs us that the Buddha-to-be was the only child of King Suddhodana Gautama and Queen Maya of the Shakya Kingdom. Ruling from the capital city of Kapilavastu, the queen became pregnant. Following the custom of the time, Queen Maya was returning to her parents' home to give the birth when she stopped to rest in a garden called Lumbini and as she reached up to touch the blossoms of the Asoka tree, the baby was born. The earth shook in six directions and a light, sweet rain fell from the sky to bathe the body of the baby. Flowers bloomed everywhere and fell from the sky with the musical serenade. The newborn took seven steps, going beyond ordinary six senses, pointed his right hand to the sky and his left hand to the earth, and said, "*Above and below the heavens, I, alone, am the World Honored One.*" The joy of the King was great and he named the child Siddhartha, which means every wish fulfilled. The date is given in Mahayana tradition as April 8, 565 B.C.

We all know that in order to find meaning in all encounters require effort for a common person. Because the legend of the surrounding events at the time of Shakyamuni Buddha's birth is extraordinary, it requires uncommon efforts to discover the hidden meaning. The interpretations of pre and post birth are

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Los Angeles
Homba Hongwanji
Buddhist Temple
815 East First Street
Los Angeles, CA 90012

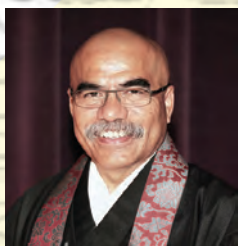
TEL: 213.680.9130
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WEB: nishihongwanji-la.org

EMAIL: info@nishihongwanji-la.org

THOUGHTS ON GRATITUDE

by Rev. William Briones



**REV. WILLIAM
BRIONES**

"Gratitude unlocks the fullness of life. It turns what we have into enough and more. It turns denial into acceptance, chaos to order, confusion to clarity. It can turn a meal into a feast, a house into home, a stranger into a friend. Gratitude makes sense of our past, brings peace for today and creates vision for tomorrow"

As we start this New Year, I am reminded that I officially began my ministry at the Betsuin 11 years ago. I say officially because unofficially I started my orientation at Betsuin six months prior to January 1, 2002. It's hard to believe so many years have passed by so quickly. As I look back and reflect upon all those people and events that influenced by ministry, I can't begin to adequately express my heartfelt appreciation and gratitude for the support and kindness shown to me since my arrival.

The quote that I began with is from Melody Beattie, a well-known author in the world of self-help literature. She wrote several books on co-dependency in the late '80's. Through her struggle with addiction and suffering she found that gratitude reconnects with what's truly important in one's life and that compassion in everyday life is ever present and ever sustaining.

Even through this economic downturn our nation has been experiencing, we have much for which we should be grateful. It's time to take measure of the sources of gratitude in our lives, to reflect upon them and to go beyond material wealth and happiness. There is a saying ... *"most people are grateful because they are happy, wise people are happy because they are grateful"*

As Buddhist I feel our understanding of gratitude is broader in scope. We go further and extend our gratitude and appreciation to every living and non living things and to the many causes and conditions that go into making life possible and not just on special occasions, but every day, every moment.

The Buddhist expression of gratitude is very different from the western. In the west we usually say *"Thank You"*.... In Japanese, the word most commonly used to express gratitude is *arigato*. However, we must keep in mind that the word *arigato* is originally a word deeply rooted in Buddhist thought and tradition. It is made up of two smaller words ... *ari* and *gatai*. *Ari* or *aru* means to have; to obtain; to be. *Gatai* means to be rare; incredible or difficult. Therefore, *arigato* literally means, *"because of you, I have ob-*

tained this most rare experience". Then the expression of *arigato* is in response to a rare and difficult to obtain experience is of utmost importance. When we encounter something that is rare, our appreciation and gratitude deepens.

Here in lies the heart of Jodo Shinshu. To feel the spirit of such expression of *arigato*, is to know and experience Truth as it is .. to know and experience life just as it is. And this is our world of Namu Amida Butsu. The recitation of Namu Amida Butsu is an expression of our gratitude.

Namu Amida Butsu is an expression of gratitude and appreciation to all those factors supporting our lives, which is none other than Amida Buddha. In the ordinary sense, this would imply that the direction of the calling is from me to Amida, but when one experiences the world of ultimate reality, there is a complete reversal. The direction is from Amida to me. My saying Namu Amida Butsu is not merely my saying it... as it is at the same time Amida calling to me. Therefore Amida Buddha is not the object I am calling, rather the subject who thinks and calls to me.

As we move through our daily lives, with the awareness of Nembutsu in our thoughts, words and deeds we become less self-centered and it's within these moments of thankfulness that open our hearts to joy, fill us with peace, and connect us to those around us.

I would like to re-introduce a poem that was in the JIHO several years ago.

The poem subtly reminds us that to feel truly grateful, enriches our own experience of life.

I am grateful

...for the teenager who is complaining about doing dishes, because that means she is at home and not on the streets.

...for the taxes that I pay, because it means that I am employed.

...for the mess to clean after a party, because it means that I have been surrounded by friends.

...for the alarm that goes off in the early morning hours, because it means that I am alive.

...for the weariness and aching muscles at the end of the day, because it means I have been capable of working hard.

...for the clothes that fit a little too snug, because it means

(continued on page 8)

THE HEART OF INTERDEPENDENCE

by Rev. Kazuaki Nakata



REV. KAZUAKI
NAKATA

As you may know, your Nishi Betsuin publishes this temple newsletter, the *Betsuin Jiho*. Every other month, more than 3300 copies of the Jiho are delivered to the Betsuin members, affiliate organizations, and friends.

Ever since my assignment to the Betsuin, I have been putting my effort into writing articles both in English and in Japanese. It takes time for me to do so.

In order for each person to receive an issue of the Jiho, the complete process requires six steps. The first step is to write and collect articles. The second step is to edit and lay out these articles. The third is to print 3,300+ copies of the Jiho. The fourth is to sort all the printed Jiho by postal codes. The fifth is to take the sorted Jiho to a bulk mail post office. Finally, the sixth step is where the postal service delivers the Jiho to each one of your mail boxes. Most of these steps are processed by the Betsuin members and if one of the steps is missing, there will be no Betsuin Jiho.

I would like to write about the fourth step – the sorting. When the printing is completed, Betsuin president, Lonny Quon, organizes a group of people to sort the 3,300+ copies of the Jiho on Sunday.

On one occasion, Lonny announced during the Sunday Service, “If you have time after the service, please come and join us for the Jiho sorting.” I had a chance to join the sorting process for 2012 Sep/Oct issue. After the Sunday service, I walked down the stairs to room 10, the “printing room.” When I arrived, the room was packed with more than 30 people. I could not find a spot in the room to help. I moved a box near the entrance of the room to use as my own sorting space.

What I then had to do was to stuff a copy of the Jiho and a donation envelope into a larger envelope, stick an address label onto it, sort the envelopes by postal codes, and put these sorted envelopes into the mailing trays. It being my first experience with this whole process, I was slow. When I observed the others, they were busy chattering BUT their hands were busy. I realized that these people must have been doing this for many years.

In the back of the room, Lonny was sealing the envelopes. Droplets of perspiration were on his face. I saw that his sincere leadership served to encourage other people to keep moving with the sorting process. When I had first

entered the printing room, there was a mountain of Jiho and many empty trays. Within a half hour, the mountain disappeared and all the trays were filled with sorted envelopes.

With the completion of all the work, everyone was thanking each other and their faces expressed the joy of working and helping each other. I realized, by doing such cooperative projects at the Betsuin, participants can feel more bonded and create a closer relationship with each other. They are able to establish a feeling of ownership at the Betsuin.

Nowadays, many of us use social network devices: computers, cell phones, smart phones, tablets, texts, email, blogs, Facebook, Twitter and so on to communicate with others. These are all digital forms of communication. I have learned that it is more important to communicate face to face and do physical cooperative projects to communicate and bond with one another. This is analog communications. I realized that these analog communications and projects are the core and backbone of the Betsuin activities to give the temple members the feeling the ownership at the Betsuin. I am learning how our Betsuin is supported by the kindness and hard work of the temple’s many members.

As you receive Betsuin Jiho, what is your reaction? Enclosed in the envelope is the newsletter but also the kindness and efforts of the Jiho helpers. Such kindness is what we call “*the heart of interdependence*” – *tariki no okokoro*. Our Betsuin Jiho is printed on 100% recyclable paper so it will eventually be recycled. It is my hope you will now receive the Jiho not just as a newsletter but also be aware of the *heart of interdependence* that is an integral part of the Jiho through the help and support that goes into publishing Betsuin Jiho bi-monthly.

If you wish to experience this *heart of interdependence*, please join us for the Jiho mailing and all the other ongoing Betsuin activities...

Gassho

BEGINNING BUDDHISM STUDY CLASS

1st & 3rd THURSDAYS from 6:00 PM

3rd TUESDAYS from 7:00 PM
for age 30s/40s

LED BY: Rev. William Briones

FIRST EVER SO. DISTRICT JOINT HO-ONKO SERVICE

by Elaine Fukumoto

The first ever, joint **Southern District Ho-onko Service** took place at the LA Betsuin on January 20th. There were busloads and carloads of temple members from 15 temples from the southern district filling the parking lots of the Betsuin.

Because the *hondo* doors were not opened until 9:30, people were milling about in the foyer and in the patio in anticipation of this commemorative service. When the doors were opened, everyone streamed in down the center aisle towards the front of the *hondo* to *oshoko* before finding a seat. The *hondo* was filled....the balcony was filled and folding chairs were brought in to accommodate the hundreds of *nembutsu* followers (*monto*) who had come to take part in this meaningful service.

The Kinnara Gagaku, seated at one side of the *hondo*, began playing the eerie yet stirring melody of *Etenraku*, creating an inspirational mood amongst the *sangha*.

With the tolling of the *kansho* (bell), a group of ministers, led by Rimban Abiko, entered into the *onajjin* and then began with the chanting of the *Sambujo*. Following the *Sambujo*, Rimban Abiko began the chanting of Shinran Shonin's *Shoshin-ge* with the *sangha* joining in. The *wasans* were "sung" led individually by a handful of ministers planted amongst the *sangha* in the *hondo*.

Following the sutra chanting, members of various southern district temples delivered readings by Shinran Shonin.

The *sangha* was then divided into three groups to listen to dharma messages given by Rev. Tetsuo Unno (Eng), Rev. George Matsubayashi (Jpn), and Rev. Kazuaki Nakata (children).

Following the dharma messages was the lunch period. Everyone had been encouraged to support Little Tokyo community by patronizing its restaurants. Pre-ordered *bento* were made available to those who opted not to make the trek to Little Tokyo a few blocks away.

The scheduled afternoon event was a performance in the *kaikan* by the Arpana Dance Company, who, in one of their dance pieces, collaborated with the Kinnara Taiko group. The *kaikan* seating was arranged in an amphitheater fashion to better experience the performance of the dancers. The audience was captivated by the Arpana dancers whose tradition is from South India called Bhaarata Natyam.

At the conclusion of this noteworthy day, the general consensus was that it was a fulfilling, memorable, and worthwhile event.



SOUTHERN DISTRICT MINISTER PARTICIPANTS (active and retired) AT THE JOINT SOUTHERN DISTRICT HO-ONKO SERVICE

L-R: **Reverends** Patti Usuki, Nobuo Miyaji, Marvin Harada, Akio Miyaji, Tesho Aoyama, Tetsunen Hirota, Harold Oda, John Doami, George Matsubayashi, Tetsuo Unno, Rimban Hiroshi Abiko, Shinjin Okada, Seikan Fukuma, Alan Sakamoto, Kakuyei Tada, Henry Adams, Yushi Mukojima, Lee Rosenthal, Fumiaki Usuki, and William Briones. (Missing Rev. Masao Kodani)
Additional photos on page 5.

SO. DISTRICT JOINT HO-ONKO SERVICE PHOTOS

by Koichi Sayano and Glen Tao



Ho-onko is the observance of the memorial of the Jodo Shinshu founder, Shinran Shonin. The commemoration is among the most important in the Jodo Shinshu tradition.

The memorial began after Shinran's daughter, Kakushinni, carried on administration of Shinran's mausoleum, as did her descendants, who ultimately became the *Monshu* of Jodo Shinshu.

In the word *hōonkō*; '*hōon*' means "return of gratitude" and '*ko*' means "to clarify the meaning of" or "gathering".

This wooden statue of Shinran, is preserved at the Senjuji temple, Mie Prefecture.



Sangha from 15 Southern District temples filing in to oshoko and filling the *hondo* to capacity



Rev. Marvin Harada leading a wasan.



Kinnara Gagaku playing Etenraku



Rimban Abiko serves as lead minister.



Rev. Tetsuo Unno delivering the Englishi dharma message.



Beverly Yahata of the WLA Buddhist Temple delivering a reading.



Rev. Kazuaki Nakata telling a story to the children.



Rev. George Matsubayashi speaking to the Japanese-language sangha.



Arpana Dance Company performing a traditional dance from South India.



The sangha experiences the dancers in an amphitheater-type setting.

DID YOU KNOW?

by Eiko Masuyama

“FAREWELL” by L.A. Hompa Hongwanji,
Betsuin Jiho, September 1, 1971

Hideya Chiji, sensei, and his two sons who arrived two years ago at the Hongwanji Betsuin to complete the Life of the Buddha mural painting, have been a part of the Betsuin so much that the members have come to accept them as permanent members of the staff. However, their objectives of completing the mural paintings have been successfully accomplished and the beautiful mural paintings adorn the temple chapel. The Chiji family bids farewell to the Betsuin to return home to Japan, after an absence of almost two years. The family awaits them, counting their fingers for the day of reunion.

The Betsuin wishes to express their sincerest appreciation for the outstanding contribution made by the sensei for the better understanding of Buddhism through their art work. The farewell will come in late September. The Betsuin wishes the sensei and his sons the very best of health and toasts their future success in whatever new projects they may undertake. Our eyes and hearts will be forever directed towards your home in Kaizuka for years to come. You shall not be forgotten.

“Plea for Special Donations”,
Betsuin Jiho, July 1, 1969

The new temple for the Betsuin, which will be dedicated in November of this year, will cost for the structure alone some \$822,000. We will need another \$200,000 for the following: furnishings for the altar area and main floor (three places); furnishings for the meeting rooms, guest room, columbarium, offices, kitchen, Sunday School classrooms (to be used also for Japanese language classes)—which number about fifteen, and others. Already, \$40,000 for the land, \$820,000 for the building, \$70,000 for the architect, for a total of \$1,300,000, have been accounted. However, the total amount of pledges that we have received so far is only \$1,020,000.

We have not, as yet, been able to visit many members and followers for donations. We hope that you will understand this and support us. We will not be able to visit the homes of all the members, so please excuse us if we do not do so.

“The Blue Chip Bus”,
Betsuin Jiho, July 1, 1969

As you all know, the Betsuin, particularly the Sunday school and Fujinkai, has been conducting a drive for Blue Chip stamps in order to purchase a new bus with them. Although there has been a fairly steady flow of stamp

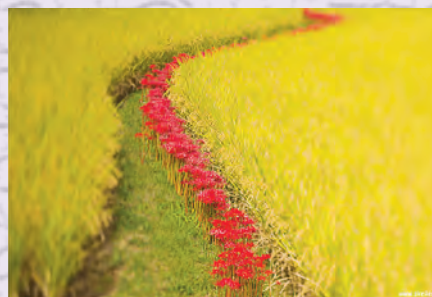
books coming in, there is still a need for many, many more. In other words, if you have some stamp books at home, or even some loose stamps, bring them in to help the Betsuin get that bus.

* * * * *

“Our Trip to Japan”
by Seibi Okita

My wife and I traveled to Japan in mid-September, 2012, to attend the *Ohigan* service at my home temple (brother's temple), Hokoji in Kumamoto.

In Japan, the *higanbana* (Diamond Lily) blooms everywhere around *Higan* season. My wife, Moruko, asked me if we could take the flower back to the United States. I was not sure how this could be done. I thought, maybe, I could dig it out and clean it and place in a jar to make it look like *tsukemono* (picked daikon.) I, then, forgot all about it.



Higanbana in a field of rice in Takatsuki, Japan.

Photo use permission granted by: Stefan Keller

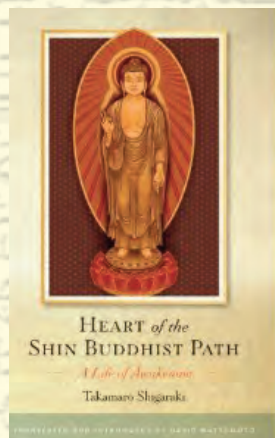
I then went to the Kyoto Nishi Hongwanji for three days, then on to Nagoya to visit my son, Issei. Issei took us to view the *higanbana* nearby. It was a beautiful sight! All over Japan, in the rice fields, amongst the rows of the fully grown golden stalks of rice plants, are the red *higanbana*. There are other colors as well ... orange, purple, yellow, white... but the red is the dominant color. I then remembered Moruko's request. I stopped at a nursery nearby, where I was able to purchase packaged flower bulbs which could be sent to the U.S.

When I returned home, I planted the bulbs by the gate between the main and North parking lots on the east side. I was pleased to see the flower bloom — red *higanbana* — in November. The weather in Southern California may have confused the blooming schedule. We will watch to see if the *higanbana* bloom at *Higan* this year.

(continued on page 8)

BOOK CENTER NEWS

The following information has been excerpted from Amazon.com



In his *Heart of the Shin Buddhist Path*, Takamaro Shigaraki ex-amines Shin Buddhism anew as a practical path of spiritual growth and self-transformation, challenging assessments of the tradition as a passive religion of mere faith. Shigaraki presents the core themes of the Shin Buddhist path in fresh, engaging, down-to-earth language, considering each frankly from both secular and religious perspectives.

Reviews

"Professor Shigaraki ties the doctrine and practice of True Pure Land Buddhism to the broader Mahayana Buddhist tradition, thereby creating a book that will be of interest both to Buddhist practitioners of all denominations and scholars of modern Japanese Buddhism."

—Richard M. Jaffe, Duke University

"Offers a significant perspective for the expanding inter-faith dialogue between Buddhism and the diverse world of contemporary spiritual movements."

—Alfred Bloom, emeritus Professor,
University of Hawaii

"A must read." —Kenneth Kenshin Tanaka,
Musashino University and International
Association of Shin Buddhist Studies

About the Author

Takamaro Shigaraki is a Buddhist priest and scholar, recognized as one of the leading Shin Buddhist thinkers in the world today. His innovative approach to traditional Shin Buddhist ideas via comparative religious scholarship and rational analysis has made him a cause celebre in the Shin Buddhist world. He has served as President of Ryukoku University, one of Japan's oldest and most prestigious universities, where he received his PhD in Literary Studies and is a Professor Emeritus of Shin Buddhist studies. Dr. Shigaraki has also served as Chairman of the Bukkyo Dendo Kyokai, the largest Shin Buddhist organization in the world.

David Matsumoto (translator) is a Buddhist priest and minister at the Berkeley Buddhist Temple. He received B.A. and J.D. degrees from the University of Minnesota-

Minneapolis, an M.A. from the Institute of Buddhist Studies (IBS), and an M.A. and Ph.D. from Ryukoku University in Tokyo, Japan. Matsumoto has translated from Japanese *Bearer of Light: The Life and Thought of Rennyo*, by Jitsuen Kakehashi, a contemporary Shin scholar. He lives in Northern California, where he teaches Contemporary Shin Buddhist Studies at the Institute for Buddhist Studies.

* * * * *

During the recent So. District joint Ho-onko service, guests from many temples visited the Betsuin Book Center. Business was buzzing with a variety of books on Buddhism being sold – many being sold out. It was encouraging to see purchases of so many *onenjus* and some *obutsudans*.

There are new *onenjus* now available. Please feel free to come in and browse.

Items can be shipped any where in the U.S. Orders can be made by phone call to the Betsuin office (213.680.9130) or email: labetsuinbook@hotmail.com

L.A. BETSUIN BOOK CENTER



NENJU
(aka: OJUJU)

**REPAIR
SERVICES
AVAILABLE**

SUNDAY: 9:00 AM - 12:30 PM
WEEKDAYS - BETSUIN OFFICE PERSONNEL WILL
ASSIST WITH PURCHASES

Email: labetsuinbook@hotmail.com

**TUNE IN TO
KTYM AM 1460
Sunday 12:50 PM Dharma Message**

(Rimban - continued from page 1)

dependent on the awakened mind and willingness to go beyond ordinary six sense-steps. Those who are willing to take an extraordinary seventh step would find profound meaning from the legend and joyfully find a newborn to be walking and talking, flowers everywhere to serenade your day. In the Birth of Shakyamuni and Hanamatsuri, the teaching and the recitation of Nembutsu in *Namo-amidabutsu* is discovered.

I'm looking forward to seeing all of you at the Hanamatsuri Service.

Gassho, Rev. Hiroshi Abiko

(Did You Know? - continued from page 6)

Thank you, Seibi, for always thinking of our Los Angeles Betsuin temple!

* * * * *

Bradford Hirahara and **Jonathan Kawaguchi** volunteered one day in December, out of their precious winter break. They helped to move boxes around at the Japanese American National Museum in the BCA Collection, under the supervision of the JANM archivist in charge of the BCA Collection, **Yoko Shimojo**. There are approximately 300 boxes in this collection. Not all boxes needed moving, but I'm sure it felt like they moved all of them by the end of the day!

Thank you, guys!

* * * * *

Bruce Hatakeyama, after discovering a boxful of reel-to-reel tapes several years ago, has been thinking of what and how to handle these items in the Betsuin archives. The Betsuin did not own such a tape player and, recently, several inquiries did not turn up a working tape player. However, an announcement at the General Meeting last November turned up a possible player. **Richard Odagawa** offered his reel-to-reel tape player which was in questionable working order. With a little cleaning and lubricating, Bruce had a working machine! There was a reel the had the late Monshu, Kosho Ohtani's 1970 New Year message. The audio was clear and clean and was subsequently recorded digitally into the computer. All the tapes have been digitized and will soon be catalogued. The original tapes will be archived but make the digitized versions will eventually be made available to anyone interested.

Thank you, Bruce, for staying on top of things!

* * * * *

(Briones - continued from page 1)

I have enough to eat.

...for the pile of laundry and ironing, because it means I have clothes to wear.

...for my huge heating bill, because I am warm.

...for a lawn that needs mowing, windows that need cleaning and gutters that need fixing, because it means I have a home.

Namo Amida Butsu

Thank you to the late **Takako Shinohara** family and the late **Joe Sakuda** family for their donations of books to Betsuin Library.

Michi Matsunami and **Kayo Uno** have been digitizing the Betsuin Jihos and are almost finished. Thank you to **Tomoko Haruno Ama** for providing CDs of recent copies of the Jiho to complete the collection. The digital copies of current issues of the JIHO on CDs from **Elaine Fukumoto** and Tomoko Ama will allow us to keep the collection up to date. Thank you, both!

* * * * *

Bookends are needed in the Betsuin Library. They may be dropped off in the Betsuin Office for Rev. Briones. Archives is in search of older issues of JIHOS, pre-war and c. 1950s, and c. 1960s. Please bring them to office for the Betsuin Archives.

SPRING OHIGAN SEMINAR

JODO SHINSHU MY PATH OF LIVING

Saturday, March 16, 2013 9:00 am- 4:00 pm

GUEST SPEAKERS:

ENGLISH

JAPANESE

Rev. Kanya Okamoto **Rev. Akio Miyaji**

BCA Minister Emeritus

BCA Minister Emeritus

Registration Fee: \$10 Includes Obento Lunch

To reserve a seat and to order a bento lunch, please send in your name & check payable to:

LA Homba Hongwanji Buddhist Temple

LA Betsuin Higan Seminar 815 E. 1st St. Los Angeles, CA 90012

Deadline March 12th

This seminar has been made possible by the
LA Betsuin Buddhist Education Committee

BETSUIN ACTIVITIES PHOTOS



Kouhaku Utagassen 2013 - The White Team wins.



Leaders from the Betsuin's Affiliated Organizations were officially installed, including temple president, Lonny Quon (2nd from right)



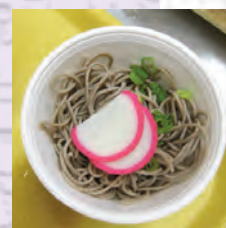
During the dharma school teachers' year-end luncheon at Maison Akira, chef/owner Akira Hirose greets (left) June Kondo and Bessie Tanaka



Rimban Abiko poses with new Betsuin members, Geneva Zhao (L) and Janet Takeuchi-Ho.



Jr YBA prepares breakfast for the BEC Breakfast.



Joya-e (New Year's Eve) toshi-koshi soba.



Mrs. Abiko x 2
Rimban Abiko's wife, Misaye and mother, Hiroko on New Year's Day at the Betsuin.



Nishi Center students accompanied by the staff and ministers during the Oseibo program.

HATSUMAIRI INFANT PRESENTATION

Hatsumairi is translated as the "First Visitation" and is often referred to as the *Infant Presentation Service*. During this ceremony, parents bring their child before the Amida Buddha and the *sangha* to pledge a commitment to raising the child with the *nembutsu*. The *sangha* community's presence is to witness the ceremony and to support the parents' endeavor.



The LA *Betsuin* will conduct its annual *Hatsumairi* Service on **Sunday, May 19th** in conjunction with the *Gotan-ye* Service which is the observance of the birth of the *Jodo Shinshu* founder, Shinran Shonin.

The ministers and the *dharma* school teachers will be conducting the *Hatsumairi* Service for any infant up to one (1) year of age. Participating families will receive certificates including the infants' footprints and and photographs. To those who are interested in participating in the *Hatsumairi*, please submit the registration form below by May 5th, 2013.

See REGISTRATION FORM below

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 5, 2013**

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*

December, 2012	January, 2013
6 Tadao Katayama	1 Isamu Miyagishima
9 Mae Midori Horiuchi	1 Yoshiyuki Clarence Yamahira
10 Elaine Emiko Melin	5 Thomas Tetsuju Yamaguchi
12 Hisao Uyema	9 Hideko Shimabukuro
15 Coral Akine Yoshida	17 Shizuko Sekido
15 Eddie Minoru Sawai	19 Sanaye Yoshimoto
17 James Kanou Fujihara	19 Yoshiaki George Harada
19 Noboru Nakayama	20 Nora Sumiye Nakano
24 Ben Shoichi Takenouchi	23 Toshio Kubota
24 Stanley Hiroshi Shimabuku	23 Kazuye Ishihara
26 Steven Manabu Yuge	23 Shizuko Taniguchi
26 Shizuko Murakawa	28 Sadako Nomura
29 Edith Suzue Takeuchi	

**DAIJO FEDERAL
CREDIT UNION**

daijofcu@hotmail.com

BON ODORI EXERCISE CLASS

BETSUIN

Lotus Room

2nd & 4th Tuesdays of the month
6:30 - 8:00 PM

1st & 3rd Sundays of the month
8:30 - 10:00 AM

For further information, leave a message for
Eiko Masuyama at the Betsuin office: 213-680-9130

BETSUIN CALENDAR

MARCH

- 2-3 **BCA NATIONAL COUNCIL MEETING**
@ San Mateo
- 7 **BEGINNING BUDDHISM STUDY CLASS** 6 PM
- 9 **SURF AND TURF DINNER** 4:00 - 7:00 PM
- 12 **BON ODORI EXERCISE CLASS** @ 6:30 PM
- 16 **OHIGAN SEMINAR** 9:00 AM - 4:00 PM
Speakers: ENG - Rev Kanya Okamoto
JPN - Rev Akio Miyaji
- 17 **OHIGAN SERVICE** @ 10:00 AM
Speakers: ENG - Rev Kanya Okamoto
JPN - Rev Akio Miyaji
- BON ODORI EXERCISE CLASS** @ 8:30 AM
- BOARD OF DIRECTORS LUNCHEON** 12 PM
- 19 **BEGINNING BUDDHISM FOR 30-40**
@ 7:00 PM
- 16 **GO-MEINICHI-KO**
MEMORIAL SERVICE FOR SHINRAN SHONIN HELD
EVERY 16TH OF THE MONTH @ 1:30 PM
- 21 **BEGINNING BUDDHISM STUDY CLASS**
@ 6:00 PM
- 26 **BON ODORI EXERCISE CLASS** @ 6:30 PM

APRIL

- 7 **BETSUIN HANAMATSURI SERVICE** 10 AM
Speakers: ENG - Rev Jay Shinseki
JPN - Rev Eijun Kujo
- BON ODORI EXERCISE CLASS** @ 8:30 AM
- BUTSUREN HANAMATSURI SERVICE**
@ Jodoshu Temple 1:00 PM
- 4 **BEGINNING BUDDHISM STUDY CLASS**
@ 6 PM
- 9 **BON ODORI EXERCISE CLASS** @ 6:30 PM
- 16 **GO-MEINICHI-KO** @ 1:30 PM
- 21 **BON ODORI EXERCISE CLASS** @ 8:30 PM
- 16 **BEGINNING BUDDHISM FOR 30-40** @ 7 PM
- 18 **BEGINNING BUDDHISM STUDY CLASS**
@ 6 PM
- 23 **BON ODORI EXERCISE CLASS** @ 6:30 PM
- 27-28 **FEDERATION DHARMA SCHOOL
TEACHERS' CONFERENCE** @ San Mateo

2013 MEMBERSHIP DRIVE

Valid from January 1 through December 31, 2013

\$250 PER HEAD OF HOUSEHOLD
\$150 FOR ADDITIONAL FAMILY MEMBERS

(SAME ADDRESS OVER 21 YEARS OLD)

CHECKS ARE PAYABLE TO:
L.A. HONPA HONGWANJI BUDDHIST TEMPLE

Payments may be made in full or by installments
throughout the year of 2013

EXERCISE CLASSES



**TAI
CHI**

THURSDAYS @ 11:00 am
LA BETSUIN KAIKAN

\$6.00 per class

Especially geared towards older
individuals to promote fitness,
balance, prevent falls, etc:

Betsuin Jiho

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