

LOS ANGELES BETSUIN

jihō

WWW

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RIMBAN'S MESSAGE

FORGET ABOUT ONE'S SELF



As the daylight hours shorten and air cools, over a cup of *ocha*, my thoughts revisit summer fun we just had. What a wonderful Obon and Carnival that was! It really is a rare experience to be a part of whole Sangha whose devotion and forbearance are awesome.

When the last thing was put away next day, a simple appreciation in a gesture of *gassho* seemed most appropriate. Great job everyone!

Now that we are back from the retreat of the summer to begin the fall season of '12, we need to study own self which may have been neglected.

These days, with the amount of available information constantly growing, sorting through it all keeps us busy. Internet, news and entertainment, etc., although very convenient, leads to losing sight of what is essential to us and tend to become careless in our ability to critically examine the quality of all the information and to determine its value. Furthermore, when our concern about affairs outside ourselves grows, we become likely to neglect our precious inner lives. It is no exaggeration to say that Buddhism plays an essential role in attaining this understanding of self. It is believed that Shakyamuni's motive in leaving his royal home and to be alone was to learn to know about himself.

Japanese Buddhists, inheriting and understanding this notion of knowing one's self calls the self *ji-bun* (self-part). *Ji* refers to being individual or unique, while *bun* refers to part or divi-

sion.

The meaning is that no matter how unique someone or something may be, people and things exist in relation to other things to form part of a whole. One's self is unique, and at the same time it is a part, one's own portion, of the whole. From this, such notion as "others' selves" or "we are all life's children" developed.

Over the years, Buddhists developed the concept of self with deep layers of meaning. One of which was developed by Zen master, Dogen. He said, "*To learn the Buddha Way is to learn one's self. To learn one's self is to forget one's self. To forget one's self is to be confirmed by all Dharmas.*" What does this mean?

Master Dogen's appreciation of Buddha-Dharma may be found in the phrase, "All existence is the Buddha-nature," which means that everything existing in the cosmos is a manifestation of the Buddha-nature, the life from which all things spring. Taking this into consideration, when we reflect on Master Dogen's saying, we will realize that the idea it conveys is "Learning the Buddha Way" is to learn the Buddha-nature. Similarly, "to learn one's self," is to learn Buddha-nature, the life from which all thing spring, we care caused to live in a world in which the Buddha-nature that pervades all existence is unfolded. By his words "to forget one's self," Master Dogen encourages us to recognize that we are always one with the Buddha-nature. Likened to a deep sound sleep, we are not even aware of self sleeping and, thus, forget about being asleep.

Having happily concluded the summer season, it is hoped that none of us suffer from sleepless nights due to raging ego.

In *Gassho*, Rev. Hiroshi Abiko

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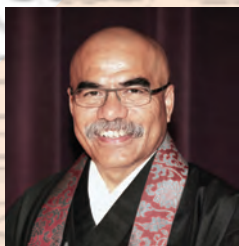
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THOUGHTS ON FALLING INTO HELL

by Rev. William Briones



"I really do not know whether the Nembutsu may be the cause for my birth in the Pure Land, or the act that shall condemn me to hell. But I have nothing to regret, even if I should have been deceived by my teacher, and saying the Nembutsu, fall into hell. The reason is that if I were capable of realizing Buddha-

hood by other religious practices and yet fell into hell for saying the Nembutsu, I might have dire regrets for having been deceived. But since I am absolutely incapable of any religious practice, hell is my only home".

As a member of the greater Los Angeles community, I am often invited to events that require me to be a representative of a Buddhist tradition. Whether interfaith gathering or meeting with a "special interest group", inevitably I'm approached and asked about Buddhism. Some are silly questions like "What's up with that fat Laughing Buddha?" or "Does Richard Gere belong to your sect of Buddhism?" But some do ask some serious questions: If you don't believe in God what do you believe in? What happens when you die? Do you have a heaven? Do you have a hell? Needless to say this generates a lively conversation.

Our discussions are always friendly and people are generally interested in listening to a different view point. That wasn't the case many years ago when I was helping with a dharma school booth at a local shopping center in Mountain View selling curry rice. A middle aged man visited our booth and when he learned that we were Buddhist, he became enraged and began calling us heathens, devil worshipers, and that we would burn in hell if we didn't accept Jesus as our savior.

Then there was an incident that happened at one of our family gatherings. I have a third cousin who is a fundamentalist Christian minister and it's really true, that you should never talk politics or religion with family. My cousin said I was damned to eternal torment. Since I did not accept Christ, I would for sure burn in hell ... of course he said it nicely. When I argued the injustice of a good man being eternally punished, he said, "we don't go to heaven because we are good but because we've accepted Christ". Therefore not believing in Christ, I am damned to hell for all eternity.

So what do you think? Do you think that hell is someplace that awaits you in your next life ... if you're bad or you don't accept Jesus as your savior or do you think we're living in hell right now?

Within the western context, when we do think of hell, we always think of the Dante's Inferno version of hell... with the devil, with pointed horns and the pitch fork, residing in deep underground fiery caves and this is where we go if we're really really bad.

Of course in Buddhism our understanding of hell is our suffering here and now, in this life time.

In traditional Buddhism, this suffering is understood as this transmigration through this samaric world of sufferings by way of the six paths, know as the Six Realms of Existence, in Japanese, *Rokudo* (the realms of heavenly beings, men, *asuras* (raging spirits), animals, hungry ghost and hell).

As for Jodo Shinshu, Shinran Shonin was influenced by Genshin, an 11th century religious teacher and writer. Genshin's writings made such a strong impression on Shinran that he named Genshin as one of the seven patriarchs through whom he traces the spiritual lineage of the Nembutsu teachings, back to Sakyamuni Buddha.

Genshin's major work was *Ojoyoshu*... "The Teachings Essential for Birth". It's somewhat like Dante's Inferno. Genshin gives graphic descriptions of the various levels of hell. Genshin's masterpiece portrays a man who is suffering, pleads for forgiveness of a demon. The demons response is "you created your own hell while you were still alive"

The journey begins at first and worst of the six paths which is hell, itself. Within this first hell there are eight chambers, stacked below each other, each more horrific that the one above.

The first chamber is called the Hell of Revival. The sinner in this hell is repeatedly attacked with iron swords by hell wardens who hack, dismember, and scatter them. After awhile, the pieces are reassembled and they are brought back to life only for the process to be repeated over and over. You might ask what did this person do to deserve such a hell... well this hell results from committing the slightest evil, like killing fish or chickens.

The eighth chamber is called the Unremitting Hell. In this hell molten metal is poured into the sinners mouth, dissolving their insides, foxes with flaming jaws consume them and so on.

The good news is that these hells are not an eternal punishment. When, one goes through required number of

(continued on page 7)

MEET REV. KAZ



Hi everyone!

My name is Rev. Kaz Nakata. I am newly assigned to your Nishi Betsuin as of July 1st.

I was born in Hyo-go (near Kobe), Japan. My father was an electrician and owned his own company. When I was in a high school, I helped with his business, so I am not from a temple family.

When I entered Ryukoku University in Kyoto Japan, I came upon Jodo Shinshu Buddhism and mainly studied the essence of Naturalness (*Jinen-Hon*) in Pureland Sutras as well as Chinese Pure Land Buddhism.

One of my professors, Dr. Ryusei Takeda introduced me to a book called "*Shinran and America*" as an introduction to American Buddhism. This book took me by surprise because I did not know that there were people who enjoy their life with Jodo Shinshu Buddhism. I was, especially, interested in Rev. Mas Kodani's article "*A History of BCA and Japanese American*" that was in the book. I was impressed that so many ministers and members have been dedicating their lives to spread and preserve the Jodo Shinshu teachings. Rev. Kodani's article motivated me into becoming a minister in America. Subsequently, in 2001, I completed *kaikyoshi* (overseas teacher) training at Hongwanji International Center in Kyoto, Japan.

I received my first BCA assignment in 2003 by then Bishop, Hakubun Watanabe to the Buddhist Church of Sacramento Betsuin. At the Sacramento Betsuin, I enjoyed being a dharma school teacher for the 6th graders and participating in various dharma school and scouting programs.

I was transferred in 2009 to the Ekoji Buddhist Temple [located in Virginia, 20 miles from the White House] by Socho Koshin Ogui. At the Ekoji Temple, I enjoyed the Book Reading group, where we discussed such books as the *Tannisho* and *Buddha's Wish for the World* as well as having regular discussion classes. After the Sunday services, there were times when the discussions ran for over four hours!

While I was serving at Ekoji, I spent time doing outreach as a chaplain at the local hospital, university and the county government. I also had the opportunity to teach Buddhism at the George Mason University. It was a very special experience for me.

I was married in 2005 to Michiko Ogata* who had worked

as a registered dietician in Miyazaki, Kyushu Japan. We enjoy raising our two daughters – Kanon, who is four years old and Michilu, who is a year old. They will be returning from a Japan visit in September and they are looking forward to joining the Nishi Betsuin.

I have many interests and hobbies such as music, dance, sing-ing, books, sewing, crafts, cooking, jazz-classic trombone (yes I play!), plastic models (Gundam), video games, fishing, camping, and so on.

I have two goals as a minister at the Nishi Betsuin. Number one is to preserve Nishi Betsuin as a friendly, welcoming and attractive temple, co-working with Rimban Abiko and Rev. Briones. Number two is to make Nishi Betsuin as a more notable temple to the local community through outreach, educational programs, and fun events.

I am not good at asking for help, so when you notice I am struggling, please don't *enryo* (hesitate) and give me a hand. I will welcome your help.

When you are in need of my help, please don't hesitate (don't *enryo*!). I will be very happy to help you.

Namo, RK

* *Note: Rev. Nakata made his wife's wedding gown as an expression of his love for her.*



Rev. Kaz at his first Betsuin bon odori.

Dharma School Attendance Awards



REV. SONAM WANGDI BHUTIA KATHMANDU HONGWANJI, NEPAL

Reverend Sonam Wangdi Bhutia is the head minister of the Hongwanji Buddhist Society, Nepal, Kathmandu-Hongwanji, the first Jodo Shinshu temple in the “Land of Shakyamuni Buddha’s birth.

Rev Sonam was born in the northern part of India between Bhutan, Tibet, and Nepal. He was raised as a Tibetan monk through the guidance of his father who was a high-ranking monk. Years of education and arduous training from the age of three, only generated doubts and questions. As a learned monk, individuals would seek his help, but he was filled with anguish.

“I could not express this to the people or the other monks, because they believed that I could do everything. They believed that if somebody dies I could send him to the Pure Land. Everyone believed in me. But in my mind I had questions and I was confused. I didn’t have that power to send somebody to Pure Land, but I still had to do it. If somebody died, the moment they came to call me, I had to go, and in front of the dead person I would chant and visualize his soul and my soul, connect [with] the soul and then send him to the Pure Land.”

Rev. Sonam would often make a pilgrimage to Bodhgaya where Shakamuni Buddha was enlightened. Each day, he would practice in the shade of the Bodhi tree. One day, he met a person from Japan who was disabled. He was a quadriplegic in a wheelchair. Rev. Sonam thought that this man might be in sorrow and was seeking happiness. He thought that he could teach this disabled person some Buddhism even though he had his own doubts and confusion.

It turned out that **this** person, Hiromichi Mukaibo, was the one who “enlightened” **him**. During one of many conversations, Mukaibo declared, “*You and I are quite different. I don’t have any confusion. I’m very pure. I’m very happy. When I leave this world, I will go to the Pure Land.*”

Rev. Sonam was astounded with his statement. He reacted with, “*How can you easily go to the Pure Land like this, without doing anything...without practicing anything?*”

Mukaibo responded, “*That’s Amida Buddha’s teaching. That is the working of Amida Buddha. That is the working of the six characters.*”

Nonplussed, Rev. Sonam could not readily accept this idea.

After more than four years of discussions and study, Rev. Sonam began to understand Jodo Shinshu. He realized



Rev. Sonam (left) pictured with Rimban Abiko, served as a guest speaker at the Betsuin.

that, through Shinran Shonin and the Jodo Shinshu teachings, that he had discovered the path that was right for himself. This led him to learn Japanese and enroll at the Chuo Bukkyo Gakuin Seminary (aka: Chubutsu).

Rev. Sonam began a mission in Kathmandu in a small rented room starting with a few friends. He now has a sangha of more than 300 members all young—in their 20s and 30s.

In 1992, Kathmandu Hongwanji, originally known as Green Life Institution Nepal, was founded by the late Hiromichi Mukaibo. Following the construction of a temple, permission from Hongwanji was granted to the organization to use the Hongwanji name and beginning in July 2006, the organization has since become the Kathmandu Hongwanji.

Information taken from a three-part interview published in the Wheel of Dharma (June/August/September 2011 issues) and from the Hongwanji International Center website.

(See pg # for Book Reviews for books by Hiromichi Mukaibo)



2012 Raffle
Grand Prize Winner,
Emi Munekata Morimoto

BWA 2012 SCHOLARSHIP AWARDS

Each year, dharma school high school seniors submit essays submit essays that reflect *"What I learned as a Jodo Shinshu youth."* For the graduating class of 2012, **Samuel Mori** and **Kevin Omokawa** are the recipients of the BWA Scholarships of \$1,000 apiece.

Kevin is the son of Wayne and Susan Omokawa. He is a graduate of Glendora High School and will be attending the University of Hawaii at Manoa as a biology major. He has earned the prestigious Eagle Scout award as a member of the Betsuin's Troop 738 and has been a part of the temple since being a student at Nishi Center, a dharma school student and an active member of the Jr YBA.

Samuel is the son of Daniel and Mary Mori and is a graduate of the Renaissance Arts Academy. He will be attending Swarthmore College in Pennsylvania in the Fall. He is a gifted pianist who has won numerous awards. He has also been at the Betsuin from the time he was a Nishi Center student, a long-time dharma school student, and a member and leader of the Jr YBA.



2012 BWA SCHOLARSHIP AWARDEES
L-R: Rimban Abiko, Kevin Omokawa, Samuel Mori, Setsuko Nakahara (BWA President)

ESSAY

by *Samuel Mori*

Jodo Shinshu Buddhism is always there for me, though sometimes I find myself in disagreement with what I hear in hondo as perhaps too idealistic or impractical or simply unrelatable. And yet when I feel that I am at a loss, suddenly I begin to find meaning in Buddhism, all of it starts to make sense. Though I question Jodo Shinshu at times, it is always there for me, with sage advice and comforting old wisdom. Jodo Shinshu is something that I can always return to, it is a cognitive home, and a compass (cheesy as that may sound) when I need it. Unfortunately sometimes I must learn the hard way that Shinran Shonin and the Buddha were correct on most things.

Day to day, I think that Jodo Shinshu makes me a less angry and self-righteous person, but of course I still have angry and self-righteous moments. However I try my hardest to be understanding and sympathetic and less judgmental of others. My friend who knows nothing about Buddhism summed this up really well, "I think I would make the decisions that most people make if I were really in their shoes like really actually like every step". Of course there are still people I dislike or those who annoy me, but realizing that they are humans who have gone through much, that are living lives, helps me keep my mouth shut.

Shin Buddhism also provides some perspective in my

(continued on page 9)

ESSAY

by *Kevin Omokawa*

Jodoshinshu, to me, is a way of following a lifestyle that many have become accustomed to. Commonly referred to as the 'easy way' because of its less rigorous ideals of the Nembutsu, the teachings of Jodoshinshu do not ideally seem very easy, but in contrast to other religions, it may seem like much more than it should be. For me, coming from a background of both Jodo-shinshu and Christian religions, both definitely play off each other. On one hand, we have Christianity where we are given a set of rules to follow, the Ten Commandments. If not followed, it is inferred that we will go to hell. In Jodoshinshu we do not have any of that. In Christianity, they believe that God created all. In Jodoshinshu, we do not know where we existed from. It is truly a mystery, as is the place we travel to after we die. We do not know, but in the Bible, it says that good souls go to heaven. Having this multi-denominational background really has opened my eyes and made it clearer that the teachings of the Buddha compared to God and also has made it easier to comprehend and understand such.

Jodoshinshu is everywhere in my daily life. For example, a key point that is important is the idea of impermanence. Impermanence is everywhere we look. Nothing is ever permanent, things around us are always changing and constantly being changed whether it is in our control or not.

(continued on page 8)

2012 OBON PHOTOS



Rimban Abiko with wife, Misaye, daughter, Kaori, and son, Ryo.



Councilwoman Jan Perry flanked by Rev. Matsubayashi and Gary Kawaguchi



Yoshinori Akutagawa selling his "wares" in the Kohaku produce booth.



Tea ceremony demonstration by students of Mme Sosei Matsumoto



Wall to wall people dancing with Joy Tomita and Lina Okita.



Rimban Abiko crooning along with the live obon singers, Marisa Kosugi and Mike Sanwo



Tanabata kazari created by the Betsuin BWA and one by the Matsubayashi family – to be submitted to the community Tanabata Festival.



Fusa Wadamoto



Mitsuyo Tanaka



Samantha "trucking on!"

2012 OBON PHOTOS II



Wall to wall people in the carnival area buying food, plants, produce and playing games.



Yukata Cuties!



Wall to wall people in the kaikan eating udon and playing BINGO.

(Rev. Briones - continued from page 2)

cosmic eons, the sufferer's evil is requited and he passes on to another of the six paths. Those being heavenly beings, men, *asuras*, animals, hungry ghost and hell.

You might recall that the story of Obon. It is Mogallana's mother who ends up in the hell of hungry ghosts. Those who are jealous and envious are reborn in this path. Here the people are depicted as lurking about seeking to feed on corpses, excrement, and grave offerings, but are unsuccessful because though their bodies are bloated, their mouths are as small as the eye of a needle, or because the food turns to flame, burning them.

The whole point of Genshin metaphoric descriptions of hell was the awaking to one's own suffering, awoken to our falling in to hell as being the very condition essential for birth in the Pure Land.

Within our tradition of Jodo Shinshu, when we awaken, when we truly realize the depth of our foolish-ignorant self... that self that suffers in hell, we are then able to experience the very joy that we are going to the Pure Land, that spiritual realm of reality from which the workings of compassion are manifested.

The reading I began with is from chapter two of the *Tan-nisho*. The last line reads, "I am absolutely incapable of any religious practice, hell is my only home."

There are many layers of meaning within this chapter, but for me, I can appreciate Shinran Shonin's words "Hell is

my only home" in that he wasn't only thinking about his future life, but he was reflecting on his actions of this present life too. In Buddhism, hell is not viewed as something that is completely separate from one's actions. It is inevitably linked with one's karma that we are constantly creating. (By the way, way karma, in Buddhism, is not fatalism but rather defined as "actions and the consequences of that action")

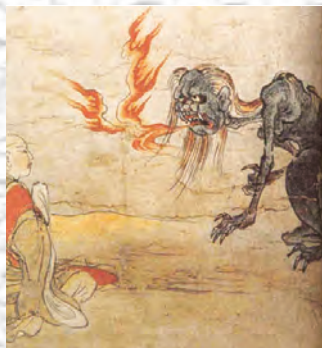
In our metaphorical transmigration within the six realms of suffering, where will we find ourselves next? To generally answer this question, there is a sutra that states, "When you wish to know about your past, know that the life you are living now is a result of it. When you wish to know about the future, know that the cause of it lies in what you are doing now."

When Shinran says, "Hell is my only home," Shinran looks inward to realize the depth of his ignorance, his *bonno*, to truly know himself.

Those who do not really see hell interwoven into their lives will not be able to realize the Pure Land. In other words, those who do not see hell in the depths of their own minds are really falling into it.

Buddhism does not judge who will be rewarded or who will be punished like the Christian religions. In Buddhism, at the end of life, no one really knows what happens, hell, heaven ... Pure Land, no one knows. However, our falling into hell, the realization of our ignorant self, is crucial to awaken in this life, here and now, at this very moment.

Namo Amida Butsu



Priest and Hungry Ghost

BOOK REVIEWS

The following information and book reviews have been contributed by Ken Yokogawa

When **Hiromichi Mukaibō** was twenty years of age, he was a student at the University of Tokyo, the Harvard of Japan. Once entered in that institute of higher learning, one is practically guaranteed to be among the elite of Japanese society. He was also active in mountain climbing; absolutely nothing seemed impossible for Mukaibō then.

It was at that period of Mukaibō's life when he was in an auto accident that paralyzed him from the neck down. From then on, he had to be attended to for all his physical needs – from eating to going to the toilet.

For the first five or six years after his accident, Mukaibō could only think, *"If only I had been killed then!"*

Mukaibō's family was besieged with phony "faith healers" who promised to restore him physically. Although nothing that those "faith healers" did helped Mukaibō's condition, they were able to exploit their activities to wrest financial gain from Mukaibō's family. This soured Mukaibō on "religion" for many years.

After reading a pamphlet written by the Jōdo-Shinshū scholar Ueda Gibun, however, about which Mukaibō says, *"There were no great claims made for it. It only offered to briefly and clearly explain what Buddha-dharma is. When I read it however, I was as shocked as if I had touched an electrical outlet...."*

A LIFE RESURRECTED

by Hiromichi Mukaibo

This book – which Mukaibō "wrote" by pressing the keys of a PC using a stick clenched between his teeth – is the inspiring story of how, through the Jōdo-Shinshū teaching, he was finally able to support himself economically. Mukaibo describes how, when he was visiting Nepal,

"... I suddenly realized that I was presently at the source of world thought. 'That's it!' I practically shouted, 'I'll build a place where young people can stay and learn about the Buddha-dharma! I promise I will!'"

This ultimately led to him to establish the Nepal Hongwanji Buddhist Temple.



Hiromichi Mukaibo
"Father of Kathmandu
Hongwanji"

SEARCH FOR THE SOURCE

OF AMIDA BUDDHA

by Hiromichi Mukaibo

This second book by Hiromichi Mukaibo is a record of how, because of the high cost of caring for the disabled in Japan, he established a *Japanese House for the Disabled* in the Philippines where costs are considerably lower.

The book goes on as a record of his adventures in the land where the teaching of Buddha-dharma originated and developed.

His vision was to create an environment where American and European youth could learn about Buddha-dharma where it originated. He had a structure built and even hired an American Buddhist scholar who was willing to move to Nepal and teach Buddha-dharma to those who wished to learn. Unfortunately, Mukaibo then learned that the government would not allow a foreigner to teach Buddha-dharma in Nepal. The structure he built thus became a hostel where visitors, mostly from Japan, could stay inexpensively while visiting Nepal.

Mukaibo describes how he met **Reverend Sonam Bhutia**, who had trained as a Tibetan Buddhist from an early age and interested him in the Jōdo-Shinshū teaching. Reverend Sonam eventually studied Jōdo-Shinshū in Kyoto, Japan, was ordained, and presently is the resident minister of the structure that Mukaibo built (which is now the Kathmandu Hongwanji Buddhist Temple).

Both books are available in the Betsuin Book Center.



(Essay Kevin Omokawa - continued from page 5)

Unfortunately, for us we at most of the times cannot change or stop the train of impermanence, and therefore must go with the flow, something that I find myself doing each day. For me, I cannot change the opinions or teachings that someone else has learned, but must learn to go with the flow and let their lives and paths take them wherever they may. That is the very idea of impermanence

**NISEI WEEK PRINCESS AT BETSUIN
FAMILY DAY PICNIC**

by Ernest Hida

At this years Nishi Family Day Picnic on June 3, Sunday, 2011 Nisei Week Princess, **Melissa Nishimura**, joined Nishi Family members at the fun-filled family day picnic in the kaikan with lots of foods and fun games for all ages. She came with her mother **Penny Nishimura** (her father Gilbert was unable to attend). Her connection to the Betsuin is her grandmother, **Takako Shinohara** and her uncle, **Bruce Shinohara**. Her family are members of the Orange County Buddhist Temple and she was sponsored by the Orange County Nikkei Coordinating Council.

Another 2011 Nisei Week Princess with a Betsuin connection is **Jessica Kanai**, who was not able to attend. Her parents are Dr. Scott Kanai and Yoko Hozumi. Her connection to the Betsuin is with her grandparents Mr. and Mrs. Noritoshi Kanai, who are Betsuin members and Mr. Kanai is a *komon*/advisor of our temple. She was sponsored by the Japanese Restaurant Association of California.

In the past years, we have had daughters of other temple members who were Nisei Week Princesses: **Michelle Hirose**, daughter of **Akira and Joanne Hirose** and grandfather **Tsutomu Maehara**; **Linda (Hatakeyama) Nakagawa**, daughter of **Kenji and Harumi Hatakeyama**.

We are proud of the young women for their achievement as Nisei Week Princesses.

(Essay Samuel Mori - continued from page 5)

everyday life, it has taught me repeatedly that I am not always right. I have always been very smart and intellectual which are good things, however, being smart can regretfully make a person very arrogant and "above it all". Thankfully most of that arrogance is gone, though it slips out occasionally without warning. Being right in the classroom does not make a person right all the time, a lesson that takes time to learn. Buddhism has taught me that there is always another side, and that understanding is much less stressful than quarreling.

I think the most important lesson that I have learned from Buddhism and perhaps just by being alive, is that everything is impermanent. I have really become appreciative of the present, just by realizing there is a limited amount of time. That is why I rarely turn down an offer to be with people and to experience life with others. Every moment is so essential, and cannot be spent dwelling on the past or occupied by the future. There are still so many unanswered questions, but I am sure Buddhism can help me find the answers as I navigate this confusing world.

**BEGINNING BUDDHISM
STUDY CLASS**
1ST & 3RD THURSDAYS from 6:00 PM
LED BY: Rev. William Briones



Betsuin Girl Scout Troop 1213 Court of Awards



BETSUIN MINISTERS CONDUCTING OBON SERVICE AT EVERGREEN CEMETERY
 L-R: Rev William Briones, Rev Kazuaki Nakata, and Rimban Hiroshi Abiko

BETSUIN CALENDAR

SEPTEMBER

- 3 **LABOR DAY** (Betsuin closed)
- 9 **DHARMA SCHOOL REGISTRATION**
- 22 **OHIGAN SEMINAR** 9 am - 4 pm
**"JODO SHINSHU IN EVERYDAY LIVING...
 ...Are you listening?"**
 SPEAKERS: TBD
- 23 **OHIGAN SERVICE** 10:00 am
 SPEAKERS: TBD

OCTOBER

- 7 **ESSHIN-NI /KAKUSHINNI
 MEMORIAL SERVICE**

NOVEMBER

- 11 **GENERAL MEMBERSHIP MEETING**
- 17-18 **EITAIKYO SERVICES**

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*

June, 2012

- | | |
|-------------------------|--------------------------------|
| 6 Sachiko Kawasaki | 14 Masao Dobashi |
| 11 George Kawato | 15 Masao Shiba |
| 26 Taeko Jinyama | 21 Kimie Ogawa |
| 30 Fujiko Kay Vreeland | 22 George Motoyuki
Takehana |
| | 23 Akitoshi Nishi |
| July, 2012 | 25 Shizue Matsubara |
| 2 Shizuko Lily Yamauchi | 25 Matsuye Hyakumachi |
| 4 Hideo Izumo | 27 Teruo Mayemura |
| 6 Nancy Natsuko Nakaya | 29 Bessie Hanaye Ozawa |

Betsuin Jiho

Editor-in-Chief: Rimban Hiroshi Abiko
 English Editor: Elaine Fukumoto
 Photos: Koichi Sayano and Glen Tao

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: