

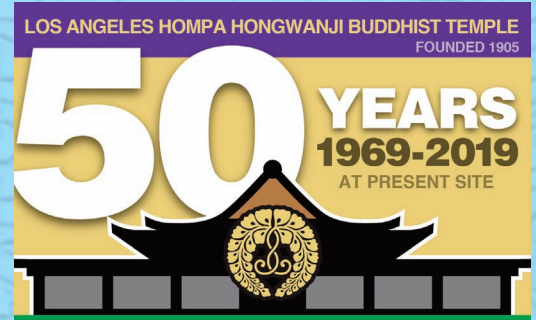
LOS ANGELES BETSUIN

No. 442

May-June 2017

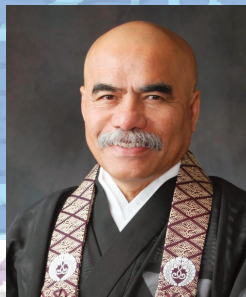
jihō

WWW



RIMBAN'S MESSAGE

THOUGHTS ON THE ENVIRONMENT



**RIMBAN
WILLIAM BRIONES**

with the garments.

Ananda replied: "Oh, King, many of the brothers are in rags; I am going to distribute the garments among the brothers"

"What will you do with the old garments?"

"We will make bed-covers out of them"

"What will you do with the old bed-covers?"

"We will make pillow cases."

"What will you do with the old pillow cases?"

"We will make floor-covers out of them."

"What will you do with the old floor-covers?"

"We will use them for foot-towels."

"What will you do with the old foot-towels?"

"We will use them for floor-mops."

"What will you do with the old mops?"

"Your Highness, we will tear them into pieces, mix them with mud and use the mud to plaster the house-walls."

Among the many policy changes that the White House is making, President Trump has announced to dismantle President Obama's cli-

mate change policies that curb global warming. Also, Trump's proposed budget is expected to include massive cuts to the Environmental Protection Agency.

However, within the last decade many scientist have warned of global warming ... the melting of the icecaps, accelerating the rise of the sea level. Not only that but, we're using up our natural resources. We're polluting our air we breathe, the water we drink, contaminating the food we eat, and destroying our environment. We need only look at the effects of recent oil spills. The damage has been horrific and irreversible, yet there is no end in sight for our insatiable desire to plunder our limited resources.

The root cause of the problem ... personal and global, is our view of ourselves as separate, isolated individuals, disconnected from the world around us, especially here in the west and within a Judeo-Christian base society. As west-erns we pride ourselves as being independent, self-made, individuals. Judeo-Christian believes that our natural resources were put here for man for their unlimited use. Our view of ourselves leads us to put narrow limits on what we see as our responsibilities. This leads us to live a life that is out of harmony with the universe, so that we suffer and the world suffers with us.

In 2014 the BCA Ministers Association passed a resolution, submitted by the Northern District

(continued on page 8)

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

TEL: 213.680.9130
FAX: 213.680.2210

WEB: nishihongwanji-la.org

EMAIL: info@nishihongwanji-la.org

NAMES

by Rev. Koho Takata



REV. KOHO TAKATA

Men, in general, present a diamond such as a ring, earrings, or a necklace to a woman as a gift on a special occasion. Have you ever given a diamond to your wife or girlfriend or received a diamond from your husband or boyfriend?

I have had some opportunities to present a gift of diamonds to my wife. It is said in Japan that the cost of the engagement ring should be three times one's monthly salary. Is this same in here in the U.S.? When I went to some boutiques to buy a ring for her, a saleslady asked me some questions regarding the color, quality, and cut of the diamond. Initially, I couldn't understand the reason for asking such details. I soon realized that the price of the diamond is determined by the color, quality, and cut. Even the saleslady showed me a cheap one but it was expensive for me. I finally bought a ring for my wife at Tiffany's when I became engaged to her. I spent three times of my monthly salary.

I guess most women have a diamond ring, earring, or necklace. Do you know why a diamond is so expensive? I personally don't know exactly why. I feel it is so because the diamond is the king of the jewels. All diamonds that are sold in a boutique are real and not imitation. My daughters have lots of imitations. If they are imitations the price will be much cheaper. If you compare the real from imitation, you will realize the big difference in price.

Regardless of how expensive the diamond is, it will become dirty or will be damaged in time. It cannot maintain its clean condition without occasion cleaning. We clean the temple altar and polish the ornaments. After the polish, our altar shines —bringing back their original luster of the gold, representing the Buddha's Pure Land. They, however, may still have permanent stains and rust.

How about our minds? We also need to clean our minds just as we do for the altar or our diamond. This is so that we can rededicate and reflect upon ourselves, and realize our evilness and ignorance through the teaching. Many have a tendency to think that the Buddhist teachings are designed for us to become a "good person. As Shinran Shonin has taught us, however, through deep reflection, even though we try to be good, it will not be possible. This is so because we are full of desires and passions which cannot be completely eradicated. If who we are is just on the surface like a diamond, we could easily "clean" ourselves up. However, our feelings of self-centered nature

cannot be easily eliminated. In Buddhism, it is called the darkness of our ignorance.

If there is darkness, we must have a light to get rid of it. If there is darkness of ignorance, we need to have the Light of Wisdom, which illuminates our mind. When I think about Amida Buddha's Infinite Light of Wisdom, I often think of the sun setting into the ocean. As the sun disappears beyond the horizon, it gets darker and darker by the second until everything is in complete darkness. In the darkness, we cannot see anything.

When we get up in the morning, the sun's light naturally streams into our eyes at the same time. When the sun shines, we can see everything around us. There is not a case where the sun does not shine on a mountain, because the sun does not like the mountain. The sun's light shines on everything equally. Likewise, Amida Buddha's Light of Wisdom shines on everything and every being without any exception. It is Amida Buddha's fulfilled aspiration and wish which manifests as a compassionate activity to save all beings at all times and in all places. Let us rededicate ourselves to live our life to its fullest in the Light and Wisdom of the Nembutsu and receive the diamond-like true entrusting mind from Amida Buddha by listening to his teachings.

When the time comes

For Shinjin,

indestructible as diamond, to become settled,

Amida grasps and protects us

with compassionate light,

So that we part forever from birth-and-death.

(CWS P.381, #77)

L.A. BETSUIN BOOK CENTER

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

MEMORIES BEYOND LIFE

by Rev. Kazuaki Nakata



REV. KAZ

Our Nishi Betsuin recently congratulated 19 boys and girls for the completion of their Scouting religious award courses. They received Sangha Awards (for Boy Scouts from 6th - 12th grade), Padma Cadette Awards (for Girl Scouts from 6th - 8th grade) and Padma Junior Awards (for Girl Scouts from 4th - 5th grade).

In order to receive their award, these young Scouts have to fulfill religious requirements, such as writing assignments on Buddhism and ritual practice. Some of the awardees are considering pursuing advanced courses or independent research. *Sangha* means Buddhist, monk, or group of people. *Metta* is generally mistranslated as lovingkindness, however, it is the state of sincerity, ultimate generosity, disinterested, and no-clinging. *Padma* means a flower of the Lotus, also it is a symbol of enlightenment and awakening.

Padma, Sangha, and Metta courses are authorized by the Boy/Girl Scouts of America and supervised by the National Buddhist Committee on Scouting, which is sponsored by the Buddhist Churches of America. Currently, one of our Nishi Board members, Richard Odagawa is the chairperson of the committee. He travels a lot for promoting the Buddhist education, because he believes the importance of youth education is a key to grow the Buddhist community in the U.S.

I share the same goals as Richard. With this, I also offer youth education course studies of Sangha, Metta for Cub Scouts (1st - 5th grade), and Padma for Girl Scouts, including Brownies (2nd - 3rd grade), Juniors, Cadettes, and Seniors (9th - 10th grade). In the past two years at Nishi, over 50 boys and girls have applied for these courses to study Buddhist teachings, rituals, and culture in English, Chinese, Sanskrit, Pali, Tibetan, and Japanese. Many

Nishi Boy Scouts completed Sangha course for last several decades and their name was engraved on the Sangha Award plaque next to the Eagle Scout plaque. Before I started teaching the Sangha course, Rimban Briones was instructor for numbers of years. Some of his Sangha Awardees work/worked at the Nishi office after they finished high schools.

For last 20 years, however, there was no Padma for Senior recipients at Nishi, because it is a very challenging course. The girls need to take Padma for Cadettes course as a prerequisite, and Padma for Seniors at Nishi requiring independent research, writing a research paper, and demonstrating the Buddhist ways of living. Some Seniors are taking the Cadettes course right now to fulfill their prerequisite, and one is completing the prerequisite and has applied to Padma for Seniors. When a candidate of Padma for Seniors completes her research project and passes the exam, her name will be engraved on the Padma Award Plaque, next to the Gold Award plaque. These courses are not limited only to scouts but to any students. I hope more boys and girls pursue their youth Buddhist education here at Nishi before they graduate from high school.

Interestingly, many of the students are new to Buddhism and are from different religious backgrounds. I encouraged the parents to take my course and sit with their children. As a result, parents have started taking notes and discussing class materials with their children. Some parents even submitted the written assignments and took the exams. Hence, dozens of adults are now newly educated through the youth education.

According to the March Nishi board meeting, our Nishi membership currently takes up 6% of the entire BCA membership. According to Richard Odagawa, the num-

(continued on page 8)



“50 YEARS” UPDATE REPORT

by Ernest Hida, 50th Anniversary Chairman

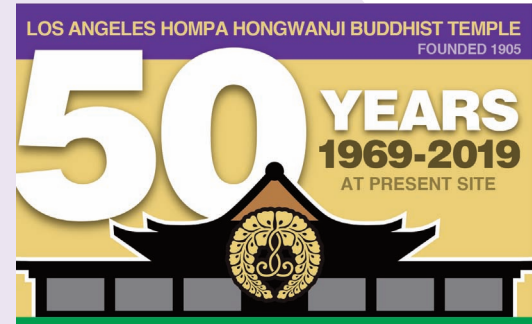
It is now two years to the **50th Anniversary of the Temple at its Current Location**. How time flies. We started three years ago to organize the 50th Anniversary Central Committee and now we have two years left for celebration in 2019.

During the three years for the 50th Anniversary Project, the *onajin* was sent to Kyoto for repairs and renovation and returned and fully restored in 2016. Other 50th Anniversary projects now need to be addressed to keep the temple properly functioning. This includes the air conditioning/heating system, leaking roofs, and rusting railings in front of the temple. All affect the comfort and safety of at the temple. If these are taken care of, the temple will be cold in the Winter, hot in the Summer, wetting the interior when it rains and railings may crumble when leaned on. This is not a good situation. As you know, all these require money to complete and we have not reached our goal.

The goal for the fundraising campaign, to cover all the 50th Anniversary projects, is \$2.5 million. So far, the total donations and pledges is \$1.2 million - about 52% of the goal. (See the fundraising gauge to the right). As you can see, we are still far from our goal.

It is now this generation of members' responsibility to continue the legacy that was left to us by our Issei pioneers and succeeding generations. They sacrificed and raised enough funds to build the temple building in 1970. Later, they raised enough funds again to build the kaikan, where many temple members and affiliated organizations enjoy their use now. Again in later years, members again raised enough funds to purchase the north parking lot and the west lot for temple expansion and parking lot. We need to maintain the temple for our future generations of members just like the previous generation who provided the legacy for you, the current generation of members.

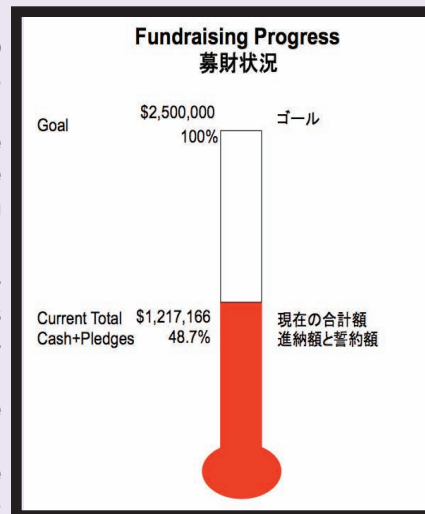
It is wonderful that the temple is bustling with activity of its members and affiliated organizations. However, nothing remains permanent. The condition of the temple building will be affected by its constant use, no matter how wonderful the activities are. Now, it is your turn to show your appreciation and to pay back the temple for the enjoyment that you received from your wonderful temple. To paraphrase President John F. Kennedy during his inauguration speech in 1960, *“Ask not what the temple can do for you,*



but what you can do for your temple.”

We need your help to reach the fundraising goal of \$2.5 million.

Our affiliated organizations have been actively doing fundraisers and have recently donated to the 50th Anniversary Fundraising Campaign as follows:



\$528.39 - Dharma School students for their recycling plastic program. If you have any recyclable plastics, please support the students for their great effort.

\$591.90 - Dharma School Teachers for twice annual Paso Almonds sales. Please support their sale. It is delicious and it makes good gifts.

\$550.00 - Adult Buddhist Association (ABA) from their obento sale at Kohaku Show.

\$1000.00 - Hui Aikane from their monthly dances.

\$8,000.00 - Hollywood Buddhist Temple from their ongoing fundraising events.

Their goal is to donate a total of \$40,000.00 to the 50th Anniversary Fundraising Campaign.

We sincerely thank and appreciate all members and affiliated organizations for your past support and we gratefully look forward to your continued dedicated support and generosity. Let us put our hearts and minds together and work together for a wonderful and meaningful 50th Anniversary celebration of the temple in 2019 to honor our Issei pioneers and past members and ministers for the legacy they left for us, but also to show our appreciation to the current members and ministers for your dedication and generosity.

Gassho, Ernest Hida,

50th Anniversary Committee Chairman

GOTAN-E DHARMA SERVICE THE BIRTH OF SHINRAN SHONIN

by Rev. Koho Takata

The members of Los Angeles Homba Hongwanji Buddhist Temple and their families are invited to attend the annual Gotan-e Service, which is one of the Six Major Services in the Hongwanji tradition to be held on **Sunday, May 21, 2017**. The guest speaker for the service will be **Rev. Tet-suo Unno** of the part time minister of the Pasadena Buddhist Temple for English Service and **Rev. Seikan Fukuma** of the BCA Minister Emeritus and former Rimban of our temple for Japanese Service.

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

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

INFANT PRESENTATION CEREMONY - HATSUMAIRI

by Rev. Koho Takata

The Infant Presentation Ceremony (Hatsumairi) will be held in conjunction with the Gotan-e (birth of Shinran Shonin) Service on **May 21, 2017**. Please contact the office to register.

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



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



YOUTH ESSAYS

Jodo Shinshu Practicum for Preteens

February of 2015, Rev. Kaz Nakata has started to offer the courses of the intensive Buddhist studies to teens and preteens which belong to Boy Scout and Girl Scout at Nishi Betsuin. They learn the essential teachings of Buddhism in English, Chinese, Japanese, Tibetan and Indian Sanskrit. They would like to share what they have learned in the course and each student wrote the article of the particular topic in Buddhism. We hope you will enjoy how they enjoy learning Buddhism at Nishi.

The Differences Nishi Hongwanji and Higashi Honganji

by Kelsie Kato

There are many different things about Nishi Hongwanji

and Higashi Honganji. When I was assigned to this, I thought that some differences between the churches were that they have different reverends, different members, and different locations! I didn't think they were that different because they are only a few blocks from each other!

The Jodo Shinshu was founded by a monk named Shinran Shonin around the year 1210. There was originally one Honganji temple in Japan. In the 1600's, a military leader disliked that there were many followers in the Honganji and he was afraid of the temple's political influence. So then he decided to split the temple into two, Nishi (west) and Higashi (east). Now the two temples exist in different locations in Japan.

(continued on page 9)

DID YOU KNOW?

by Eiko Masuyama



**EIKO
MASUYAMA**

**“Hongwanji in Retrospect”, SANGHA,
Los Angeles YBA,
October 11, 1946 issue**

The Nishi Hongwanji Buddhist Church, like many other churches throughout the United States, was used as a temporary stopping place for returning evacuees after the lifting of exclusion orders in January, 1945. M. Sakamoto, president, formerly of Manzanar succeeded the Rev. J.

Goldwater and managed the hostel assisted by Noboru Ishitani, secretary, who returned from Arizona, and Y. Soma, hostel clerk, formerly of Heart Mountain.

As many of the Japanese people began to return to Los Angeles, the importance of opening the worship hall to serve those of the Buddhist faith was felt a necessity. The Rimban J. Kow, formerly of Heart Mountain, is given credit for officially opening the doors of the temple on September 24, 1945, for religious purposes.

Then on October 3, the Rev. G. Yamamoto of Gila was telegraphed by the Rimban Kow to come to Los Angeles. After his arrival, two ministers, together with S. Ishitani, Noboru Ishitani, K. Kono, K. Hata, Peter Morizawa and Mrs. M. Horie, spent many days and nights repairing the chapel as well as washing off a thick carpet of dust which had collected in four years.

A little later in the Fall, Rev. D. Hayashima was added to the church staff when he arrived from the Rohwer Relocation Center on November 16, 1945.

Due credit must be given to all of the above people who made possible, to a great extent, what our church is today, and the progress that has taken place in about a year's time.

Here are some interesting statistics of events which took place soon after the reopening of the church:

THE FIRST MEMORIAL SERVICE was held for the K. Kikuchi family on September 29.

FUNERAL SERVICE was conducted for Tsuruko Hatanaka on October 9.

SUNDAY SCHOOL SERVICE, conducted by the Rev. G. Yamamoto, was held on October 7.

ADULT PEOPLE'S SERVICE was held on October 7, at 2 p.m., with the Rimban Kow delivering the sermon.

YBA SERVICE was held on November 11, 1945, with the Rev. K. M. Kumata of San Francisco and the Rev. N. S. Tsunoda of Denver delivering the sermons and Noboru Ishitani as chairman.

MEETING of the old church officers was held on November 13.

WEDDING was solemnized for Shigeo S. Ito, Riverside, and Miss Sanematsu, Riverside, on November 17, 1945

* * * * *

The bronze plaque on the west side of the entrance to the hondo names 16 + names of YBA members and/or sons of members, who lost their lives in World War II and the Korean War.

In the May, 1949 issue of the SANGHA, YBA Newsletter, it is reported that a Memorial Service was held on the 29th, at which time the Gold Star mothers (mothers who lost their sons in World War II) were paid special tribute for their losses. A bronze plaque bearing the names of the war dead was presented during the service.



**Bronze plaque memorial
WWII & Korean War**

In the SANGHA, YBA Newsletter, Nov. 12, 1949 issue, it is reported that a special memorial service was held, attended by 300 LA YBA members and friends, where a bronze plaque with 16 names was solemnized. The memorial rite was held on October 30, 1949, which was designated as the first national Nisei Soldiers Memorial. The plaque, “Los Angeles Honpa Hon-gwanji Buddhist Temple, In Memorium,” lists sixteen names: George Gushiken (27, France), John S. Kanazawa (25, France), Nobuo Komoto (23, France), Toshio Hozaki (26, Italy), Kiyoshi Nakasaki (25, Italy), Sadao Munemori (22, Italy), Akira Shimazu (24, Italy), Takayuki Tanouye (25, Italy), Tatsuo Yoshizaki (20, Italy), Mitsuru Yeto (25, Italy), Joe Hayashi (24, Italy), Yoshiharu N. Aoyama (25, Italy), Fred Shigeo Yasuda (32, France), Kiyoshi Muranaga (23, Italy), Teruo Hozaki (26, San Fernando Veteran's Hospital), Yamamoto Tsuyoshi (19, Italy). Four additional names have been added: Takeshi Inouye (19, Korea), Otomo Masayuki (28, Korea), Edward Oshiro (22, Korea), Yukio Tanouye (20, Korea).

Note: Many members and friends were contacted to locate the history of the memorial plaque and how the housing was installed. We are still looking for information regarding the structure which houses the plaque. If you

(continued on page 9)

BETSUIN PIX



Los Angeles Betsuin Board President 2017 Bessie Tanaka has been newly installed by Rimban Briones as the president of the Los Angeles Betsuin's board of directors.



Rimban Briones thanks Kenji Hatakeyama for his service as the Los Angeles Betsuin Board President.



Spring Ohigan Ministers front l-r: Rev. Nobuo Miyaji, Rimban Briones, Rev. Kiyonobu Kuwahara back: Rev. Nakata, Rev. Seikan Fukuma, Rev. Takata, & Rev. George Matsubayashi.



Buddhist Women's Association Kisaragiki Service and New Year's Party 2017



Nishi Girl Scout Troop 12135 take part in the Girl Scout Sunday service.



June Kuramoto (left) of "Hiroshima" and Cindy Oda bring their koto to show/demonstrate to the Nishi Center students for Girls' Day (Hinamatsuri)

(Rimban - continued from page 1)

MA, that was entitled the *Ecosangha Resolution*. It began with

Whereas: One of the major social issues of our time is a deep concern for the environment;

Rev. Don Castro, then the Rimban of Seattle Betsuin had been the leader of the Ecosangha in the Buddhist community in the Northwest area. Seattle is going to great lengths to become an ecological and conservationist temple with almost zero waste.

While I am for an ecological sangha, I'm not sure some of the proposals of becoming an ecosangha are practical or financial feasible for our Betsuin. As you know our Betsuin is guilty of some waste especially during Obon. We do recycle our aluminum cans and plastic bottles ... but we do use a lot of styrofoam cups and containers that do not recycle very well. I do, however, believe this is a good way to start a dialogue about ecology and conservation in Buddhism.

Following the path that Buddhism lays out, for any of its followers no matter what school of Buddhism you follow, Buddhism by its very nature, encompasses absolutely everything. Living on planet Earth involves interacting with everyone and everything.

The Teachings of the Buddha points us to our true nature of reality by making us aware of our self centeredness. A person who is aware realizes that everything in the universe is inter-connected, not just as intellectual concept, but in everyday life.

The reading I began with is from the Dhammapadha — The Teaching of the Buddha



(NAKATA- continued from page 3)

bers of the Nishi youth Education applicants take up 10% of entire BCA applicants. It means we are welcoming many new people from the outside of Nishi. Such numbers is a unique trend in the history of BCA. I sincerely request that whenever, wherever you see new family to Nishi, please welcome them!

I am so pleased to see the many different colors of the Lotus blooming here at Nishi Betsuin. My prospect of Nishi is very positive. I will keep my sincere effort to draw more new people into Nishi, however, it can be possible only with each of your generous help and support. *Gassho*

“Every article entrusted to us must be used with good care in some useful way, because it is not “ours” but is only entrusted to us temporarily.”

It is with this understanding that inevitably humans can live in harmony with the world around them.

Buddhism offers us ways in which we can become highly aware of our delusion that can change the way we think, feel and act. Buddhism helps us live a more harmonious life as we live a life of appreciation and gratitude. We become aware of what it means to be interconnected rather disconnect to your surroundings, the people around you, the environment.

And this is important. The only real answer to our planet's problems is for all of us is to consume and own much, much less. Our most important environmental problems are the result of the incredible amount of stuff we consume.

The Ecosangha Resolution concludes:

RESOLVED that each BCA temple be encouraged to adopt policies that promote an awareness of the profound implications of our behavior on future generations and to promote ecologically friendly behavior in the spirit of *“mottanai.”*

One should always remember that nothing in the world can be called “mine”. What comes to us, comes to us because of countless causes and conditions; therefore, we must be appreciative and not take things for granted ... *“because it is not “ours” but is only entrusted to us temporarily.”*

Namoamidabutsu

NISHI BOY SCOUT TROOP 738

PANCAKE BREAKFAST

**Sunday,
May 14, 2017**

7 AM - 10 AM

**Donation: \$6
Betsuin Kaikan**



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*

January, 2017

22 Hajime Hirashima

25 Kimie Kawanishi

26 Arthur Tasaka

28 Takeko Tuck Tanaka

29 Craig Kazuo Ishihama

30 Bill Yoshio Shimamoto

31 Sayeko Okine

13 Ben Takashi Masuda

14 Chie Yoshimi

15 Toshiko Nishimura

15 Sayuri Shoda

17 Dwight Seiji Kawahara

20 Shoji Shimizu

March, 2017

1 Tsuneko Fujinaka

6 Toshio George Shibata

8 Masanori Nishikawa

9 Aya Nakagawa Teramoto

11 George Yuzuru Kosaka

11 Robert Tatsuro Wakasa

14 Charles Koyei Uehara

February, 2017

2 Marjorie Masako Masuda

3 Kayoko Yasuda

5 Yae Oyakawa

7 Frank Masaaki Yokoyama

7 Arthur Koae Ashikawa

9 Eddie Takeo Hirano



ESSAYS- continued from page 5)

The name Nishi Hongwanji has a “w” and Higashi Hongwanji has no “w”. In the 20th century the pronunciation was pronounce Hongwan-ji, but now it is pronounced as Hongan-ji. There is a slight difference of chanting the sutras in the rituals. At the Nishi temple, the onenju is held by encircling the hands in gassho and the tassels hang below the palms, with thumbs resting lightly on the beads. But, at Higashi, when in gassho, they hold the onenju around their hands with the tassel held between the thumbs and base of the index fingers.

In the California, Nishi Hongwanji has actively built more temples than Higashi. There are about 41 Nishi temples and only four Higashi temples in California.

There are many differences between Nishi Hongwaji and Higashi Honganji. Each temple has many unique features about each other. They are also both similar in ways.

BETSUIN MEMORIAL DAY SERVICES

SUNDAY, MAY 28th

BETSUIN 10:00 am

BETSUIN NOKOTSU-DO 11:00 am

LOS ANGELES BUDDHIST TEMPLE FEDERATION SERVICES

SATURDAY, MAY 27th

RIVERSIDE CEMETERY 10:00 am

JACCC ALL WARS MEMORIAL MONUMENT 11:00 am

SUNDAY, MAY 29th

PACIFIC CREST CEMETERY 9:00 am

NEWPORT BEACH HIGASHI HONGANJI 9:00 am

PACIFIC VIEW MEMORIAL PARK 10:00 am

GREEN HILLS MEMORIAL PARK 11:00 am

MONDAY, MAY 29th

EVERGREEN CEMETERY

MUEN-TO 9:30 am

IREI-TO 10:00 am

KUYO-TO (Hiroshima Kenjinkai) 10:30 am

NISEI VETS 11:00 am

ROSE HILLS MEMORIAL PARK

NISEI VETS 9:00 am

IREI-TO 10:00 am

WOODLAWN MEMORIAL CEMETERY 9:00 am

ANGELES MEMORIAL CEMETERY 12:30 pm

INGLEWOOD PARK CEMETERY 2:00 pm

DID YOU KNOW?- continued from page 6)

have any information, please contact the temple. The following former members and friends were contacted in the search for information: Amy Nomi Naito (of Reedley), Yo Hozaki Hongo, Michiko Hongo Mori, Sam Yoneyama (of Oakland), Miyo Yokota Hongo, Misao Nakamura Tomita, and many others..., also, the Japanese American National Museum, BCA Collection. THANK YOU ALL.

* * * * *

Correction: March-April, 2017 Issue, Did You Know?... Alice Kimoto Ibaragi should be ALICE KIMOTO IBARAKI. Alice is the wife of Albert Ibaraki. My apologies to Alice and Albert.



OBON DANCE PRACTICE DATES



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

June 13, 15, 20, 22, & 27
July 6 @ Keiro Retirement Home @ 6:00 pm

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

SO. DISTRICT OBON ODORI SCHEDULE

June 10 Arizona	6:45 (Saturday only)	July 22 & 23 Pasadena	6:30
June 17 & 18 Sun Valley	7:00 / 6:30	Vista	6:30
June 24 & 25 San Fernando	7:00 / 6:30	July 29 & 30 WLA	6:30
West Covina	7:00 - not BCA (Saturday)	Higashi	5:30- not BCA
July 1 Senshin	7:00 (Saturday)	August 5 Las Vegas	12:45 - not BCA (Saturday)
July 8 & 9 L.A. BETSUIN	7:00 / 6:30	San Diego (Balboa Park)	6:30 (Saturday only)
Oxnard	6:00 (Saturday only)	August 12 Gardena	6:00
July 15 & 16 Orange County	7:00		
Santa Barbara	4:00 (Saturday only)		
Venice	6:30		



HATSUMAIRI

MAY 21, 2017

REGISTRATION FORM

NAME OF CHILD: _____

BOY _____ GIRL _____ BIRTHDATE: _____

NAME IN KANJI	
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PARENTS' NAME: _____

EMAIL: _____

TEL: _____

ADDRESS: _____

_____ ZIP: _____

**PLEASE SUBMIT THIS FORM TO THE BETSUIN OFFICE BY:
MAY 7, 2017**

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

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

MAY 2017

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1 Shoshinge Rev. Takata 6:30-8:00 pm	2 Three Pure Land Sutras Rev. Furumoto 7:00-8:30 pm	3 Contemporary Issues & Jodo Shinshu Perspective Rev. Briones 7:00-8:30 pm	4 Buddhist Art Rev. Kodani 7:00-8:30 pm	5	6 Listening to Great Zennist... Rev. Unno 10:00-11:30 am
7 Regular Service 10:00 am	8 Shoshinge Rev. Takata 6:30-8:00 pm	9 Board Meeting 7:30 pm	10	11 Board Meeting 7:30 pm	12	13 Listening to Great Zennist... Rev. Unno 10:00-11:30 am Rennyō Shōnin (Jpn) Rev. Matsubayashi 10:00-11:30 am
14 Mothers' Day Service 10:00 am Eitai-kyō Shotsuki Service 1:00 pm	15 Shoshinge Rev. Takata 6:30-8:00 pm	16 Go-Meinichi-ko 1:30 pm Three Pure Land Sutras Rev. Furumoto 7:00-8:30 pm	17	18 Buddhist Art Rev. Kodani 7:00-8:30 pm	19	20 Listening to Great Zennist... Rev. Unno 10:00-11:30 am
21 Gotan-ye Hatsumairi Service 10:00 am	22 Shoshinge Rev. Takata 6:30-8:00 pm	23	24	25 Buddhist Art Rev. Kodani 7:00-8:30 pm	26	27 Listening to Great Zennist... Rev. Unno 10:00-11:30 am
28 Regular Service 10:00 am	29	30	31			

JUNE 2017

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1	2	3 Rennyō Shōnin (Jpn) Rev. Matsubayashi 10:00-11:30 am
4 Regular Service 10:00 am	5	6	7	8 Board Meeting 7:30 pm	9	10 So District Buddhist Conference San Fernando Hongwanji
11 Regular Service 10 am Eitai-kyō Shōtsuki Hōyō 1 pm	12	13 Bon Odori Practice 7:00 - 8:30 pm	14	15 Bon Odori Practice 7:00 - 8:30 pm	16 Go-Meinichi-ko 1:30 pm	17
18 Fathers' Day Service 10 am	19	20 Bon Odori Practice 7:00 - 8:30 pm	21	22 Bon Odori Practice 7:00 - 8:30 pm	23	24
25 Graduation & Attendance Award Service 10:00 am	26	27 Bon Odori Practice 7:00 - 8:30 pm	28	29 Bon Odori Practice 7:00 - 8:30 pm	30	31