

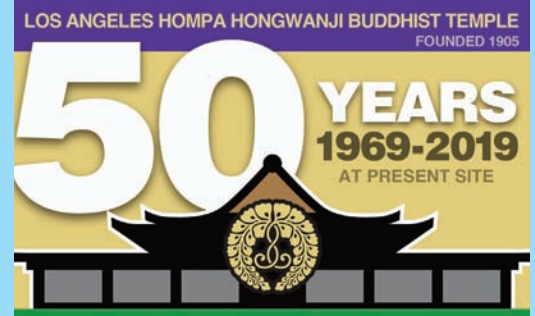
LOS ANGELES BETSUIN

No. 449

July-August 2018

jihō

WWW



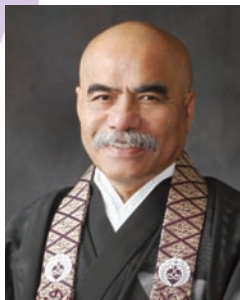
RIMBAN'S MESSAGE

THOUGHTS ON CONTEMPORARY ISSUES

Those who feel that their own birth is completely settled should, mindful of the Buddha's benevolence, hold the nembutsu in their hearts and say it to respond in gratitude to that benevolence, with the wish, "May there be peace in the world, and may the Buddha's teachings spread!"

Collections of Letters -2

Recently I wrote an article that appeared in a Buddhist publication. In it I spoke of equality and diversity—no doubt Buddhist ideals. I also wrote that I felt the these very values were being threatened by the current administration in Washington DC, a viewpoint shared by liberals and many conservatives. So, I was surprised to hear that my views might be too political in nature and that it could be possible that there could be some Buddhist that might side with the administration.



RIMBAN
WILLIAM BRIONES

Being a product of the sixties, in the past, I've always thought of myself somewhat informed of current events and my social responsibilities. As I became more interested in Jodo Shinshu I began to wonder how one would incorporate the teach-

ings into everyday living or respond to contemporary social issues.

So, it seemed only natural that I became very active in dharma school and I became a member of the BCA Social Issues Committee. The committee already had a series of brochures on social issues, such as, *A Shin Buddhist Stance on School Prayer* (1985), *A Shin Buddhist Stance on Abortion* (1984), and *A Shin Buddhist Stance on AIDs* (1989). I came aboard around the time of the drafting of the *BCA Human Rights Statement*. If my memory serves me well, the issue came about due to the student revolution in China in what resulted and concluded at Tiananmen Square. To my surprise the committee was met with strong opposition. Should the *BCA Social Issues Committee* or any group speak for the total membership of the BCA? With that, the committee disbanded. Needless to say, I was disappointed, but it gave me the opportunity to reflect on my understanding of Jodo Shinshu and my life.

What is most important for Jodo-Shinshu Buddhists is to realize *shinjin*. Shinjin refers to a profound spiritual transformation in this life, not after we die. We become aware of the intimate interconnectedness with others. It is this awareness of the intimate interconnectedness with others that manifest itself in one's involve-

(continued on page 9)

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Homba Hongwanji
Buddhist Temple
815 East First Street
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JULY 7 & 8
Carnival & Bon Odori

Detailed information can be found on page 12

FASHION

by Rev. Koho Takata



REV. KOHO TAKATA

Since living in the United States for over 20 years, I am always surprised to see many young people piercings various parts of their body. I realized that many young people in Japan are also following this American fashion. In the fashion of the past, “piercing” meant for earrings for girls or women. Today, however, many people both men or women have piercings not only on their ears but also on their lips, nose, eyebrows, tongues, navels, and so on.

I have had hundreds of occasions to conduct memorial services. One day, a family came for a service and I saw a young boy with a big, thick nose ring like those found on cattle. I had been chanting a sutra when he came forward to burn incense. I could not help but chuckle to myself. I was wondering, “*Is that nose ring painful? Does he think he looks good?*”

I have to confess. As a high school student, I did wear a pierced earring. I pierced a hole in my ear on my own. I numbed my ear lobe with ice, then I put a needle through my ear. My ear started to bleed a bit but there was no pain. I thought I looked “cool” though my parents were not happy.

There is now another fashion trend that has come about. It is tattooing and body painting. Body painting can be easily removed by washing. Tattoos, however, require a difficult process to remove. Laser technology has developed a means to remove tattoos. These lasers, however, cannot return the skin to its original condition.

This is an example of how we are so focused on our *outer* appearance. Now — what do we do about our *inner* minds?

As I reflect upon myself, I know I carry many desires and passions. They are like permanent tattoos which appear in my mind one after another. My mind is full of ego and completely lacking the purity and truth such as Shinran Shonin’s words.

With a foolish being full of blind passions, in this fleeting world — this burning house — all matters without exception are empty and false, totally without truth and sincerity. The nembutsu alone is true and real.

(CWS, P679, Tannisho Postscript)

After Shinran Shonin realized there was absolutely no “truth” in his mind through his religious experiences on Mount Hiei. He lived authentically, not pretending to pres-

ent himself as a good and excellent person as his mind was always filled with greed, anger, dishonesty and falsehood. Shinran Shonin found himself as “*foolish being full of blind passions.*”

Jodo Shinshu, established by Shinran Shonin, is a teaching for those foolish beings possessed with blind passions and cannot be free from the self-centered mind. Our blind passions obstruct our ability to see the “Truth.” The Buddha, known as the “*Awakened One to the Truth,*” actualized the *Hongan* or Primal Vow to save all beings equally, at all times, and in all places. The *Nembutsu, Namo Amida Butsu*, is none other than Amida Buddha’s Primal Vow. Whenever we recite the Nembutsu which is true and real in this fleeting world, we are enabled to be one with Infinite Wisdom and Boundless Compassion of the Buddha.

By listening to the Buddha-Dharma in our daily lives, our blind passions and ignorant nature are opened up to the true and real mind of Amida Buddha which turns our evil nature to awaken to the Buddha’s Mind (Primal Vow). Let us listen to the calling voice of the Buddha, Namo Amida Butsu, on every possible occasion for awakening our self-centered mind to Great Compassionate Mind of Amida Buddha.

*My eyes being hindered by blind passions,
I cannot perceive the light that grasps me;
Yet the great compassion, without tiring,
Illuminates me always.*

(CWS, P.385, #95)

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SELF-RELIANCE—THE KEY TO INNER PEACE

by Rev. Kazuaki Nakata



REV. KAZ

Have you ever experienced a close family member's death or cared for a close family member during the last year of his/her life? What kind of conversations took place between the two of you? Did you learn about life from the conversations?

One's last message before passing is always powerful because it can contain the essence of one's whole

life experience. According to the early discourse of the Buddha, Maha Nirvana Sutra, when the Buddha was near his death, he told his followers, "*Rely on yourself, rely on Universal Truth [dharma].*"

In the Betsuin is fortunate to have in its hondo, a mural of the life of Shakamuni Buddha created by artist Hideya Chiji.

Amongst the mural paintings on the wall, there is one that illustrates the Buddha's passing.

The term, *dharma* is shared among various Indian religious tradition, such as Hindu, Jain, Sikh, and Yoga. Each tradition has their own interpretation of "dharma." It is often translated as "religious truth." In Buddhism, however, "dharma" means *universal truth*. Why the difference?

"Religious truth" is accepted without question. More accurately, this truth should not be questioned so that they can be protected by their ideal gods. Their religious truths such as hell, sins, ghosts, and punishment, only applies to those who believe them. Obviously, these negative conceptions do not affect people outside of the belief.

According to the Jodo Shinshu Essentials (*Kyo-sho*), Buddhism negates religious truth which uses practices of prayer, superstitions, and metaphysical teachings. "Universal" means it applies to everything and everyone whether they believe or deny. Dharma in Japanese writes 法. It consists two characters. One is 氵, and the other is 去. 氵 means water, or drops of water. 去 means leave, away, or flow. When the two characters are combined, it becomes "dharma."

So what does dharma mean from these two characters?

Water leaves, water goes away, or water flows. Water will form clouds from the ocean into the sky. It will fall on the mountains as rain. Water will not stay on the surface of the mountain. Water on the ground and underground will create little streams and leave from the original location where they dropped and these

streams will join together to become a river. Great amounts of water will make a big stream of river and will flow into the ocean from where it originally came.

Jodo Shinshu founder, Shinran Shonin, often used the ocean to exemplify the source of our life. He also believed that the ocean is the place for our life to return. In fact, when near death, he requested that his body be thrown into the Kamo river in Kyoto in order to return to the ocean.

"Rely on yourself or self-reliance" could be misunderstood as the cause of selfishness or arrogance in the American culture. This is a wrong assumption. We often hear the phrase "you have to sacrifice yourself to ____." This is not a Buddhist idea but more of an Abrahamic religious ideology. "You must sacrifice your life to God so that he will protect you and take care of you" is an example of such ideology. In Buddhism, the Buddha will not help you, will not protect you, or take you to a better place because he passed away 2500 years ago.

The sense of self-reliance comes from trust, confidence, respect, and mindfulness. A simple translation is "We shall accept as we are. It is the beginning of the self-confidence." When the historical Buddha was born, it is said that he proclaimed, "I am a most honored one." This story cannot be accepted as real, but how should we interpret it? The Buddha's declaration did not mean he was the only person that should be respected or honored. It can be understood as everyone has Buddha nature. It means that all sentient beings have the potential to be enlightened and become a Buddha. So, each of us should respect ourselves and honor our existence and life.

In general, religion asks of its followers to rely on their deities and that these deities will dictate the fate of human's life based on their faith. The way of Buddhahood is not a conventional faith-based religion. It is a way of living. Your way of living can be decided by you is the essential teaching of the Buddha. That is why, the Buddha stated, "rely on yourself" instead of relying on the Buddha. The way of Buddhahood will help you to cultivate and grow your internal peace which is *sukha* सुख in Sanskrit and *gokuraku* 極楽 in Japanese. Gokuraku is known as the utmost peaceful and calming state in our Jodo Shinshu teachings.

It is my hope that every one of my readers will attain the state of *gokuraku* by cultivating and growing their internal peace. *Gassho*

OBON DHARMA SERVICE

by Rev. Koho Takata

The annual Hatsubon (First Obon) Service for those who passed away from last Obon until today is scheduled for **Saturday, June 30, 2018** at 10:00am and 1:00pm.

The annual Obon service is scheduled for **Sunday, July 15, 2018**, with guest speaker, the **Rev. George Matsubayashi** of former Rimban of LA Homba Hongwanji Buddhist Temple for English and Japanese Service, guiding us through this reflective time.

We also schedule to observe Obon Service at Evergreen Cemetery at 9:00am and at the temple columbarium (nokotsudo or Muryo Koju Do) at 11:30am on the same day with our annual Obon Service at temple, **Sunday, July 15, 2018**.

The term *bon* is an abbreviation of a Japanese Buddhist term “*Urabon*,” which is derived from the Sanskrit term “*Ullumbana*.” *Ullumbana* means to be liberated from a spiritual state of pain and hunger caused by greediness, one of three blind desires.

Even as we reflect on the sorrowful consequence of basic human defilement, we, as Jodo Shinshu Buddhists, joyfully reflect on the Primal Vow Power of Amida Buddha which has been fulfilled, thus enabling us to live in gratitude. The Bon Service is called the “Gathering of Joy” in Jodo Shinshu tradition, instead of being merely called a “Memorial Service.”



Rev. George Matsubayashi

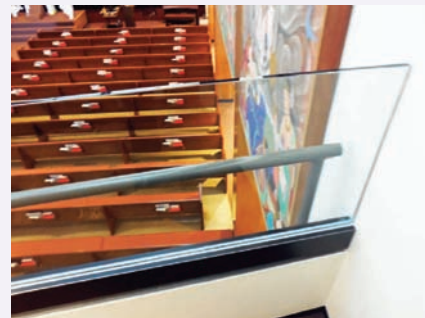
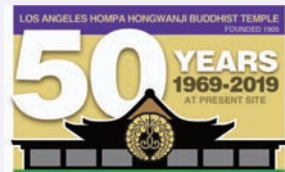
50TH ANNIVERSARY PROJECT UPDATES

by Vance Ikkanda

More of the 50th anniversary projects have been completed.

- The balcony has new safety features. Because the visibility of the carpeted steps to the balcony were difficult to see, brass edgings have been installed on each step.

The front of the balcony railing was low where one could have easily fallen over it. There is now a protective glass to prevent such an event.



The clear barrier installed on the hondo balcony

- The archive and library has a new air conditioning system. Also acoustical tiles have been installed in the library.
- Because the pipes to the hot water pumps were severely corroded, they have been replaced.

Currently the contractor is working on a schedule to replace the air conditioning fan coil units in each room.

Your continued donations to the Anniversary Projects are encouraged and appreciated.

HEAVY EQUIPMENT TO REPAIR SEWER LINE

by Vance Ikkanda

The sewer line for the main temple structure was originally located under the former Banning Street. that ran directly north of the kaikan building. When Banning Street was vacated, the temple's sewer line was to be connected to a new sewer line. This did not take place.

This oversight was discovered by the LA Sanitation last year (2017) when the sewer line backed up. LA Sanitation reported that it would be fixed. LA Sanitation came out (April 2018) to recover the nozzle from the sewer line that broke when the sewer line was cleaned last year and to ensure that no one was using this line. After much discussion with the city engineers and LA Sanitation, the sewer line is now connected to the new sewer line as originally planned.



DID YOU KNOW?

by Eiko Masuyama



The **Los Angeles Nishi Hongwanji Buddhist Womens' Association**, formerly Nishi Bukkyo Fujinkai, will be celebrating its 100th anniversary, October 20-21, 2018.

The **Los Angeles Nishi Hongwanji Dharma School**, formerly Nishi Sunday School, will be celebrating its 100th anniversary, September 9, 2018.

(continued, History of Betsuin BWA, 2008 – 2018)

2008...Beiju (88 year olds) honorees are Sunaye Sakamoto, Flora Waki, and Shizuko Shibata;

2009...\$1,200 donation made to BCA FBWA for Jodo Shinshu Center for Buddhist Education; SD Buddhist Conference/SD BWA Conference hosted by Venice Hongwanji held at LA Betsuin;

2010...Temple Yard Sale profits donated to temple; sponsored flu immunization session (annual); donation of \$2,000 made for Shinran Shonin 750th Memorial Observation; Setsuko Nakahara elected president;

2011...Special montoshikisho (okesa), from SD BWA, presented to Dharma school teachers with over 25 years of service; donated \$2,000 to Japan Earthquake/ Tsunami Relief Fund; Shinran Shonin's 750th Memorial Observation and 14th World BWA Convention held in Kyoto, Japan; Beiju honorees are Misao Okino, Amy Miyakawa, Jane Shintani, Sally Yoshikawa;

2012...Rev. Briones' 10 years of service celebrated; members participated in Nisei Week's Tanabata Festival with three pieces;

2013...Craft group active; mochi making class held; Rimban Hiroshi Abiko's retirement/appreciation banquet held; donated \$10,600 toward purchase of Gojo-kesa, shikie, and kiribakama for three ministers; annual donation to Jr YBA and Sangha Teens at Eshinni/Kakushinni Memorial Service; \$1,000 donation made to support 2014 SD Conference/FBWA/SD Dharma School Teachers Conference;

2014...Masue Tanaka celebrated 99th birthday at BWA New Year party; Beiju honorees are Shigeko Kusutake, Miyoko Takahashi, and Helen Nishimura; \$5000 donation towards refurbishing vandalized scroll on onaijin (altar); \$500 donation made towards purchase of round tables for kaikan; Pamela Tabata elected president;

2015...Beiju honoree was Atsuko Baba; 15th World BWA Convention held in Calgary, Canada; luncheon hosted for visiting Hiroshima BWA delegation;

2016... \$7000 donation made towards restoration of onaijin, for purchase of additional table and resizing scroll of Prince Shotoku; room and board provided for worker applying gold paper on onaijin;

2017...Beiju honorees are Alice Matoba, Fumiko Jinkawa, and Emiko Ichikawa; visit to Jodo Shinshu Center, San Francisco Buddhist Temple, BCA Headquarters, and Mountain View Buddhist Temple;

2018...Annual Kisaragi-ki (Lady Takeko Kujo Memorial) and late BWA Members' Memorial Service held; Beiju honorees are Tsuruko Iwohara, Akiko Nishimura, Mrs. Kyoko Oda, Helen Takata, and Takako Teruya; also hakuju (99 year olds) honorees were Sakaye Aratani, and Masaye Shigemura; 100 year old honoree was Mitsue Kodama; Taichi/Qigong class (sponsored by BWA) received \$4,000 from Keiro Grant Program;

October 20-21, 2018...100th Anniversary Celebration Seminar, Commemorative Service, and Memorial Services (1918 – 2018)

* * * * *

(continued, "The Los Angeles Betsuin Sunday School," Homba Hongwanji Los Angeles Betsuin 1905 – 1980, pp. 76-77)



Kneeling: Ryo Munekata, Eizo Masuyama, Rev M. Nakagaki, Rev K. Terada, Rev S. Mori, Celia Kanagawa, Ben Jinkawa, Toshi Kusumoto, Tootsie Yamamoto Yoshimura; **Standing:** Kenichi Yamaguchi, Yutaka Shinohara, Shinkichi Maruki, Masaye Masuyama Shigemura, Tamiko Kosakura Sakimoto, Elso Ito Kanagawa, Ichiya Tsuchiyama Nagae, Grace Kato Soe, Dorothy Takata Lord,?(odori teacher), Sachiko Gotanda Nakagaki, Mary Hatakeyama Iwamoto, JoAnn Hirata Onaga, Michi Saito Waki; **In yagura:** ?, Kyuji Hozaki, Kiyoshi Yamada, ?

(continued on page 7)

(Did You Know? - continued from page 6)

As many as 300 students attended Sunday school classes during these pre-war times. With increasing enrollment, a more formal organizational structure became necessary, and Yoshitomi Fukushima became the first superintendent of the Sunday school. Rev J. Yukawa was considered the principal of the Sunday school until he was promoted to the position of Rinban. He was followed by Rev M. Washioka, and then by Rev M. Okita. Rev Yukawa's philosophy was to have the Sunday school teachers make sure the students listened to the sermon, and then review the sermon in class.

During this period, Yutaka Shinohara remembers, Japanese speech contests were held on the last Sunday of each month, song practice once a month (Toshie Nagata assisting), and a short-lived harmonica group was formed to perform on radio (led by Tatsuo Morizawa, and including star performers Arthur Takemoto, Masaharu Kuraoka, and Sadao Kaizoji). He also remembers a girls choir (Jr YBA age) under the leadership of Kimiko Shiota, including Shizuye Ogimachi (Sera), Alice Kimoto (Ibaraki), Kimiko Terama (Ishii), Tomiko Azeka, Kayoko Shimizu, and others. Oseibo Taikai programs were held, as were Hanamatsuri Taikai, where members of all the temples in the Los Angeles area presented their best from past Oseibo Taikai programs at one large gathering. Teacher study classes held in the evenings once a month, conducted by different district ministers, where techniques as well as doctrine was taught.

Two buses (one owned by the temple and the other borrowed from Rafu Dai Ichi Gakuen) picked up children each Sunday in the Boyle Heights area and the downtown area (driven by Sadaichi Kaizoji and Eizo Masuyama)

After World War II, student enrollment soared to around 450 students. All classes were conducted in English; most sermons, however, continued to be given in Japanese.

Toshiko Kusumoto returned to the Los Angeles Betsuin after the evacuation and in June of 1948, became an assistant to Kindergarten teacher Tamiko Kosakura (Sakimoto), then went on to teach the Hasu (Lotus) boys class with Betty Hirahara. Elso Ito (Kanagawa) was the superintendent during this period. She was followed by Ben Nakamura.

Rev Giko Yamamoto was the advisor and gave sermons in Japanese which were summarized in English by the chairperson. He was followed by Rev Masami Nakagaki. Mas Okino recalled that Rev Nakagaki brought enthusiasm and a fresh approach to the classroom curriculum. A monthly theme and printed suggestions and directions made the class presentation easier for the teachers.

Some of the early post-war teachers were Masako Kohno (Shingu), Clara Yoshimi (Hara), Ichiya Tsuchiyama (Nagae), Sei Ochi, and Kiyoshi Yamada (bus driver). Later came Tootsie Yamamoto (Yoshimura), JoAnn Hirata (Onaga), Mary Hatakeyama (Iwamoto), Mary Uyeda (Inatomi), Bobbie Kato (Shiota), Iku Shiroyama (Mayeda), Harry and Al Shibata, Sachiko Gotanda (Nakagaki), Walter Okano, Ben Jinkawa, and Mas Okino. ...

to be continued

* * * * *

Photo in March-April, 2018, "Did you know?..." article was 1995 LAHH BWA Cabinet, with Rev. Nobuo and Mrs. Miyaji in the front center.

Additional regular volunteers on part time basis, not mentioned earlier: Seibi Okita, Jean Kondo, Bruce Hatakeyama, Sharyn Yoshimi, Mark Oune, Fujiyoshi Yamamoto, Judy Izumo; JIHO volunteers: Sherry Watanabe, Kenji Oda, Lonny Quon, Richard Odagawa, Suzette Kawaguchi, Thomas Mochizuki, Cindy Nakamura, Denise Nakamura, Joanne and Ron Nakamura, Ethel Toguchi, and other regular volunteers... Regular full time volunteers: Amy Miyakawa and Reiko Ikkanda.

Thank you all for all you do!

BETSUIN'S DAIJO FEDERAL CREDIT UNION CLOSED

by Elaine Fukumoto

The LA Betsuin's Daijo Credit Union has closed and has transferred its accounts and assets to the Nikkei Credit Union in Gardena.

Following WWII and release from the internment camps, the members of Nishi Hongwanji wanted to go beyond the "tanomoshi" with a more structured legal form of lending money to help the temple members. An application was filed to create a federally regulated credit union. In April of 1949 the temple obtained its charter and the Daijo Federal Credit Union, a non-profit organization was established. The first financial statement reported assets of \$730. When it neared its 60th year, its assets were close to \$3 million and over 400 members.

Over the subsequent years, however, the temple's financial organization began experiencing a waning of activity. It was eventually determined that it would be best that Daijo close and that its assets merge with the Nikkei Credit Union

The office space that was once used by Daijo is now being used as a mini conference room.

BETSUIN VEHICLE DONATION

by Bessie Tanaka

This is a reminder that the Los Angeles Betsuin will take any vehicle (car, pickup, truck, motorcycle, and even boats) as a donation to the Temple. The funds realized from these donations are earmarked to go to the Betsuin General Fund. Donors can report the full amount of funds received as a deduction on their income tax returns.



We work with Harold's Car Donation Service (HCDS) to have the vehicles picked up, processed and refurbished as necessary to bring in the highest sale amount for the donated vehicle. Even if the vehicle is not operational, it can still have salvageable value, sometimes for more than we could expect.

Once the vehicle donation is received by the Betsuin, a letter is sent to the donor to acknowledge the vehicle donation. The letter includes details of the donated vehicle and the amount for which the vehicle was sold or salvaged. All donors will be acknowledged in the Jiho.

If you have any questions about the program, or wish to donate a vehicle, please contact the temple office (213) 680-9130.

PACIFIC BUDDHIST ACADEMY

(Hongwanji Journal, April 1, 2018, p.3)

[The Pacific Buddhist Academy] students hold memorial of Florida shooting victims.

Following the horrifying school shooting in Florida on February 14, high schools across the U.S. are holding rallies for gun control. On March 14, the Pacific Buddhist Academy conducted a memorial for the victims of the mass shooting. The names of the 17 victims were each inscribed onto planter pots filled with sunflower seeds.



OBON 2018 STAGE ENTERTAINMENT

by Cindy Nakamura

The Obon entertainment schedule is sure to appeal to everyone. Many of the past entertainers are returning.

Saturday includes the adorable Nishi Center children, Matsutoyo Kai, Ho'Aloha Polynesian dancers and of course the LA Taiko Ichiza. In the evening enjoy and dance to the sounds of Kokoro until closing. Making their second appearance at our obon, the JAPACC Kizuna Taiko group will be performing with LA Taiko Ichiza. They are an organization that assists parents and families of children with special needs in the Japanese-speaking community.



Taiko Ichiza

On Sunday the Nishi Center children and LA Taiko Ichiza will perform again. Enjoy a meet and greet with the temple ministers. This year, Miko Shudo, who has performed for us in the past, will join the Grateful 4 (Michael Murata, Emily Yoshihara, Lisa Horikawa and Aimee Angeles) the Grateful Crane Ensembles's Yonsei Acapella group.



Nishi Center Children

Come and join the fun!

NISHI BOY SCOUT TROOP 738 NEWS

by Susan Mukai

Nishi Boy Scout Troop 738 would like to thank the LA Betsuin members for supporting the Annual Mother's Day Pancake Breakfast. There were 450 plates served. The funds raised will help send the scouts to summer camp and the Japan Jamboree in June and July. This year's event was ably led by Sheryl and Grant Hayashi.

The Nishi troop is made up of 26 boys aged 10 to 18 years old. Many of them recently participated in the annual Memorial Day Program at Evergreen Cemetery in honor of Japanese American veterans from WWII to the Gulf War.

(See photos on page 11)

(Rimban - continued from page 1)

ment with others.

In the *Kyogyoshinsho*, Shinran Shonin spoke of the ten kinds of spiritual benefits of *True Faith* in the present life. Of the ten benefits, the last, "entering the Stage of the Truly Settled" (*shojoju*) is emphasized within our tradition. The *Stage of the Truly Settled*, also known as the non-retrogressive state — promises the realization of enlightenment. The seeker realizes the highest spiritual goal attainable in this life.

However, the ninth benefit, "constantly practicing great compassion" (*jogyo daihi*), provides doctrinal guidance in one's involvement with others. The expression of compassion in this life, is the recitation of *Namo Amida Butsu*. While the recitation of Nembutsu is the central core of our teachings, one would naturally wonder how this translate into our everyday living.

Perhaps viewing *jogyo daihi* within a contemporary point of view, one has a doctrinal foundation to act and become engaged in society and family. My understanding refers to the ideal in all Buddhist teachings of sharing with others the awareness and joy derived from the teachings. This sharing is manifested in many ways — Recitation of *Namo Amida Butsu*, sharing the teaching with others, supporting the cause of the dharma, and helping others who are in need, so they too may come to realize the true teachings.

In our Shinshu tradition there is a phrase often quoted from Shan-Tao, one of the seven patriarchs of Jodo Shinshu: "To realize *Shinjin* for oneself and then to share it with others" — *Jishin kyo ninshin*.

As a Buddhist, my primary concern is my own personal awakening to the spiritual truth of wisdom. I believe I must reflect and act according, based on my own personal and spiritual insights. Therefore, any action that I would take on social issues would be on a personal level. For example to combat discrimination and prejudice, I could become involved in community activities that promotes racial harmony in the neighborhood and I would support and vote for politicians who believe that the American way of life is inclusive. I could boycott products or events that promote or sanction suppression of human rights. This is why I have been encouraged by my fellow BCA ministers of late.

On February 19, 2003, the BCA ministers came together at the Los Angeles Betsuin, and passed a resolution opposing any pre-emptive attack on any nation. At that time the resolution was addressing the United States readiness to invade Iraq in response to 9/11.

In 2004, the BCA ministers passed another resolution during the National Council supporting gender-neutral wed-

dings. A resolution in 2010 was passed encouraging the Boy Scouts of America to remove all limitations of participation due to sexual orientation.

And in June of 2014, with a deep concern for the environment, the BCA ministers passed a resolution promoting ecological awareness within our sanghas.

Silence is complicity. So, I truly believe Shinran's teaching gives us a platform to engage in everyday life and issues of the day. The reading I began with is from *Shinran's Works, A Collections of Letters*. It is a response to the government's prohibition of the nembutsu. Shinran concludes.

... mindful of the Buddha's benevolence, hold the nembutsu in their hearts and say it to respond in gratitude to that benevolence, with the wish, "May there be peace in the world, and may the Buddha's teachings spread!"

Namo Amida Butsu

FALL OHIGAN SEMINAR

Saturday, September 15, 2018
9:00 AM- 3:00 PM

SPEAKERS:



Rev. Kiyonobu Kuwahara
Berkeley Buddhist Temple



Rev. Mutsumi Wondra
Orange County Buddhist Church

Registration:

\$15 (Includes bento 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
by September 9, 2018

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

BETSUIN PHOTOS



HATSUMAIRI PARTICIPANTS AND EXTENDED FAMILIES

Participants were (in alphabetical order): Jason & Kelli Han and daughter Mia Emiko; Alan & Kimberly Hatakeyama and daughter Kaley Hiromi; Jimmy & Leslie Hoang and son Tyler Kenichi; Jeff & Lina Shimizu and daughter Jordyn Mio; and Forrest & Jasmine Yumori and daughter Joy



Betsuin Hanamatsuri Service Ministers

Front: Guest speaker Rev. Uma Lama Ghising, Rimban William Briones Back: Rev. Kazuaki Nakata, Rev. George Matsubayashi, Rev. Seikan Fukuma, and Rev. Koho Takata.



Butsuren Hanamatsuri

Butsuren (Los Angeles Buddhist Church Federation) includes Nishi Hongwanji, Higashi Honganji, Koyasan, Nichiren, Zenshuji, Jodoshu, and the Long Beach Sangha.

BETSUIN PHOTOS



4th Annual 50th Anniversary Dance

The 4th Annual 50th Anniversary Dance held in the kaikan was a success. Joyful attendees spent time listening and dancing to the sounds of Kokoro.



Dad, Alan Hatakeyama and grandma, Harumi Hatakeyama hold Kaley while June Kondo creates a footprint during the Hatsumairi preparations.

Kuni Odama helps Mayumi Hori with the Mothers' Day corsage. The corsages were created by the dharma school teachers.



Nishi Boy Scout Troop 738 Annual Pancake Breakfast

The Nishi Boy Scouts all worked diligently in all aspects of the pancake breakfast that was held on Mothers' Day. The young men were busy cooking eggs, pancakes, and sausages; serving food onto plates, circulating with coffee, and cleaning up. (see article on page 8)



SO. DISTRICT OBON ODORI SCHEDULE

July 7 & 8

L.A. BETSUIN **7:00 / 6:30**

July 14 & 15

Orange County 7:00/7:00
Oxnard 6:00 (Saturday Only)

July 21 & 22

Pasadena 6:30/6:30
Venice 7:00/7:00
Santa Barbara 4:00 (Saturday Only)

July 28 & 29

West Los Angeles 6:30/6:30
Vista 6:30/6:30
Higashi 6:30/6:30 (Saturday only)

August 4

San Diego (@ Balboa Park) 6:30 (Saturday only)
Las Vegas 12:45 (Saturday only)

August 11 & 12

Gardena 6:00/6:00

OBON PROGRAM SCHEDULE

SATURDAY

CARNIVAL 2⁰⁰ - 10⁰⁰
BON ODORI 7⁰⁰ - 9⁰⁰
BINGO 4⁰⁰ - 10⁰⁰
DEMONSTRATIONS
Tea 2⁰⁰ - 4⁰⁰
CULTURAL DISPLAYS
2⁰⁰ - 6⁰⁰
STAGE PERFORMANCES
Nishi Center @ 3⁰⁰
Matsutoyo Kai @ 3⁴⁵
Ho' Aloha Polynesian
Dancers @ 4²⁵
Meet & Greet @ 5¹⁰
Taiko Ichiza & Kizuna Taiko
@ 5³⁰
Dance to Kokoro
@ 9⁰⁰ - 10⁰⁰

SUNDAY

CARNIVAL 1⁰⁰ - 8³⁰
BON ODORI 6³⁰ - 8³⁰
BINGO 4⁰⁰ - 8³⁰
DEMONSTRATIONS
Tea 2⁰⁰ - 4⁰⁰
CULTURAL DISPLAYS
2⁰⁰ - 6⁰⁰
STAGE PERFORMANCES
Nishi Center @ 2⁰⁰
Meet & Greet @ 2⁵⁰
Miko Shudo & Grateful
Crane 4 @ 3³⁰
Taiko Ichiza @ 4⁴⁵
RAFFLE DRAWING @ 8³⁰



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*

March, 2018

17 Masao Umekubo
25 Toshio Yujiri
26 Grace Sumiye
Maruyama

14 Ruby Kayoko Okinaka
17 Toshio Shikami
22 Ruth Matsuko Osugi
28 Yasuji Mitch Nagasawa

May, 2018

April, 2018
1 Masachika Takahashi
2 Neil Sadao Hashiba
9 Yoko Snyder

1 Sara Jane Kawaguchi
4 Marie Mariko Shiraga
5 Thomas Hideto
Kunisaki

OBON DANCE



July 3 cancelled
5 @ Sakura Gardens @ 6:00 - 7:00 pm
325 S Boyle Ave 90033

July 29 @ Kei-Ai @ 1:45 - 2:30 pm
2221 Lincoln Park Ave 90031

Betsuin Jiho

Editor-in-Chief: Rimban William Briones

English Editor: Elaine Fukumoto

Photos: Koichi Sayano and Glen Tao

ATOMIC BOMB VICTIMS MEMORIAL SERVICE



*“May there be peace in the world and
may the Buddha Dharma spread”*

– Shinran Shonin

OPEN TO THE PUBLIC

Sunday, August 5, 2018 @ 10:00 am

English: Rimban William Briones

Japanese: Rev. Koho Takata

Los Angeles Homba Hongwanji Buddhist Temple

JULY 2018

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 Family Service 10:00 am	2	3	4 Independence Day Temple Closed	5 Bon Odori @ Sakura Gardens 6:00 pm	6 Tai Chi 10:00 am	7 OBON Carnival & Odori 2:00 pm - 10:00 pm
8 OBON Carnival & Odori 2:00 pm - 8:30 pm	9	10	11	12 Board Meeting 7:30 pm	13 Tai Chi 10:00 am	14
15 <u>Obon</u> @ Evergreen Cemetery 9:00 am @ Betsuin Service 10:00 am Eitaikyo Shotsuki Hoyo 1 pm	16 Go-Meinichi-ko 1:30 pm	17	18	19	20 Tai Chi 10:00 am	21
22 Family Service 10:00 am	23	24	25	26	27 Tai Chi 10:00 am	28
29 Family Service 10:00 am	30	31				

AUGUST 2018

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			1	2	3	4
5 Hiroshima-Nagasaki Atomic Bomb Memorial Service 10:00 am	6	7	8	9	10	11
12 Family Service 10:00 am Eitaiyo Shotsuki Hoyo 1 pm	13	14	15	16 Go-Meinichi-ko 1:30 pm	17	18
19 Family Service 10:00 am	20	21	22	23	24	25
26 Family Service 10:00 am	27	28	29	30	31	