

LOS ANGELES BETSUIN

jihō

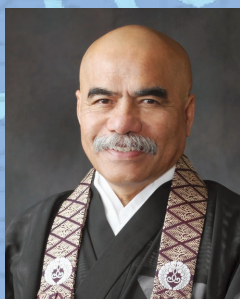
WWW

No. 459

March - April 2020

RIMBAN'S MESSAGE

THOUGHTS ON BUDDHIST FORGIVENESS



**RIMBAN
WILLIAM BRIONES**

"If one abuses you, there is a temptation to answer back, or to be revenged. One should be on guard against this natural reaction. It is like spitting against the wind, it harms no one but oneself Misfortune always dogs the steps of one who gives way to the desire for re-

venge."

I think many of us have been the subject of teasing. In many cases teasing is harmless and in way it's a way of expressing friendship. I remember, as a little boy, being teased by the girls ... I loved it. Even as a minister I get teased, but it's always in fun and jest. In turn, I tease the office workers and volunteers. Our teasing never goes beyond of making fun of someone at their expense. And it's never malicious nor mean spirited.

Verbal bullying is different from teasing. The goal of someone who bullies, is to embarrass the person and make themselves look better. It may start out as negative teasing, but when it's done repeatedly with the intent of being harmful or threatening, it becomes bullying.

Unfortunately, we've all been bullied at one time or another or have known a bully. We all know from our own experience or through the media that children, teenagers and even adults continue to be faced with bullies from social media, texting, to name-calling, taunting, and scare tactics. Even in our adult relationships ... verbal abuse, physical abuse, or sexual harassment.

In movies or TV, we see bullies, at their extreme, but by the end of the movie or program

the bully gets beat up by the victim (after a few karate lessons) or by the hero kicking their butt. We all find great satisfaction when the bully finally gets humiliated.

Unfortunately, that doesn't happen in real life.

Revenge is always satisfying in the movies, but in real life, it just doesn't work. If anything, it exacerbates the situation. The reading I began with is from the *"Teachings of the Buddha."* Shakyamuni Buddha spoke of the suffering and pain caused by the desire for revenge. And while the remedy for revenge is forgiveness, the Buddha rarely spoke directly on forgiveness.

I believe that in Buddhism, in the strictest sense, that there is no need for forgiveness. Spiritual awareness, by its very nature, includes the practice of forgiveness. So what does Buddhism say about forgiveness?

The causes of the suffering in life can be categorized by the Three Poisons: greed, anger and ignorance. In general, these three poisons can be summarized as attachments. It is our attachments or clinging to things, ideas, and actions that are the root of our suffering.

In Pali, the language of the original Buddhist text, there's a term *tanha*, which is the word to describe thirst, craving, desire. It also has been translated as attachment. From a Buddhist perspective, *tanha* is unwholesome or unskillful state of mind. It can only cause suffering, because it is out of balance with truth.

Forgiveness is a way to let go of holding onto resentment. In other words, you do not become attached to your anger. It is a way we can keep the energy of life draining away from us.

(continued on page 5)

PRAYER

by Rev. Koho Takata



REV. KOHO TAKATA

I recently at-tended a symposium on “Prayers for the World” presented by the Institute of Bud-dhist Studies and the BCA Center for Buddhist Edu-cation. It was a great opportunity for me to learn about the Jodo Shinshu perspective on prayer.

Last year, I was invited by Mayor Eric Garcetti, First Lady Amy Elaine Wakeland, and the Getty House Board of Directors to attend the annual National Day of Prayer Breakfast at the Getty House, the official residence of the Los Angeles mayor. In the past, I had also had opportunities to attend the Mayor’s National Day of Prayer Breakfast in Honolulu and in Phoenix.

Whenever I had attended Interfaith Prayer Services, I was reminded of the history of Buddhism in Japan. Prince Shotoku introduced Buddhism to Japan. Shinran Shonin highly respected Prince Shotoku who sought the implementation of Buddhism in daily life by adopting the Buddha-Dharma in his 17th article constitution. Therefore, we have a scroll of Prince Shotoku in our altar. With the establishment of the Imperial government and its political system, Buddhism came to be regarded as a religion for protecting the nation. At that time, Buddhism was considered to be only for the noble people to pray for the nation and not for the common people to listen to the teaching. However, the great efforts made by Genshin Kasho, Honen Shonin, and especially Shinran Shonin, Buddhism was widely opened up to the common people.

Here, in the US, I often hear the word “prayer for the nation.” It is because the United States of America is a country which is strongly influenced by Christian views which are quite different from Buddhist perspectives. Buddhism was not founded on any dualistic concepts that may be part of Christian theology. Buddhism, particularly Jodo Shinshu, was founded on a tradition to seek what is truth and reality. Therefore, we, Jodo Shinshu followers, don’t pray to request or ask something to the object of our worship, but rather that the Buddha accepts us as we are and guides us through various skillful means to awaken to the Truth itself realized by the Buddha.

Shinran Shonin encouraged us to not depend on any superstitions or petitional prayers by quoting a sutra in his major writing.

Take refuge in the Buddha yourself, take refuge in the Dharma, take refuge in the Sangha. Do not serve other teachings, do not worship devas, do not en-

shrine spirits, do not heed days considered lucky.
(CWS P.255)

The former Gomonshu Koshin Ohtani also clearly stated the way of life for Nembutsu followers in the Kyosho.

Guided by the teaching of Shinran Shonin, we shall listen to the compassionate calling of Amida Buddha and recite the Nembutsu. While always reflecting on ourselves, amidst our feelings of regret and joy, we shall live expressing our gratitude without depending on petitional prayer and superstition.

Whenever we have a problem, we tend to seek the answer externally. However, the cause of the problem is always rooted in our minds. We always depend on undependable things and think we are safe. Those dependable things or truth and reality we create with our own self-centered eyes always changes to undependable things by situations and conditions. Therefore, Shinran Shonin said,

No matter how much I pray for the nation, nothing will be changed and improved. My wish or prayer is based on my self-centered nature and most of them are to satisfy my own desires. On the contrast, Buddha’s wish is free from self-centered nature. It is the manifestation of Infinite Wisdom and Compassion which is the Buddha’s wish to save all beings at all times and in all places without any exception. Moreover, it is not just a wish but it is always workings for us.

I believe that there are some essential aspects of Shinran Shonin’s teaching. They are 1) The Buddha who has already realized his vow for me instead of I ask Buddha to realize my selfish wish; 2) It is the I who is seen by the Buddha who already knows my evil nature; 3) It is the fulfilled life that I am led to by the Buddha. Thus, Amida Buddha’s Great Compassion is first directed to the ignorant foolish being who suffers with full of blind passions. Amida Buddha’s Primal Vow was established solely for me, the one who carries an ignorant nature, needing to be liberated from the darkness of a deluded mind to appreciate a fulfilled life.

Let us all reflect upon ourselves by the mirror of the Dharma and positively move on to create a more harmonious world in which there is unity and respect for all based on the Teaching of Amida Buddha’s Primal Vow.



HELLO!

by Rev. Hibiki Murakami



**REV. HIBIKI
MURAKAMI**

It is very nice to meet you. My name is Hibiki Murakami. I was assigned to the Los Angeles Homba Hongwan-ji Buddhist Temple as of January. My Buddhist name is Shaku Junkyo. I will introduce myself with the explanation of the unique history of my hometown.

My hometown is Kitakyushu city in the Fukuoka prefecture. I was born as a son of a temple family of Jodo

Shinshu. The name of the temple is Jone-ji. It is located in Kokura in Kitakyushu. Kitakyushu is the front door to the Kyushu island from the Honshu main island of Japan. Between the northernmost part of Kitakyushu and Yamaguchi prefecture is the Kanmon Straits which divides Kyushu and Honshu. The width of the straits is less than one mile, but the flow of the current is very strong.

Around Kanmon, there is well known area where the Battle of Dannoura took place. It was a historical war between the clan of Heishi and Genji in the twelve century. The Ganryu island is where the sword masters Musashi Miyamoto and Kojiro Sasaki had a duel in the Edo period. This area is an important point for traffic because it is a crossroad between Kyushu, Honshu and Shikoku. The Moji port which is a port in Kitakyushu faces the Kanmon Straits. It welcomed many transport ships from foreign countries after the Edo period, making this area flourish as an international port. Kyonyo Shonin (1876-1948) who is the 22nd Monshu of Nishi Hongwanji, founded Chinzei Betsuin. Today, its location by the Moji port serves as a source for the propagation of the teaching of Jodo Shinshu for incoming travelers. During that period, the Chikuho coal mines and the Yahata ironworks were established. These big industries attracted many people from the other prefectures. Consequently, the population of Kitakyushu grew rapidly during the 20th Century.

Today, the Chikuho mines are closed. The Yahata ironworks is as a UNESCO World Cultural Heritage Site. In front of Chinzei Betsuin structure, a statue of Kyonyo Shonin stands. In the past, Kitakyushu city was known as the first city in Kyushu. Currently, however, Fukuoka city is larger than Kitakyushu in terms of population.

Kitakyushu has changed. But the many past factors form the present Kitakyushu. There is a saying, "Even a chance meeting is due to fate", which is translated from Japanese,

"sode furiau mo tasho no en." In the Japanese context, "en" means as fate but it means that even a chance meeting is caused by condition which I can't handle. This saying came to mind with my arrival to Los Angeles. If I stand in the present, the past is past. I can't change it. However the past is not fixed. It is moving and working even now, and sustaining my life. I think that it could be said for the Nembutsu, as well. My life in the United States has just begun. I hope to spend my daily life with the Nembutsu with appreciation for the past that sustains me. *Gassho*

LET'S LEARN MORE ABOUT REV. MURAKAMI

JIHO: Thank you for your first article for the Jiho, Sensei. We would like to know more about you, so if you don't mind answering the following questions... You appear to be awfully young, May we ask how old are you?

Murakami Sensei: I am 26 years old. On this June, I'll become 27!

J: You had mentioned that your family temple was Jone-ji in Kokura, Kitakyushu. Can you tell us about your family? Parents, siblings, etc:

M: My family is my father, mother, grandmother, two younger sisters and a dog. Last year, my grandfather passed away.

J: Where did you study to become a minister?

M: I studied at Ryukoku University in Kyoto for bachelor's and master's degrees of letters of Shin Buddhism. They also have some special lectures for kaikyoshi, for example, Jodo Shin Buddhism in English. I took them in Ryukoku.

J: What was your path to becoming a Jodo Shinshu minister? Was it pre-determined because of your family or was it a journey that you truly wanted to take?

M: It was pre-determined due to my family. But, going on the Jodo Shinshu path is fun because this is an expedition to Amida Buddha. I think that we are on a point to go somewhere. However, in Shin Buddhism, Amida Buddha

(continued on page 7)

HANAMATSURI SERVICE

by Rev. Koho Takata

The members of Los Angeles Homba Hongwanji Buddhist Temple and their families are invited to attend the annual **Hanamatsuri Service**, which is the observance of Sakya-muni Buddha's Birthday Service to be held on **Sunday, April 5, 2020**. The guest speaker for the service will be **Rev. George Matsubayashi**, BCA Minister Emeritus, delivering dharma messages both in English and in Japanese.



It is a day of joy and a great significant for all Buddhists. We call the observance "Hana-matsuri" which means a "flower festival." Sakyamuni Buddha was born in India on April 8 about 3,000 years ago. At that time, the earth was said to have shaken in six directions (north, south, east, west, up, and down), flowers blossomed everywhere, Devas or gods filled the air with music. Heavenly being scattered flowers from sky. The newborn infant Buddha immediately stood up and then took seven steps to the north. Then he pointed his right hand to the heavens above and pointed his left hand to the earth below and, with the voice of a lion, spoke the following words; "In the heavens above and on earth below, I alone will become the Honored One." With each step that he took, a lotus flower blossomed under his feet. This is why we call this celebration "Hana-matsuri" or a "flower festival".

Many of the rites that are observed during Hanamatsuri are based on the events we are told happened at the time of Prince Siddhartha's birth. The hanamido or miniature floral altar of bright flowers provides the setting of the beautiful Lumbini Garden where he was born. The statue of the baby Buddha with its arm extended illustrates the virtues of Amida Buddha reaching out to all beings and the pouring of sweet tea on the statue represents the gentle rain that fell in Lumbini Garden and bathed the baby Buddha. May we all realize the meaning of his appearance in this world, so that we may humbly accept and understand his teaching as a way of our lives. Let us all gather to celebrate the birth of Sakyamuni Buddha, who guided by Wisdom vitalized by Compassion continue to aspire to develop the person, both ourselves and others, that we may all fulfill the ultimate meaning of life.

This celebration of the Buddha's birth will bring together a diverse group of Buddhists from many rich traditions who share in the single purpose of celebrating the birth of Sid-

(continued on page 7)

SPRING OHIGAN SERVICE

by Rev. Koho Takata

The Buddhist communities in Los Angeles are reminded of the coming Higan, a time to reflect on the human condition and examine the options open to us through the Infinite Wisdom and Compassion of Amida Buddha. The members of Los Angeles Homba Hongwanji Buddhist Temple and their families are invited to attend one of the Six Major Services in the Hongwanji tradition, the **Spring Higan Rededication Service** which will be held on **Sunday, March 15, 2020 at 10:00AM**. The guest speaker for the service will be **Rev. Ryuta Furumoto** of Resident Minister of Senshin Buddhist Temple for English Service and **Rev. Noritaka Imada** of Resident Minister of Denver Buddhist Temple for Japanese Service.

Higan is an abbreviation of "To-Higan" which literally meaning "to reach the other shore." In Buddhism, the world of suffering is referred to as "this shore" and the world of Enlightenment is called "other shore."

The term Higan comes from the Sanskrit word Paramita - "gone to other shore," and suggests the Six Paramitas of charity, morality, patience, effort, meditation, and wisdom. Various sutras teach that six paramitas or perfections of practice are the way of reaching the other shore from this shore.

In Jodo Shinshu, the observance of Higan is simply the expressing of our gratitude to Amida Buddha for awakening us to Boundless Compassion and Wisdom. Our part in this observance would be to put into action the Compassion which comes to us vertically from Amida Buddha and to apply it horizontally in our relation with man and other living beings on this earth. This appreciation in our daily life is the Jodo Shinshu way of expressing our gratitude and thanksgiving for the wondrous virtues extended to us unconditionally and equally for all just like the sun's ray which falls on the earth.

In conjunction with Spring Higan Service, we are fortunate to hold a **Spring Higan Seminar** entitled "*Buddha's Wish: Vow of All the Buddhas Saying the Name*" on **Saturday, March 14, 2020**. The seminar will begin with opening service at 9:00am and end with closing service at 3:00pm. The registration is available at temple office. The deadline will be on March 7, 2020. The registration fee is \$15.00 including lunch and refreshments. We encourage all of you to Listen to the Buddha-Dharma and apply it to our daily lives.



BETSUIN BOARD PRESIDENT'S MESSAGE



PAM TABATA

Each month we discuss the expenses for the upkeep of this 50 year-old building. But we also talk about some of the income that we receive various ways besides membership dues and typical fundraisers.

The membership of this temple has such a vast imagination regarding ways to create income and it is very uplifting to know that there are many that consider this temple important enough to give support in various ways. No matter how big or small, each thought is important as much as each dollar. Thank you to everyone for your continued support.

gassho



BETSUIN VEHICLE DONATION



HAROLD'S CAR DONATION SERVICE

***Donate any vehicle:
car, truck, motorcycle, or boat***

The vehicle need not be operational.

Funds received will go to the Betsuin general fund and donors can get full amount credit towards income tax.

Contact the Betsuin office: 213-680-9130

(Rimban - continued from page 1)

We alone carry the burden of our anger and resentment. By not letting go, by being attached to our anger and resentment, we have to suffer the pain over and over again every time we choose to remember and relieve the experience in our mind.

In Buddhism forgiveness is not about turning the other cheek or letting someone continue getting away with behavior that is unkind or cruel. Real forgiveness means letting go. Buddhism teaches us that by becoming aware we are able to forgive and get on with our life.

Forgiveness is not condoning unacceptable behavior or making excuses for others. It means that we let go of the obsession we have with wrongs committed against us and refuse to let that person hurt us anymore. In forgiveness we neither pretend the past did not happen nor forget the past. We simply choose to live in the present.

By being hurt, angry, or feeling of resentment we're living in the past. These feelings are always about the past. But the way you feel is taking place in the present. Worst yet, the person who hurt you either doesn't know or doesn't care. What a waste of energy.

Forgiveness is a choice that must be freely made if the act is to mean anything. It is not meant to be an act of kindness to the person who is forgiven, but to the person who is doing the forgiving....it's for me ... it's an act of kindness to myself.

We may have had an abusive spouse, parent, friend or co-worker ... not necessarily physical but verbal. Forgiving them doesn't mean that we have to be their friend and forget the abuse. It means that we go on with life and leave them behind in the world they create for themselves. You don't have to be part of someone else's realm of hell.

Forgiving is difficult. There are times we nurse wounds that are so deep that we feel that will never heal. There are times we want to move on, but feel paralyzed. Forgiving occurs when we want to forgive. This why it takes so long.

Namoamidabutsu

(Hanamatsuri - continued from page 4)

dhartha Gautama who became enlightened as Sakyamuni Buddha. Hanamatsuri Service, sponsored by the **Los Angeles Buddhist Temples Federation**, will be also held on **Sunday, April 5 at 1:00PM at JACCC.**

DID YOU KNOW?

by Eiko Masuyama



EIKO MASUYAMA

“BETSUIN ACTIVITIES” [1985] by Kaoru Inouye, President, Obon JIHO 1985

The parking lot striping was completed by the Boy Scouts under the direction of Mr. Kanichi Nosaka. Here again, many able bodied persons like Mr. Hisa Hamanaka helped to get the job done. The writer has prepared signs for the handicapped and several others for general usage in the parking lot to replace the older signs. The handicap parking spaces are now clearly marked and each member is reminded to observe the law. Our Betsuin has a number of handicapped members so please give them consideration.

A new billboard to replace the A-frame one, which has been in use for over 35 years and needed repairs, was constructed by Mr. Isao Hatakeyama. The unit is permanently installed to the right of the small Shinran Shonin statue on the front porch. The announcement of events can be easily posted on the billboard by one person.

The Boy Scout Court of Honor was held on May 11, 1985, in the Betsuin Kaikan and two prominent Betsuin scouts were awarded the highest rank, Eagle Scout, during the ceremony. The scouts were Mr. Daniel Imamura, son of Mr. and Mrs. Sei Imamura and Mr. Shoji Takeshima, son of Mr. and Mrs. Bunsho Takeshima and grandson of Mrs. Kasumi Takeshima of the Betsuin Office staff. Mr. Daniel Imamura was also awarded the Eagle Bronze Palm Program Award. Congratulations to them for their achievements.

The Hatsumairi Service was conducted by Rimban Shoki Mohri and assisted by Rev. Russell Hamada on May 19, 1985, prior to the Dharma message given by guest speaker, Rev. Akira Hata, West Los Angeles Buddhist Temple for the English Gotanye Service. There were 13 babies participating in the Hatsumairi Service with their parents. This year many grandchildren of well know Betsuin old timers, such as Mr. and Mrs. Eizo Masuyama, Mr. and Mrs. Howard Takata, Mr. and Mrs. Takao Furuto, Mr. and Mrs. Tsutomu Maehara, Mrs. Yoshiko Wata-mura, and Mrs. Suzuko Nakamura participated in the service. After the service the group went outside for a group picture and then family

group pictures were taken. The group then went down-stairs to have the babies' footprints taken. The program was chaired by Mrs. Betty Hatakeyama and assisted by Mrs. Tootsie Yoshimura. Mr. Glen Mayeda helped by keeping a record of the pictures taken by the writer.

In the April 26, 1985 issue of the Rafu Shimpo, an article concerning the old Nishi Hongwanji Buddhist Temple on Central Avenue, currently owned by the city of Los Angeles, states that it has been nominated for the National Register of Historical Places as part of a historic cultural district application. The temple was dedicated in November, 1925, with the Secretary General Sonyu Ohtani of Nishi Hongwanji, Kyoto, presiding over the dedication ceremony. The temple was utilized until 1969, when the present facility was constructed and dedicated. Once the building is accepted and designated by the National Register of Historical Places, efforts will be made to convert the facilities to a museum to contain community historical artifacts.

Rev. Sensho Inouye, our Fuku-Rimban, has been promoted to become Rimban of San Jose Betsuin, effective July 1, 1985. San Jose Betsuin happens to be my father's temple which he helped found and establish in 1902. Rev. Inouye's farewell sermon was held on June 16 (Father's Day), followed by a simple farewell banquet in the Kaikan. Although the members will miss Rev. Inouye, we all wished sensei and his family the best of luck in his new position. Rev. Inouye was recognized by the Southern

District Buddhist Council for his 25 years of BCA service at the Orange County Buddhist Temple on June 23, 1985. With his departure the Betsuin will carry on with the remaining staff until a replacement can be obtained at some future date. Let us give the remaining ministers our full support.

Obon season is coming up rapidly. Many of the Boy Scout parents, along with youth groups, came to help staple 90,000 raffle tickets in books of ten. The job was completed in about two hours with about 40 members. Mr. Henry Sakato, Betsuin Mailing Chairman, now retired from the Post Office Department, spends many hours in getting the bulk mail such as the raffle tickets out for the membership. For this year's Obon, he will be the the Bazaar Treasurer.



Hatsumairi Service, 1985, Art and Pam Tabata Family, with baby Michael, son William (front), and son Garrett (yet to arrive)

(continued on page 7)

(Murakami - continued from page 3)

is always calling us like I am here. I've been encountering many teachings through this path.

J: Why did you decide to become kaikyoshi to minister here in the United States?

M: The reason is that I've wanted to see what my sensei saw in the United States. His name is Rev. Hoyu Ishida who was a kaiyoshi in Buddhist Church of Florin in the past. I was interested in the culture of the United States.

J: Do you have any goals you hope to accomplish as a minister here at the Los Angeles Betsuin and BCA?

M: I hope to engage myself in helping someone to become a kaikyoshi. There is a tale. One day, a farmer told the Buddha. "I plow a field to earn foods. I've never seen you did. What do you do?" Then, the Buddha replied to him. "I plow the human's heart. The wisdom is a hoe. The belief is a seed. To remove weeds is to keep good deeds. Then, I earned the mind free from delusion." In Shin Buddhism, we partake in Shinjin which is the true cause of attaining nirvana. This arises from the Amida Buddha's Vow of birth through the nembutsu. In that sense, we don't need to cultivate our minds by ourselves like what the Buddha did. The Buddha taught us the path to the Pure Land, too. I believe that one of the roles of the minister is to keep the path that Master Shinran showed us to the future generations.

J: Do you have any hobbies...interests?

M: I have many interests. I like vehicles especially motorcycles like suzuki Hayabusa. I hope to drive a big motorcycle in this country. Recently, as much as possible I watch movies to learn English. And, I like swimming. I also like shuji calligraphy. It's so many! But the thing that I want to do most now is to visit around in Los Angeles.

KNOW?i- continued from page 6)

Now that the Obon Raffle tickets are out, let us get them sold and if you need additional tickets please get them at the Betsuin office.

Our Betsuin will be observing its 80th Anniversary in October 1985. Programs involved will be the Golf Tournament, Dedication of Stone Lanterns, Keiro Program, and Anniversary Service. The 3rd Zen-Monshu Invitational Golf Tournament, under the chairmanship of Mr. Noritoshi Kanai and Dr. Henry Okamura, will be held on October 13 at the Green River-Riverside Course in Corona, followed by a banquet at the U.S.Amada Co., located in Buena Park, with Zen-Monshu Kosho Ohtani in attendance. The 80th "Anniversary Service will be held on October 27, with English Memorial Service in the morning followed by dedication of the stone lanterns, donated by Mr. Masashi Kawaguchi. Keiro Program and Japanese Memorial Service will conclude the day. The General Chairman for the 80th Anniversary is Mr. Tetsujiro Nakamura, with Mr. Masashi Kawaguchi as Honorary Chairman. Several meetings have been held and details will be given in the forthcoming Betsuin Jiho.



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FRIDAYS @ 10 - 11 am
LA BETSUIN KAIKAN

\$5.00 per class

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ANNUAL PANCAKE BREAKFAST
Celebrate Mother's Day at Nishi!



Date: Mother's Day,
Sunday May 10, 2020
Time: 7AM - 10AM
Location: Nishi Kaikan
\$6.00/Ticket

Tickets are available in the Temple office or from any Troop 738 Boy Scout.

Payment by cash or check made out to "Boy Scout Troop 738."



BETSUIN PHOTOS



49th Kouhaku Utagassen 2020
(inset) MC: Yoshinori Akutagawa, MC



After being installed as the new LA Betsuin president of the board of directors, Pam Tabata (left) presents Bessie Tanaka with a bouquet of flowers for her term as board president since 2017.



Temple New Year Luncheon
Ilene Otani serving Rev. Seikan Fukuma



Oseibo Taikai Program
Nishi Center students joyfully dancing for the audience



Mochitsuki Girl Power!
Teen girls pounding away with Yumi Yoshida looking on.



Betsuin Affiliated Organization Leaders Installation

HATSUMAIRI INFANT PRESENTATION

Hatsumairi is translated as the “First Visitation” and is often referred to as the *Infant Presentation Service*.

The LA *Betsuin* will hold its annual *Hatsumairi Service* on **Sunday, May 17th** in conjunction with the *Gotan-ye Service* which is the observance of the birth of the *Jodo Shinshu* founder, Shinran Shonin.



The ministers and the *dharma* school teachers will be conducting the *Hatsumairi Service* for any infant up to one (1) year of age.

To those who are interested in participating in the *Hatsumairi*, please contact the *Betsuin* office by May 3, 2020 (Form can be found on page 10)

IN MEMORIAM

The *Nishi Betsuin* extends its deepest condolences to the families of the following members who have recently passed away. May the family members find solace and comfort in the *Nembutsu*.

--*Namo Amida Butsu*

| December 2019 | January 2020 |
|-------------------------------|------------------------------|
| 4 Yoshiko Josie Watamura | 4 Isamu Sam Nakagawa |
| 14 Chad Takahiro Araki | 8 Reiko Joyce Enami |
| 22 Jitsuko Jayne Tozaki | 13 George Yoshihiro Umeda |
| 26 Teruo Yamane | 15 Reiko Hamai |
| 28 Kikuno Kay Hirahara | |
| 29 Yasuko Okawa Nishimitsu | |
| 31 Timothy Ken Uyeda | |



BON ODORI EXERCISE CLASS

BETSUIN LOTUS ROOM

1st & 3rd Sundays 8:30 am
2nd & 4th Tuesdays 6:30 pm

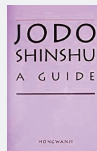
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Los Angeles Homba Hongwanji
Buddhist Temple

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Betsuin Jiho

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

HATSUMAIRI

May 17, 2020

REGISTRATION FORM

NAME OF CHILD: _____

BOY _____ **GIRL** _____ **BIRTHDATE:** _____

| | |
|--------------------------|--|
| NAME IN KANJI | |
|--------------------------|--|

PARENTS' NAME: _____

EMAIL: _____

TEL: _____

ADDRESS: _____

_____ **ZIP:** _____

PLEASE SUBMIT THIS FORM TO THE BETSUIN OFFICE BY:

MAY 3 2020

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

MARCH 2020

| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
|--|--|---------|-----------|-----------------------------|------------------------|--|
| 1 Regular Service 10:00 am | 2 <u>Tannisho: A Record in Lament of Divergences</u> Rev. Koho Takata 6:30-800 pm | 3 | 4 | 5 | 6 Tai Chi 10:00 am | 7 Surf & Turf Dinner |
| 8 Girl Scout Service 10:00 am Eitaikyo Shotsuki Hoyo 1:00 pm | 9 <u>Tannisho: A Record in Lament of Divergences</u> Rev. Koho Takata 6:30-800 pm | 10 | 11 | 12 Board Meeting 7:30 pm | 13 Tai Chi 10:00 am | 14 Spring Ohigan Seminar 9 am - 3 pm |
| 15 Spring Ohigan Service 10:00 am | 16 Go-Meinichi-ko 1:30 pm | 17 | 18 | 19 | 20 Tai Chi 10:00 am | 21 |
| 22 Regular Service 10:00 am | 23 | 24 | 25 | 26 | 27 Tai Chi 10:00 am | 28 蓮如上人の『御一代記聞書』に聞く (in Japanese) Rev. Nobuo Miyaji 7:0-830 pm |
| 29 Regular Service 10:00 am | 30 | 31 | | | | |

APRIL 2020

| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
|--|--------|---------|-----------|------------------------------|------------------------|----------|
| | | | 1 | 2 | 3 Tai Chi 10:00 am | 4 |
| 5 Hanamatsuri Service 10:00 am Butsuren Hanamatsuri Service 1:00 pm @ JACCC | 6 | 7 | 8 | 9 Board Meeting 7:30 pm | 10 Tai Chi 10:00 am | 11 |
| 12 Eitaikyo Shotsuki Hoyo 1:00 pm | 13 | 14 | 15 | 16 Go-Meinichi-ko 1:30 pm | 17 Tai Chi 10:00 am | 18 |
| 19 Regular Service 10:00 am | 20 | 21 | 22 | 23 | 24 Tai Chi 10:00 am | 25 |
| 26 Regular Service 10:00 am | 27 | 28 | 29 | 30 | | |