

LOS ANGELES BETSUIN

jihō

WWW

No. 470

January-February 2022

NEW YEAR'S GREETING



KOJUN OHTANI, MONSHU

Happy New Year, everyone! At the beginning of this New Year, I would like to extend my best regards to you all.

Over these past couple of years, we have had to adjust our lives in accordance with the scale of the spread of COVID-19. I would like to offer my deepest condolences to those who fell victim to the disease and express my sympathies to those who are undergoing treatment. I would also like to express my respect and sincere gratitude to the doctors, nurses, and frontline medical professionals who have been engaging in the treatment of infected people, as well as all essential workers who have made it possible for us to continue with our lives.

This infectious disease has not only greatly affected the life of each one of us, but also revealed many issues that had been contained in our society. Sakyamuni Buddha, who passed on the Dharma to us, made clear of the fact that we cannot see the truth because we are too attached to our own thought. Therefore, it is only natural that conflicts and divisions come about in a society in which those who, like us, fundamentally self-centered beings, act in accordance based on one's own thought.

In the following wasan poem, Shinran Shonin deeply reflected on himself and described what we humans are like,

*Although I take refuge in the true
Pure Land way,
It is hard to have a true and
sincere mind.*

*This self is false and insincere;
I completely lack a pure mind.*

(Hymns of the Dharma-ages)

As the wasan shows, we are basically incapable of accepting the reality of this world, such as, dependent origination, impermanence, and no-self. And because of this we constantly suffer. Only through being aware of and appreciating Amida Buddha's compassionate and salvific working, are we enabled to accept our true self. Shinran Shonin clarified that such ignorance is the very reason why Amida Buddha's salvific working has reached every one of us. Keeping in mind that we are always embraced in Amida's compassionate Light, let us live each day to the fullest, even though we have

(continued on page 2)

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

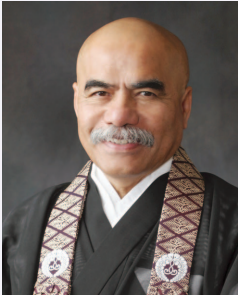
TEL: 213.680.9130
FAX: 213.680.2210

WEB: nishihongwanji-la.org

EMAIL: info@nishihongwanji-la.org

RIMBAN'S MESSAGE

2022 NEW YEAR'S MESSAGE



RIMBAN
WILLIAM BRIONES

"An offering is not a True Offering if after the act there are feelings of regret or of self-praise: a True offering is one that is given with pleasure, forgetting oneself as the giver, the one who receives it and the gift itself."

True Offering springs spontaneously from one's pure compassionate heart with no thought of any return, wishing only to enter into a life of Enlightenment together".

I am sitting at our dining room table a day after Thanksgiving Day, writing my New Year's article for the JIHO. Looking out the opened glass door, it's amazingly a beautiful day and I can't help to feel an abundance of gratitude.

Since the passing of my mother, in June of this year, I am reminded how much my mother unselfishly gave not just to me but to so many that came into her life and not on holidays, but every day. When she was the recipient, she always expressed her gratitude in tears.

The opening verse are words spoken by Shakyamuni Buddha over 2500 years ago. It is a reminder for us that a true gift is given from the heart and helps us recognize and practice our natural interconnectedness with humankind.

With the Thanksgiving holiday behind us and no sooner than the turkey leftovers are put into Tupperware, the Christmas decorations go up and Christmas sales begin ... and though, as Buddhist, we don't celebrate Christmas, many of us do get caught up into the holiday season of gift giving.

However, within the Japanese tradition, gifts of thanks are given to those who have helped or assisted us in the past year. The practice is called *oseibo* The literal meaning is "*honorific-end-year*." In other words, "*end of the year gift*." This is, indeed, a most beautiful way to end the year and begin a new one.

Oseibo, in a way, is a form of *dana* — one of the six paramitas of Buddhism. Dana a word from Sanskrit can be translated into donation or charity. Dana was one of the six practices by which a bodhisattva attained Buddhahood.

Historically, from the time of Shakyamuni Buddha, it has been a tradition within the Buddhist community to support those who taught the dharma with food, clothing and/or monetary donations. Because these dharma teachers

were truly revered, these offerings were given freely, the monks never asked for this. For the Buddhist community it was understood that this practice of giving was the basis of spiritual practice.

As a remnant of this practice, today, we've come to the realization that our teachers encompass everyone who touch our life's daily. Family, friends, the mailman, the trash collector, the paper boy and of course our teachers and ministers.

When we give selflessly to those who have helped us through out the year, it gives us an opportunity to reflect upon what is really important to us. When we have benefited from the teachings, or even from friendship and services rendered, we may give a present, or some monetary donation to help support them.

I'm not purporting to know a lot about Japanese tradition or culture, so I can't really say how *oseibo* came about. Whether it's origins is Buddhist or cultural I haven't a clue. I suspect, as with so many other rich Japanese traditions it is a combination of both.

Dana is a reflection of our spiritual life. As we endeavor this practice through *oseibo*, we become aware of what is truly important in our lives and we discover that true happiness arises from the selfless act of giving.

As we see the close of 2021, may we look back in gratitude. This gratitude is an important part of our life through which we may experience a renewed closeness with our-

(continued on page 9)

(Gomonshu - continued from page 1)

yet to see the end of the tunnel.

I feel truly assured hearing that many of you have been making efforts to share the Jodo Shinshu teaching within the greater society through various and innovative ways despite the current situation. It is my hope that your temples will continue serving as your spiritual home, and therefore, I humbly ask for your understanding and cooperation in support of your temples. I would like to conclude my new year's greeting with my heartfelt appreciation to you all.

January 1, 2022

OHTANI Kojun
Monshu
Jodo Shinshu Hongwanji-ha

HAPPY NEW YEAR AND THE BODHISATTVAS

by Rev. Hibiki Murakami



REV. HIBIKI
MURAKAMI

Goodbye 2021 and welcome 2022! Even though we are in challenging times due to COVID-19, I think it's important to usher in the New Year by saying, "Happy New Year" on New Year's Day, remembering how difficult it was in 2021.

Reflecting on the number "22," from the Shin Buddhism perspective, I would like to explain that the Bodhisattva Dharmakara's 22nd

vow is assured that all beings, born into the Pure Land of Amida, will return to this defiled world in order to lead others to the Pure Land to achieve Buddhahood. (I am not quoting the original texts from the Larger Sutra due to its length.) This movement is called *genso* in Japanese. Translated, it means returning to the world from the Pure Land. There is a very interesting point regarding this. We often hear it in dharma talks that once we are born in the Pure Land, we will become a buddha. When pondering this, we may wonder why we do come back from the land after becoming a buddha. The initial reason in becoming a buddha is already fulfilled by that point. Then why? Technically, I say what comes from the Pure Land is the bodhisattva that saves those that are suffering. It appears that they are cultivating their merit for their buddhahood. To the contrary, they have already achieved Buddha-mind which is filled with Buddha's Compassion and Wisdom. Once a bodhisattva becomes a buddha, the bodhisattva becomes permanently apart from the defiled world. However, the Buddha's Compassion cannot dismiss the rest who still feel anxiety, suffering, and the others being bothered. As a bodhisattva, one can assist the Amida Buddha's great practice. Therefore, the 22nd Vow is assured by Bodhisattva Dharma-kara and now it's activated as *nembutsu*.

When the year-end gets close, I have a "big clean-up" of my room and my cars. As a college student, I lived in a dormitory. All dorm students had to participate in the "big clean-up" at the end of the year. That custom remains with me even more than five years later. I do sweeping, wiping, and collect dust from the floor to the walls and the windows. I remove sticky oils from the kitchen's ventilator. Not only the inside, but also I go out to my parking space to sweep there, as well. This is the only time when I take the seat cover out from my car and clean the seats with a carpet cleaner. I always collect tons of dust and wastewater containing stuff that could be detrimental to my health. I

am surprised at how dirty my room and car are where I breathe every day. Meanwhile, at this "big clean-up," I come across parts of the house and car I usually don't notice. I admire these tiny pieces that sustain my life. Without even being aware of those parts, I spend comfortable days at home as well as on my trip home in my car.

Master Honen pointed out the superior points of the practice of the *nembutsu* compared to other Buddhist practices. He compared *nembutsu* practice to the building of a house. Master Honen explained that other Buddhist practices are done one-by-one to attain Buddhahood similar to having to take several steps to build a house — eg: uprighting pillars, putting down floors and building a roof. *Nembutsu* practice, however, gives you a house that is already assembled. Master Honen stated that *nembutsu* practice is enough to fulfill the Buddhahood.

I can live comfortably even without being aware of how my house and car are supporting my life. Once I notice, however, a mind of appreciation towards my house and car grows. I feel remorse for being oblivious to the factors supporting my life. No matter who I am, the house and car fulfill their duties. Like that, *Nembutsu* practice emerged from Amida Buddha to embrace those who are "bad" or "good." When *nembutsu* practice takes place, the virtue of it guides us toward the Pure Land.

We are not aware that the bodhisattvas are returning from the Pure Land to work for us to awaken to the Buddha world.

In *Gassho*

Rev. Hibiki Junkyo Murakami

2022 MEMBERSHIP DRIVE

Valid from January 1 through December 31, 2022

\$250 FOR EACH ADULT FAMILY MEMBER

CHECKS ARE PAYABLE TO:

L.A. HONPA HONGWANJI BUDDHIST TEMPLE

Payments may be made in full or by installments throughout the year of 2022

BETSUIN PRESIDENT'S MESSAGE



PAM TABATA

Happy New Year! I hope this message finds you and your family safe and well embraced in Amida's Light of Wisdom and Compassion.

We are always told that in Buddhism, we must embrace change. The adage that "the only constant is change" is so true. We have dramatically lived this change these past two years. It doesn't

compare with those that came before us and were incarcerated during World War 2 or around during the Spanish Flu Pandemic. We have, nonetheless, lived with very drastic changes. This has also changed how we conduct business at the temple, making us think outside the box to get things done. That is the most encouraging part. We aren't handling things in the usual way. The new ideas that our members came up with are encouraging and I see hope for all of us. This pandemic has made us look at things differently and access how we can accommodate everyone.

However, there are somethings that I really missed. When I came into the temple for my first service since the pandemic, it was such a joy — the sights, smells, sounds. Even though we have our services online, it just isn't the same as in-person. I look forward to seeing you!

In *gassho*,
Pam Tabata, Betsuin President

NISHI CENTER NEWS

Despite the limitations due to the pandemic, the children at Nishi Center were still able to celebrate Halloween with their costumes and some treats.



Halloween

The students posing proudly in their Halloween costumes.



Rimban Briones having fun with the costumed students in the Lotus Room.

amazonsmile
You shop. Amazon gives.

You can shop and donate all at the same time

smile.amazon.com

**Los Angeles Hampa Hongwanji
Buddhist Temple**

BUDDHIST WOMEN'S ASSOCIATION (BWA) NEWS

BWA ANNUAL FLU VACCINE PLUS PFIZER BOOSTER VACCINE CLINIC

Annually, the Nishi Betsuin Buddhist Women's Association (BWA) hold its annual Flu Shot Clinic. This year, an added bonus was access to receiving the Pfizer booster shot.



(L-R) Teresa Hirahara, Noriko Kelley, and Gail Matsuura checking off those registered to get their vaccinations.



Socially distanced, filling out forms, and waiting to get their vaccinations...

KISARAGI-KI SERVICE

by Jean Kawakami

To all who may have lost loved ones, your pain is undeniable and our thoughts and hearts are with you. We can get through this together. On Sunday, February 6th, we invite everyone to attend our BWA sponsored, Kisaragi-ki Service. This is a special service dedicated to **Lady Takeko Kujo**, the founder of BWA, where we also honor our own BWA members who dedicated their lives to Jodo Shinshu Buddhism, and whom we have lost since last year's Special Service. Not being able to meet in person last year, this is the year to reflect on their lives together, in our Betsuin hondo. Proof of vaccination is required to attend in-person.



LADY TAKEKO KUJO

For those who cannot attend, the service will be hybrid. Please contact the office for the Zoom link.

With gratitude and appreciation, I thank all of you for your unwavering continued support to our Temple and hope to see you soon, in person.

HAPPY NEW YEAR!

by Jean Kawakami

As I reflect back on 2021, I am reminded of what an extraordinary year it was. My memories of a silent killer, so small that it went undetected in the world for weeks, still causes much anxiety for many. The constant fear of contamination and illness lurking amongst us brings chaos to our daily norm and without spiritual guidance to keep us grounded, we could easily have become overcome by hopelessness and despair.

Fortunately throughout this entire time, the Temple has been a beacon of guiding light for our BWA, by providing us with a connected calmness. We are grateful to the Temple for the many innovative opportunities we have shared in 2021 to help one another, to Zoom together, and to think of each other. Month after month, we reminded one another we were still there for each other – Oseibo Thank You packages, BCA calendars, Valentine notes, Salmon Bowl tsukemono, Juseige Thinking of you Cards, Obon Inarizushi, first BWA sponsored Silent Auction Fundraiser for the Temple, a Panda Express Fundraiser for our World BWA Trip in 2023, and second BWA Silent Auction fundraiser for BWA and the Temple.

(continued on page 6)

BETSUIN'S HYBRID EITAIKYO SERVICE

by Joanne Nakamura

Annually, the Los Angeles Betsuin observes the Eitaikyo Service. This was a particularly specially service because it was a hybrid service where those in attendance were either in-person or via Zoom. In-person guests were asked to show proof of vaccination and masks were required. Rev George Matsubayashi was the guest speaker.

Immediately following the service, the sangha was invited to a social/ refreshment in the kaikan where Nishi ABA prepared and served hot dogs, chips, cookies, hot tea and bottled water. Those in attendace enjoyed the socialization and refreshments.



ABA LADIES PREPARING REFRESHMENTS
(L-R clockwise) Nancy Hayashibara, Reiko Ikkanda, Dianne Odagawa, Joanne Nakamura, Denise Otani, Cindy Nakamura, and Suzy Saita



(BWA New Year continued from page 5)

The success of our activities was entirely because of our members and sangha pulling together, and we are truly grateful for everyone helping us get through this. We are all team players of something worldly, and we thank the leadership of our ministers, Rimban Briones and Murakami Sensei, for taking care of our Temple and for their ongoing dharma messages that reassure us we are all interconnected and not alone, that change is always imminent, and that by being aware of our own foolishness and selfishness, perhaps we can awaken to a different per-

NISHI ABA GOES APPLE PICKING

by Lonny Quon

The Nishi ABA wanted a COVID-safe outdoor family fun activity. What was decided upon? Go apple picking!

In September, the ABA members trekked to Glen Oaks and visited the Los Rios Rancho and Riley's Farms. The picking was fun and the apples were delicious. Congratulations to Suzy and Glen Saita for picking the largest apple — a whopping 0.69 pounder. We ended the day with a picnic lunch and a delicious apple pie a la mode for dessert.

Join us on our next outdoor outing, which will be a shoreline beach walk and lunch at the pier in Long Beach in January 2022. For information, contact by email: lonnyquon@aol.com or just ask any ABA member.



(L-R) Lonny Quon, Nancy Hayashibara, Suzy Saita, Reiko Ikkanda, Cindy Nakamura, Denise Otani, Dianne Odagawa, Edd Hayashibara, and Glenn Saita. Photographer: Richard Odagawa

spective of caring.

On behalf of BWA, we look forward to a brighter 2022 -- one with more joy, smiles, and hugs, as we come together to listen to the dharma, work with the sangha, and together, embrace the Nembutsu.

Gassho,

Jean Kawakami, BWA President

DID YOU KNOW?...

by Eiko Masuyama

Hompa Hongwanji Los Angeles Betsuin, 1905-1980, p. 80, Sunday School Fubokai

The **Sunday School Fubokai** is an association of the parents of Los Angeles Betsuin Sunday School students and dedicated supporters. Its purpose is to promote Jodo Shinshu through participation in and support of the Sunday School program and other temple activities.

The *Fubokai* was organized to help finance the Sunday School when our temple was reopened following World War II. There was very little money in those very difficult days and many temple programs and activities had to be curtailed for lack of funds, including the Sunday School. Parents were concerned. They saw the need to band together and raise funds so the important work of the Sunday School could continue.

In 1947, through the efforts of **Yutaka Shinohara** and the late **Reverend Giko Yamamoto**, a set of by-laws was adopted and the *Fubokai* was established under the name *Ijikai*, which means "Organization to Provide Support."

Two very important fund raising events were started: the Sunday School Picnic and the Sunday School *Oseibo* Program. These events made it possible for the Sunday School to become financially independent and are held annually to this day.

The *Ijikai's* first chairman was **Shizuichi Kami**. He was succeeded by **Keiichiro Sayano** who held the office for ten years through 1959, and the late **Miyako Masuda**, who served until 1963. Yutaka Shinohara was executive secretary throughout the *Ijikai's* 15 year existence. **Eizo Masuyama** served as treasurer for ten years.

With the newly organized parents support, the Sunday School enrollment began to grow. By the late fifties and into the sixties, as many as 500 students were registered and more than 300 attended regularly. *Ijikai* parents operated two large buses to provide transportation for most of the students. The Sunday School flourished and as the school gained new students, the *Ijikai* also grew.

At first, the *Ijikai* consisted mostly of *Issei* parents and the meetings were conducted entirely in the Japanese language. Towards the sixties, more and more *Niseis* became involved and with them came other needs.

In 1962, the name of the organization was changed to Sunday School *Fubokai* [parent association] and **Yoshio Shibata** was elected the first president. Meetings began to be conducted in English.

The *Fubokai* expanded its involvement and support to various youth activities, including the Junior Y.B.A., Boy

Scouts, Cub Scouts, Judo Club, Camp Fire Girls, and Wanji and Wanjettes athletic teams.

In addition to Mr. Shibata, other leaders in the Sunday School *Fubokai* include **James Miyasaki**, **Henry Sakato**, **John Yamada**, and **Hisao Hamanaka**. The current president is **Paul Tomita**. **Masaye Miyamoto** served as treasurer for over fifteen years.

Betsuin JIHO, October 5, 1963, "Sunday School Fubo-kai News, Sakaniwa New Chairman of Fubo-kai Athletics"

Mits Sakaniwa was elected to succeed **George Okada** as chairman of the Athletic Department of the Sunday School *Fubo-kai*. Mrs. **Yoshiko Kishi** and Mrs. Masaye Miyamoto will continue with their executive duties as assistants to the chairman.

Mr. Sakaniwa has been active in our athletic program, serving as a general manager for the past few years. He is also a past president of the LA YABA and one of the men responsible for the initiation and formation of the Southern District YABA Softball League.

Mr. Okada regrettably resigned his chairmanship because of the heavy burden of work entailed in his expanding business enterprises. He ably guided our athletic program through its difficult growing period the last four or five years so the loss of his leadership will be deeply felt.

Mr. Sakaniwa is the third person to take over the reins of the athletic program. Min Ota, a former Sunday School teacher, started it all with barely enough boys to form one basketball team. Mr. Ota is now in San Jose and continuing his good work in the Church.

* * * * *

Betsuin Jiho, May, 1972, "Picnic"

The Betsuin annual picnic will be held on June 4, 1972, at the Elysian Park, No.9. This year's picnic, which will be sponsored by the Betsuin, will be headed by Mr. **Masashi Kawaguchi**, as General Chairman, and assisted by Mr. **Mas Okino**, Sunday School Dept., as Co-Chairmen. This year the annual picnic has been enlarged in scope by the inclusion of all branch churches in the working committee and participation by all branch members.

The program for the picnic is as follows:

Morning Service	11:00am
Lunch	12:00-1:00pm
Children Races	1:00-3:00pm
Refreshment Period	

(continued on page 8)



FUBOKAI 1969

[Note: Some individuals could not be identified and, therefore, skipped.] Row 1: Shoichi Sayano, X, Hisakazu Hozaki, Hayao Kaneko, Shig Sugimoto, Helen Takata, Hatsumi Osajima, Rimban R. Masuoka, Jiro Aratani, Rev. K. Norimoto, Rev. J. Doami, Mits Sakaniwa, X (with child), Masaye Miyamoto, Miyo Eshita. Row 2: X, Sunaye Sakamoto, X, Alice Matoba, X, Mae Tanaka, Setsuko Iwata, Fumiko Nakano, Mrs. Hara, X, Yoshiko Kishi, X, X. Row 3: Keizo Hatakeyama, George Inatomi, Isao Hatakeyama, Yosh Nagano, Yosh Shibata, James Miyazaki, Amy Miyakawa, Fuji Oshita, Julia Yamamoto, X, X, Clara Hara, Yutaka Shinohara, Toshiye Nagata, Mary Iwamoto.

(KNOW? continued from page 7)

Takara Sagashi 3:00-4:30pm
 (Treasure Hunt)
 Closing Service 4:45pm
 Cleanup 4:45-5:00pm
 * * * * *

The **Dharma School Parents (DSP, name change)** are not very often in the news. But let it be known that throughout the many years, whenever there was a Sunday School/Dharma School (name change) student, class, or event named, the Dharma School Parents were there in support. Whether visible or not, their time, energies, and presence supported the Dharma School teachers and all Dharma School activities. Thank you, parents, all, past and present!

The present Dharma School Parents organization is led by president Geneva Chao, who has been the leader since 2019-2020 year. Before her, we had Lisa Tashiro,

2017-2019; Cindy Oda, 2014-2017; Terrie Itomura, 2012-2013; Susan Omokawa, 2011-2012; Teresa Hirahara, 2010-2011; Lorraine Kimura, 2009-2010; Rose Kamiya, 2008-2009; Rick Taketomo, 2007-2008; Teresa Hirahara, 2006-2007; Karen Escano, 2005-2006, and many, many more. Thank you all.

* * * * *

Thank you to Janet Shimizu Taga, Susan Furuto Saita, and Elaine Hatakeyama Fukumoto for 1969 JR YBA photo identifications, including additional names: first row, left of Sharlene Otani, Gail Tanaka; second row, right of Mr. Sugimoto, Chris Hatashita, Warren Nakasone; third row, left of Suzy Furuto, Carol Iwamoto

* * * * *

Thank you for the donations to the library: Sally Yoshikawa and family, Terri Itomura and family, late Mr. and Mrs. Art Hirahara and family, and Fumiko Jinkawa

(Rimban- continued from page 2)

selves and all of those around us. We come to realize that life gives generously to us therefore we naturally reciprocate and give generously back to life.

As the 2021 comes to a close, Nobuko and I would like to wish you a joyful and meaningful New Year. Many thanks for your support and I look forward optimistically to 2022.

I am forever grateful to all our temple members and friends who supported our fundraisers as we adjusted our temple activities with uncertainty and prudence. To all our volunteers who persevered our temple guidelines and kept the Betsuin operational and functional, we owe a debt of gratitude to all of you. Many thanks to our office staff, Rie Fujii and Vance Ikkanda for keeping the office running efficiently. I am grateful to our temple president, Pam Tabata, the *komon* and board of directors for your support and guidance during this most challenging time and to our COVID Advisory Committee (CAC) that kept us safe as we cautiously began to re-open our temple doors. Thank you to our treasurers that come in weekly to pay the bills, Reiko Ikkanda, Dianne Odagawa, Bruce Shinohara, Chris Furusawa and to Bruce Hatakeyama our IT guy. Much appreciation to Elaine Fukumoto, the editor of the JIHO, as she patiently waits for my overdue article every issue. And a special thanks to our custodian, Bernard Wallace who always sharing his BBQ secrets with me and reminds me how lousy the LV Raiders are. Lastly, the Betsuin and I are very fortunate to have Rev. Hibiki Murakami assigned to our temple. His dedication and commitment is truly admirable, sharing the Nembutsu as he continues his ministerial duties, that took three to four ministers to do in the past.

Namo Amida Butsu

VEHICLE DONATION



Donate any vehicle

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

LOWER YOUR TAX LIABILITY



QCD
QUALIFIED
CHARITABLE
DISTRIBUTION

STOCK
DONATION

Contact:

bshino@NishiHongwanji-LA.org

IT'S TAX TIME...

LOWER YOUR TAX LIABILITY

With the new year, we start thinking about taxes. Some of you may have some financial issues to consider. If you are collecting funds from your IRA (Individual Retirement Account), you are taxed on the amount you withdraw from your account.

There is a way to minimize/eliminate your tax liability on your withdrawn funds. The **Qualified Charitable Distribution (QCD)** enables you to designate the distribution (up to \$100,000 annually) to a qualified charitable organization (ie: Los Angeles Hampa Hongwanji Buddhist Temple), and you will not need to pay income tax on that distribution. **Note:** The QCD will be nullified if you withdraw the funds to yourself and then write a donation check which will then be subject to being taxed

Stock Donations – If you have stock that has appreciated, donating the stock directly to the Betsuin may have tax benefits for you. If the stock has been held over a year, by donating the stock you would not have to pay the long-term capital gains tax like you would if you sold the stock and donated the proceeds.

Requesting Forms - If you would like to consider a QCD or stock donation, you may email the treasurers at:

bshino@NishiHongwanji-LA.org

or contact the temple office and the appropriate form(s) can be mailed to you.

Note: State tax rules may differ from federal tax rules. It is suggested that you consult with a tax advisor for your particular situation.

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*

September 2021

17 Yoneko Takeda
21 Shizuko Shibata
26 Frances Eiko Masuda

November 2021

2 Masami Iizuka

October 2021

2 Yasuko Sugimoto
5 Clyde Hitoshi Kaneko



MEMORIAL SERVICES FOR 2022

The following years are the dates of special services for the deceased. The temple will send out notices to the next of kin. In the event that a notice is not sent, please notify the *Betsuin* office for an appointment at 213-680-9130.

Memorial Observance	Year of Death
1st memorial	2021
3rd memorial	2020
7th memorial	2016
13th memorial	2010
17th memorial	2006
23rd memorial	2000
25th memorial	1998
33rd memorial	1990
50th memorial	1973



Betsuin Jiho

Editor-in-Chief: Rimban William Briones
English Editor: Elaine Fukumoto
Japanese Editor: Rev. Hibiki Murakami
Photos: Koichi Sayano

2021 MEMBERSHIP

A "member" of the L.A. *Betsuin* is one who has donated to the annual membership.

The following is a list additional members who have submitted their membership during the **September 16** through **November 15, 2021**. Your continuing support of the temple is greatly appreciated.

Ito, Ronald Yoshihiro
Mah, Donald/Julie Yuzuki
Matsumura, William E.
Okohira, Deana

Toguchi, Leslie Tamotsu/
Ethel Aiko
Yokoyama, Jane Kumiko

"LETTER ON WHITE ASHES" HAKKOTSU NO GOBUNSHO

This letter by Rennyō Shōnin is often read by the minister at Jōdo Shinshū funeral services.

In silently contemplating the transient nature of human existence, nothing is more fragile and fleeting in this world than the like of man. Thus, we have not heard of human life lasting for ten thousand years. Life swiftly passes, and who among men can maintain his form for even a hundred years? Whether I go before others, or others go before me; whether it be today, or whether it be tomorrow; who is to know? Those who leave before us are as countless and as fragile as the drops of dew. Though in the morning, we may have radiant health, in the evening we may be white ashes.

When the winds of impermanence blow, our eyes are closed forever; and when the last breath leaves us, our face loses its color. Though loved ones gather and lament, everything is of no avail. The body is then sent into an open field and vanishes from this world with the smoke of cremation, leaving only the white ashes. There is nothing more real than this truth of life.

The fragile nature of human existence underlies both the young and the old, and therefore, we must – one and all – turn to the Teaching of the Buddha and awaken to the ultimate source of life. By so understanding the meaning of death, we shall come to fully appreciate the meaning of this life which is unrepeatable and thus to be treasured above all else. By virtue of True Compassion, let us realize the unexcelled value of our human existence; and let us live with the Nembutsu, Namu Amida Butsu, in our hearts.

— translated by Taitetsu Unno

BETSUIN 2022 CALENDAR

JANUARY

- 1 New Years' Service (*Shūshō-e*)
- 2 Betsuin Closed
- 9 Dharma School First Service
Eitaikyo Monthly Memorial
- 15 *Hoonko* Seminar
- 16 *Hoonko* Service
- 30 Installation, New Members
Welcome & New Year Party

FEBRUARY

- 6 BWA *Kisaragi-ki*, Lady Kujo &
BWA Late Members Memorial
- 13 Nirvana Day Service (*Nehan-e*)
Eitaikyo Monthly Memorial

MARCH

- 12 Surf/Turf Fundraiser
- 13 Girl Scout Sunday
Eitaikyo Monthly Memorial
- 19 Spring *Ohigan* Seminar
- 20 Spring *Ohigan* & *Rimban-ki* Services
- 27 Rennyō Shonin Memorial

APRIL

- 3 Betsuin *Hanamatsuri*
- 10 LA Buddhist Temple Federation *Hanamatsuri*
Eitaikyo Monthly Memorial Service

MAY

- 8 Mother's Day Service
Eitaikyo Monthly Memorial
- 15 *Gotan-e* & Infant Presentation Service (*Hatsumairi*)
- 29 Memorial Day Sunday Service
- 30 Memorial Day *Hakamairi*

JUNE

- 12 *Eitaikyo* Monthly Memorial
- 19 Father's Day Service
- 26 Graduation/Attendance Award Service

JULY

- 4 Independence Day (Betsuin Closed)
- 9/10 *Obon* Carnival
- 16 Hatsubon Service (AM/PM)
- 17 Betsuin *Obon* & *Hakamairi* Service
Eitaikyo Monthly Memorial

AUGUST

- 7 Atomic Bomb Memorial
- 14 *Eitaikyo* Monthly Memorial

SEPTEMBER

- 5 Labor Day (Betsuin Closed)
- 11 Dharma School Registration
Eitaikyo Monthly Memorial
- 17 Fall *Ohigan* Seminar
- 18 Fall *Ohigan* Service

OCTOBER

- 2 Eshinni/Kakushini Memorial
- 9 *Eitaikyo* Monthly Memorial

NOVEMBER

- 6 Betsuin General Sokai Meeting
- 13 *Eitaikyo* Monthly Memorial
- 20 Betsuin *Eitaikyo* Service
- 24/25 Thanksgiving (Betsuin Closed)

DECEMBER

- 4 General Temple Clean-up
- 11 Bodhi Day Service (*Jōdō-e*)
Eitaikyo Monthly Memorial
- 18 Oseibo *Kansha Taikai* (Appreciation) Service
- 24/25 Holiday (Betsuin Closed)
- 31 Year End Service (*Joya-e*)

Due to the uncertainty of COVID-19, services will continue both in-person and virtually. This, however, may change at any time. Please call the office for more information. Tel: 213-680-9130



Nishi

**SATURDAY
MARCH 5TH**

SALMON BOWL



**\$18 ORDER INCLUDES MISO MAYO
SALMON, RICE (BROWN RICE +\$1)
STEAMED VEGETABLES, CABBAGE
TSUKEMONO, AND FUGETSUDO
MANJU**

**\$5 POPCORN BY
BUTTERY POPCORN CO.
IN SALTED, KETTLE
AND CHEDDAR
FLAVORS**



**LIMITED QUANTITIES.
PLEASE ORDER BY FEBRUARY 18TH
PICKUP AT NISHI PARKING LOT AT CHOSEN TIME
(CONFIRMED BY EMAIL)**

Questions? Contact Chris furusawa at: chris.furusawa45@gmail.com OR (310)986-9876

PLEASE PRINT

NAME: _____ EMAIL: _____

ADDRESS: _____

DAY-TIME PHONE: _____ BOWL(S): WHITE RICE X _____ X\$18 = _____

WORK CELL HOME BROWN RICE X _____ X\$19 = _____

PICKUP TIME (PICK TOP 3): SALTED POPCORN X _____ } X\$5= _____

___ 2:00-2:30 ___ 2:30-3:00 KETTLE POPCORN X _____

___ 3:00-3:30 ___ 3:30-4:00 CHEDDAR POPCORN X _____

PLEASE MAKE CHECKS PAYABLE TO: LAHHBT SUBTOTAL= _____

RETURN TO: 815 E FIRST ST, LOS ANGELES, 90012 DONATION = _____

TOTAL = _____