

# Betsuin Jiho

No. 388

May-June, 2008

www.nishihongwanji-la.org

Phone (213) 680-9130 • FAX (213) 680-2210

## CELEBRATING THE VENERABLE MASTER'S BIRTH The Gotan-e and "Infants' First Attendance" Services

by George T. Matsubayashi, Rimban

The statue of the Venerable Master Shinran, the founder of our Jodo-Shinshu teaching dressed in traveling garb, that stands in the garden to the east of our temple is presently surrounded by the vivid and yet solemn colors of wisteria and azalea blossoms in full bloom.

Recently, while reverently standing in front of the Venerable Master's image, I was brought to realize that time to formally celebrate his birth has again arrived this year. I cannot help but feel grateful that service to do so will be held this coming May 18.

Traditionally, services to celebrate the birth of Shakamuni Buddha, the founder of the teaching of the Buddha-dharma, were referred to as "Gathering to Celebrate Birth" (*Gotan-e*). In Japan, these services were held for over a thousand years on the 8th day of the 4th month, and variously called "Flower Festival" (*Hanamatsuri*) and "Pouring Sweet Tea (Over the Image of the) Buddha" (*Kanbutsu-e*).

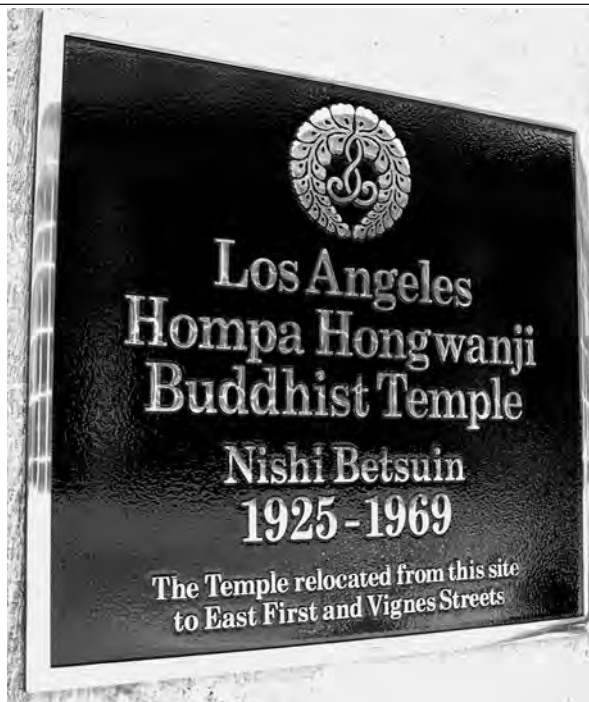
Celebrating the birth of the founders of different Buddhist denominations, however, did not take place until much later. Rather than the day of their birth, these founders were usually memorialized on the day they passed away.

Within our Hongwanji tradition, the first service to celebrate the Venerable Master Shinran's birth was held on May 21st of 1887 (Meiji 20). The service was held to commemorate the 715th year since the Venerable Master was born. It was conducted by students of the Hongwanji sponsored-school located at the Southern part of the Hongwanji Mother Temple compound in Kyoto, Japan. Services to commemorate the Venerable Master's birth have been held every year within Japan ever since, and increasingly by Hongwanji organizations throughout the world, as close to the May 21 date as possible.

Within our BCA organization, celebrating the Venerable Master's birth is usually held together with a service in which infants born to temple members during the past year are introduced. In some areas, food bazaars called "*Fuji Matsuri*" and *Gotan-e* outdoor services are held at the same time to raise funds for the temple.

Traditionally, the Venerable Master Shinran is said to have been born on the 1st day the 4th lunar-month – which was later converted to the modern calendar date of May 21 – during the year 1173 CE (Joan 3). He was born in the village of Hino in the district of Yamashina, a suburb of the capital city of Kyoto. His childhood name was Matsuwa-kamoro.

see RIMBAN page 2



PLAQUE RECOGNIZING THE BUILDING OF THE PRESENT JAPANESE AMERICAN NATIONAL MUSEUM AS THE FORMER SITE OF THE NISHI BETSUIN. (see story below)

## DID YOU KNOW?...

by Eiko Masuyama

### A PLAQUE TO REMEMBER OUR OLD TEMPLE...

by Ryo Munekata

*It was back in 1969 when we had our last service at the old building (119 North Central Avenue) before moving into the present temple. There were many nostalgic memories expressed. It was a highly emotional time. At the time I thought we needed a plaque to identify the structure for the present as well as for the future generations and the public...otherwise, it would be forgotten. It was important to remember and honor those members and friends, who came before us and supported the temple.*

*It was during one of my recent visits to the Japanese American National Museum that occupies the two north corners on East First Street and Central Avenue here in Los Angeles, that I heard a docent explain to a group of visitors that the old building across the court was where the museum got its start... No mention that it was a Nishi Hongwanji Buddhist Temple built by its members in 1925 and occupied until 1969.*

*Forgotten! But not for long:*

**Los Angeles Homba Hongwanji Buddhist Temple  
Nishi Betsuin  
1925 - 1969  
Temple relocated from this site to East First  
and Vignes Streets**

### NISHI BETSUIN PLAQUE PROJECT TIMELINE

**February 9, 2007:** I attended the newly formed Little Tokyo Historical Society (LTHS) meeting. Deanna Matsumoto was the chairperson and was most helpful and allowed Nishi to place the plaque on their list of projects to do. Deanna also was instrumental in researching the steps necessary in pursuing such a project. Bill Watanabe and Tak Suzuki of Little Tokyo Service Center, members of LTHS, gave suggestions on strategies, plaque types, and gave initial ideas on cost and vendors.

see KNOW? page 3

## THOUGHTS ON PRACTICE

by Rev. William Briones

*"There is a difference in compassion between the Path of Sages and the Path of Path of Pure Land. The compassion in the path of Sages is expressed through pity, sympathy, and care for all beings, but truly rare is it that one can help another as completely as one desires.*

*The compassion in the Path of Pure Land is to quickly attain Buddhahood, saying the Nembutsu, and with the true heart of compassion and love save all beings as we desire.*

*In this life no matter how much pity and sympathy we may feel for others, it is impossible to help another as we truly wish; thus our compassion is inconsistent and limited. Only the saying of Nembutsu manifests the complete and never ending compassion that is true, real and sincere."*

On Sunday, April 14, I'll be the guest speaker at the Seattle Buddhist Church for their Hanamatsuri Service. During that same weekend His Holiness the Dalai Lama will also be in Seattle, six miles away speaking at the University of Washington. His Holiness will be participating in a four day event billed as the "Seeds of Compassion Gathering".

The popular Tibetan monk, is well known for his dedication, charm, and his commitment to non-violence, all of which is manifested from his profound sense of compassion.

When visitors come to the Betsuin inevitably the question most frequently asked is, what is your practice? For many Buddhist the obvious answer is the practice of compassion. The Dalai Lama and Thich Nhat Hanh the Vietnamese Zen monk, speak of this compassion. As Buddhist, our task is to manifest compassion in everyday life, beginning with members of our own family and extending it to all society. But when one really tries to practice compassion, expressing care, concern, empathy and love, one encounters a huge obstacle. And that obstacle is never the other, but rather one's own self-centered ego. The awareness of our inconsistencies is the starting point of the Jodo Shinshu Buddhist path.

For other Buddhist traditions there are various practices that one could do to eliminate our anger, hatred, envy .... our 108 blind passions that prevent us from being compassionate. For Monks and Nuns one need only follow the Six Paramitas to attain enlightenment. The paramita's being 1) Giving or sharing, 2) Conduct 3) Effort 4) Patience 5) Meditation 6) Wisdom.

In the Larger Sutra, it states that the Dharmakara

see BRIONES page 3



A portrait of Shinran, popularly called "Kumagawa no goei" (Holy image of Shinran sitting on a bear-skin cushion) now preserved at the Nara National Museum

**LA BETSUIN**

**OBON & HATSUBON SERVICE**

**JULY 12 & 13**

## BETSUIN SCHEDULE

**MOTHER'S DAY SERVICE/PANCAKE BREAKFAST**  
SUNDAY, MAY 11th

**GOTAN E / HATSUMAIRI SERVICE**  
SUNDAY, MAY 18th

**MEMORIAL DAY CEMETERY SERVICES**  
(See page 4 for schedule)

**BETSUIN PICNIC**  
SUNDAY, JUNE 1st

**HATSUBON / OBON CARNIVAL**  
SATURDAY & SUNDAY - JULY 12th & 13th

**OBON SERVICE**  
SUNDAY, JULY 20TH

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

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Permit No. 13897

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## SURF AND TURFDINNER

**Nishi Hongwanji  
Surf & Turf  
Fundraising Dinner**

Date: March 1, Saturday  
Time: 4 - 7 pm  
Cost: \$15 Prepaid  
NO DINNERS WILL BE SOLD AT THE DOOR.

Menu: Beef Teriyaki, Salmon, Gomae Green beans, Salad. If you want sweets, there will be a bake sale, too.  
Bingos: 5 - 9 PM  
Children's Bingos will be available.  
Order forms are available in the office.  
All proceeds will go toward the restoration of the Kaikan.



The grilling of the steaks



John Hatakeyama calling numbers for BINGO.



Children anxiously waiting for the winning BINGO number.

The L.A. Betsuin held its first Surf and Turf Fundraiser dinner which, on all accounts, was successful. The menu included a grilled steak, salmon, gomae green beans, and a salad. There were many positive reviews about the food. There was also BINGO for the adults as well as for the children.



Jean Kondo (left) and Tsuruko Iwohara prepare green beans.



Bruce Shinohara calling numbers for the Children's BINGO



Piles of dinners waiting to be picked up

**NISHI CENTER**

Nishi Center children went on a field trip to the farm at Mt. San Antonio College. In the above photo, Director Susan Mukai and the children are looking at the koi pond in the Japanese garden. -- photo by Glen Tao

**Nishi Center would like to thank the following for filling our "Wish List."**

- Pauline Louie**  
Toaster
- Benita Okamura**  
Microwave Oven  
Toaster Oven  
Popcorn packages  
Stuffed Animal
- Anonymous**  
Electric Skillet

**HANAMATSURI AT NISHI CENTER**

Kindergartner, Andrew, is pouring sweet tea over the statue of the baby Shakamuni Buddha.

photos by  
Glen Tao  
& Elaine Fukumoto



Girl Scout cookies



Many homemade baked goods



Enjoying a great meal!

(continued from page 1)

His father was a member of a branch family of the noble Fujiwara clan named Hino Arinori, and held the position of Secretary to the Empress Dowager at the Imperial Court. He later abandoned secular life, took name Mimurodo Daishin Arinori and became a monk. He is said to have passed away when the Venerable Master was only four year of age.

The Venerable Master's mother was said to be the granddaughter of General Yoshi-ie who gained fame fighting for the Genji clan. Her name is said to have been Kikkonyo. She is said to have passed away when the Venerable Master was eight years of age.

The Venerable Master Shinran was adopted by his uncle Hino Noritsuna. According to tradition, on her deathbed, the Venerable Master's mother requested the Venerable Master's adoptive parents to allow him to become a monk.

We can only imagine the sadness that the Venerable Master felt upon losing both parents by age of eight. And the deeper his sadness, the greater must have been his desire for a way to be reunited with them. That must have been the motivating force that lead him to become a monk at the young age of nine.

In *Jodo Wasan* (Hymns of the Pure Land), the Venerable Master wrote:

*When sentient beings think on Amida  
Just as a child thinks of its mother,  
They indeed see the Tathagata—who is never distant—  
Both in the present and in the future. 1*

Further, in *Koso Wasan* (Hymns of the Pure Land Masters), he wrote:

*Shakamuni and Amida are our father and our mother,  
Full of love and compassion for us;  
Guiding us through various skilled means,  
They bring us to awaken the supreme shinjin. 2*

Our fathers and mothers use various means to raise us. Similarly, but with immeasurable wisdom and compassion, Amida Buddha uses "merit transference" (eko) of his Primal Vow to endow all sentient beings in the ten directions with the incomparable *shinjin* that is the cause of our birth in his Pure Land where we attain the same Enlightenment as all Buddhas.

Truly, I believe the Venerable Master Shinran's entire life of 90 years was one of receiving the "merit transference" of Amida Buddha's Primal Vow to cause birth in the Pure Land. I believe the Venerable Master's greatness lies in his teaching us about the intent of Amida Buddha's Primal Vow.

Regarding the "merit transference" of the Prime Vow, the Venerable Master pointed out that there two aspects to it:

*Reverently contemplating the true essence  
of the Pure Land way,  
I see that Amida's directing of virtue to sentient beings  
has two aspects:  
The aspect for our going forth  
to the Pure Land and the aspect for our*

**Los Angeles Hampa Hongwanji Buddhist Temple  
LA Nishi Betsuin Book Center**

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**COME VISIT  
TO SEE WHAT'S NEW**

**CUTE, COLORFUL  
WRIST ONENJU  
FOR CHILDREN**



**BUDDHA  
IN  
YOUR  
BACKPACK**  
EVERYDAY BUDDHISM FOR TEENS

**BUDDHA IN YOUR BACKPACK  
Everyday Buddhism for Teens  
by Franz Metcalf**

**Book Description**

A guide for navigating the teen years, *Buddha in Your Backpack* is for young people who want to learn more about Buddhism or for those who simply want to understand what's going on inside themselves

and in the world around them. *Buddha in Your Backpack* tells Buddha's life story in a fashion teens will relate to, describing Buddha as a young rebel not satisfied with the answers of his elders. It then introduces Buddha's core teachings with chapters like "All About Me" and "Been There, Why'd I Do That?" The author presents thoughtful and spiritual insights on school, dating, hanging out, jobs, and other issues of special interest to teens — inviting readers to look inside themselves for answers.

*Return to this world. 3*

The aspect of going to the Pure Land (*oso*) refers to the Teaching, Practice, and *Shinjin* (which are the cause of our going to the Pure Land) and the Realization that is the result. The aspect of returning from the Pure Land (*genso*) refers to the fact that all who are born in the Pure Land and become equivalent to all Buddhas will return to this Shaba world in order to enlighten the sentient beings who remain here.

Both going to the Pure Land and returning from the Pure Land are solely due to the "merit transference" of Amida Buddha's Primal Vow. That is what the Venerable Master taught us.

Further, the Venerable Master Shinran taught:

*...Great shinjin is the superlative means for attaining  
longevity and deathlessness... 4*

That is, with the "single thought" (*ichinen*) of receiving "merit transference of Amida Buddha's Primal Vow, we transcend life and death, and receive the same "immeasurable life" as Amida Buddha. That's why we can say receiving *shinjin* is the "marvelously mysterious" Dharma of a life without death.

Within the *Nembutsu* we are blessed with a way to attain immeasurable life that transcends "life/death," and in which we live eternally. The Venerable Master Shinran's teaching is one in which we are able to sadly part from our

see RIMBAN page 3

### RIMBAN

## BETSUIN PHOTOS

photos by Koichi Sayano



Rev. Briones stands at the entryway of the old Nishi Hongwanji on Central. The dedicated plaque is located on the left side of the entryway.



Betsuin's Hanamatsuri White Elephant, created by Fumio Oshita in 1977.



Dharma School kindergarten representatives for offering of flowers and pouring of sweet tea.



Dr. Ryo Munekata (left), Gary Kawaguchi (Betsuin president), Ernest Hida, (komon), and Rev. Briones attended the National Council meeting in Portland, Oregon.



### SPRING OHIGAN SERVICE

front left: Rev. Shoki Mohri, Rev. Fumiaki Usuki (guest speaker), Rimban George Matsubayashi, Rev. Seikan Fukuma. back: Gary Kawaguchi (Betsuin president), Rev. Kojo Kakiyama, Rev. Kenn Koizumi, Rev. William Briones, and Rev. Harold Oda.



Inurnment service in the Nokotsudo

## BRIONES

(continued from page 1)

Bodhisattva made 48 Vows to save all sentient beings. By practicing all the disciplines, including the Six Paramitas, for an immeasurably long time, He realized His Vows and became Amida Buddha.

However, it is extremely difficult for you as lay people and more so for priest and ministers with school, work and family obligations to fully live up to the high ideals as the Paramitas. Never the less the Paramitas point us in the right direction and clarify the Buddhist Ideals for us.

In Pure Land tradition, the daily life of a layman is taken as our practice. In our daily coming and going, we are reminded to be mindful of and to practice to the best of our ability the above P<sub>aramit</sub>s, so that we may become aware of the light of Wisdom/Compassion which surrounds and inhabits us.

The passage from above is from the 4th Chapter of the Tannisho. It tells about the difference between the practice of "path of the sages" such as saints and bodhisavatta's, monks and nuns and it tells of the path of Pure Land devotees like you and me. It's about Other power vs. self power. It's about realizing our inability to attain enlightenment by means of doing good deeds or following the paramitas, because based on Shinrans realization all our good deeds are based on our ego and self-centeredness...

we expect to receive rewards from our good actions. In contrast, the Pure Land Way makes us aware of our human limitations and frailties. It reveals our motives and actions as ego-centered and evil.

Jodo Shinshu doesn't require us to practice meditation or mantras like most other schools of Buddhism. Shinran rejected these sorts of practices because he felt they were calculated and contrived which led to attachment and self-righteousness. He felt that often practice increased the very problem it set out to overcome, self-centeredness.

For this reason, As Jodo Shinshu Buddhist, all we have to do is entrust ourselves whole-heartedly in Amida's Vow and to utter His Name in gratitude, instead of practicing the self-power of the Six Paramitas. We believe that entrusting ourselves in the *Nembutsu* of the Other Power is the only possible way for regular people like you and I to be freed from samara and attain "the other shore" of nirvana.

Jodo Shinshu rejects the idea that our actions in themselves cause our enlightenment. When we practice, we do it out of a sense of gratitude. The recitation of *Nembutsu*, *Namu Amida Butsu*, is the outward expression of thanksgiving and gratitude to *Amida Butsu*.

*Namu Amida Butsu*

## RIMBAN

(continued from page 1)

flesh-and-blood parents during our lifetime, and at the same time come in contact with Amida Buddha's "marvelously mysterious" immeasurable life. Or, perhaps, it is coming in contact with Amida Buddha's "marvelously mysterious" immeasurable life that allow us to endure parting from our flesh-and-blood parents because within that "marvelously mysterious" life there is the promise that we will be reunited with our parents. How can I not be grateful that the Venerable Master Shinran appeared in our world to teach us?

We celebrate the Venerable Master's birth because we are so grateful for his teaching of the *Nembutsu* based on "merit transference" of Amida Buddha's Primal Vow. Here at our Los Angeles Betsuin Buddhist Temple, we will celebrate the 835th year since his birth this coming May 18th, beginning at 10:00 AM. While celebrating the Venerable Master's birth, we will also introduce infants born to to our temple members during the past year.

Speaking on a personal note, my second son's wife gave birth to their first child this past March 4th. Carefully cradling his newly born daughter and with tear in his eyes, my second son said (I hope I'm not embarrassing him too much): "My wife and I have been allowed to become parents solely because of this child... Although still tiny, her life continues the lives of her parents, the

lives of her grandparents, the lives of her great-grandparents... back into the endless past. This birth is also related to all lives in the next and succeeding generations... What a miracle! How grateful I am!"

My son's voice shook as he spoke. I could not help rejoicing while watching my son and his wife gently holding their first-born child in their arms. How eagerly I await seeing my second son's daughter - who made my wife and me grandparents for the fourth time - introduced to the members of our temple at our "Infants' First Attendance" service!

The speakers at our joint services to be held on May 18 will be Reverend Shodo Jim Yanagihara, BCA minister Emeritus, in English, and Rimban George Matsubayashi in Japanese. I invite all of you and your family to attend these most important services.

*Gassho*

1. *The Collected Works of Shinran: Volume 1 (hereafter CWS: 1), Jodo Shinshu Hongwanji-ha, Kyoto, 1997, pg. 357.*
2. *CWS: 1, pg. 380*
3. *CWS: 1, pg. 7*
4. *CWS: 1, pg. 79.*

Come join us at the annual...

## Betsuin Picnic

Sunday, June 1, 2008  
10:30 a.m.-3:00 p.m.  
at  
Glenelder Elementary School  
16234 Folger St., Hacienda Heights

**Potluck**  
The following is requested from each family  
(last name beginning...)

A-K Main Dish and Dessert	L-R Main Dish and Rice	S-Z Main Dish and Veggies
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**FUN FOR ALL**  
Bring your family and friends!!  
Door prizes • Games for the kids and adults

**DIRECTIONS TO PICNIC AREA:**  
Pomona (60) Fwy. east  
to Hacienda Blvd. off ramp.  
Turn left on So. Hacienda.  
Turn right on E. Gale.  
Turn right on S. Hinnen.  
Turn left on E. Folger.  
Follow the signs for parking.

## OBON DANCE PRACTICE DATES

**WHERE: NORTH PARKING LOT**  
**TIME: 7:00 - 8:30 PM**  
**DAYS: TUESDAYS & THURSDAYS**  
**JUNE 17, 19, 24, 26**  
**JULY 1, 3, &**  
**9 Keiro Retirement Home - 6:00 pm**

Nishi ABA is inviting Temple Members to go. . .

## Deep Sea Fishing!

### Saturday, June 21<sup>st</sup>

Limited number of spots (22), so reserved now. Paid Temple members only. For details/reservations call Richard @ 626-571-1336.

## \$130.00

Boat leaves on Friday night 6/20

## HATSUMAIRI

### INFANT PRESENTATION SERVICE

The LA Betsuin will conduct its annual *Hatsumairi* Service on **Sunday, May 18th** in conjunction with the *Gotan-ye* Service.

## HATSUMAIRI REGISTRATION FORM

NAME OF CHILD: \_\_\_\_\_

BOY  GIRL  BIRTHDATE: \_\_\_\_\_

TEL: \_\_\_\_\_

PARENTS' NAME: \_\_\_\_\_

ADDRESS: \_\_\_\_\_

ZIP: \_\_\_\_\_

PLEASE SUBMIT THIS FORM TO THE BETSUIN OFFICE BY:  
**MAY 4, 2007**

## EITAIKYO DONATIONS

### ADDED EITAIKYO DONATIONS

## TOKUBETSU DONATIONS

as of March 28, 2008

## BETSUIN CALENDAR

### MAY

- 11 MOTHER'S DAY SERVICE  
NISHI BOY SCOUT PANCAKE BREAKFAST  
7-10 AM Betsuin Kaikan
- 18 GOTAN E / HATSUMAIRI /  
INFANT PRESENTATION SERVICE 10:00 AM  
Guest Speakers:  
Eng: Rev. Jim Yanagihara (BCA Minister Emeritus)  
Jpn: Rimban George Matsubayashi

- 24& 26 MEMORIAL DAY  
CEMETERY SERVICES  
(See below for schedule)

### JUNE

- 1 BETSUIN PICNIC
- 7 SO. DISTRICT BUDDHIST CONFERENCE
- 15 FATHER'S DAY & GRADUATION SERVICE
- 21/22 SUN VALLEY TEMPLE OBON

### JULY

- 4 TEMPLE CLOSED
- 12-13 HATSUBON SERVICE &  
OBON CARNIVAL  
Hatsubon Service - 2:00 PM  
Obon Carnival - 3:00 PM
- 20 OBON SERVICES  
Evergreen Cemetery Service - 9 AM  
Betsuin Services: 10 AM & 1:30 PM

## 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*

## KNOW?

(continued from page 1)

**May, 2007:** Dennis Kimura was asked to design a plaque by Gary Kawaguchi, keeping in mind size and style of other plaques on the buildings on the north side of East First Street between San Pedro and Central Avenue.

**July 27, 2007:** The plaque design was approved by the City of Los Angeles, owner of property, (assistance received from the office of Councilwoman Jan Perry), Japanese American National Museum, lessee, (Irene Hirano, Clement Hanami), and L.A. Homba Hongwanji Buddhist Temple Board (Gary Kawaguchi, president).

**November 28, 2007:** Coordinated Sign Systems was selected to fabricate the plaque. Adjustments were made to the original design by Dennis Kimura.

**January 25, 2008:** The final design was approved. Approval was given to fabricate plaque as approved.

**February 22, 2008:** The plaque installed under supervision of Clement Hanami (JANM).

**Date to be announced:** Dedication of plaque, in memory of all members: beginning in 1905 with a group of young Buddhists from Japan, meeting in rented places to conduct services; to those who were able to realize the first temple structure, at a cost of \$250,000 for the property, structure and furnishings; to those who bore the cost during the Great Depression, World War II, post WWII until the mortgage was cleared in 1949; to those burdened with the city's Little Tokyo Redevelopment Program and resulting with the temple relocation project in the 1960s culminating in the building of a new temple at 815 East First Street (and Vignes Street).

\* \* \*

Thank you to Shoichi and Nobuko Sayano for copies of *Betsuin JIHO* of the 1960's.

Articles of interest regarding our temple and its members are welcomed. Please submit your information to the *Betsuin* office, attention Eiko Masuyama.

## NISHI BOY SCOUT TROOP 738 PANCAKE BREAKFAST



Sunday, May 11, 2008  
7 AM - 10 AM  
Donation: \$5  
Betsuin Kaikan

## MEMORIAL DAY

### CEMETERY SERVICES

#### SATURDAY, MAY 24th

RIVERSIDE 10:00 am  
INDIO 10:00 am

#### SUNDAY, MAY 25th

EVERGREEN CEMETERY  
9:00 am  
BETSUIN  
10:00 am  
MURYOKOJU-DO  
11:30 am

#### MONDAY, MAY 26th

ROSE HILLS CEMETERY  
9:00 (VFW SERVICE)  
EVERGREEN CEMETERY  
9:30 am MUEN-TO SERVICE  
10:00 am IREITO/HIROSHIMA  
11:00 am NISEI VETERANS  
INGLEWOOD CEMETERY 2:00 pm  
ROSEDALE CEMETERY 2:00 pm  
MURYOKOJU-DO  
2:00 pm

## TUNE IN TO KTYM AM 1460

Sunday 12:50 PM Dharma Message

## L.A. BETSUIN

### "TELEPHONE DHARMA MESSAGE"

ENG: 213-680-2038

JPN: 213-680-2080

## L.A. HOMPA HONGWANJI BETSUIN INFORMATION



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## Betsuin Jiho

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