

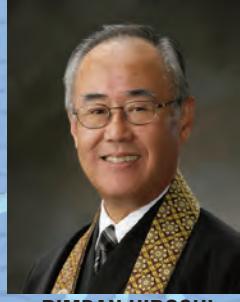
LOS ANGELES BETSUIN

No. 419

July-August 2013

RIMBAN'S MESSAGE

MOTTAINAI, SUMIMASEN, AND ARIGATAI



RIMBAN HIROSHI
ABIKO

One major characteristic of Buddhism which distinguishes it from any other religion is that it teaches one to become a Buddha, an Enlightened One. While in other religions, the aim is to become servants of god, not a god himself. As creator, despite his love, the supremacy of god is not to be equaled with sentient and living beings. Furthermore, since he is created in man's image and in man's likeness, man is thought to be righteously free to dominate all creatures, and all beings exist for the sake of man. In contrast to this standpoint, Buddhism stands alone, morally and logically, to that assumption held strongly by many schools of religion. Buddhists are taught that we deserve no privilege to injure or take life of others for the sake of ourselves. So Buddhism may be called absolute monism or a religion based on oneness that life is produced by previous *karma* and interdependency. From this, Buddhists aspire to follow the teachings based on respecting all sentient beings. Expanding on this teaching, Buddhism makes us realize that we cannot live without taking advantage of others, not even for a day. There is an internal awareness in the sincere Buddhist who, through self-analysis, realizes that we are self-serving, spoiled brutes, and there is an external humility in mind and body towards all who sustain us.

My 97-year old mother recalls participating in

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Hojo-E, a festival of releasing captured birds and fish back to nature when she was very young while staying at her aunt's temple in Obama City, Fukui Prefecture. The tradition is still kept to this day, and in early Fall, people gather at the festival to purchase birds and fish just to turn them loose to their native habitat. The origin of the festival is traced to Chinese Buddhist text belonging to Tendai Buddhism. In absence of my father at the dinner table, my mother often spoke about *mottainai*, *sumimisen*, or *arigatai* before *itadakimas*. She still cooks terrific vegetarian dishes. In stark contrast to *Hojo-E*, it is easy to recognize that majority of other religiously founded festivals throughout the world is of capturing, benefitting and killing other living beings.

Another characteristics of Buddhism is that it teaches that there is no permanence anywhere. In India, 25 centuries ago, Sakyamuni proclaimed after the enlightenment experience that all things are impermanent, that things rise, mature and pass away. He recognized that all things are comprised of conditioned states and that there is no permanent essence to anything. He also realized that the arising and disappearing of states of existence occurred because of variety of conditions. Should any condition change, the object changes or disappears. Sakyamuni further explains that man should not become too attached to things, particularly to the self. From this Buddhist paradigm, one begins to recognize that the miserable experience is self-imposed, particularly when one attempts to make

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(*Rimban - continued from page 1*)

impermanent things permanent and refuses to accept the change. For example, we want to amass and hold on to things which please us. We strive to hold on to youth, success, comfort, rights, and so forth. It is not the change itself which causes the suffering pain, but it is the resistance to this change that causes man to suffer. In short, as difficult as it seems, let go of the resistance in order to save oneself from being stuck. Although sometimes called the "Easy Way" to become a real Buddhist, it is actually not that easy.

As a disciple of Sakyamuni and succeeding dharma-fathers from India, China and Japan, Shinran Shonin radically renewed the Buddhist ways. As mentioned above, becoming a Buddha is prioritized in Buddhist practice. Shinran Shonin, in short, teaches that we become Buddha, however, in the next life. One is assured of the birth in Pure Land by the power of Absolute Light-and-Life while living on earth. The Primal Vow is the energy which in deep trust endows man to his assurance. The moment of Primal Vow and man becoming one, *NAMO-AMIDABUTSU* happens, mentally, physically and vocally.

Of the many golden statements Shinran Shonin left, I wish to share the following:

"When looking deeply into Amida's Vow that had been meditated upon for five kalpas, I discover that it was for me, Shinran alone!"

My heartfelt gratitude goes out to the Primal Vow, which has the salvation of this self that is overburdened with



Rimban Abiko performs kanbutsu at Hanamatsuri Service

(the weight of an evil) karma as its primary concern!"

"Contemplating these words once again, I find that they are no different than those of Zendo's golden utterance, 'Awake! And know that we are truly foolish beings of evil and of birth-and-death, who, from time immemorial have sunk endlessly into samsara and endlessly transmigrated, bereft of any means of whatsoever of freeing ourselves.'"

—Epilogue, *The Tannisho*, Prof. Ryukyo Fujimoto's translation

The above being one of my favorite quotes, I am a bit calmer in order to reminisce and summarize my 4-1/2 years at the LA Betsuin and, hopefully, give credit to those who made it possible in this last issue of my participation in *Jiho*.

When I arrived here as the 9th Rimban starting February 1st, 2009, I was warmly welcomed by all who are part of this temple-community. Although I returned to my birth city as a veteran BCA *kaikyoshi*, presuming to be ready for any assignment, I was overwhelmed by the size, responsibility and position that this Betsuin holds in the area.

As the days, months and years passed in a blur, what made me overcome any and all difficulties was the generosity of the temple members and friends. The time, energy, conscientiousness, devotion, understanding..... was magnified into one real generosity which I received. It was

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RIMBAN ABIKO RETIRES FROM BCA

Rimban Hiroshi Abiko will retire from the Buddhist Churches of America as of August 31, 2013. His retirement culminates his 42 years of dedicated service to the BCA.

Hiroshi Abiko was born in Los Angeles while his father, Rev. Giko Abiko, was serving as a minister at the LA Betsuin on Central Ave. A few years later, the war broke out and the family spent that period in the internment camps. With the end of the war, the Abiko family returned to Japan serving/rebuilding various temples.

When Abiko was 12 years old, the family returned to the U.S. where his father was assigned to a temple in northern California. Growing up and deciding to follow in his father's footsteps, he attended Ryukoku University in Kyoto

where he earned his *kyoshi* from Hompa Hongwanji. He then left Japan and headed to Buddhist India to follow the steps of the historical Sakyamuni Buddha.

Upon returning to his parents' home in California, Rev. Abiko began his career as a minister with BCA in 1971. His first assignment was at the San Jose Betsuin. He was later assigned as a resident minister at the Palo Alto Buddhist Temple and later, the Buddhist Church of San Francisco. His assignment as the 9th Rimban at the LA Betsuin began on February 1, 2009.

Rimban Abiko's Retirement Luncheon will be held on August 25th at the Quiet Cannon in Montebello. Please see page 12 of this issue of the *Jiho* for the form to make your reservations to attend the luncheon.

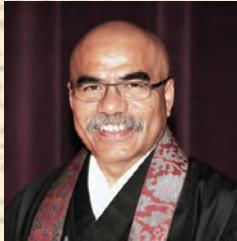


INTERDEPENDENCE DAY

by Rev. William Briones

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

—Collections of Letters -2



REV. WILLIAM
BRIONES

nics, family gatherings, parades and firework displays. Unfortunately at times the significance of this day is sometimes trivialized in commercialism.

Hopefully, as Buddhists and as Americans, we can reflect on the innumerable causes and conditions that we are able to live in a relative free and democratic country.

The Fourth of July is a wonderful opportunity to reflect on our good fortune of being born, through no effort of our own, on the soil of a country which offers us a great deal of freedom that we can easily take for granted.

Independence Day is an opportunity to remember not only those who so bravely made the ultimate sacrifice for our country for the past two centuries, but also to our family and friends who have gone on before us. To remember and reflect upon our loved ones lives, their dreams, their aspirations. It is to appreciate all that they have done for us and to recognize the continuation of their deeds upon our lives.

So as we celebrate Independence Day with family and friends, perhaps we should reflect on this day as Interdependence Day. Interdependence is a more accurate description of the nature of our existence. For it is truly a time to reflect upon how our lives are so interdependent. It's that realization of interdependency that will manifest itself in truly appreciating what others have done for you, so you can be the best you can.

The late Dr. Martin Luther King said how we have “encountered half the world by the time we have put on our clothes, brushed our teeth, drunk our coffee and eaten our breakfast, as there are invisible faces that make our lives possible every day.”

As of this writing Fourth of July is still a month away. Be that it may, Americans throughout the United States will be celebrating the 237th year of the birth of our nation come this Fourth of July. The US is truly a diverse nation made of dynamic people. And each year on this day Americans celebrate that freedom and Independence with BBQ, pic-

Think about how dependent we are on each other. Our freedom is largely a result of this **interdependence**. When we reflect on our personal freedom we can't help but see the interdependence of life.

The reading I began with is from the Collection of Letters, written by Shinran Shonin:

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

By feeling a deeper appreciation for which sustains our lives, we truly become human. It is this deep profound appreciation of the universality of the interconnectedness of our everyday life that we become mindful of the Buddha's Benevolence and hold the Nembutsu in our hearts and respond in gratitude. We see the need to make life better for everyone ... “May there be peace in the world, and may the Buddha's teachings spread!”

It is our responsibility to do our best to repay the debt that is owed to those who have presented us with our most precious gift ... freedom.

The birth of our nation is an important date to remember. But let's also acknowledge the birth of our awareness that our freedom is gift. A gift that's available to us thanks to the efforts and work of countless people, past and present. Self-reflection and gratitude may not be as spectacular as fireworks. But they offer human beings a better chance at transforming our relationship with one another. And we definitely need that ... now more than ever.

Please have a safe and sane 4th of July.

Namo Amida Butsu



L.A. BETSUIN BOOK CENTER



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WHY IS BUDDHISM SO HARD TO GRASP?

by Rev. Kazuaki Nakata



REV. KAZUAKI NAKATA

If you are not born into Buddhism, one may start learning about Buddhism by reading books. In the last issue of the Jiho, I wrote about *Monpo – Listening to the Dharma*. Some may wonder that how often and how long does one have to practice *monpo*?

The answer to this question can be based on the knowledge-base assessment method. This method is valid and sufficient if someone tries to evaluate how much you learned.

For example, last week I passed the exam of the boating education certificate, approved by California Department of Boating and Waterways. The boating education contains seven chapters of a text study. They include boat maneuvers, terminology, boating equipment, trip planning and preparation, emergency preparedness, navigation rules of the road, other water activities and the marine environment, and safe boat operations. Each chapter contains 12 to 31 sub-chapters. It may take three to five hours to read the whole text. However, if you have to pass an exam with 80% or more... well, how many hours will you need to study?

The study to earn certificates or licenses is generally based on the assessment method. The boating exam will assess how much of the contents of the text you have memorized. If you try to understand Buddhism with the preconception of such a method, you will not understand the essence of Buddhism. I would like to tell you why it is so.

I have been asked at times, "What does it mean to you to be a Buddhist?" I usually respond with a simple statement, "Being Buddhist is being a lifelong learner." In such circumstances, questions like... "How many Buddhist books have you read?" or "How long have you lived as a Buddhist?" does not determine whether or not you are truly Buddhist.

Mahayana (Buddhism), in particular, is designed to be a Buddhism for everyone. If there are assessment methods in any of the Mahayana teachings which result in the recognition/qualification process for someone being Buddhist or not, the teaching is no longer called Mahayana

If there were to be an "examination" for Buddhism, most of us would be put to shame.

In one sense, the assessment method is designed as a

measurement of an individual achievement. For the boater's exam, the target is 100% of correct answers, but the requirement is only 80% and above. The exam reflects how far my achievement is from the target. I scored 98% of correct answers for the exam which means I was 2% far from the target.

Buddhism is based on Shakyamuni's teachings. It is generally known that he started seeking his path when he was 29 years old. For six to seven years, he undertook extreme practices which include meditation, fasting and enduring many hardships for his enlightenment.

If we set his experience as the basis of the evaluation method for enlightenment, anyone who does meditation, fasting or other painful practices should be enlightened within six to seven years. Using this method of assessment, one who attains enlightenment within six to seven years can be graded with an "A." With this, the grading scale could be as follows: eight to ten years will be graded with a "B;" 11 to 15 years, a "C;" 16 to 20 years, a "D;" and 21 or more years and more will be graded with an "F." Which grade have you earned?

If an individual has meditated for 20+ years, and has not yet attained enlightenment, does that mean he has "failed" at meditating?

If we wish to answer, "How many Buddhist books" and "How long should we live as a Buddhist" types of question, we need to implement some assessment methods. Then we can respond with, "I've read 200+ books" or "I've been a Buddhist at least 30 years."

Buddhism, as you can see, cannot be regarded as a form of standardized education like school education which can be evaluated by an API score. Buddhism must be viewed as a lifelong learning endeavor of "only for your benefit (to live your daily life more meaningfully and appreciative with universal truths of Wisdom and Compassion), not for praise by others, not for honors, not for comparison with others".

For those of us who were born and raised within the world of the evaluations and assessments, it may be difficult to grasp the essence of Buddhism. The Buddhist teachings cannot be measured nor assessed.

Where we can grasp the essence of the teachings is at your Nishi Betsuin. You are cordially invited to attend the services and study classes held at the temple as often as you wish, to experience and embrace the teachings to enrich your daily lives. *Gassho*



DID YOU KNOW?

by Eiko Masuyama



Did you know that **Seibi Okita** has been contemplating a variety of projects to commemorate Master Shinran's 750th Year Celebration (year long celebration will conclude this year, 2013)? He had recommended the following to commemorate this special event:

1. The Wisteria Corner

Seibi had hopes for the relandscaping of the corner of the Betsuin garden behind the Shinran statue where the wisteria vines are growing. He discussed this idea with Ron Nakamura, who, subsequently, donated his time and labor, putting his skills to work to build a trellis to support the hanging wisteria vines. Mr. and Mrs. Gary Kawaguchi supported this project through their monetary donation to enable a landscaper to create a designed concrete walkway under the wisteria and around the back of the Shinran statue.

2. Announcement Board (front of temple)

A newly constructed announcement board, displaying the Betsuin schedule, has been constructed by L.A. Shoji. The name and lights have yet to be added, before the schedule can be placed on this outdoor bulletin board for the public to see as they walk or drive by. This project was made possible through the generous donation by Mr. and Mrs. Shoichi Sayano.

3. Cherry trees

The Hiroshima Kenjinkai Fujinkai (Hiroshima-ken Women's Guild) wished to make a donation to the L.A. Hompa Hongwanji Buddhist Temple in commemoration of its 90th Anniversary celebration and decided on the contribution of three cherry trees. A special commemoration event was held this past year with the planting of the three trees in the front of the temple.

Many, many thanks to Seibi Okita, Mr. and Mrs. Gary Kawaguchi, Mr. and Mrs. Shoichi Sayano, and the Hiroshima Kenjinkai Fujinkai for all the additions to the Betsuin.



Wisteria Corner

A wheelchair accessible path was created around the Shinran Shonin statue. Behind the statue is a trellis from which the wisteria vines are growing.

munity a couple of years ago in commemoration of 100 years since the original donation of cherry trees from Japan to United States and planted in Washington, D.C. The Huntington Library was the Southern California contact where Ernest Hida, then chairman of the Los Angeles-Nagoya Sister City Association, was called about the trees. Five cherry trees were planted on the Betsuin grounds. One was placed in front of the kaikan and the remaining four were planted on the south side of the Muryokojudo annex.

"Obon Carnival July 12-13", Betsuin Jiho, July 1, 1952

Its carnival time again! Two full days of fun-packed games and events planned for July 12 and 13. This year our Obon Carnival, being supervised by Tom Butsumyo and his hard working staff promises to surpass all past carnivals. The staff has been working diligently day and night in preparation for this big event. Those who will attend the carnival this year will be able to see and enjoy many colorful booths which are delightfully novel and spectacular.

The gates will open on this two day affair at 4 p.m. Saturday and will close at 12. Sunday's program will begin at 1 p.m. and run until 11.

The following booths were assigned to the various groups participating in the carnival. WLA Jrs.-Hot Dogs & Drinks; LA Jrs.-Fish Bowl and Ring Toss; Senshin Jrs.-Ping Pong Toss; LAYBA Choir-Wheel of Fortune; San Fernando YBA-Balloon Dart; Pasadena Jrs.-Pop Gun; Koyasan YBA-Gifts and Souvenirs; Pasadena YBA-Nickel Pitch & Pepsi Cola Float; LA Jr. Matrons-Penny Pitch; Sunday School Teachers-Nickel Pitch; Chere Amis-Lucky Strike.

Obon Odori

Obon Odori practices are being held every Monday, Tuesday and Thursday evenings from 7 to 9 in the parking lot on the corner of 2nd and Rose Sts. Included among the many colorful dancers will be a new and lively ondo, "Kyoto Ondo." Tamiko Kosakura is in charge of the ondos as the head instructor. Working with her are many more instructors who are teaching the intricate steps to a large

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Several cherry trees were donated to the Little Tokyo com-

MINOBU NISHIMORI - SPIRIT OF NEMBUTSU

by Seibi and Moruko Okita trans: Fuji Yamamoto



Minobu Nishimori

When I was given the position of Chairman for our 1998 Obon Committee, I wanted to start a new booth where everyone could participate in and enjoy. What came to my mind was vegetable stand...a "Farmers Market". Not knowing anyone who could donate vegetables I consulted the former Rimban, Rev. Shoki Mohri, who suggested Mr. **Minobu Nishimori** of Oxnard for advice.

Though we made a surprise visit, Mr. Nishimori welcomed me warmly with his big smile. My first impression of him was of a typical big California farmer, a tall man with broad shoulders. After hearing the reason for my visit, Mr. Nishimori declared, *"Everything that I grow, you may have. Anything I don't grow, I will buy from other growers for Nishi.... So let me know if you are in need of anything."*

The Farmers Market booth enjoyed huge financial success for the past 15 years, all due to Mr. Nishimori's generosity and his spirit of philanthropy in wanting to support of our temple. A few years ago Mr. Nishimori lost his avocado crops due to the sudden temperature freeze. The loss of his crops did not stop him. He went out and purchased and delivered over 50 crates to the temple. Mr. Nishimori was not only successful grower and businessman but a caring man. He wanted the Farmers Market patrons to enjoy fresh quality vegetables, so he drove a big truck himself from Oxnard accompanied by his wife on Friday, the day before the Obon festivities, to deliver them to the Betsuin. The following day, Saturday, was his home temple's, Oxnard Buddhist Temple, Obon festival day where he donates produce and mans the booth. Each year on Sunday, he brings his entire extended family to spend time at our Obon. Without fail, the first thing Mr. Nishimori would ask was, *"Did you have enough vegetables and did everyone enjoy them?"*

During and after my assignment as the Obon chairman, it became a routine to visit Mr. Nishimori at his home that sits on the top of an Oxnard hill, overlooking vast acres of his ranch. With gratitude for his generosity, I would deliver complimentary tickets to our annual New Year's Kohaku Utagassen, but he would, in turn, purchase an additional dozen tickets.

In March, we had learned that Mr. Nishimori was hospitalized, the reason being unbeknownst to us. When we

heard he had been discharged from the hospital, we visited him at his home. We saw that he and his wife were surrounded by his children, grandchildren and friends. Family members had been sleeping, wall to wall, on the living room floor to be close by. He appeared to be happy and content. While he was in the hospital, there was always some family member there with him taking care of any of his needs and there was also someone at home always looking after his wife. With all those watching over him it was a clear indication of who he was...how he lived his life.

The following week was a very busy and joyous week for him, sharing time with family and friends. Normally a man of few words, Mr. Nishimori reminisced about his life and expressed his gratitude, *arigato*.

On March 31, with the assistance of his son, Mr. Nishimori went down the hill and gazed at his fields full of produce and large shed filled with farming equipment with satisfaction and gratitude. The next day, April 1st, surrounded by family, he passed away peacefully. April 1st is, coincidentally, the date when he started his long successful farming career in 1959.

The funeral service at the Oxnard Buddhist temple, was overflowing by attendees. We noticed one of Mr. Nishimori's grand or great-grandson's perhaps 10 years old or so, crying on his mother's shoulders. It must have been sad and painful to bid his beloved *Ojiichan* good-bye.

We regret not having properly introduced this dedicated and devoted *nembutsu-sha* to the LA Betsuin members. *Gomen nasai... Gokuro Sama Deshita...Namo Amida Butsu.*

Our deepest sympathy and condolences to his family for the passing of Mr. Minobu Nishimori.



NISHI TROOP 738 DONATION TO MIDNIGHT MISSION

by Ernest Hida

On Scout Sunday, February 3rd, after attending Sunday service, the scouts of Troop 738, sponsored by the Los Angeles Nishi Hongwanji Buddhist Temple, delivered 30 boxes of used clothing and shoes to the Midnight Mission for its residents. Scouts and parents collected these items over the course of several months. The scouts were given a tour of the facilities by one of its resident employees and learned about the Mission's purpose and programs.

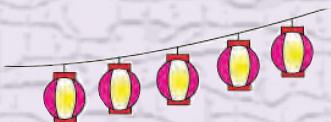
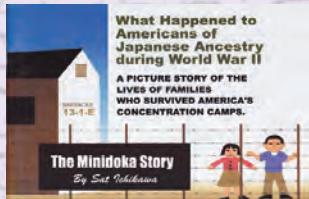
The scouts who made the delivery were **Tyler Hori, Darren Tom, Kyle Oda, Kyle Tashiro**, with their leaders, scoutmaster **Alan Hatakeyama** and assistant scoutmasters **Ken Imaizumi, Grant Hirahara, Bradford Hirahara** and **Ernest Hida**, and parents, **Kenji & Cindy Oda** and **Lisa Tashiro**. 



BOY SCOUT TROOP 738 DONATES CLOTHING AND SHOES
L-R: Ernest Hida, Midnight Mission employee, Kyle Oda, Kyle Tashiro (front), Ken Imaizumi (back) Bradford Hirahara, Tyler Hori, Darren Tom, Alan Hatakeyama, and Grant Hirahara.

BOOK CENTER NEWS

The Book Center has another addition to the children's book collection. ***The Minidoka Story***, written and illustrated by Sat Ichikawa is "a picture story of the lives of families who survived America's concentration camps." The simple, colorful illustrations and photographs clearly tell the story of this significant period of history of the Japanese-Americans for young children.



The Obon season is here and the Book Center now has the 2013 Bon odori music CD as well as the dance instructional DVD. The Betsuin purple happis are still available and the new additions are children's happis, and "Arigato" uchiwa and *tenugui*.



If you have the desire to cook "island-style," the Book Center has the series of cook books from the Hawaii Betsuin. Interesting recipes can be found in these books which also make ideal gifts. 



(Rimban - continued from page 2)

a great lesson on how the Buddha-Dharma works. I see that each person in the temple, in his/her own way, is acting out the aspiration to become a Buddha. Each person allows Buddha to grasp him/her by letting go the hindrance of self-centeredness, thereby being true to impermanence to be nothing but the impermanence.

As I leave the office to retire to the next challenge, it is comforting to know that the temple is in good hands. In the same way that Buddha-Dharma-Sangha has no end, so will the life of the LA Betsuin will have no end.

Thank you very much for making these four and a half years in LA so special.

With palms gathered in *gassho*,

Hiroshi Abiko 

(Did You Know? - continued from page 4)

number of ondoists. They will dance on both nites of July 12 & 13.

Obon

The LAYBA will hold a special Obon service on July 13, with Tom Maeda as chairman.

Guest speaker will be Reverend Mizutani.

1952 "Graduates"

Graduating time found many YBA members graduating from our local universities.

Among those receiving their B.A. from UCLA are the following: Emiko Kodama, Bacteriology; Tommy Maeda, Pre-Med; Evelyn Sakamoto, Teaching; Lillian Yamada, Art; and Ethel Yoshida, Bacteriology.

Kay Fukuhara received her Masters Degree in science from the University of Southern California.

We send our congratulation to all the graduates.

**"Sunday School News",
Betsuin Jiho, Nov. 25, 1950**

A very special request to the parents is to remind the children to bring with them their *ojuzu*, *gatha* book, and the offering envelope. These are the essential materials of Sunday School students, and we will appreciate the parents to remind forgetful children.

The annual Oseibo Taikai of the Sunday School division will be held December 17, 1950 at the Betsuin and practices by the various classes is now under way in order to present a varied program. The students are practicing with much enthusiasm, as are the teachers and we hope all the parents will remember to keep this date open to attend this presentation. As a surprise presentation, the teachers are practicing a play which has a good chance of being presented if enough time can be had for its perfection.

Happy events among the teachers include the Junior class teacher, Rose Toshimi Takahashi's plan for a spring wedding to Mr. Woodrow Kobayashi. Mr. Kunihiro Fujitsubo announces his engagement with Miss Minato Arima and their wedding will take place some time next spring. Another Junior class teacher, Miss Lily Toyoko Umeda, married November 5, 1950 at the Betsuin Mr. Kanji Omokawa of Pasadena. The best of wishes to the couples.

New teachers to be announced are Miss Tsuneko Yamamoto and Miss Ikuko Shiroyama, who join the staff to teach the Senior class. For the previous two months and continuing her assistance in the Kindergarten class is Mrs. Tsuchiya. We express our welcome to the new teachers and appreciation for their kind effort.

We express our appreciation to the generous donation received from Mr. Haruo Fujitsubo who was recently called to active service.

SUNDAY SCHOOL PROGRESS REPORT

Registered students	344
Average weekly attendance	300
Number of classes	11
Number of regular teachers	20
Number of asst teachers	17

The Archive Committee is in search of JIHO issues: pre-1940s, 1940s, 1950s, 1960s, 1970s, 1980s. Please leave in office for Archives Committee. Thank you.

NISHI CENTER

The Nishi Center students celebrate Shinran Shonin's birthday with flowers and singing, "Happy Birthday."



Nishi Center Graduating Kindergartners

GOTAN-YE / HATSUMAIRI PHOTOS

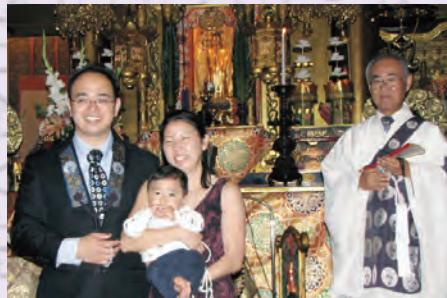


2013 HATSUMAIRI PARTICIPANTS AND FAMILIES

Alphabetical order: Ragesh & Aya Bhattacharyya, son Ceon; Michael Jaffe/Kaori Ozaki, daughter Amelie; Shigeru & Kaori Mizoi, son Yota; Mark Montoya/Noriko Kajiwara, daughter Nanami; Rev. Kaz & Michiko Nakata, daughters Kanon & Michilu; Kory & Kimberly Quon, son Derek; Matthew Ross/Stacy Nakano, son Kenji & daughter Emi; Lance & Vita Torigoe, son Royce; Dennis & Miho Yamamoto, daughter Kina; Forest & Jasmine, daughter Mia. Rimban Hiroshi Abiko



HATSUMAIRI
The Nakata Family



HATSUMAIRI
The Quon Family



HATSUMAIRI
The Ross Family



HATSUMAIRI
The Yumori Family



GOTAN-YE MINISTERS

L-R front: Rev. Dennis Fujimoto (guest), Rimban Hiroshi Abiko, Rev. Shinji Okada (guest).
back: Rev. George Matsubayashi, Rev. William Briones, Rev. Kazuaki Nakata, Rev. Seikan Fukuma, and Rev. Harold Oda



Jean Kawakami helps the BWA with the Gotan-ye *otoki*.

MORE PHOTOS



The dharma school teachers prepared the hanamido, the elephant, and the flower bouquets for the Hanamatsuri Service.



Hanamatsuri
L-R: Reverends Eijun Kujo, Harold Oda, Kaz Nakata, Rimban Hiroshi Abiko, William Briones, Jay Shinseki, and George Matsubayashi



Rev. Kaz Nakata (left) and Rev. William Briones performing kambutsu during the Hanamatsuri Service.



Dharma School students presenting flowers and pouring sweet tea during the Hanamatsuri Service.



Nishi Center student representatives at the Hanamatsuri Service.



The “crafty” BWA members are making a variety of crafty items to sell during the Obon festivities. Pictured L-R: Reiko Hamai, Yoshie Ishigame, Nobuko Sayano, Kuni Odama, and Yuri Yamasaki

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*

April, 2013

- 3 Alice Namiye Okuda
- 11 Nobuko Nakamura
- 14 Richard Lee
- 22 Nobuyuki Shinshi Kato
- 23 Brian Kazuhiro Maeda
- 28 Mitsuru Kawamoto

May, 2013

- 1 Yasuko Ikenaga
- 6 Takashi Hori
- 6 Keiko Uno
- 21 Miya Mayemura
- 23 Joseph Nakashima
- 23 Lillian Tomiko Miyake
- 27 Masano Sakazaki
- 31 Isamu Kinjo



The Nishi Center children, staff, and parents recognized Bernard Wallace, who has been keeping the LA Betsuin clean for over 20 years.

Betsuin Jiho

Editor-in-Chief: Rimban Hiroshi Abiko
English Editor: Elaine Fukumoto
Photos: Koichi Sayano
Contributing photographer: Glen Tao



SO. DISTRICT OBON ODORI SCHEDULE

July 6

Senshin 7:00

July 13 & 14

Oxnard 6:00 (Saturday only)
Pasadena 6:30
WLA 6:30

JULY 20 & 21

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

July 20

Santa Barbara 4:00 (Saturday only)

July 27 & 28

Guadalupe 3:00 (Sunday only)
Vista 6:30
Venice 6:30
Higashi 6:30

August 3 & 4

Gardena 6:00
San Diego 6:30 (Saturday only)
San Luis Obispo 6:30 (Saturday only)

August 10

Las Vegas 12:45 - not BCA (Saturday)

OBON

JULY 20 & 21

SATURDAY

HATSUBON SERVICE 2⁰⁰
CARNIVAL 3⁰⁰ - 10⁰⁰
BON ODORI 7⁰⁰ - 9⁰⁰
BINGO 5⁰⁰ - 10⁰⁰
DEMONSTRATIONS
Tea 2⁰⁰ - 4⁰⁰
Judo 4⁰⁰ - 4³⁰
Cultural Displays 3⁰⁰ - 8⁰⁰

STAGE PERFORMANCES
MC: Derek Escano
Beginning @ 3⁰⁰
Nishi Center Children
Matsutoyo-Kai
Grateful Crane Ensemble
LA Matsuri Daiko
Taka Sky (9⁰⁰ - 10⁰⁰)

SUNDAY

HATSUBON SERVICE 2⁰⁰
CARNIVAL 3⁰⁰ - 9⁰⁰
BON ODORI 6³⁰ - 8³⁰
BINGO 4⁰⁰ - 9⁰⁰
DEMONSTRATIONS
Tea 3⁰⁰ - 5⁰⁰
Cultural Displays 3⁰⁰ - 7⁰⁰

STAGE PERFORMANCES
MC: Derek Escano
Beginning @ 2³⁰
Nishi Center Children
Ho'Aloha Polynesian Dancers
Loco Voco and the Fujazz Band
Kotobuki No Kai (Minyo)
LA Matsuri Taiko

OBON DANCE PRACTICE DATES



Where: Northwest Parking Lot

Time: 7:00 - 8:30 pm

Days: Tuesdays & Thursdays

July 2, 9, 11, 16 @ Keiro Retirement Home
from 6:00 pm

PHONE
(213) 680-9130

FAX
(213) 680-2210

Los Angeles Hompa Hongwanji Buddhist Temple

本派本願寺羅府別院

815 EAST FIRST STREET, LOS ANGELES, CALIFORNIA 90012-4304

RIMBAN HIROSHI ABIKO

RETIREMENT / APPRECIATION LUNCHEON

Sunday, August 25, 2013, 12 Noon

Quiet Cannon – 901 N. Via San Clemente, Montebello

A luncheon to honor Rimban Hiroshi Abiko on his retirement from the Los Angeles Betsuin will be held on Sunday, August 25, 2013 at the Quiet Cannon (901 N. Via San Clemente) at the Montebello Golf Course starting at 12 Noon. The luncheon will also honor Rimban Abiko for his 42 years of service as a BCA minister at San Jose Betsuin, Palo Alto, San Francisco, and almost 5 years at the Los Angeles Hompa Hongwanji Betsuin.

Luncheon reservations can be made by returning the reservation form below. The deadline for reservations is August 4, 2013, Sunday.

安孫子洋輪番引退謝恩昼餐会

2013年8月25日(日)正午12時 於クワイエット・キャノン(モンテベロ)

此のたび、8月31日をもちまして羅府別院第9代輪番安孫子洋師が引退されることになりました。
羅府別院門信徒一同、同師のご教化とご功績を讃えるとともに、米国仏教団開教使として、
サンノゼ別院、パロアルト、サンフランシスコ、そして、およそ5年間の羅府別院輪番を含め、
42年間に亘る布教活動に心より感謝いたしまして、安孫子輪番の引退謝恩昼餐会を上記のように
催したく、ご多用中とは存じますが、ぜひご出席下さいますよう、ご案内申し上げます。
尚、下記の申し込み用紙にて2013年8月4日(日)までにお申し込み下さい。

-----cut & return reservation form-----

RESERVATION FOR RIMBAN ABIKO'S LUNCHEON

\$40 per person / \$20 child's menu (under 12)

Name _____ Telephone _____

Affiliated with: _____ (Temple, group, organization, board, etc.)

Address _____ City _____ State _____ Zip _____

Lunch (steak & salmon) _____ (indicate quantity) or Vegetarian _____ @ \$40 each = \$ _____ (total)
Child's menu(chicken fingers) _____ (indicate quantity) @ \$20 each \$ _____

Total enclosed \$ _____

If reserving for entire table of 10, or 4 or more, please list names on a separate paper with this form.

Make checks payable to **Los Angeles Nishi Betsuin**.

Mail form & checks to: Los Angles Betsuin's Rimban's Retirement
815 E. First Street
Los Angeles, CA 90012

JULY 2013

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	1	2 Bon Odori practice 7:00 pm	3	4 Betsuin Closed	5	6
7 Regular Service 10:00 am	8	9 Bon Odori practice 7:00 pm	10	11 Bon Odori practice 7:00 pm Board Meeting 7:30 pm	12	13
14 Hakamairi Service @ Evergreen Cemetery @ 9:00 am Obon Service 10:00 am Eng: Rev. LaVerne Sasaki Jpn: Rev. Kakuei Tada Obon Service Nokotsuko 1:30 pm	15	16 Go-Meinichi-ko 1:30 pm Bon Odori practice @ Keiro Retirement Home @ 6:00 pm	17	18 Booth set-up 6:00 pm	19 Booth set-up 6:00 pm	20 Hatsubon Service 2:00 pm Obon Carnival 3:00 pm Bon Odori 7:00 pm
21 Hatsubon Service 2:00 pm Obon Carnival 3:00 pm Bon Odori 6:30 pm	22 Booth take-down 6:00 pm	23	24	25	26	27
28 Regular Service 10:00 am	29	30	31			

AUGUST 2013

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1	2	3
4 Atomic Bomb Memorial Service 10:00 am	5	6	7	8	9	10
11	12	13	14	15	16	17
Regular Service 10:00 am		BCA Ministers' Summer Fuken @ Chicago			Go-Meinichi-ko 1:30 pm	
18 Regular Service 10:00 am	19	20	21	22	23	24
25 Rimban Abiko's Final Service 10:00 am Rimban Abiko's Retirement Luncheon @ Quiet Cannon	26	27	28	29	30	31 Jr YBA Conference