

LOS ANGELES BETSUIN

jihō

WWW

No. 415 November-December 2012

RIMBAN'S MESSAGE

MELTING ICE AND HOSHIGAKI



The year-end is quickly approaching, and in retrospect of the days passed, I recognize that each and every day is unrepeatable and yet precious.

Four mornings a week, with the Nishi Center children, I was able to begin a day in the Hondo with "GASSHOOW!" followed by an equally hearty "NAMOAMIDABUTSU!"

Looking out of the office window, I see a wisteria plant already climbing the new trellis, flowering even in the Fall season.

At every service, we were first able to put our palms together, first for ourselves, then for others, understanding the preciousness of the self-other-self circle.

Buddha-Dharma may be difficult to comprehend to some, but, here at this temple, it is made into sound, smell, taste, and moreover, acted out, while forging ties with the Buddha.

As I attempt to be more patient and forbear, I am made to be aware that it is indeed others, others who come to the temple to be nurtured in immeasurable and even incomprehensible ways and means which Buddha-Dharma connects us. Although acted-out subtly, daily encounters with followers of the Buddha, here, at this temple have impacted me. Those are the vestiges of the true and real patience and forbearance.

But, be as it may, year after year, I am still impatient of others, hot-headed and no forbearance

When Sakyamuni Buddha was staying at Jetavana, a young and smart Brahman suddenly confronted Sakyamuni, rebuking and reproaching the World Honored One.

Sakyamuni quietly listened to young man's slanderous complaints, and then asked, "When your family sits at the dinner, and no one eats the meal served, what happens to the food?" The young Brahman replied quickly, "Then, all the food becomes mine."

Sakyamuni then calmly said, "You have just tried to shame and criticize me, but I did not accept your comments. So to whom do your abusive statements and anger belong?"

Our daily life closely parallels this short anecdote from the ancient *sutras*.

Each of us had the experience of being the target of someone's anger and complaints, or on contrary, becoming angry because things do not go as one expects or feeling righteous indignation over some injustice. These days, everyday life can be very stressful, people are quick to become angry, losing to unmanaged temperament, and at the same time wanting to persevere and endure the hardship faced. At such time, the short exchange between the Sakyamuni Buddha and the young Brahman holds an invaluable lesson for us. That Buddha does not blame and when encountering negative situation, he does not respond with the same. That Buddha understands that even anger is a part of natural human behavior, so, what is worse is to return anger with anger with wrathful emotion. In the *sutra*, Sakyamuni next said, "Do not return anger with anger; instead focus on controlling yourself. That is what is meant by being patient."

Furthermore, being patient and to forbear in our lives are Buddha given. I had many moments again this year when my anger became the cause, even if there were a just reason for it, for

(continued on page 5)

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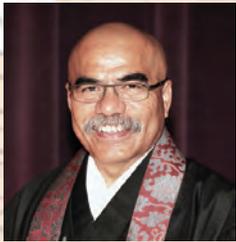
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THOUGHTS ON BEING BUDDHIST DURING CHRISTMAS

by Rev. William Briones



I was just in our neighborhood drug store to pick up my prescription and as I entered I immediately was struck by the sight of Christmas decorations. Halloween is almost four weeks away and the store already has their Christmas decorations and wrappings on display!

By the time this article in the JIHO reaches you, it will be November. Most likely you will have made your Holiday plans and perhaps already purchased some Holiday gifts. I'll be going home for a couple of days to celebrate my daughter's birthday and on the following day on Christmas Eve my family will be doing what our family has been doing for four generations... making tamales. And then at mid-night we'll be opening our Christmas presents. Our family has been doing this forever.

Many of my Buddhist friends as well as Christian friends ask me how I reconcile celebrating a Christian holiday. It seems that every year the same question arises, is it all right for Buddhist to celebrate Christmas... is it alright to have a Christmas tree at home?

I think I can safely say that some of us celebrate Christmas in some form or another. Perhaps some of you put up Christmas trees and exchange gifts...especially when children are involved. As for myself, I exchange gifts with my kids and grandchildren. And just to get into the festive mood we have a poinsettia in our house.

Although some may pass it off as unimportant, for those who are concerned about raising their children as Buddhist, it then becomes an issue of importance. In trying to raise our children Buddhist in religious pluralistic society we must be able to talk to our children, articulating our religious understanding to our children. Therefore, it is important that we have a firm understanding of Buddhism ourselves.

As we are well aware, Christmas is a Christian observance. For practicing Christians, it is an occasion of unparalleled importance. Christmas is the celebration of the birth of Jesus Christ approximately 2012 years ago. And as Buddhist we should show utmost respect for this occasion, as we should for holidays of all religious traditions.

What this means is that we should not insult the Christian or Buddhist tradition by calling the Christmas tree a "Bodhi tree" or calling our gifts wrapped in festive Christmas wrapping *oseibo*. The children know what it really is.



As Buddhist, we may share in the celebrations of other religious traditions.

Several years ago as an advisor to the Sangha Teens, the kids wondered if it was okay to have a St. Patrick's Party. Although it's hardly a religious holiday, although it does have Christian origins, I said it was okay. As with most popular holidays, Valentines, Easter, and yes even Halloween have some religious background.

So lets give Valentines to our sweet hearts, dye and hide Easter Eggs for the kids and take our kids Trick or treating but please know why you are doing it, explain to your kids what the original story of Easter or why we wear spooky costumes on Halloween.

Many of us have taken part in many of these festivities for eons and they have become part of your family tradition. I see my daughter getting Malik and Tyson, ready for Christmas Eve. Just the way I prepared my daughters and the way my mother prepared me.

We may have a have a Christmas tree and exchange gifts. But, we should also be equally aware of our own tradition. Knowledge of our Buddhist teaching and heritage is what shall give us the confidence to share in the celebrations of all faiths.

The openness of Buddhism encourages us to look beyond form to see the spirit behind Christmas. The spirit of sharing, giving and appreciation is deeply cherished in Buddhism.

Namo Amida Butsu

MORNING SERVICE AND EITAIKYO

by Rev. Kazuaki Nakata

**“ga gon cho sei gan
hi shi mu jo do...”**



Every Monday through Friday morning, the voices of children chanting fills our Nishi Betsuin *hondo* at 9:00 a.m. It is vigorous and cheerful.

Did you know that we have services on weekdays? Some of you may know that our Nishi Betsuin has a licensed school which is called “Nishi

Hongwanji Child Development Center” (aka: Nishi Center) which accepts children who are from three to five years old.

Nishi Betsuin so kindly offered my four year-old daughter, Kanon a spot in Nishi Center (Thank you so much!). She has been really enjoying various activities at the center since September.

Morning Service is one of their unique activities. The service is held with our Betsuin ministers in our *hondo*. Yes, our Nishi Center children join the morning service on weekdays! I often join the service with Rimban Abiko. When he put hands together in the altar and calls out “*gassho*”, the Nishi Center children put their hands together and shout out, “*gassho!*”. We then begin the chanting of *Juseige*. While we are chanting, I sometimes look at children to see what they are doing. I was surprised that many of them have memorized the *Juseige* and chant it without books. I realized that they have automatically memorized the *Juseige* by just listening, while we, as adults, often try to memorize sutras (such as *Juseige*) by visual (text) information. I am not sure which way is better but I am sure that they are so smart! If you are having a hard time remembering the *Juseige*, please join us in the morning service.

Before the morning service, the ministers light the candles in the altar and prepare the stick incense in the incense burners for *oshoko*. Most importantly, we turn the page of the books which are adjacent to the shrine of the Amida Buddha statue in the altar. Each page of the books are numbered with a date. It may sound as if the books are diaries or calendars. These books all have the same title

of “*Eitaikyo*”. Yes, these books are not diaries or calendars, they are *Eitaikyo* books.

At our Nishi Betsuin, we have three *Eitaikyo* books. One is in the Muryo-Koju-Do. Other two are in the *hondo*. Every morning, the ministers (usually Rimban) turn the page of these three books, so if the day is October 20th, ministers open the page of October 20th of the *Eitaikyo* books and conduct the morning service. On each page of the *Eitaikyo* books, there are names of the deceased who have contributed to the *Eitaikyo* endowment.

“*Kyo*” means sutra in Japanese, so people sometimes ask me “*Is there Eitai-Sutra? What kind of sutra is it?*” I can say there is no such sutra.



Nishi Center students chanting
Juseige

Eitaikyo has two meanings. One is that *Eitaikyo* as a record book of deceased *Eitaikyo* contributors. The other is that *Eitaikyo* is a special service.

Eitaikyo is officially known as “*Eitai-Dokkyo*”. *Eitai* means continuation. *Dokkyo* means sutra chanting. So *Eitai-Dokkyo* can be translated as continuation of sutra chanting.

But...continuation of sutra chanting...What does it mean? Chanting for 24/7? My personal translation is that *Eitai-Dokkyo* is held as a service to preserve our Nishi Betsuin as a place to enjoy talking with friends on *Nembutsu* and listen to the teachings of Shinran Shonin for reflecting it to our daily life by many people’s generous help and support. By doing so, we are continuously able to enjoy the chanting of various sutras at the Betsuin as long as possible and we can hand our heritage of our temple to future generations. The Betsuin ministers, the Nishi Center children and teachers all enjoy chanting the *Juseige* so much each morning in memory of the *Eitaikyo* contributors. As a minister, I am encouraged to preserve the *nembutsu* teachings by their sincere and generous spirits to our Nishi Betsuin. I felt their spippits as *tariki*.

We will be having *Eitaikyo* service here at Nishi Betsuin shortly. I hope many of you will enjoy our special service and I hope you will be pleased to hear the *Nembutsu* teachings at our Nishi Betsuin.

Gassho.

2012 SUMMER FUKEN IN LITTLE TOKYO

by Rev. William Briones

On August 6 through 9 the Southern District Ministers' Association hosted the 2012 BCA Ministers' Association Summer Fuken. The annual gathering is an opportunity for BCA Kiyoshi ministers to listen to Buddhist scholars and further their understanding of the Buddha-Dharma and their ministry as well as have their bi-annual business meeting. However it's also a time for ministers to enjoy each other's company and discuss their ministry with one another.

The Fuken activities began with a golf tournament held at the Skylinks Golf course in Long Beach. There were sixteen golfers that included Rev. Kodo Umezu, our Bishop of BCA. A banquet followed the tournament and participants were all awarded prizes along with special prizes for the winning team and closest to the pin on the par 3's.

The following day the Southern District Ministers' Association welcomed the other district ministers to Little Tokyo, one of the three official Japan Towns in the United States and a National Historic Landmark District. For the next three days the Fuken activities utilized some of the more familiar landmarks in the area and on the ministers free time they were given the opportunity to explore many of the shops and restaurants that have made Little Tokyo a vibrant and energetic community.

The opening service was held at the Los Angeles Hongwanji Buddhist Temple Historic Building or fondly known as the "Old Nishi Betsuin". The temple was built in 1925 and closed its doors in 1969 when the City of Los Angeles wanted to widen 1st St. All but the naijin and the theater like seats have been completely renovated to its original condition. The service was officiated by Bishop Umezu, with 15 Southern District ministers sitting on what used to be the naijin of the Betsuin. Bishop welcomed all the ministers after which Eiko Masuyama, a volunteer docent and Nishi member, gave a brief history of the "Old Nishi Betsuin".

After the opening service, several ministers joined Yoko Shimojo, the Buddhist Churches of America/Japanese American National Museum archivist and walked across the court to the JANM Pavilion to visit where the BCA archives materials are preserved, all 369 linear feet which

is about 378 boxes. Yoko is responsible for overseeing the process, preservation and access of the BCA collection. Unfortunately, time did not permit for all the ministers to visit the archives.

The rest of the morning and throughout the afternoon our lectures were held at the National Center for the Preservation of Democracy Forum, featuring a 200 seat high tech auditorium. Our two guest speakers for the day were

thought-provoking and stimulating. Dr. Mark Blum presented his recent research into the Nirvana Sutra and its significance in Shinran's teaching and Dr. Michihiro Ama presented his research on Rev. Daisho Tana .

After a daylong session of lectures the ministers walked a couple of blocks to the Japanese American Cultural and Community Center (JACCC) for konshinkai, "friendship-gathering" dinner. The dinner was held in the Garden Room

that opened out to the James Irvine Japanese Garden, a beautiful Japanese garden featuring a stream flowing from a waterfall at the upper reaches of the garden. Dinner was catered, Akira Hirose, Nishi member and owner and chef of Maison Akira Restaurant in Pasadena. Chef Akira is well known in Southern California for his French cuisine with a Japanese flair.

The following morning the ministers walked a couple of blocks from the Miyoko Inn to the Los Angeles Homba Hongwanji Buddhist temple for the semi-annual ministers meeting. The meetings was presided by the BCA MA chairperson, Rev. Jerry Hirano.

After the meeting, approximately 20 ministers joined a walking tour to four of the neighboring Buddhist temples that are a part of the Los Angeles Buddhist Church Federation: Zenshuji, Koyasan, Jodoshu and Higashi Hongonji. At each temple we were greeted by the head priest and given a brief history of their temple and an explanation of their tradition.

On the last day of the Fuken we held our closing service at the Miyako Inn banquet room. During the closing serv-



BCA ministers attend the annual Summer Fuken hosted by the Southern District Ministers in Little Tokyo.

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MY FALL OHIGAN SEMINAR EXPERIENCE

by JSI



It was a Saturday in September, and it was Hollywood Temple's turn to do Garden Clean-Up so I arrived at 8 AM. In addition, I was looking forward to our Autumn Ohigan Seminar. Ohigan is when the weather is suppose to be conducive to listening to the dharma talks....

The weather was so hot, I was sweating like a pig! By 9 AM, I was ready to attend the seminar and just sit and listen. Instead, I found myself busily taking notes, trying to catch Nakata Sensei's every word.

Rev. Nakata caught my attention immediately with his first two questions. **"What is Buddhism?"** and **"Is Buddhism a Religion?"** I was stumped. I've been going to Rev. Briones' Beginners Buddhism Study Class for the last two years, always trying to learn more and more. I have become Rev. Briones' biggest fan and could never thank him enough for his patience and willingness to answer my dumb questions over and over until I thought I understood it, only to forget it again. (Yes, Alzheimer's runs in my family.)

In this seminar I was dumbfounded by Rev. Nakata's two questions and at a loss to answer. But then, the answers just flowed from Nakata Sensei as he spoke and wrote on the white board. It all made sense. I was so excited about all I learned at the Saturday seminar, I woke up early at 6 AM the next morning to read all my notes with highlighter in hand, just like when I was in school, except I was doing it because I was excited and wanted to learn and better understand what I had learned the day before. I found myself eager to get back to the temple, grind fresh Starbucks coffee beans and eventually brewed three pots of coffee to share with the Senseis and all the friends as they arrived for the Ohigan Service.

The first person that arrived was Elaine Fukumoto, and I told her how happy I was after listening to Nakata Sensei. Then when Pam Tabata arrived, I found myself pulling out my notes and sharing with her some of the things I learned and how excited and happy I was. Sensei had come from the Ekoji Temple in Virginia where over 90% of the congregation were non-Japanese so he had to adapt his ways to explain the teachings for people like me, who knew nothing about Jodo Shinshu. I actually think Rev. Briones thought I was kidding at our first Beginner's Buddhism Class when I asked what the "Primal Vow" was, because it sounded as if it was something "erotic." He, then, he had to stop when I whispered to the students next to me **"What's Honzan?"** ... And **"When did our ojuzu become**

a nenju?s

So, thank you Rev. Nakata, for coming to Los Angeles and having a lovely intelligent wife and two great daughters, whom I love dearly! Thank you Rimban Abiko and to our *komon* for bringing Rev. Nakata to the LA Betsuin. He is a wonderful addition to our ministerial staff, past and present, who are always helping to teach all of us to understand the dharma. In spite of my ignorance and "pre-Alzheimer's" mind, to experience the joy and happiness I am now enjoying in seeking and currently experiencing on my path in life as a Jodo Shinshu Buddhist.

Namo Amida Butsu

(Rimban Abiko - continued from page 1)

me to turn me around, sort of speaking, from bitter to soothing self, accepting for what it is which allows one to cool down. That bigger the ice, more the fluid water; or bitterer the persimmon, sweeter the *hoshigaki* held true. True-and-Real, manifested as Buddha for living being, melt cold and hardness, from bitter to sweetness. For those who seek, there are rare moments in our daily lives that one is touches by what is true-and-real. We are compelled to reflect upon ourselves as being not entirely without faults, inter-dependent with others, and then we can free ourselves from being a burdensome loner. For me, all acts of patience and forbearance stood on the true-reality of inter-dependence, and those who see and appreciate inter-dependence are actually seeing Buddha. There were many instances during this year that my pair of opposite palms became one in **"Gasshooow"**. If that action did not originate in me, then who made me do it?

Thank you very much for a wonderful year.

Gassho, Rev. Hiroshi Abiko

*Shinjin is not a material thing.
It is a mental act.
In the spiritual world, in the final analysis,
there is only Amida's working of
Great Compassion.
His working comes to us
and sets our minds working.
– Zuiken Inagaki (1885-1981)*

DID YOU KNOW?...

by Eiko Masuyama



“THE KING MUST BE A BUDDHIST” by Tem Suvikrom, Council of the Buddhist Association of Thailand, Betsuin Jiho, Jan. 1, 1960

Thailand, formerly Siam, is situated in South-East Asia. Its area is approximately 200,000 square miles and it has a population of about

20,000,000. Bangkok, the capital, has a population of about 1,300,000.

The people have their own language. English is the second language learned by pupils in secondary schools.

Since Thailand has been a Buddhist country from the very beginning, the Constitution provides that the King shall be a Buddhist and is the Upholder of Religion; but the Thai people enjoy the full right to freedom of religion and belief.

The Kings of Thailand have, however, always rendered assistance to other religions, such as granting acres of land for the establishment of churches, etc. Royal contributions are still regularly made today.

Buddhism was introduced into Thailand during the reign of King Asoka the Great in the third Buddhist century. The Buddhist centre was then at Nakhon Pathom where Phra Pathom Chedi, the oldest pagoda, was built as a place of worship. Phra Pathom Chedi is 120 metres in height and 240 metres in width.

The Buddhist sect that the people believe in is the original Theravada, or Southern Nikaya. Mahayana, or the Northern School, was introduced into the country by the Chinese and Vietnamese immigrants, and still exists though not so prominently nowadays.

It is a Thai custom that the Kings, the nobles and the rich should build monasteries, temples, Buddha images or Stupas for the purpose of worship. A very large number of monasteries, Buddha images and Stupas are seen everywhere, especially in big towns.

There are 20,944 Buddhist monasteries throughout the Kingdom. Mahayana monasteries are twelve in number.

In Bangkok, there are 181 monasteries. There exist 1,104 monasteries in Chiangmai, a northern province, and 1,446 monasteries in Ubolrathani, a north-east province of Thailand.

It has been for a long time a tradition that every Thai young man of 20 years of age should find opportunity to train himself in his studies and practices of Buddhism, by entering the Sangha, having his head shaven, wearing yellow robe, living in the monastery and observing the 227 precepts.

Those who can spare little time may become monks for a period of three months and then leave the Sangha. Those who have much faith in Buddhism and dedicate their lives to the service of Buddhism may be monks for life. Any male under 20 years of age could become a novice who keeps fewer precepts than a monk does.

In all there are 238,821 Bhikkus and 86,932 Samaneras.

The function of a Buddhist Bhikku is two-fold—to study the Dhamma and the discipline of the Buddha (Vinaya) in order to master the principles of the Dhamma and precepts that are to be observed, to practice meditation or the method.

Finally, by the practice of meditation upon one's own self, it leads to the nature of all sentient beings that all things are impermanent and that they are ever changing (anicca).

By this concept, it follows that impermanence makes us worried and always struggle in suffering (dukkha).

Since no man truly claim that life is his own personality (anatta) it is only the body (rupa) and thining (nama) that join together.

If we can contemplate this, we shall see that the disappearance of the three fires---lobha (greed), dosa (hatred) and moha (delusion)—will come gradually until the three evil passions came to exist altogether (nibbana).

These studies are the duty of Bhikkus to perform, so that there are many Bhikkus' institutes established in various wats (monasteries). Bhikkus and novices of any wat where there is no such institute may attend the religious classes at neighbouring wats. There are altogether 6,593

(continued on page 8)

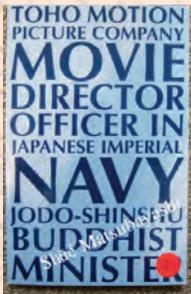


Phra Pathom Chedi

BOOK REVIEW

by Ken Yokogawa

“Toho Motion Picture Company Movie Director Officer in Japanese Imperial Navy Jodo-Shinsu Buddhist Minister” written by Shue Matsubayashi is a collection of articles on Jodo Shinshu written by the uncle of Reverend George Matsubayashi, the former rimban of the Los Angeles Betsuin.



As the rather long title suggests, the author lived a varied life. He was an officer in the Japanese Imperial Navy, a major director with the Toho Motion Picture company, and a Jodo Shinshu Buddhist minister. The Jodo Shinshu teaching was at the center of all these phases of his life.

After graduating from Ryukoku University, the institute of higher learning maintained by the Homba (Nishi) Hongwanji Headquarters Temple in Kyoto, Japan (before the Pacific War), Rev. Shue Matsubayashi knew he wanted to spread the teaching of Jodo Shinshu but was unsure about how to do so. After seeing a documentary on the great influence that Mahayana Buddhism had on the Japanese people, however, he realized that motion pictures were an ideal way to spread the Jodo Shinshu teaching.

Although the Toho Motion Picture Studio is in the entertainment business, Rev. Matsubayashi never lost sight of his goal to educate others about Jodo Shinshu – not in a “hit ‘em over the head with it” way, but indirectly.

Rev. Shue Matsubayashi, was active during what is often referred to as the “Golden Age of Japanese Movies” and directed a total of 67 movies. He is best known for the “Shacho...” series of comedies that were widely shown in Japanese communities in the United States under the title, “The Three Gents...” It is the second longest series of motion pictures ever produced in Japan. A total of 38 “Shacho...” movies were made, of which Shue Matsubayashi directed 23.

Like his nephew, Rev. Shue Matsubayashi is a natural-born raconteur and his writing has an easy-going conversational style to it. This book is a collection of his articles and talks on movie-making from a Jodo Shinshu point of view, and also directly about Jodo Shinshu, that reveals a side of our religious tradition with which we should be more familiar. (His account of how he brought his mother (Rimban Matsubayashi’s grandmother) to Hawaii so she could meet her great-grandchildren – during a time when few Japanese could afford to travel overseas but which was possible because it was the location of one of his “Shacho...” movies – is really a long “shaggy dog story” with a very important point to make.

This book is available at our Los Angeles Betsuin Buddhist Temple Book Center.

COUNCILWOMAN PERRY VISITS BETSUIN

Councilwoman Jan Perry, great supporter of the Betsuin, visited the Betsuin BEC breakfast introducing Jackie Lacey who is currently the Los Angeles County Chief Deputy Attorney running for District Attorney. Perry, herself, will be running for Los Angeles City mayor in 2013.



L-R: Former Betsuin president, Gary Kawaguchi; Jackie Lacey; Rev. George Matsubayashi; Jan Perry; Betsuin president, Lonny Quon; & Rev. Seikan Fukuma.

BETSUIN NISEI WEEK QUEEN

by Ernest Hida

In addition to the Nisei Week Princesses that were mentioned in the previous *Jiho*, we would like acknowledge an additional individual. Andrea Kawamoto was the Nisei Week Queen in 1992. Her parents, Howard and Taeko Kawamoto, have been long time members of the Betsuin. Her brother, Edwin, is responsible for the sound system for the Betsuin's annual Kohaku Utagassen. We are proud of Andrea's accomplishment.

(Fuken - continued from page 4)

ice the representatives from Hawaii, Rev. Shinkai Murakami and Rev. David Fujimoto as well as Rev. David Izumi were given an opportunity to share their impressions of the Fuken.

After the closing service, we continued our lectures with Noah Levine who spoke on his work as a counselor and guiding teacher involving addiction recovery with Against the Stream Buddhist Meditation Society.

Many thanks to JANM and the JACCC for the use of their facilities and to the SD Affiliate organizations for all their help and support throughout the Fuken. But most of all many thanks to Nishi BWA for helping with lunch at the Betsuin and ABA for help manning the registration table and serving refreshments at the Democracy Forum.



42ND ANNUAL KOHAKU UTAGASSEN

The 42nd Annual Kohaku Utagassen will be held on Sunday, January 6, 2013. Tickets are available at the temple for \$20.

(Did You Know? - continued from page 6)

institutes of Pali, the original language of Buddhism.

As for the Dhamma study for laymen, it has been a custom that Buddhist followers must attend temple every Wan Phra (Buddhist Sabbath Day), listening to the sermons and for the practice of meditation. Usually Wan Phra falls on the 8th and the 15th of the full moon day and on the 8th and 14th or the 15th of the half moon day of the lunar calendar.

Institutes of Dhamma are established in certain temples in order to let laymen study. For the practice of meditation, temples where meditation is conducted, are also open to laymen. There are many temples where the acceptance of precepts and listening to sermons are arranged every Sunday.

At the present time, women, who have great faith in Buddhism, have no chance of becoming a Bhikkhuni. They may, however, perform religious services in temples by shaving their heads and wearing white robes.

They are called, in Thai, upasika (nuns). The upasikas' residence has sometimes its own compound, independent of the temple. There are 149 institutes of upasikas throughout the country, with a total number of 1,703 upasikas.

Apart from these, there are a large number of Buddhist Associations established in Bangkok and the country. These associations are divided into two categories—the Buddhist Association and the Young Buddhist Associations.

The main objectives of these Buddhist associations are to support religious activities, disseminate and to promote the Buddha's teachings and to let their members meet and discuss the Dhamma and the practice of meditation.

Throughout the country, there are 69 Buddhist Associations and many Young Buddhist Associations. The Buddhist Association of Thailand is the largest of its kind in the county. It is under Royal patronage.

* * * * *

Thank you to Amy Miyakawa for her donations of many Kohaku Utagassen programs.

*The recitation of mindfulness is energetic,
and reciting the
nembutsu is the energy of joyous faith.
– Rennyō Shonin*



OHIGAN SERVICE

Front L-R: Rev. Kazuaki Nakata & Rimban Hiroshi Abiko Back: Rev. Seikan Fukuma, Rev. William Briones, & Rev. George Matsubayashi.



WELCOMING REV. NAKATA AND HIS FAMILY TO THE BETSUIN

A reception was held in the Kaikan to welcome the new minister, Rev. Kazuaki Nakata, and his family. Seen here is wife, Michiko, elder daughter, Kanon, and the younger daughter, Michilu.



TAI
CHI

EXERCISE CLASSES

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LA BETSUIN KAIKAN

\$6.00 per class

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LED BY: Rev. William Briones

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EXERCISE CLASS

BETSUIN
Lotus Room

2nd & 4th Tuesdays of the month
6:30 - 8:00 PM
1st & 3rd Sundays of the month
8:30 - 10:00 AM

For further information, leave a message for Eiko Masuyama at the Betsuin office: 213-680-9130

BETSUIN CALENDAR

NOVEMBER

11 GENERAL MEETING 11:30 AM

EITAIKYO SERVICES

SPEAKER: TBD

17 10:00 AM SERVICE & 1:30 PM SERVICE

18 10:00 AM SERVICE & 1:30 PM SERVICE

22 THANKSGIVING HOLIDAY
(BETSUIN CLOSED)

DECEMBER

2 TEMPLE CLEAN-UP

9 BODHI DAY SERVICE

16 OSEIBO KANSHA
APPRECIATION SERVICE & PROGRAM
10:00 AM

25 CHRISTMAS HOLIDAY (BETSUIN CLOSED)

31 JOYA-E (NEW YEAR'S EVE SERVICE)
6:00 PM

JANUARY

1 SHUSHO-E (NEW YEAR'S DAY SERVICE) 10:00 AM.

2 BETSUIN CLOSED

6 42nd KOHAKU UTAGASSEN 1:00 P.M.

2013 MEMBERSHIP DRIVE

Valid from January 1 through December 31, 2013

**\$250 PER HEAD OF HOUSEHOLD
\$150 FOR ADDITIONAL FAMILY MEMBERS**

(SAME ADDRESS OVER 21 YEARS OLD)

CHECKS ARE PAYABLE TO:
L.A. HONPA HONGWANJI BUDDHIST TEMPLE

Payments may be made in full or by installments
throughout the year of 2013

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*

August, 2012

4 Mitsuko Nakashita

6 Kyoko Noguchi

7 Shirley Keiko Doi

8 Sumie Miyamoto

13 Yukiko Yoshida

18 Shizue Tanaka

21 Miwako Suda

24 Calvin Fujimoto

26 Nobuaki Jeffery Isobe

27 Mildred Chizuye

Takemoto

27 Katsuyoshi Larry

Tomita

29 Mary Kasumi

Kuwahara

31 Sally Sachiko Minami

September, 2012

9 Chigako Watanabe

15 Arthur Hisaya Takeda

25 Yuji Toriyama

25 Kenichi Ken Jimbo

2012 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 **August 1** through **September 30, 2012**. Your continuing support of the temple is greatly appreciated.

Ho, Janet Ayako

Masuda, James M.

Matsuoka, Harue

Motoyama, Masaharu

Odagawa, Richard S./

Dianne Y.

Schock, Setsuko I.

Shimamoto, Takeshi

Yee, Eric Wen-Ching

TUNE IN TO

KTYM AM 1460

Sunday 12:50 PM Dharma Message

Betsuin Jiho

Editor-in-Chief: Rimban Hiroshi Abiko

English Editor: Elaine Fukumoto

Photos: Koichi Sayano and Glen Tao



THE INSTITUTE OF BUDDHIST STUDIES &
 BUDDHIST CHURCHES OF AMERICA
 CENTER FOR BUDDHIST EDUCATION PRESENT



WINTER PACIFIC SEMINAR - 21ST CENTURY

“THE PATH OF THE NEMBUTSU”

Dr. Takamaro Shigaraki

Author of *A Life of Awakening - The Heart of the Shin Buddhist Path* (2005), *The World of Buddhist Awakening* (1983) & *Heart of the Shin Buddhist Path: A Life of Awakening* (2013)

SATURDAY, FEBRUARY 23, 2013

8:30 am - 5:00 pm

Los Angeles Homba Hongwanji Buddhist Temple

815 East First Street, Los Angeles, CA 90012

Keynote Presentation by Dr. Shigaraki (In Japanese)

English translation by Rev. Dr. David Matsumoto

Dialogue with Dr. Shigaraki & Panelists

Conducted in Japanese with English translation

- See schedule and program details online at website below -

Registration donation of \$30 includes lunch. Deadline: February 4, 2013

Southern District Temple members: Please register at your temple.

General Registration

Please make check

Mail to 2140 Durant Av

CHECKS PAYABLE TO:
 "SO. DIST. BEC"
 IN THE MEMO, WRITE:
 "WINTER PACIFIC SEMINAR"

DROP OFF OR SEND TO:
 LA BETSUIN
 815 E. 1ST ST.
 LOS ANGELES, CA 90012

click on CBE

memo: "CBE "

ctor@cbe-bca.org

Hosted by the BCA Southern District Ministers Association & Buddhist Education Committee