

# LOS ANGELES BETSUIN

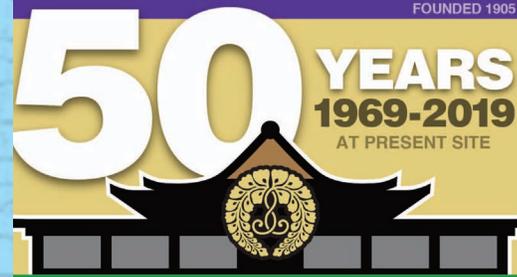
No. 451

November-December 2018

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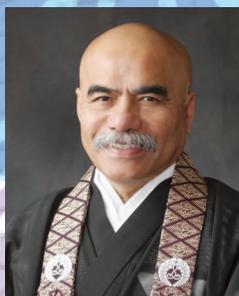
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LOS ANGELES HONPA HONGWANJI BUDDHIST TEMPLE  
FOUNDED 1905



## RIMBAN'S MESSAGE

## EITAIKYO PERPETUAL MEMORIAL FUND AND EITAIKYO MEMORIAL SERVICE



RIMBAN  
WILLIAM BRIONES

In November, many of our BCA Jodo Shinshu temples observe their annual Eitaikyo Memorial Service. Eitaikyo literally means the “perpetual chanting of sutras.” The word *Eitaikyo* is a contraction of the more formal term *Ei-tai doku-kyo*. *Ei* (永) means eternal. It is composed of the Chinese characters for a river with many tributaries that flow on and on. *Tai* (代) means generations. *Kyo* (經) means sutras or the words of the Buddha. *Doku* (読) means to read or chant. So the meaning of *Eitaikyo* is to chant the sutras on behalf of our loved ones for generations and generations to come.

As of late, there has been some confusion amongst our members as to for whom the Eitaikyo Memorial Services are held. To begin, the Los Angeles Hampa Hongwanji Buddhist Temple, as with many BCA Temples established a special *Eitaikyo Perpetual Memorial Fund* to ensure the continuation of the teachings of the Buddha-Dharma within their temples by providing their temple with financial security for the long term.

The Eitaikyo Perpetual Memorial Fund is a re-

stricted endowment fund. The interest gained on the principle can only be used specifically for religious purposes such as purchasing candles, incense, religious articles and even ceremonial robes for our ministers. The principle can only be used in an emergency. However, it must be repaid as soon as possible.

This fund was established and continues to be supported by the donations made in memory of deceased members of the family, relatives or friends. When a family makes a donation to the Eitaikyo Perpetual Memorial Fund, your loved ones name is placed into one of two Eitaikyo books that are placed on the altar. The Eitaikyo book is much like a daily calendar with the names of the deceased, their *homyo* (Buddhist dharma name) and *ingo* (posthumous Buddhist title) recorded on the month and day of the day of their passing. Then every morning at 9:00, when we do service, we turn to the days date and chant a sutra for those names on that day. As long as the Los Angeles Betsuin is in existence, memorial services like this will continue. This ensures a perpetual service for the deceased even when there is no one left in the family to observe a Buddhist service.

To encourage and to give families an opportunity to attend a Eitaikyo Memorial Service for

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Los Angeles  
Hampa Hongwanji  
Buddhist Temple

815 East First Street  
Los Angeles, CA 90012

TEL: 213.680.9130  
FAX: 213.680.2210

WEB: [nishihongwanji-la.org](http://nishihongwanji-la.org)

EMAIL: [info@nishihongwanji-la.org](mailto:info@nishihongwanji-la.org)

## EITAIKYO

by Rev. Koho Takata



REV. KOHO TAKATA

Eitaikyo means “chanting sutras in perpetuity,” which is summarized for “chanting sutras in perpetuity in memory of those who have passed on before us.” However, sutra chanting, rituals, and donations made by the family of the deceased are not as a means of accumulating virtues to be directed to the deceased. The perpetual chanting of the sutra in

memory of the deceased, signifying that all those who have passed away lived in the teachings of the Buddha and our chanting, rituals, and donations are symbolic expressions of our dedication and appreciation to our loved ones.

According to the Hongwanji tradition, there are two types of Eitaikyo services. One is called “So-Eitaikyo Hoyo” which means “General Eitaikyo Service.” Our temple traditionally holds this general Eitaikyo service on the third weekend of November for all deceased members who are listed in the Eitaikyo register book. In the case of our mother temple, Hongwanji in Kyoto, Japan, the general Eitaikyo service is held twice a day daily and also a memorial service for all deceased followers of Jodo Shinshu Hongwanji-ha is held annually in November.

The other is called “Besshu-Eitaikyo Hoyo” which means “Individual Eitaikyo Service.” It is held at our mother temple daily for requested families. Each family observes this service on the memorial day of the deceased who is listed in the temple’s Eitaikyo register. Our temple used to send a post card as reminders to this Individual Eitaikyo Service to members whose deceased family members were listed in the Eitaikyo register. However, we didn’t have much responses to observe this individual Eitaikyo service on the memorial day of the deceased. Therefore, our temple initiated Eitaikyo Monthly Memorial Service in March 2016 to create another opportunity for the remaining family members of the deceased to hear the Buddha-Dharma through their loved ones. It is usually held on the 2nd Sunday of each month.

There is a Japanese proverb, “People’s rumors last only 75 days.” Likewise, sadness, pain, loneliness, and grief resulting from the loss of a loved one often lessen after a certain period of time and do not last forever. However, our loved ones who became the Buddha of Infinite Light and Life upon their death are constantly working for all of us to realize the continuation of the influence of their deeds upon our lives and transmit the true and real mind of the Buddha. This dharma connection to our loved ones en-

ables us to realize the truth and reality of our human lives and listen to the great compassionate mind of the Buddha.

The eighth spiritual leader of Hongwanji, Rennyō Shōnin, repeatedly reminds us of “Goshō no Ichidaiji” which means the essential matter of afterlife. He reminds us that one should live in awareness of death. As we contemplate the end of life, we begin to discover the meaning of this life given by our loved ones.

We received a precious life from our parents. However, our life will end someday. We can learn it from our loved ones. They showed us the transient nature of our human lives through their own death and dying. It doesn’t matter whether we are young or old. We don’t know when our death will come to us. We don’t know what’s happen in our life tomorrow. Rennyō Shōnin warned us that “there is no tomorrow in the Buddha-Dharma” and encouraged us to listen to the Buddha-Dharma to understand our life and death at this present moment.

Amida Buddha, the Buddha of Infinite Light and Life, represents all of our loved ones. I believe that the most grateful teaching of Jodo Shinshu is that those who passed away return to this world of suffering as the Buddha of Infinite Light and Life for guiding those who remain to the true and real home called Pure Land. It is not an end when they passed away. Our loved ones keep living as the Buddha of Infinite Light and Life and they are constantly guiding us in the Nembutsu. Both the General Eitaikyo Service and Eitaikyo Monthly Memorial Service as well as the yearly memorial service such as 1st, 3rd, 7th, 13th memorial service and all other services are their compassionate activities for us to listen to their grateful messages, the perfect guidance, to live in the Nembutsu. Let us together always live with the calling voice of our loved ones, Namo Amida Butsu, as the basis of true and real life and actualize “meeting with our loved ones again” in the Nembutsu.

“- those who have been born first guide those who come later, and those who are born later join those who were born before. This is so that the boundless ocean of birth-and-death be exhausted.”

(The Collected Works of Shinran, P.291)



## WHAT IS BUDDHISM?

by Rev. Kazuaki Nakata



REV. KAZ

*I have been coming to Nishi for over 40 years, but still I don't know what Buddhism is. Tell me what it is...*

I have been serving for Los Angeles Homba Hongwanji Buddhist Temple (aka. Nishi) for over seven years. When I am asked what is the most frequent question on Buddhism I have been asked, my answer is, "I've been coming to Nishi for many decades, but still I don't know what Buddhism is." So, I would like to write about what is Buddhism and its main objectives in this article. If your friends ask you what Buddhism is, please share.

As a typical Japanese citizen in Japan, I grew up without attending any Buddhist services or events at a Buddhist temple. I did not know that there were the historical Buddha's teachings, Jodo Shinshu teachings or how Shinran Shonin shared his understanding of the Buddha's teachings. My first serious encounter to the Buddhist teaching was at Ryukoku University. The school was founded in 1639 to provide ministerial studies for those who wish to become Jodo Shinshu ministers. As a freshman, I had to study the very basics of Buddhism and it was a very good opportunity to learn Buddhism from scratch. I did not have any foreknowledge or education on Buddhism so I was able to experience the lectures and seminars without any bias.

Ryukoku University offered me several choices of a basic Buddhist lecture courses. They were taught by various professors but I chose the course which was offered by Professor Tensei Kitabatake. He was a scholar in Buddhist studies and the president of Ryukoku University. His lectures on the basics of Buddhism were straightforward and logical. I tend to be more inclined to logical explanations so I very much enjoyed Prof. Kitabatake's lecture. I, especially, appreciated his explanation of Buddhism and its main objectives. Now, when I am asked what Buddhism is, I always refer to the professor's explanation as my bases.

**"What is Buddhism?"** Essentially, Buddhism is a teaching of becoming a Buddha or an "enlightened one." It is the main objective as to why people practice Buddhism. If one practices Buddhism and one cannot attain Buddhahood or enlightenment, what was taught was not what the Buddha taught. It was a fabrication and claimed as the Buddha's teaching. In the early discourse of the Buddha's dialogue in the Pali language, he consistently speaks of

the way to enlightenment. This explains that Buddhism does not exist without enlightenment.

**"What is Buddhism?"** Buddhism is the teaching delivered by the historical Buddha, Shakyamuni. There are numerous Buddhist masters and scholars who have shared and taught their understandings of Buddhism to followers for over 2500 years. If their understandings differ from the historical Buddha's teachings, these are most likely their "commentaries" on Buddhism, not the Buddha's teachings itself. We must carefully realize that the Buddha's teaching and the masters' understanding of Buddhism are two different things. For example, you may have heard about the "life after death" in Buddhism. Was this factor actually taught by the historical Buddha or does it come from another source? From the philological stand point, the historical Buddha, Shakyamuni did not respond to the question on the afterlife. He may have even denied the notion of "afterlife" because of it being a metaphysical concept and not a factual one. When a concept is indicated Buddhism which doesn't seem right, then it is possible that it is not the Buddha's teaching. Shakyamuni Buddha's teaching is the Universal Truth in contrast to the *religious truth*. Any teachings of the Buddha can be understood or accepted with no need for religious belief or faith. Universal truth is not a creation of the Buddha. This world (universe) is filled with numerous universal truths and the historical Buddha introduced these truths so that one could become awakened. An "awakened one" awakes to the universal truth and eliminates false or metaphysical concepts in one's way of living.

**"What is Buddhism?"** To reiterate, Shakyamuni Buddha re-introduced the Universal Truth to the common people after his own enlightenment. His main focus on the universal truth was *pratītya-samutpāda*. In fact, it was re-introduced at his first dharma talk. It is a Sanskrit word and is known as the "*law of causality*" in English. In a broad sense, it can be understood as the interdependency in our life. Once one starts practicing Buddhism, one's way of living will be filled with the sense of gratitude. If you feel you have been practicing Buddhism for a long time but you do not have that sense of gratitude, you have not been hearing the Buddha's *pratītya-samutpāda*. The truth of *pratītya-samutpāda* does not ask for belief because it is not *religious truth*. That truth itself is what should make sense. Oftentimes, the Japanese express their gratitude toward truth of interdependence, by saying *o-ka-ge-sama*.

In this article, I have shared the essential objectives of

*(continued on page 7)*

## EITAIKYO (SANGHA MEMORIAL) SERVICE

by Rev. Koho Takata

The members of Los Angeles Homba Hongwanji Buddhist Temple and their families are invited to attend the annual **Eitai-kyo Sangha Memorial Service**, which is one of the Six Major Services in the Jodo Shinshu tradition to be held on as follows:

**Saturday, November 17 at 1:30pm**

English Speaker: Rimban William Briones

Japanese Speaker: Rev. Koho Takata

**Sunday, November 18 at 10:00am**

English Speaker: Rev. George Matsubayashi  
(former Rimban)

Japanese Speaker: Rev. Hiroshi Abiko  
(former Rimban)

The spiritual origin to this observance goes back to a few centuries after the historical Buddha Sakyamuni entered Nirvana. At this time the lay followers practiced many types of offerings, including the building of stupa and offerings of services for the maintenance of temple and their compounds. The purpose was to accumulate religious virtues to be directed to the deceased or for themselves.

This spirit has been carried with the Buddhist tradition as Buddhism spread into China and Japan and this practice of making offerings in the form of sutra chanting and rituals

has become a part of the life of the people.

Here at the Los Angeles Homba Hongwanji Buddhist Temple, Eitai-kyo or Sangha Memorial Service is observed not as a means of accumulating virtues to be directed to others but taken as a solemn occasion to express one's dedication to the sangha. Sutra chanting, rituals, and donations done by sangha in the service are symbolic expressions of their dedication and appreciation.

The term Eitai-kyo, an abridgement of *eitai-dokkyo*, means the perpetual chanting of the sutra in memory of the deceased, signifying that all those who have passed away lived in the teachings of the Buddha. This signification gives each of us a chance to affirm our own understanding of Buddhism because of the guidance of the Buddha through our loved ones. Such affirmation gives us the precious opportunity to see how the dharma has helped in our lives and to realize oneness of life. It means we are all connected. Acknowledging our dharma connection to those who have passed away empowers us to further pursue the path of the Buddha, Dharma, and Sangha, which have been our spiritual treasures. The great virtue that may be accumulated in Jodo Shinshu Buddhism is through the practice of the dharma in our daily lives.

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## BODHI DAY (ENLIGHTENMENT SERVICE)

by Rev. Koho Takata

The members of Los Angeles Homba Hongwanji Buddhist Temple and their families are invited to attend the annual **Bodhi Day Service**, which is the observance of Buddha's Enlightened Day to be held on **Sunday, December 9, 2018**.

The number "8" is very significant for Buddhists. On April 8th, we celebrate the birth of the historical Buddha. On December 8th, we celebrate the attainment of Enlightenment of Shakyamuni Buddha. Also, Shakyamuni Buddha showed us the Eightfold (8) Path to end the life of sufferings.

We have four basic sufferings - birth, aging, illness, and dying. We also have four additional sufferings - separation from loved one, having to live with someone or some situation one does not like, non-fulfillment of one's most cherished desires, and physical and mental limitation.

What is the cause of those sufferings? The cause of suffering is "I" (our ignorance). We human always carry the mind of greed, anger, and hatred. Although we do not want to have such minds, they come upon us one after another to distress us. However, Shakyamuni Buddha showed us how to end the suffering by practicing the Eightfold Path.

Our life can be filled with light in sharing life with others. It is a simple truth to learn, but a difficult practice to fully realize. We, Buddhists, have precious opportunities to share with our sangha the true meaning of life as experienced in the practice of the Nembutsu teachings. If each of us realizes the true meaning of life taught by Shakyamuni Buddha, it certainly could be a cause that could change our self-centered society of disharmony to happy, harmonious, and peaceful world. Let us practice the teachings of the Buddha in our daily lives and realize our ignorance and oneness of all life.

## DID YOU KNOW?

by Eiko Masuyama



The YBA (Young Buddhist Association, Bukkyo Seinen Kai), also known as YMBA (Young Men's Buddhist Association) and YWBA (Young Women's Buddhist Association) in the 1920s and 1930s, and Sr YBA after World War II, was established on March 17, 1918, one hundred years ago!

Congratulations and thank you for your participation in temple activities, supporting the temple during its infancy, the difficult depression years, the uncertain pre-war, World War II, and post-war years, and following years of movement and adjustment.

The very active YBA members of the 20s and 30s formed the Shika-taganai Club, after World War II and met regularly. Membership included Jack and Setsuko Iwata, Toshi and Shigemi Aratani, Mary and Dave Aka-shi, Grace and Noboru Ishitani, Michi and Nori Takeuchi, Tomiko and Frank Kakita, Helen and Jack Harada, Alice and Dick Mito, Sanaye and Ed Yoshimoto, Akiye and Paul Iwamoto who joined in a reunion on March 15, 1987.

Post World War II YBA members published their newsletter, LA YBA Sangha, regularly through the 1940s and 1950s. The YBA sponsored the first post war Obon Carnival and Odori and continued to organize and man them for many years. These active members later formed the LA YBA Kodonos, which included Rev. and Mrs. Art Takemoto, George Waki, Mas and Yoshiko Okino, Tats and Jean Minami, Marie Sugita, Koji and Kazumi Fukawa, Roger and May Sakamoto, Tomo Watanabe, Misa Morihiko, Kho and Minnie Iseda, Tom Nakashima, Sam and Mollie Yoneyama, Toshiko Kusumoto, Tom Nakashima, Motoko Saneto, Lily Yenoki, Jack and Fujiko Oribe, Clyde Saito, Ryo Munekata, Shim Shimahara, Min Ota, Joe and Sachi Watari, who attended a reunion in August, 2003, at the Los Angeles Betsuin.



**Rafu Nishi Hongwanji Bukkyo Seinen Kai Dai Engei Kai (May 5, 1929)**  
**Los Angeles Nishi Hongwanji YBA Grand Performance Show**  
**Standing, Row 1: ?, ?, Michi Konishi, Miss Sano, ?, Kimiko Yokota, Toshi ?, Mutsuko Tamari, Dr. Shigeo Kato, ?, ?, Mr Urushibata, Saburo Inouye, ?, Mr. Taira?, ?, Mr. Miyamoto?, Rev. Hayashi (?), Rev. Suginari (?)**  
**Standing Row 2: ?, Tami Ono, ?, Masao Yamate, Hiromu Yamate, ?, Kazutomo Hattori, ?, S. Masamoto, Eddie Kurushima, ?, Butch Tamura, ?, Frank Matsumoto, Mr. Abe**  
**Top Row: Chizuko Konishi, Rev. Saruhashi?, Rev. Ogura, Rev. Noda**

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**Buddhist Churches of America, Volume 1, 75 Year History, 1899 – 1974, P.203**

**“LOS ANGELES HOMPA HONGWANJI BUDDHIST TEMPLE, BETSUIN, LOS ANGELES, YOUNG BUDDHIST ASSOCIATION”**

The YBA has fortunately been a very active group from its inception in 1918. During its early years it was popular for its near professional stage productions. Rev. Ryugyo Fujimoto recalls fondly that “another feature of the Temple then (about 1920) was the soap box preaching at the corner of First Street and San

Pedro that was sponsored by the YBA. I can still hear the keen voices of enthusiastic young Buddhists speaking to passers-by.”

Los Angeles' Teruhiro Naramura was instrumental in forming the Southern District YBA and served as its first president in 1932. The Betsuin spawned eleven YBAs during this period, all of them operating under the auspices of the LAYBA. They were Los Angeles, Hollywood, Canoga Park, South Pasadena, Orange, Compton, Senshin, West Los Angeles, San Fernando, East Los Angeles and Bangle.

The LAYBA had always been a dominant force in the Southern District. Then in the late 1930s, its influence also started to be felt in statewide YBA circles. In the two years preceding World War II, LA had the distinction of having two of its members serving as leaders in both district and state levels. Sanford Sato was the president of the Southern District while his brother, Carl, served as president of the California YBL during 1940-41.

During the immediate postwar era, the YBA came of age. Instead of being just an activity department of the temple, it became an integral part of the temple affairs. In Novem-

*(continued on page 7)*

## NISHI BOY SCOUTS ATTEND JAPAN JAMBOREE

by Ernest Hida

A Greater Los Angeles Area Council Contingent departed for Japan on July 26 to participate in the 17th Nippon Scout Jamboree in Noto Peninsula. The contingent consisted of four leaders and 16 Scouts from Nishi Troop 738 and Evergreen Troop 361, headed by Contingent Leader Ernest Hida, Assistant Scoutmaster of Troop 738 and Contingent Scoutmaster Ted Sakamoto of Troop 361. The Scouts from the Nishi Troop were Cade Okohira, Andrew Alexander, Ryuichiro Nonomura and Liam Yee.

The contingent visited Tokyo, Mt. Fuji, Hakone, Atami, Nagoya, Hiroshima Kyoto and Kanazawa. At Atami, they enjoyed their stay at a ryokan and the onsen, kaiseki dinner and sleeping on a tatami floor. In Nagoya, Sister City to Los Angeles, they had a courtesy visit with Deputy Mayor Hirosawa, then enjoyed three nights of homestay and had fun with their host families. Their visit to Kyoto included a visit to Nishi Hongwanji with a guided tour of its historical facilities.

From Kyoto, they travel to Suzu City, Noto Peninsula, the site of the Nippon Scout Jamboree.

At the jamboree, the contingent was hosted by the Aichi Council of Nagoya and two scouts each were assigned to a troop for a total of eight troops. They became members of their respective troops and participated in all the activities with their host troop. They enjoyed their interactions with their host Scouts even though many could not understand Japanese. Young people always manage to have fun even with language difficulties. The leaders stayed in the sub-camp headquarters tent.

For the Opening Ceremony, Cade Okohira was honored as the flag bearer for the United States and proudly carried and waved the flag on stage. During the jamboree, one day is designated a Faith Day and religious services of all faiths were held. The Nishi scouts attended the Nishi Hongwanji service with Gomonsu Ohtani as the officiant. During the service, a Scout Declaration was read in Japanese and English and Cade Okohira was selected to read the English portion. The jamboree was honored with a visit by the Crown Prince Naruhito. During his visit, he hosted a tea ceremony reception which was attended by a scout from each contingent. Brandon Yueng of the Evergreen Troop was honored to represent our contingent.

During the Gomonsu's visit to the jamboree site, the contingent was honored with an audience with the Gomonsu. After his welcome speech, a group photo was taken with him.



**17th Nippon Scout Jamboree**  
(left) Ryuichiro Nonomura, Cade Okohira, Gomonsu Kojun Ohtani, and Ernest Hida.



**Nishi Boy Scout Troop 738**  
left: Andrew Alexander, Cade Okohira, Liam Yee, and Ryuichi Nonomura.



**Nishi Troop 738 and Evergreen Troop 361 Contingent**

## NISHI ABA TURNAROUND

by Joanne Nakamura

It was fun, fun, fun! On September 29, 2018.

Forty Nishi ABA members, family and friends enjoyed a turnaround trip to Stateline, Nevada.

It was a day filled with laughter, bingo, slots, gambling at the tables, shopping at the outlet, a movie (Crazy Rich Asians), free food and great company. There was something to do for everyone. Some took this opportunity to get a head start on the holiday shopping.

Everyone is invited to join Nishi ABA for future outings. There are many exciting activities being planned. Watch for announcements of the ABA events. Having a fun and relaxing day with good friends and family, it can't get any better.



left: Ron Nakamura, Kris Kato, Eric Quon, Lonny Quon, Harumi Hatakeyama, & Barbara Okita

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### Did You Know? - continued from page 5)

ber, 1945, it inaugurated a weekly Young People's Service. From a handful at the start, attendance grew to well over 200 people at its height. The services continued for over a decade but apathy set in and they were dropped.

In 1946, the YBA took over the operation of the Obon Festival and Carnival. Under its supervision it grew larger each year and soon became one of the outstanding events of the temple. In 1947, the YBA led the movement for the reactivation of the Southern District and also the California YBL(CYBL). During this period its membership hovered around the 100 mark.

Dr. Ryo Munekata, who was the YBA president in 1948, is still diligently active in the Betsuin serving at one of the Board vice presidents. In 1970, he was elected to the presidency of the BCA.

A natural outgrowth of the YBA was the formation of the Young Adult Buddhist Association (YABA) in 1956. Eventually, it changed its name to the Adult Buddhist Association (ABA). Many of its members are now active participants in the operation of the Betsuin.

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Thank you to family of the late **Shizuichi Kami** for the donation of 2 albums of poems, created and collected at gatherings at temple and printed by Rafu Shimpō, 1972-1973, 1976-1978. Also, thanks to **Celia Kanagawa Huey**, daughter of late **Elsō Ito Kanagawa** and niece of **Rose Ito Ishihara**, for miscellaneous group of mounted photos and wonderful conversation of the 40s and 50s. Special

thanks to **Kelly and Huy Nyugen** for donation of computer to be used in library/archives.

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### Nakata - continued from page 3)

Buddhism. Without these objectives, Buddhism does not exist. When one speaks of Buddhism without including these objectives, one is actually sharing their own notions or creating their own beliefs. The dharma that the Buddha shared established just how logically valid and true he was. His dharma explanations are clear, understandable, and undeniable for those of here in the 21st century.

If there are any questions about what Buddhism is, please come to the temple to find out further explanations or I will visit you. I will be happy to do so.

*In Gassho*

Evils, faults, dirt and trash  
that I accumulate day after day

Namo Amida Butsu  
is a broom sweeping them away.

— Jutaro Oshima b. 1886 Jpn  
Kona, HI

*Rimban - continued from page 1)*

their loved ones, the Betsuin, in March of 2016, began conducting Eitaikyo Monthly Memorial Services. Services are held on the second Sunday of the month, at 1:00 PM for all those individuals listed in the Eitaikyo memorial book on their memorial month. Letters are sent out a month in advance as a reminder to attend loved ones' Eitaikyo Monthly Memorial Service. We also include list the names with the Jiho, in hopes that a relative or friend might attend, whom might not have otherwise known of the service. We hope you will take this opportunity to show your appreciation to your loved ones and to listen to the Buddha-Dharma.

Another source of confusion about our Eitaikyo Perpetual Memorial Fund is the relationship it has to the *ingo*, the posthumous Buddhist title.

Historically, in Japan, the *ingo* was conferred to members of the nobility as posthumous titles. During the Tokugawa Period (1605-1868), the *ingo* was given to priests and lay supporters of a temple. Within Nishi Hongwanji, only the mother temple in Kyoto could issue *ingo* to only those who dedicated themselves to temple service. In the case of the Buddhist Churches of America (BCA), the resident minister and/or the board of directors could petition the bishop of BCA, that their board president or deserving member receive *ingo*. Only then the bishop would petition *honzan* (mother temple in Kyoto) and then *honzan* would bestow *ingo* to that person. That was the case for all Nishi Hongwanji temples in the US, including Los Angeles Buddhist Temple.

However, during the Great Depression (1929-1939), our temple was in dire straits and in need of financial assistance. Our temple asked *honzan* for help. Unfortunately, Japan was going through their own financial hardships and was unable to assist us financially. So instead, after receiving Betsuin status in 1931, *honzan* gave the *rimban* the privilege to confer *ingo* to members that made a substantial contribution to the Eitaikyo Perpetual Memorial Fund. Still today, the Los Angeles Homba Hongwanji Buddhist Temple is the only temple, besides the *honzan* in Japan that can issue *ingo*. Since that time, the Betsuin has been able to secure a strong financial foundation due to generous donations made to the Eitaikyo Perpetual Memorial Fund.

As we conduct and participate in our annual and/or monthly Eitaikyo Perpetual Memorial service let us acknowledge the fact we are able to enjoy the benefits of the lives of those who have passed before us. For it is through their dedication that our temple continues. And, most importantly, it is through their transmission of the teachings, that we are able to hear the dharma today. To truly ac-

knowledge this fact and express our gratitude is a true manifestation of the "perpetual chanting of sutras."

Because, the purpose of the Eitaikyo Memorial Fund is to ensure that a memorial service be conducted perpetuity in memory of your loved one, a substantial donation is requested to have your loved ones name placed into the Eitaikyo book. If you would like to make a donation to the Eitaikyo fund in memory of your loved one or perhaps arrange Eitaikyo for yourself, or have any questions, please contact the office or please consult with Rimban Briones.

*Namoamidabutsu*

**AN EVENING OF**

# **BINGO & DINING**

hosted by Nishi ABA

**Saturday, November 10, 2018**

**Betsuin Kaikan**

**Cost: \$20**

**(Presale only. Deadline 10/25/2018)**

**Dinner 5:00-6:30 pm**

### **MENU**

**chicken teriyaki, chow mein, rice,  
macaroni salad, and green salad**

**BINGO 6:30-9:00 pm**

Sponsored by Nishi ABA

Benefiting Betsuin's 50th Anniversary Restoration Project

**ORDER FORMS AVAILABLE IN TEMPLE OFFICE**

BETSUIN PHOTOS



The Tomoshie Shadowgraph Storytellers from Japan are flanked by Rev. Kiyonobu Kuwahara (left) and Rev. Takata with the Nishi Center students. Rev. Kuwahara (left) organized the team's visits/presentations to the various BCA temples.



The downstairs classroom and hallway ceilings are exposed in order to repair/replace parts to the aging air conditioning throughout the building.



Rev. Mutsumi Wondra, Japanese guest speaker at Ohigan Seminar and Service.



Rev. Kiyonobu Kuwahara, English guest speaker at Ohigan Seminar and Service.



Rev. Sala Sekiya, guest speaker at BWA Eshinni-Kakushinni Service.



BWA presents annual donations to the Betsuin's youth organizations, Jr YBA and Sangha Teens.



Ilene Otani (center) receives a plaque from the Federation BWA for her services as a dharma school teacher for 50 years. Presentation by Pam Tabata (Betsuin BWA president) and Rimban Briones.



Sean Tomita, winner of Nisei Week Baby Show "Tiny Tots." Pictured with father, Kyle Tomita [Mom is Shirley -Grandparents are Paul and Joyce Tomita]

## 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*

### July, 2018

17 Mary Yoshie Sakatani	12 Kaoru Ikeda
20 Mitsuko Shinmei	13 Danny Akio Sato
25 Katsumasa Yabuno	14 Teruko Takahama
26 Yasuo Abe	18 Gary Hitoshi Ogawa
28 Masanobu Miyasaki	18 Masashi Koro
29 John Noboru Yamayoshi	29 Katsuko Yamada

### August, 2018

1 Yemiko Okumoto	10 Soo Sa Cha
9 Yasuko Fujii Chu	11 Sue Setsuko Koyanagi
10 Toshihiko Nishikawa	12 Harry Tatsuo Kamitsubo
11 Amy Miwako Sonoda	12 Jimmy Minoru Matsumoto
12 Fumi Ariyasu	

## Betsuin Jiho

Editor-in-Chief: Rimban William Briones

English Editor: Elaine Fukumoto

Photos: Koichi Sayano and Glen Tao

## SAVE THE DATE

JANUARY 2018

- 1 SHUSHO-E  
NEW YEAR'S DAY SERVICE  
10:00 AM.
- 6 48th KOHAKU UTAGASSEN

## LA BETSUIN GENERAL MEETING

November 11 @ 12:00 pm

All Betsuin members should attend to cast their votes. Bring your current membership card as validation of membership.



## 48<sup>th</sup> ANNUAL KOHAKU UTAGASSEN

The 48th Annual Kohaku Utagassen will be held on Sunday, January 6, 2019. Tickets are available at the temple for \$20 donation.

When we are happy...  
we say *Namo Amida Butsu*  
as an expression of joy and gratitude.

When we are sad...  
we say *Namo Amida Butsu*  
to ease our pain and sorrows.

When we are in trouble...  
we say *Namo Amida Butsu*  
as an incentive and encouragement.

This is the true essence of  
*Namo Amida Butsu*

–Shin Buddhist Handbook

# NOVEMBER 2018

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1	2	Turning to Shinran ...Myokonin Disciples Rev. Tetsuo Unno 10 - 1130 am 3
4  <b>Regular Service 10:00 am</b>  BWA Craft Sale 11:30 am	5  <u>Reason to Live the Shin            Buddhist Way</u> Rev. Koho Takata 6:30-800 pm	6	7	8  Board Meeting 7:30 pm	9	Turning to Shinran ...Myokonin Disciples Rev. Tetsuo Unno 10 - 1130 am  BINGO & Dinner ABA Fundraiser 10
11  <b>Regular Service 10 am</b> <b>General Meeting 12 pm</b> <b>Eitaikyo Shotsuki Hoyo 2 pm</b>	12  <u>Reason to Live the Shin            Buddhist Way</u> Rev. Koho Takata 6:30-800 pm	13	14	15	16  <b>Go-Meinichi-ko 1:30 pm</b>	17  <b>Eitaikyo Service 130 pm</b>
18  <b>Eitaikyo Service 10 am</b>	19	20	21	22  <b>Thanksgiving Holiday            Temple CLOSED</b>	23	24
25  <b>Regular Service 10:00 am</b>	26	27	28	29	30	

# DECEMBER 2018

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1
2 Temple Clean-Up 8:00 am	3	4	5	6	7	8
9 Regular Service 10 am Eitaikyo Shotsuki Hoyo 1 pm	10	11	12	13 Board Meeting 7:30 pm	14	15
16 Oseibo Kansha Service & Program 10 am	17	18	19	20	21	22
Regular Service 10 am 23	24 Holiday—Temple CLOSED		25	26	27	28
30 Regular Service 10 am	31 New Year's Eve Joya-e Service 6 pm	New Year's Day Shusho-e Service 10 am 1				