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 (経) 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 Hompa 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 restricted 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
Eitaikyo

by 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 truth and reality of our human lives and listen to the great compassionate mind of the Buddha.

The eighth spiritual leader of Hongwanji, Rennyo Shonin, repeatedly reminds us of “Gosho 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. Rennyo Shonin 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

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 Hompa 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 standpoint, 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 Hompa Hongwanji Buddhist Temple and their families are invited to attend the annual Eitaikyo 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 Hompa Hongwanji Buddhist Temple, Eitaikyo 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 Eitaikyo, 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.

BODHI DAY (ENLIGHTENMENT SERVICE)

by Rev. Koho Takata

The members of Los Angeles Hompa 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, Shakya-muni 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, wanting 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 Morihiro, Kho and Minnie Iseda, Tom Nakashima, Sam and Mollie Yoneyama, Toshiko Kusumoto, Tom Nakashima, Motoko Saneto, Lily Yenoki, Jack and Fujioko Oriibe, Clyde Saito, Ryo Munekata, Shim Shimahara, Min Ota, Joe and Sachi Watar, who attended a reunion in August, 2003, at the Los Angeles Betsuin.

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-
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 Hirose, 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 Gomonshu 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 Gomonshu’s visit to the jamboree site, the contingent was honored with an audience with the Gomonshu. After his welcome speech, a group photo was taken with him.
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.

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.

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 Shimpo, 1972-1973, 1976-1978. Also, thanks to Celia Kanagawa Huey, daughter of late Elso 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.

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
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 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 Hompa 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 acknowledge 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 perpetually 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
BINGO 6:30-9:00 pm

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

(2003) 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.

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-Kakushin Service.

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

BWA presents annual donations to the Bet suin’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
20 Mitsuko Shinmei
25 Katsumasa Yabuno
26 Yasuo Abe
28 Masanobu Miyasaki
29 John Noboru Yamayoshi

August, 2018
1 Yemiko Okumoto
9 Yasuko Fujii Chu
10 Toshihiko Nishikawa
11 Amy Miwako Sonoda
12 Fumi Ariyasu

September, 2018
10 Soo Sa Cha
11 Sue Setsuko Koyanagi
12 Harry Tatsu Kamitsubo
12 Kaoru Ikeda
13 Danny Akio Sato
14 Teruko Takahama
18 Gary Hitoshi Ogawa
18 Masashi Koro
29 Katsuko Yamada

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.

48th 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.

SAVE THE DATE
JANUARY 2018
1 SHUSHO-E NEW YEAR’S DAY SERVICE 10:00 AM.
6 48th KOHAKU UTAGASSEN

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
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<td>Reason to Live the Shin Buddhist Way Rev. Koho Takata 6:30-800 pm</td>
<td>Rev. Koho Takata 6:30-800 pm</td>
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<td>Turning to Shinran Myokonin Disciples Rev. Tetsuo Unno 10 - 1130 am</td>
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<td>Regular Service 10 am General Meeting 12 pm Eitaikyo Shotoki Hoyo 2 pm</td>
<td>Reason to Live the Shin Buddhist Way Rev. Koho Takata 6:30-800 pm</td>
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<td>Eitaikyo Service 130 pm</td>
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<td>Eitaikyo Service 10 am</td>
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<td>Thanksgiving Holiday Temple CLOSED</td>
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<td>Temple Clean-Up 8:00 am</td>
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<td>Regular Service 10 am</td>
<td>Eitaikyo Shotsuki Hoyo 1 pm</td>
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<td>Board Meeting 7:30 pm</td>
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<td>Oseibo Kansha Service &amp; Program 10 am</td>
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<td>New Year’s Eve Joya-e Service 6 pm</td>
<td>New Year’s Day Shushe-e Service 10 am</td>
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