



1727 Pali Highway
Honolulu, Hawaii 96813

GOJI

Vol. 69, No.8
SEPTEMBER 2014



NEWSLETTER
of the

Honpa Hongwanji
Hawaii Betsuin

hibetsuin@hawaii.rr.com

Honpa Hongwanji
Mission of Hawaii
Five Year Theme:
"Path of Entrusting"

2014 Slogan:
"Share Peace"

BETSUIN
MINISTERS

Chief Minister:

Rev. Tatsuo Muneto

Asst. Chief Minister

Toyokazu Hagio
Ministerial Staff

Rev. Arthur Kaufmann

Rev. Satoshi Tomioka

Rev. Yuika Hasebe

Betsuin To Observe Autumn Ohigan

Guest Speaker, Rev. William Masuda

Honpa Hongwanji Hawaii Betsuin welcomes all to our Autumn Ohigan Service to be held on September 21, 2014 at 10:00 AM. The word Higan means the "Other Shore" of enlightenment. (O is a Japanese prefix to indicate politeness) Traditionally, Ohigan is a week-long observance, held during the week of the vernal equinox and autumnal equinox. During those times, the weather in Japan is mild and calm, so people use it as a wonderful opportunity to learn Buddhism and reflect on their lives.

Equinox means daytime and nighttime are equal length. It also can be connected to the teaching of "Middle Way" in Buddhism. The "Middle Way" is often compared to the strings of a harp. If the strings are too loose, the harp can't make beautiful sounds, but if the strings are stretched too tightly, they will eventually snap. To make beautiful sounds, the strings can't be too tight or too loose. When we live our everyday life with Nembutsu, we shouldn't be too strict (asceticism) or too lenient (hedonism) with ourselves. At this Autumn Higan service, let us quietly reflect on our life and appreciate the teachings of Buddhism. Please come and join our Autumn Higan service!!

"As had been said, all things appear or disappear by reason of an endless series of causes. Ignorant people see life as either existence or non-existence, but wise men see beyond both existence and non-existence something that transcends them both; this is an observation of the Middle Way" (Quoted from The Teaching of Buddha)

About Our Guest Speaker: Rev. Masuda

Our guest speaker will be Rev. William Masuda. Rev. Masuda is a long-time Dharma friend of the Hawaii Sangha. He served our Kyodan as Director of Buddhist Education and Director of the Buddhist Study Center (BSC) from 1976 to 1983. His educational background include B.A. in Psychology from California State University, San Francisco, 1962; M.A., Jodo Shinshu Buddhist Studies, Ryukoku University, 1965; Ed D., Counseling Psychology, School of Education, University of San Francisco, 1993.



Rev. Masuda's ministerial career with the Buddhist Churches of America (BCA) includes serving as resident minister at four California temples. His last assignment was with the Palo Alto Buddhist Temple. He is currently a member of Stanford Hospital and a member of Peninsula Clergy Network, Interfaith Ministers' Association. In addition to holding academic teaching positions, he practiced psychotherapy and counseling in Berkeley, San Rafael, and San Jose (1987-1996). Rev. Masuda and his wife, Kiyo, reside in Oakland, California; they have two sons and a daughter who is deceased.

Rimban's Column:

“Mindfulness” as Nembutsu Way “

Rev. Tatsuo Muneto



The Buddhist practice of “Mindfulness” is being pursued by more individuals and groups in America. As

taught in the Eightfold path as Right Mindfulness, it is a practice to sit quietly and concentrate on one’s thoughts, words, and deeds in the here and now. Instead of one being busily occupied with surroundings and in self-centered mode, one becomes more aware of his/her

peaceful connection with people and things of the world. Experts say that this practice of mindfulness will become integrated into our contemporary living.

I feel quite excited about this trend in which Buddhism has been adopted in American lives, but I wish to share what our tradition says about “Mindfulness.”

Jodo Shinshu does not prescribe mindfulness per se as its practice towards birth in the Pure Land. In fact, Shinran Shonin left this practice of concentration and meditation when he was following a monastic life on Mt. Hiei. There is a record that states his honest and truthful observation of his mind while doing meditation. The text states:

Although I immerse myself in the still water of meditation, the waves of consciousness are constantly surging. Although I contemplate the moon of the mind, I am covered constantly by clouds of delusion.
(Zonkaku - Tantoku-mon)

Outwardly, it seems that Shinran failed in the monastic path, but inwardly it indicates his insight into the limitation of this path that he was following 800 years ago. After realizing the limitation of attaining mindfulness with one’s own power, Shinran Shonin turned toward the Nembutsu path as taught by Honen. In the Pure Land path, Shinran found that although, or because his whole self was limited and

finite, and therefore foolish, he was embraced by the Infinite Light (wisdom) and the Immeasurable Life (compassion) of Amida Buddha.

In entrusting one’s self to this true source of life, Shin Buddhists are endowed with “Mindfulness.” It is given to us as the gift of life. We receive this spiritual gift through the Name-that-calls, which is Amida’s call to us to receive it with Entrusting Heart (shinjin). Saying the Nembutsu testifies that we are the grateful recipients of Amida’s Light and Life. This is “Mindfulness as Nembutsu Way.”

Let us remember that mindfulness in the Pure Land path is the working of Amida, which is shinjin, as Shinran Shonin said: After reaching this “Mindfulness

*Persons who truly realize shinjin,
As they utter Amida’s Name,
Being mindful of the Buddha always,
Wish to respond in gratitude to the great benevolence.*
(Koso Wasan)

as Nembutsu Way,” let us manifest it in our relationships with families, friends, and members of the community. May the spirit of mindfulness be integrated into aspects of everyday living, cooking, eating, doing yard work, driving, meeting and talking with friends! In each moment of our lives, we are connected to the Three Treasures, namely the Buddha, the Dharma and the Sangha.



GOJI

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DEADLINE:

Articles must be submitted no later than the 15th of the month prior to publication. Mail (1727 Pali Hwy, Honolulu, HI, 96813), fax (536-0919), or e-mail (hibetsuin@hawaii.rr.com) all items to the **GOJI**. Please include your name and contact information. Original images should be labeled on the reverse side with caption and return information.

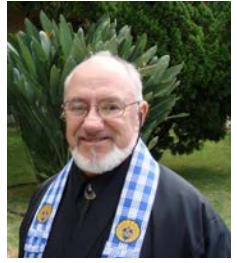
GOJI STAFF:

Editorial: Jo desMarets; Dianne Ida, Randy Kawamoto, Ralston Nagata, Mary Tanouye; Rev. Tomo Hojo, Japanese section editor; Production: Ron Suzuki, Stacy Bradshaw, Alice Omura, Alice Tando, Kimiyo Miyose; Circulation: Stacy Bradshaw; Contributing reporters from Hongwanji Mission School, Buddhist Women’s Association, Dharma School & Parents, Project Dana, Wednesday Gang and Gals, Boy Scouts, Girl Scouts, Pacific Buddhist Academy, and the Kyodan

The opinions expressed by individual contributors are their own and do not necessarily reflect those of the Honpa Hongwanji Hawaii Betsuin.

Dharma Message: “Definitions”

Rev. Art Kaufmann



I was asked to explain some Judeo-Christian terms by a sangha member. I do not offer myself as an expert on Judeo-Christian religions and am writing in the most general terms about their beliefs. I was raised in the Christian tradition, but I believe, as the Buddha explained, all things are in flux and in a constant state of change. Given that truth, it is possible for even belief systems to undergo evolution of change and expansion.

I am not presenting a value comparison, that is comparing the correctness of one perspective to another. I wish to explain some definitions of terms for the purpose of improving understanding of perspectives, regarding Judeo-Christian terminology and Buddhism.

At times, we come in contact with others of another faith, and they express curiosity about our path. They use words that apply to their beliefs, so we should acquaint ourselves with the definitions of the words they use, so we can see if they are good in explaining Buddhism.

Most religions are “belief systems” where belief and faith in its teachings are required. Buddhism is often characterized as a religion, philosophy, and/or life path where belief is not a requirement. Buddhism has nothing to prove; our teachings stand on their own for people to accept or not to accept.

Please understand that we are not in competition with other faiths, and we cannot say that our path is better than another; we can only say what is best for ourself. “I feel that the Buddhist path is the best path for me, and if you’re happy with your faith then I am happy for you.” That is the attitude that we should have towards other faiths.

Remember, Shakyamuni Buddha never told anyone that his/her beliefs were wrong; he shared his perspective and helped others improve their understanding. So, let’s look at some of the terminol-

ogy and compare them. “JC” will stand for the Judeo/Christian term and definition while “B” will stand for the Buddhist perspective on the same term.

JC: God- is a Supreme Being who is both creator and destroyer. God exists apart from this world but exercises control over it. He is a judge, rewarding and punishing.

B: Buddha-as the person, never referred to himself as anything other than a human being. The word “Buddha” is defined as truth, awareness, being awake to the reality of all existence and the natural process. Buddha is not a creator or destroyer. There is no such thing as a primal cause or an original cause, but all things come about as the result of many causes and conditions which have matured. The following is an inscription on a large temple bell at the Tri-State Buddhist temple which describes what the Buddha is.

***Buddha is not God
He does not create,
he does not destroy
Buddha does not judge,
He does not reward,
he does not punish
Buddha simply offers
Enlightenment.***

JC: Sin -Transgressing of (not following or obeying) God’s commandments which will result in punishment or worse.

B: Since there is no such thing as a Supreme Being or Overlord, sin does not exist in Buddhism.

Greed, Anger, and Ignorance are the three “Poisons” or obstacles to a peaceful existence.

Instead of “sin” we might use the word “Ignorance” with greed and anger being a by-product of Ignorance. Ignorance is the cause of all suffering and sorrow in this life.

To make us aware of the problem and how to overcome the Three Poisons, Shakyamuni Buddha revealed to us the Four Noble Truths and the Eightfold Path in his first Dharma talk to the five ascetics with whom he had been practicing.

JC: Salvation-Saving of the soul from sin, eternal damnation, and final judgment. This act is performed by the supreme-being.

B: Liberation, Freedom, or Enlightenment- from blind passions and suffering is accomplished by each individual by following the Buddha’s teachings.

JC-Lord and Savior-He who leads people away from sin to the path of righteous and goodness.

B: Although we hear these terms used in Buddhism to show respect for the Buddha, Buddha described himself only as a teacher and not a savior. Therefore, “Lord” and “savior” are not supposed to be used when referring to the Buddha. Buddha does not save anyone but offers ways to all beings to overcome their individual sufferings.

JC: Soul- a never-changing, immortal something that abides in the body as an independent entity.

B: Does not apply to Buddhism. There is no belief in an independent never-changing soul or entity since everything is impermanent and constantly changing. All things come about through actions (Karma) of thoughts, words, and deeds of individuals, which produce results of differing degrees. We live in a constantly changing existence where all things are subject to impermanence. We might say

News from the Betsuin's Buddhist Women's Association

SEPTEMBER 2014 Activities

13 Sat. Honolulu United BWA General Membership Meeting at Betsuin. Betsuin BWA in charge and needs help.

20 Sat. Project Dana 25th Anniversary Luncheon at Dole Cannery

(bus leaves Betsuin at 7:45 am)

27-28 Sat./Sun. Choralfest 2014 at Betsuin / Betsuin BWA needs help

OCTOBER

11 Sat. BWA Executive board meeting 9:00 am (in dining room)

19 Sun. General membership meeting #4 ELECTION OF OFFICERS

Kailua Hongwanji Tour

A very enjoyable field trip to Kailua Hongwanji on Saturday, August 2nd was experienced by thirty-five BWA members and friends from Hawaii Betsuin. Members from Kailua and Kaneohe planned the activities for the "city folks from urban Honolulu".

Kailua Hongwanji renovated their temple from an old two story structure into a beautiful and convenient one story building with two beautiful altars, a modern kitchen and spic and span bathrooms with flowers decorating the sinks.

We were greeted by the Reverend David Nakamoto, President Kuki-no and many Kailua BWA women. There was a very nice and short service of chanting led by the Reverend Nakamoto and our Reverend Muneto. It was followed by the explanation of the history of Kailua

Hongwanji from "then to now" by Mr. Kukino. The large hondo was well planned with sliding panels protecting the altar with a scroll that read, NAMO AMIDA BUTSU, written in Japanese. In the event that other activities take place in the room, the sliding panels protect the altar area. Another room was arranged with the statue of Amida in the altar. This room is appropriate to conduct a small group service.

We were delighted to have nice cold refreshing drinks and even received a goody bag with an orange, energy balls, and cereal mix to munch on. We bade the Kailua members good bye and headed on to Ho'omaluhia Botanical Garden. At the botanical garden, we viewed a beautiful art exhibit of acrylic paintings, then viewed the beautiful Koolau mountain range and walked to view many interesting trees, some of which were bearing interesting fruits. Some of us walked further to see the lake or reservoir, for a sign read that in 1962 and 1965 flood caused heavy damages, destroying homes, therefore the lake was developed to ease away heavy downpours.

There were many people going fishing at the lake. Children with fishing poles in hand seemed eager to do some fishing. Others were spread around having lunch in the park.

Wendie Yumori and her husband Roy, Florence Wasai, her daughter, Joy and her husband had all given a hand in having the tables reserved for our BWA ladies to have lunch. We had lots of bottled water to nourish

Fujiko Motobu, President

our thirst, for we took the beautiful sunshine from Honolulu to Kailua. We had bentos to enjoy as we chatted with our friends, enjoyed the beautiful breeze and scenery of the Koolau mountain range. Roy Yumori and Ruth Tokumi took many pictures of all of us.

After leisurely lunch, we boarded the bus and continued our scenic bus ride to Waimanalo, on toward Hawaii Kai, viewing all of nature's beauties, such as the ocean waves, Rabbit Island, people on the beach and others surfing in the waves. We passed SeaLife Park, Hawaii Kai golf course, Hanauma Bay, Hawaii Kai Shopping center, Niu Valley, Aina Haina, Kahala Shopping Center, missing the shave ice and ice cream shops in Hawaii Kai and Aina Haina, due to lack of parking space for the bus. We all said, "Shucks" in our hearts. Harmonica music was heard in the bus, with some singing of old, nostalgic children's songs. It was indeed a fun and memorable field trip.

MINI MARKET ANOTHER SUCCESS

On Sunday, July 27th, a mini market was held in the social hall. Thanks to all the people who donated to the Mini Market and helped in the sales and preparation. Leadership was chaired by Florence Wasai, 1st VP. We certainly appreciate all the help that the members and friends of BWA have given to make this a successful event. Thank you. We also want to thank all the patrons who purchased many of the items at our mini market. Without your help, we would be in dire need and will be suffering. Thank you and come again another day.



BOY SCOUT TROOP 49

By Douglas Yanagihara, Troop 49 Boy Scout

Troop 49 at the Honpa Hongwanji's Bon Dance

We were fortunate to have good weather during the Bon Dance on June 27 and 28. However, it seemed like there were fewer dancers this year, probably due to Wahiawa Hongwanji and the Honpa Hongwanji holding their bon dances on the same night. There was a lot of good food available at the Food Booth where the Girl Scouts worked on Friday night and the Cub Scouts/ Boy Scouts worked on Saturday night. Reverend Nakamoto from Kailua Hongwanji explained that the bon season is a time to reconnect with departed loved ones in memory, thoughts and stories. It is a time of sorrow as well as joy in the celebration of their lives.



Pack 49 Cub Scouts taking orders in the Food Booth.

Boy Scouts setting up the lights for the Bon Dance.



Definitions continued from page 3

that our karma (actions) deeds do remain in this world after our bodies have died, an example being-Gautama, Gandhi, Jesus, Socrates, Lincoln as well as our parents.

JC: Heaven- a physical realm where a soul resides eternally. If a person has lived a righteous life and lived in accordance with God's commandments, heaven would be his/her eternal reward.

Hell- a place of eternal damnation, suffering, and pain where a soul who does not adhere to the laws of God and will not live in accordance with them will remain

B: Heaven and Hell are not considered places we go to after death but are conditions that we can and do create for ourselves during our lives. They are not produced by anything outside of our own karma (actions). The six realms of existence are, Heavenly Being, Human being, Fighting spirit, Hungry Ghost,

Animal, and Hell, none of which are eternal in nature.

JC: Prayer- A petition for help, protection, or benefit for oneself and/ or others. A prayer is made to the supreme-being, who is all-powerful and controls our lives. It can be a request for spiritual or physical benefit.

B: In Buddhism each of us is responsible for his or her own actions (karma), and there is no one who can affect the outcome of someone else's actions. There is no prayer in Buddhism; there is no supreme being to whom one prays. The Buddha cannot change the consequences of another's actions. Meditation and self-reflection are used by Buddhists, not prayer.

JC: Worship-prayer services or rites used to show reverence to and

acknowledge a supreme-being and the powers that it possesses.

B: Since Buddha is not a God or Supreme-being but a teacher, we do not worship the Buddha. We can only express our gratitude for all his efforts in revealing the path to liberation from suffering and sorrow.

The terms used by the Judeo-Christian community, unless explained in a Buddhist context, should not necessarily be used by Buddhists in describing their paths. We seem to invest a lot of effort trying to find the similarities between the two paths, but it is all right to be different. These differences can be celebrated in the hope that they will bring those who practice them peace and happiness. Hopefully over the years, our mutual understanding of each other's religions will grow, for all religions share the goal of living a good and peaceful life although our paths to get there may differ. Namo Amida Butsu

Another Hole in One for the Golf Tournament

This year marked the 18th Annual Honpa Hongwanji Hawaii Betsuin Golf Tournament held on August 7th at the Ala Wai Golf Course. Despite the news reports of Hurricane Iselle approaching the islands, our steadfast golf tournament chair, Melvyn Kawahara, was confident (as any other avid golfer would be) that the tournament must go on! And on it went!

This year, a total of 180 golfers from various temples, clubs, and organizations came out to try their skill on the golf course. Each golfer started off receiving

a 20# bag of rice, brown bag lunch, and goodie snack bag. Due to the City & County's early closure of city-owned parks in preparation for Hurricane Iselle, the tournament was modified to 15 holes from the usual 18 holes. Despite threatening weather forecasts, the day ended up being beautiful, with clear skies, cool conditions, and only one bout of light rain.

The event ended with an "onolicious" buffet dinner, provided by Fat Boy's catering, and with the announcement of the

winning teams. Golfers also had an opportunity to win other prizes such as cash for closest to the pin on the par 3s, door prizes including a trip to Las Vegas and raffle ticket prizes for a Pro Am Golf Shop gift certificate, a Samsung TV and another Las Vegas trip. Whether it was boxes of Hawaiian Host chocolates, name brand golf goods or a trip to Vegas, everyone went home with a prize.

A special thank you goes out to all of our volunteers, donors, and of course, the golfers for coming out and once again making the golf tournament a success. The tournament brought in just under \$25,000, which will be used to support and maintain Hawaii Betsuin's youth and educational programs. Last but not least, a big thank you to our relentless Golf Tournament Chair, Melvyn Kawahara, who always does whatever it takes to ensure that every golf tournament not only runs smoothly, but is successful. Thank you, Mel, for your continued dedication and hard work.

2014 Peace Day Interfaith Celebration "Sharing Peace"

Please join us for the 4th Annual Peace Day Interfaith Celebration sponsored by the Honpa Hongwanji Mission of Hawaii. Co-sponsors include: Honpa Hongwanji Hawaii Betsuin, Pacific Buddhist Academy, Hongwanji

Mission School, The Interfaith Alliance Hawaii, Hawaii Association of International Buddhists, and Hawaii Conference of Religions for Peace.

In 2007, Hawaii became the first state to recognize Peace Day. Each year the International Day of Peace is observed around the world on September 21st. The United Nations General Assembly has declared this as a day devoted to strengthening the ideals of peace, both within and among all nations and peoples.

The service will feature speakers and musical performances from a variety of religious and spiritual traditions. With the theme of "Sharing Peace," the event will be a moving and memorable celebration of peace.

**Betsuin
Blood Drive!**

**Saturday,
Nov. 22, 2014
07:00 - 16:00
HHHB Social Hall**

Miki Saito / 221-0137
saito.miki.t@gmail.com



HOSOI
LIFE PLAN, INC.

Owen Lee Oshima
Pre-Need Counselor

1347 Nuuanu Avenue
Honolulu, Hawaii 96817
Phone: 808 529-0373
Fax: 808 536 9588
Cellular: 808 741 6936

Honpa Hongwanji Hawaii Betsuin Events Calendar

The Goji provides this monthly Events Calendar to keep everyone informed about cultural activities at our temple.

Please help us by submitting information by email to

hibetsuin@hawaii.rr.com,

or by calling the Betsuin office at 536-7044.

Betsuin Cultural Activities Calendar for September 2014

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
	9:00 am – 1:30 pm Rhythm & Life	2 9:00 am – 1:30 pm Rhythm & Life 6:00 – 8:00 pm Judo	3 9 am Japanese Class 9 am Wednesday Grp 1 pm Flower Arrangement 7 pm Meditation 7pm Bon Dancercize	4 10 am Flower Arrangement 1:30 pm Sahm Bo Dahn 5:30 pm Choir Practice 6-8 pm Judo 7 pm Ballroom	5 9 am Project Dana Dance	6 9:00 – 11:00 am Judo 1 pm Taichi
8:00 Rev. Iomioka 9:00 Rev. Hasebe 10:00 Rev. Kaufman 1:00 Rev. Muneto	9:00 am – 1:30 pm Rhythm & Life	9 9:00 am – 1:30 pm Rhythm & Life 9:30 am Shodo Class 6:00 – 8:00 pm Judo	10 9 am Japanese Class 9 am Wednesday Grp 1 pm Flower Arrangement 7 pm Meditation	11 10 am Flower Arrangement 1:30 pm Sahm Bo Dahn 5:30 pm Choir Practice 6-8 pm Judo	12 9 am Project Dana Dance	13 9:00 – 11:00 am Judo 1 pm Taichi
14 8:00 Rev. Muneto 9:00 Rev. Kaufmann 10:00 Rev. Hasebe 1:00 Rev. Hagio	15 9:00 am – 1:30 pm Rhythm & Life	16 9:00 am – 1:30 pm Rhythm & Life 6:00 – 8:00 pm Judo	17 9 am Japanese Class 9 am Wednesday Grp 1 pm Flower Arrangement 7 pm Meditation	18 10 am Flower Arrangement 1:30 pm Sahm Bo Dahn 5:30 pm Choir Practice 6-8 pm Judo	19 9 am Project Dana Dance	20 9:00 – 11:00 am Judo 1 pm Taichi
21 Autumn Higan 8:00 Rev. Masuda 9:30 Rev. Masuda 1:00 Rev. Tomioka	22 9:00 am – 1:30 pm Rhythm & Life	23 9:00 am – 1:30 pm Rhythm & Life 9:30 am Shodo Class 6:00 – 8:00 pm Judo	24 9 am Japanese Class 9 am Wednesday Grp 1 pm Flower Arrangement 7 pm Meditation	25 10 am Flower Arrangement 1:30 pm Sahm Bo Dahn 5:30 pm Choir Practice 6-8 pm Judo	26 9 am Project Dana Dance	27 9:00 – 11:00 am Judo 1 pm Taichi
28 8:00 Rev. Hagio 9:00 Rev. Tomioka 10:00 Rev. Muneto 1:00 Rev. Hasebe	29 9:00 am – 1:30 pm Rhythm & Life	30 9:00 am – 1:30 pm Rhythm & Life 6:00 – 8:00 pm Judo				



Labor Day

Hongwanji
Radio Programs
SEPTEMBER 2014
KZOO 1210 AM
Japanese Language
Saturday at 7:30 AM

6 Rev. Tatsuo Muneto
 13 Rev. Ryoso Toshima
 20 Rev. Toyokazu Hagio
 27 Rev. Kosho Yagi

Betsuin Services
Adult English Services
10:00 AM

7 Rev. Arthur Kaufmann
 14 Rev. Yuika Hasebe
 21 9:30 Ohigan
 Combined Service
 Rev. William Masuda
 28 Rev. Tatsuo Muneto

Dharma School
Service 9 AM

7 Rev. Yuika Hasebe
 14 Rev. Arthur Kaufmann
 21 9:30 Ohigan
 Combined Service
 Rev. William Masuda
 28 Rev. Satoshi Tomioka

Nursing Home Services

4 Hale Nani
 Rev. Kaufmann
 Hale Ho Aloha
 Rev. Hasebe
 11 Maluhia
 Rev. Hasebe
 12 Hale Pulama Mau
 Rev. Hagio
 18 Liliha – Rev. Hagio
 25 Nuuanu Hale
 Rev. Tomioka
 26 Leahi – Rev. Muneto

In Memoriam JUNE and JULY 2014

The Hawai'i Betsuin extends its deepest sympathy to the families of the following members who recently passed away. May the family members find solace and comfort in the Nembutsu. Namo Amida Butsu

June 2014



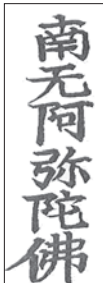
July 2014

5 OKAMOTO, Eleanor Mitsuye (83)	2 UYEDA, Akiko Kimura (91)
7 TANIGUCHI, James	3 UMEDA, (Mr.) Robin Yoshio
Minoru "Lefty" (85)	(52)
9 TAMURA, DORIS FUJIKI (88)	4 DOI, Charles Shizuo (84)
9 YABUNO, George Michio (64)	4 WATASAKI, Masao (92)
11 YAMASHITA, Hitoshi (89)	11 UYEDA, Chester Kiyoshi
12 SAKAHARA, Tsuyoshi (97)	(97)
12 UYEDA, Mildred Asano (94)	13 OKAMURA, Hazel Kiyoko
13 KOBAYASHI, Carl Goro (63)	(92)
13 MIYANISHI, Barbara	16 AKATSUKA, Haruko (84)
Hisako (83)	17 ANBE, Joan K. (80)
14 TOKUMARU, Paul (86)	17 SHIMONO, Suzue Kodama
19 YOSHIMURA, Gladys	(91)
Fumiye (93)	18 UEHARA, Haruko (93)
23 TSUMURA, Yoshiko (90)	19 KURODA, Mae Asayo (90)
28 KOIZUMI, Alice Chizuko (88)	20 MORIYAMA, Jane Kimie
29 SUZUKAWA, Kazue Kay (90)	(77)
30 FUKUI, Kimi (77)	22 KAMEMOTO, Makoto (93)
30 YONEDA, Kinuko (85)	23 NAKATA, Harry Hiroaki (92)
	30 NARUTO, Bessie Kimie (90)

2014 Memorial Service Schedule

2014 is the memorial year for those who passed away in:

2013 – 1 year	2002 – 13 year	1982 – 33 year
2012 – 3 year	1998 – 17 year	1965 – 50 year
2008 – 7 year	1990 – 25 year	1915 – 100 year



The great practice is to say the Name of the Tathagata of unhindered light. This practice, comprehensively encompassing all practices, is perfect and most rapid in bringing them to fullness. For this reason, it is called "great practice." Saying the Name then breaks through all the ignorance of sentient beings and readily brings all their aspirations to fulfillment. Saying the Name is in itself mindfulness; mindfulness is nembutsu; nembutsu is Namo-amida-butsu.

-Shinran Shonin