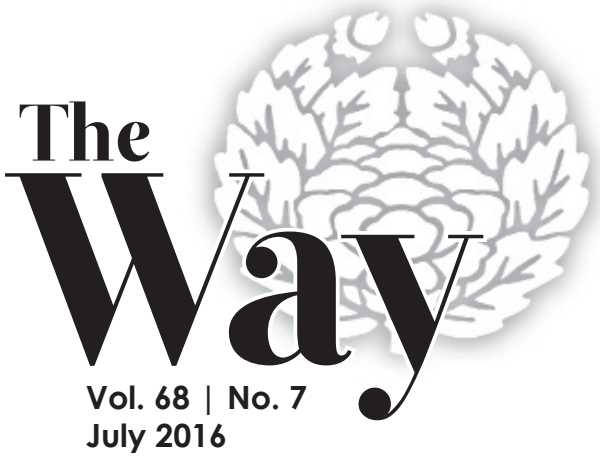


**HIGASHI HONGANJI BUDDHIST TEMPLE**

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Vol. 68 | No. 7  
July 2016

HIGASHI HONGANJI BUDDHIST TEMPLE | LOS ANGELES BETSUIN

**TEMPLE  
SCHEDULE**

**JULY**

- 24 10:00am Sunday Service  
Discussion Group
- 30 1:00pm **OBON FESTIVAL**  
LABCC Camp to 8/6
- 31 1:00pm **OBON FESTIVAL**
- 31 11:00am Obon/Hatsubon Service

**AUGUST**

- 7 10:00am Shotsuki Service
- 14 10:00am Sunday Service
- 21 10:00am Sunday Service
- 27~28 **12TH WORLD DOBO  
GATHERING**
- 28 No Sunday Service

**SEPTEMBER**

- 4 No Sunday Service  
Labor Day Holiday
- 11 10:00AM Shotsuki Service
- 18 10:00am Autumn Ohigan Service

**HIGASHI HONGANJI  
BUDDHIST TEMPLE**

**OBON**

**saturday & sunday**

**july 30th & 31st**



**OBON HATSUBON SERVICE**  
SUNDAY|11:00AM  
**MANTO-E SERVICES**  
SATURDAY & SUNDAY 5:30PM  
**BON ODORI**  
SATURDAY & SUNDAY 6:30PM



# The Way



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HIGASHI HONGANJI BUDDHIST TEMPLE • LOS ANGELES BETSUIN

## Takagi Kenmyo and the Nenbutsu of Peace His Mission for our Future - Part II

Rev. Frederick

“In Japan, people like ... Honen, Shinran, ... or Rennyo all reserved their deepest sympathy primarily for the common people. In particular, when I remember that Shinran spoke of “fellow practitioners walking together in the same direction” ... I realize that he was really not only deeply sympathetic towards the common people, but that he was also, without doubt, a socialist who realized a life of non-discrimination in the spiritual realm. In light of these points, I declare Buddhism to be the mother of the common people and the enemy of the nobility.

“I consider the Land of Bliss to be the place in which socialism is truly practiced. ... This is why it is called the “Land of Bliss.” In truth, socialism is practiced in this Land of Bliss. ... We have never heard that beings in the land of Bliss have attacked other lands. Nor have we ever heard that they started a great war for the sake of justice. Hence I am against war. I do not feel that a person of the Land of Bliss should take part in warfare.

“As I have stated above, when we come to seek the ideal world upon receiving instructions from teachers like Sakyamuni, and reflect deeply within our minds by hearing the voice of the savior Amida calling to us, we then gain peace of mind, feel great joy and become vigorous in spirit. ... People who have discovered this light have in truth gained peace and happiness. I believe that they have been released from the anguish that makes them turn away from the world and have gained hope. ... Our thoughts cannot but change completely: “I will do what the Buddha wishes me to do, practice what he wishes me to practice and make the Buddha’s will my own will. I will become what the Tathagata tells me to become.” This is the time of

great determination!

“Since the ... above is the result of a profound empathy with the Buddha’s universal love, we need to open ourselves up to the Tathagata’s mind of compassion. We must practice it ... We must take our stand within this world covered over by darkness, and propagate the saving light, peace and happiness. Only then can we fulfill our great responsibility. My friends! Pray recite this “Namu Amida Butsu” with us. Cease taking pleasure in victory and shouting “banzai.” This is because “Namu Amida Butsu” is the voice that leads everyone equally to salvation. My friends! Pray recite this “Namu Amida Butsu” with us, cast off your aristocratic pretensions and cease looking down upon the common people. This is because Namu Amida Butsu is the voice expressing sympathy with the common people. My friends! Pray recite this “Namu Amida Butsu” with us, remove all thoughts of the struggle for existence from minds, and exert yourselves for the sake of community life. This is because people who recite Namu Amida Butsu are included among the inhabitants of the Land of Bliss. Inasmuch as this is what the nenbutsu signifies, we must proceed from the spiritual realm and completely change the social system from the ground up. I am firmly convinced that this is what socialism means.

“I wish to cite a passage from ... Shinran Shonin’s letters which is (often) quoted in pro-war arguments and ask ... to see if it advocates the opening of hostilities or whether it is a gospel for peace. ‘In the final analysis, it would be splendid if all people who say the nenbutsu, not just yourself, do so not with thoughts of themselves, but for the sake of the imperial court and for the sake of the people of the country. Those

who feel uncertain of birth should say the nenbutsu aspiring first for their own birth. Those who feel that their own birth is completely settled should, mindful of the Buddha’s benevolence, hold the nenbutsu in their hearts and say it to respond in gratitude to that benevolence, with the wish, ‘May there be peace in the word, and may the Buddha’s teachings spread!’

“Although the passage above is a gospel for peace, have people mistaken it for the sound of a bugle commanding us to attack the enemy? Or did I mistake the bells and drums of battle for injunctions for peace? I shall leave it up to my friends, the readers, to decide. However, I am fortunate in that I hear both bugles and bells of battle as gospels for peace. Many thanks. Namu Amida Butsu.”

Throughout these passages, we see repeatedly the principles of absolute equality and of total non-discrimination asserted. It is the Promise of the Primal Vow, the goal to which all Shinshu followers open themselves to with every Nenbutsu that is recited. The desire to be embraced by the Primal Vow is none other than the desire to embrace all in the spirit of Ondobo-Ondogyo, to become fellow friends and travelers on the path. It is a daring vision that Kenmyo Sensei shows forth. It is a vision he received from our Honzan at its best. He received it from Rennyo, and from Shinran, as well as through our Sutras, and from Shakyamuni himself. It comes from an Awakening into a infinite compassion and wisdom that knows no boundaries, knows no hindrances. To be embraced by such an All is to embrace all. It is this future that beckons us onward. Kenmyo Sensei pointed the way at a great cost to himself. But like the white path of Shantao’s parable, it can be walked if we focus our eyes on the Goal that is symbolized

*(Please see TAKAGI KENMYO, page 3)*



# Betsuin News



## August Services

After Obon, we will resume services with our Shotsuki Service on Sunday, August 7th . The Betsuin will be conducting Sunday Services each weekend throughout the month of August, however, there will be no Dharma School. We welcome you to join us for Sunday Services. Dharma School will resume in September.

## congratulations class of 2016!

**COLLEGE**  
LAUREL KITADA  
Scripps College

SERIE SEKIJIMA  
Mills College

**HIGH SCHOOL**  
LAUREN KASHIWABARA  
Diamond Bar High School  
California State University  
Monterey Bay

**MIDDLE SCHOOL**  
CALVIN KAMIMURA  
Macy Intermediate School

LINDSAY KASHIWABARA  
South Pointe Middle School

KELLY TAMURA  
Hale Charter Academy

**ELEMENTARY**  
SEAN TAMURA  
Pomelo Community Charter  
Elementary School

## Sangha Voices My Father

Lisa Shimamoto

*This article was adapted from a Dharma Talk presented on behalf of Mrs. Lisa Shimamoto at Father's Day Family Service on June 19, 2016.*

Good morning and Happy Father's Day.

My father, George Shima-moto, was a quiet yet happy man. He came from humble beginnings, was adopted as an infant by two loving parents, and raised in a small village near Oshima, Japan. He was a gardener for most of his life, married and raised a family of three children in Los Angeles, California. I remember him working six days a week, but always making time for family on Sunday. He grew up near a fishing village and loved the ocean. He would take us surf (beach) fishing nearly every weekend and trout fishing in Mammoth during the season. He loved nature and the outdoors. Many of our summer vacations were spent at different National Parks.

He always emphasized, "Family comes first," and instilled in us to work together and help one another. Still to this day, my older brother, younger sister, and I, live within a three-mile radius of each other and meet for lunch or dinner once a week.

My father thoroughly enjoyed playing with his five grandchildren, picking them up from school, buying them treats, and spending "fun time" with them. He encouraged us to study hard in school but emphasized that it was important to do something you truly enjoyed. Learn "the kotsu" ... The basic skills of a trade or profession and apply them well. Have no regrets and always look forward, "not back," and when you give something to someone always give from your heart and don't expect anything back. Never hold grudges and don't sweat the small stuff.

Grandpa George, as we all began to call him, was not in good health in his golden years. But despite his ailments, he was full of joy and love watching his grandchildren grow, get married, and begin starting their own families. I hope they continue his legacy of appreciating family, loving nature, and having the perseverance to strive to do their very best in whatever they endeavor to do.

Life is short. Please take time out of your busy, hectic lives and spend time with your fathers, grandfathers and loved ones...For it's the memories we make that will live in our hearts forever.

Have a wonderful Father's Day!

Love,  
Lisa

57th Annual

# OBON FESTIVAL

## OBON GIFT CERTIFICATES

Obon gift certificates can be purchased for \$5.00 each. They are great to give to friends and family to use over the weekend. Gift certificates can be used toward the purchase of food only at our Obon and are available through the temple office. If you would like your gift certificates mailed to you, please be sure that we receive your payment by Friday, July 22<sup>nd</sup>.

### MANTO-E LANTERNS

Orders are now being accepted for Manto-e Lanterns for our Annual Obon Festival. If you have not received an order form, they are available in the temple office. Please call to reserve your lantern at your earliest convenience. The cost is \$20 per lantern. Please let us know if you would like to pick up your lantern after the Obon Festival so that we can be sure to set yours aside. We will hold all reserved lanterns until September 1<sup>st</sup>.



### OBON PARKING

Parking will be available at the Medical Building on 3<sup>rd</sup> Street across from the temple at 420 E. 3<sup>rd</sup> Street, LA 90013. The lot entrance is on Boyd Street. Higashi Honganji Obon visitors will receive a discounted maximum daily fee of \$5.00 plus a complimentary Obon raffle ticket valued at \$3.00. In order to receive your discount voucher and raffle ticket, please bring your stub to the Raffle Booth at the entrance to our Obon Festival. Please note that the parking lot hours are from 10:00am to 10:00pm on both Saturday and Sunday

### OBON RAFFLE

Please invite your family and friends to join us in participating in our Annual Obon Raffle drawing. We have many great prizes including our top seven prizes, which you need not be present to win. In addition to these great prizes, we have others donated by our members and friends in the community. We are requesting a donation of \$3.00 per raffle ticket or \$15.00 for a book of five tickets. Be sure to send in your raffle tickets so you can have a chance to win one of these great prizes. Extra raffle tickets are available in the temple office and throughout the weekend at the Obon Festival.

#### FIRST PRIZE

\$1,000 Cash

#### SECOND PRIZE

4 Disneyland Park Hopper Tickets

#### THIRD PRIZE

\$500 Cash

#### FOURTH PRIZE

Apple Watch

#### FIFTH PRIZE

Apple iPad Mini

#### SIXTH PRIZE

2 LA Dodgers Tickets

#### SPECIAL PRIZE

\$500 Travel Certificate

*(courtesy of New Japan Travel Center)*

and many other valuable prizes

## LUMBINI GORNER

Be sure to come see us at Obon! We'll be performing on stage with the help of our friends from here and now and hope you'll come join in on the fun! We will be hosting the Bake Sale, so come visit us there also and support Lumbini! See you at Obon!

*(TAKAGI KENMYO, con't. from page 1)*

by all that Amida is, and hearken to the message of the Dharma delivered to us by the masters of our heritage, masters such as Takagi Kenmyo.

To walk the Shinshu path of Ondo-bo-Ondogyo is to walk a path that leads us to a future that makes room for all, leaving no one behind. How then can we tolerate a mind of discrimination in ourselves? How then can we allow our heart to be filled with war? This is the challenge to us from Takagi Kenmyo, this future that he wishes for all. This future, we call Pure Land.

Namu Amida Butsu.

