



## Practice Buddhism Anytime and Any Place Reverend Yuki Sugahara

(This is the English Translation of my  
Japanese Talk at the 74th Northwest  
Virtual Convention)

At first, I would like to share the words of our founder Shinran Shonin from Shozomatsu Wasan, known as Ondokusan. Please join me in Gassho.

*Such is the benevolence of Amida's great compassion,  
That we must strive to return it, even to the breaking of our  
bodies;*

*Such is the benevolence of the masters and true teachers,  
That we must endeavor to repay it, even though our bones  
becoming dust.*

(CWS, p. 412)

Good morning everyone and thank you for attending the closing service for the 74th Northwest District Convention.

This year's convention's theme is ART of Buddhist Living. This idea came up while we were chatting, but if we limit the theme to ART of Buddhist Living, it is a bit of a challenging topic to talk about so we widened the meaning of the theme to the acronym A.R.T. to represent Appreciation, Realization and Transformation.

When we apply this A, R, T to Jodo Shinshu teaching, actually the order should be Realization, Appreciation and Transformation because we realize, recognize, or become mindful of Amida Buddha's working, Appreciate the working and how we live our daily lives will Transform us. But one of the committee members said "then, the theme becomes RAT of Buddhist Living" and we didn't want that so we kept the theme as ART of Buddhist Living.

The order of the theme is Appreciation, Realization, and Transformation of Buddhist Living but, I would like to begin by explaining Realization.

If we are in complete darkness we cannot see anything. I was watching a Japanese TV show the other day that was introducing a paint called Kokushoku Muso, the darkest black paint in the world that does not reflect light. The TV show was experimenting to see if people recognize the person whose body is covered by this paint in the darkness and no one was able to recognize the person. However, when the light illumines the darkness we begin to see things In the darkness,

we cannot see our own shadow, but the light illumines us and we see our shadow. We often think that we know ourselves but, actually we are acting as if we know ourselves. It is like we are in complete darkness and saying that I know where I am and I know what I am doing. In Buddhism, this is called ignorance or foolishness. This ignorance is illumined by the light of Amida Buddha and we realize our own shadow for the first time by encountering this light.

Jodo Shinshu teaching is not about making our shadow disappear or we are not able to attain enlightenment. When we entrust ourselves to the working of the Vow, when we ride on the power of the Primal Vow, we unfailingly attain birth into the Pure Land and attain Buddhahood. This is the teaching of the Primal Vow of Amida Buddha.

Shinran Shonin quotes the passage from Shan-tao's Commentary on the Contemplation Sutra.

*The second is deep mind. Deep mind is the deeply entrusting mind. There are two aspects. One is to believe deeply and decidedly that you are a foolish being of karmic evil caught in birth-and-death, ever sinking and ever wandering in transmigration from innumerable kalpas in the past, with never a condition that would lead to emancipation. The second is to believe deeply and decidedly that Amida Buddha's Forty-eight Vows grasp sentient beings, and that allowing yourself to be carried by the power of the Vow without any doubt or apprehension, you will attain birth.* (CWS, p. 85)

Through encountering the light of Amida Buddha, we realize that we were transmigrating from the distant past and we are never able to emancipate ourselves from this transmigration. But, because of this foolish nature of mine Amida Buddha established the forty eight vows to grasp and never abandon us. By riding on the power of the vow we unfailingly attain birth.

General Buddhism's idea is that there is no way that we are able to attain birth into the Pure Land while possessing the blind passions such as greed, anger and ignorance because the Pure Land is the realm of enlightenment. But when the blind passions are exhausted, one is able to attain birth into the Pure Land.

*(This article continues on page 9)*

*"OBT welcomes all people regardless of ethnicity, age, sexual orientation, gender identification, and political or religious affiliation."*

Oregon Buddhist Temple 3720 SE 34th Avenue Portland, OR 97202-3037 503-234-9456

e-mail: [info@oregonbuddhisttemple.com](mailto:info@oregonbuddhisttemple.com) website: <http://www.oregonbuddhisttemple.com>

Please contact the temple with any comments, questions or concerns, or if you wish to report a change of address.

## Daily On-line Services

Reverend Yuki conducts daily on-line services including Sundays at 8 am. On Sundays he also conducts a service at 10 am. Go to the Oregon Buddhist Temple web site and "Check out the

## YouTube Channel of Oregon Buddhist Temple

Or click on

[Oregon Buddhist Temple - YouTube](#)

## October Shotsuki Hoyo

This is a monthly memorial service to honor and remember those loved ones who passed away during the month of October. The Shotsuki-Hoyo service will be held at the October 10th Sunday service at 10 am. Please join us and offer incense in memory of your relative(s) or friends.

Listed below are the names of those who passed away starting from 1950. Oregon Buddhist Temple has records from 1904. Names of deceased prior to 1950 are added if requested. If a name is missing or incorrect, please notify Jean Matsumoto, Etsu Osaki, or the temple.

Ando, Alfred 10/19/1989	Kiso, Joichi 10/11/1958	Onchi, Patricia Becky 10/30/1953
Ando, Masaki 10/6/1950 *	Kiso, Komojo 10/30/1956	Ono, Masaye 10/15/2000
Aoki, Kanekichi 10/18/1959	Kitagawa, Hatsujiro 10/2/1962	Ozaki, Torao 10/23/1970
Asakawa, Mary Hisako 10/23/2009*	Kodama, Satoru 10/19/2009	Sadamoto, Helen H 10/20/1994*
Cheng, William T 10/31/1978	Koji, Mitsuru 10/22/1963	Saito, Tamon 10/6/2001
Doochin, Saroku 10/23/1950	Kono, Hitoshi 10/22/2016	Saito, Tomoko 10/11/1950
Fujita, Seijiro 10/19/1982	Lawrence, Keiki 10/6/1963	Shindo, Katsutaro 10/29/1955
Furukawa, Haru 10/12/2015 *	Maeda, Makoto 10/18/2009	Shiraishi, Kazue 10/9/1995 *
Furukawa, Ryokichi 10/3/1950	Mar, Alfred 10/17/1992	Shiraishi, Yoshihei 10/8/1976
Hashiguchi, Yoshiomi 10/11/1958	Masuda, Masajiro 10/24/1965	Shoji, Mitsuru 10/21/1963 *
Hasuie, Misao 10/22/1977 *	Masuhara, Kanechi 10/16/1950	Sotomura, Suetaro 10/17/1958
Heath, Betty 10/8/1963	Matsuda, Masajiro 10/24/1965	Sugihara, Shizue 10/26/2012 *
Hrubant, Frank 10/1/2019	Matsuoka, Gary 10/31/2009	Sugimura, Yoneko 10/6/1992 *
Iguchi, Natsuko 10/2/2007	Matsuoka, Yoshiyo 10/2001	Sunamoto, Yozo 10/3/1975
Ikata, Katsuzo 10/21/1963	Miura, Ryonosuke 10/29/1962	Takabatake, Gohei 10/25/1969
Inuzuka, Tomi 10/6/1960	Nakano, Mae 10/9/2013	Takasugi, Shiro 10/22/1982
Ishida, Sam 10/23/1992	Nakano, NobuoTom 10/25/1993	Takayama, Kiichiro 10/25/1952
Iwasaki, Tomiko 10/16/2010 *	Neishi, Miyuki 10/1/1987 *	Takeuchi, Masumi 10/3/1999 *
Iwasaki, Yasukichi 10/26/1968	Nishino, Mitsunari 10/6/1969	Tamiyasu, Masao 10/19/1998
Kagawa, Kinu 10/31/1999 *	Noji, Asayo, 10/20/1994	Tanaka, Lenora 10/21/2013 *
Kajiwara, Lily R 10/13/2015	Noji, Kichizo 10/2/1968	Urushitani, Masako 10/15/1983
Kida, Fumiko 10/22/2006 *	Oda, Reiko 10/11/1990	Wakita, Tsuta 10/21/1963 *
Kido, Joichi 10/30/1956	Okita, Mary 10/22/2013 *	Yamaguchi, Tokuji 10/1/2009
Kinoshita, Yashiyo 10/19/1979 *	Omura, Jujiro 10/31/1961	Yoshida, Daigoro 10/27/1971
Kinoshita, Yoshio 10/18/2005		Yuzuriha, Fumiye 10/1/1978 *
* OBWA member		

We regret the oversight of Ray Fields (9/11/2018) in the September 2021 newsletter Shotsuki Hoyo

## 2021 Memorial Services

Year Of Passing	Memorial	Year Of Passing	Memorial
2020	1 Year	2005	17 Year
2019	3 Year	1997	25 Year
2014	7 year	1989	33 Year
2009	13 Year	1972	50 Year

If you would like to schedule a memorial service for Loved ones or ancestors, please make arrangements With Reverend Sugahara at 916-834-7350 or [ysobtoportland0612017@oregonbuddhisttemple.com](mailto:ysobtoportland0612017@oregonbuddhisttemple.com)

## Condolences



To the family of Sumi Ishida who passed away September 17. She was a long-time OBT member and a former OBWA President.



To the family of Linda Yogi, a recent member of the OBWA passed away in May 21, 2021. Linda and her children Sarah and Daniel enjoyed helping at our Obonfest.

### President's Column

**Ken Garner, OBT President**



*October is the fallen leaf, but it is also a wider horizon more clearly seen. It is the distant hills once more in sight, and the enduring constellations above them once again. Hal Borland*

Here it is, Autumn already. The leaves are starting to change but have yet to litter my yard. The convention, like summer, is over and I can just take a breath and enjoy what has been.

As I mentioned, the 74th Annual NW District Convention is over. As a planning committee member, the NW District president, and a convention goer, I think the event was a great success from the perspective of each of my roles. The planning for the convention began 4 years ago and I must say that how the convention turned out was definitely not what we envisioned when we started. This age of pandemic and limits on gathering forced us to expand the boundaries of what the NW District Convention has been. The best thing the convention committee did was to engage a fantastic line-up of

speakers who embraced our theme and produced truly remarkable presentations. Up until we received the first completed videos, I frankly was nervous if our vision would work out. The first presentation we received was from Kim Stafford, Oregon State Poet Laureate emeritus (2019 - 2020). I was speechless; what he delivered was beyond what I hoped for. Next came the keynote address from Reverend Peter Hata. Upon viewing his submission, I knew we had hit a homerun and this convention was going to be memorable. The other speakers, Reverend Ko'e Umezu, Koichi Mizushima, Nobuko Miyamoto, and our own Reverend Yuki Sugahara were outstanding. The best thing about the format is that we still have 4 of the 5 presentations available for viewing (Reverend Ko'e Umezu's presentation is no longer available but can be viewed at the link following my article). If you did not get the chance to view or if you would like to view again, you can access them at the NW District YouTube channel <https://www.youtube.com/watch?v=y0Nef0Nz8q4&t=13s>, or at our temple's website <https://www.oregonbuddhisttemple.com/nw-district-convention2021>. I highly recommend taking the time to listen to these great speakers. I wish to thank the planning committee: Angie Hughes, Ryan Davis, Al Ono, Carol Saiget, Cathy Yarne, and Reverend Yuki for the time and effort they put in to make this convention truly remarkable.

This past summer we had a brief respite from the grind of the pandemic. The vaccine became available and many people were taking the jab to protect themselves and others. We no longer had to wear masks in public, and restrictions on social gatherings were being lifted. I thought we were managing the virus and that we could begin re-opening the temple for in-person services and events. We went as far as setting a date for a "Grand Re-Opening". Well, as we all know now, that was definitely premature. We will NOT be re-opening on October 3 as we had hoped and regrettably announced. I do not expect that we will re-open until sometime in 2022. I'm sorry for raising false expectations.

Even though we won't be re-opening for in-person events any time soon, the work of the temple continues. We will be having the annual Board of Directors election soon. We have a slate of candidates with some new names. I will be stepping down from the board to give room for the new eyes and ideas help to invigorate the board. I will be turning my focus from the business side of temple affairs to my duties as a Minister's Assistant.

Get vaccinated (if you can), don your masks, and most of all stay safe until we can meet in-person again.

In Gassho, Ken

<https://www.youtube.com/watch?v=y0Nef0Nz8q4&t=13s&authuser=0>

## 2021-2023 OBT Board and 2021 Officers

**Term Ending 2023:** Angie Davis, Jeanette Hager, Judy Hittle, Cathy Yarne

**Term Ending 2022:** Erik Ackerson, Jayne Ichikawa (Vice-President), Katie Tamiyasu, Christine White

**Term Ending 2021:** Marilyn Achterman, Ken Garner (President), Mai Thi La (Secretary), Ann Shintani



### Pledges-2021 Alfred Ono

Presently, the fruit is being harvested, the days are becoming shorter, and we are actually getting rain. The Northwest district convention sponsored and planned by OBT is done and was a success by the comments received. These are some of the signs of change as Fall is upon us. 2021 will soon be in the history books and hopefully the pandemic, forest fires and gun violence will become a thing of the past.

Here at Oregon Buddhist Temple, the year is winding down. Fall Ohigan just happened but sadly we were not able to celebrate it together face to face.

However, there are things at OBT that keep on going. At the end of October, we will be submitting names of members of Oregon Buddhist Temple (those who have pledged \$300.00 or more) to Buddhist Churches of America (BCA). Membership dues to BCA are \$150.00 per member. With this membership in BCA, one shows their support of our national organization- a source of classes, policy, ministers and support of individual temples.

If you have not already pledged and would like to be registered as a member of Buddhist Churches of America via membership in OBT, please be sure we receive your pledge of \$300.00 or more by the end of October when we will submit our membership list. So far we have 64 pledges who have donated the above amount or more whose names will be submitted to BCA.

So as you pack away your Summer clothes, put away those summer outdoor things and prepare for the cooler, rainy weather here in Oregon, I hope will remind yourself that OBT continues to be here for hearing the Dharma, for self-reflection and to be present for those major events in each of our lives. We are virtual for now and probably in the near future, but hopefully we can meet in person for services and fellowship. Also we can see the redone beautiful basement/kitchen.

Stay healthy, warm and healthy

Gassho,

Alfred Ono

Chairperson, Pledge Committee

## Oregon Buddhist Women's Association Katie Tamiyasu



First of all, thank you to the Oregon Buddhist Temple Convention Planning Committee for putting together the first ever virtual Annual Northwest District Convention. It was "fantastic", and to be able to participate and not even leave your own home was wonderful. Although we miss seeing family and friends in person, technology has brought us together visibly.

Pat Hokama and I participated in the Northwest District Buddhist Women's Association (NWD BWA) Virtual Representative's meeting and General meeting held on Sunday, September 19th at 8:30am and 9am respectively, just before the Closing Convention Service. The most significant matter of business from the recent meetings was to approve proposals presented by the Strategic Planning Committee to update some of the NWD BWA Bylaws and Standing Rules of Procedures.

The major Bylaw change was ARTICLE VI – TERM OF OFFICE, which was changed from one year to a two year term. This was to facilitate a new cabinet to understand the procedures and duties presiding over the Northwest District BWA. This allows the outgoing cabinet to assist the incoming cabinet during their first year, so they can proceed on their own the following year. Continuity!

Thank you to Janie Okawa (a former member of OBT) and her Seattle Betsuin Buddhist Women's Association (SBBWA) cabinet who presided over the NWD BWA for the last 2-1/2 years. The Tacoma Buddhist Women's Association is the incoming cabinet and they were virtually installed by Rev. Yuki Sugahara at the end of the General Meeting on Sunday September 19th.

The OBWA October meeting will be on Saturday, October 23, 2021 at 10am, because the Federation of Buddhist Women's Association (FBWA) will be holding a Representatives' meeting via Zoom on October 16th.

Next month's reporter is Nancy Kajitsu



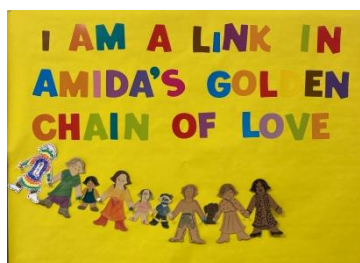
### Dharma School Ann Shintani

We kicked off our 2021-2022 Dharma School year on Sunday, September 19th with class supply pick-up and outdoor activities. It was a sunny day, and we set up our tables and canopies on the front porch and by the Annex. Ms. Elaine and Lumbini class made hand prints, Ms. Beth and Bodhi/Sangha class created versions of themselves and their family for a "golden chain of love" display, and Ms. Marilyn, Ms. Mai Thi and the Dana class designed beautiful circles from plant materials to form mandalas. It was wonderful to see students in attendance, including a new family from Dallas, Oregon, and new DS volunteer Ms. Jeanette WELCOME! We



will have Dharma School classes on Oct. 3<sup>rd</sup> and 17<sup>th</sup> on-line, and then have another supply pick-up and OBT's service project activity on Oct. 31<sup>st</sup>.

**Parent Survey:** We recently surveyed our families, and of those who responded, all were concerned about in-person activities with unvaccinated members (students under the age of 12 years old). We haven't heard from all families, so please consider taking the survey or sending your thoughts to Ann Shintani. To paraphrase a few comments from parents: families appreciate the DS activities, and students enjoy and are more engaged in-person over on-line; but until children under the age of 12 years old are fully vaccinated, families don't feel comfortable with possible exposure, especially with going to regular school every day. If you are a Dharma School parent, here is a link to the survey: <https://docs.google.com/forms/d/e/1FAIpQLSdnoL5YOrtOdSV2RxYXOW8f3psJZjWbNyL4Yr9gvWZhQmdPpg/viewform>



OBT Dharma School's Dana Class' Mandalas



troop. We sang a lot since the rain at night was so loud, we just out sang it. The girls are now really excited to do ore camping. We thank the temple for their continued support and hope to do more service to the temple.

## A Must See



<https://www.youtube.com/watch?v=uNc2e4EKYFQ>

### Ondokusan II

Oshamu Shinzui  
Shinran Shinzui



EMBRACED BY AMIDA'S GREAT COMPASSION,  
I RESPOND WITH GRATITUDE DEDICATING MY LIFE.  
EMBRACED BY MY DEAR TEACHERS AND GOOD DHARMA  
FRIENDS.  
I MUST ANSWER GRATEFULLY THROUGHOUT MY LIFE.

[Preview YouTube video Rev. Peter Hata Announces Retirement as Staff Minister](#)

Go to the 22 minute 20 second mark to hear Ondokusan II

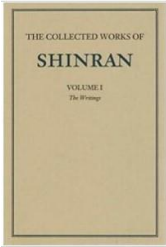


**Girl Scouts  
Amy Peterson**

Girl Scout Troop 43720 is getting some new girls and we hope the troop will be doing more meeting in person (outside, socially distanced and masked) until all the girls can get vaccinated. We just returned from a fun campout at the Girl Scout property near Florence, OR. They explored nature and completed their nature badges and Aria not only got her Archery badge, but assisted the trainer with a junior



## Intermediate Buddhist Study Class via Zoom



**When:** Next class is Wednesday October 6, 7pm to 8:30 pm

**Where:** Participants are at their respective homes on their computers, communicating via Zoom.

This is a twice a month intermediate level Buddhist study class. Please contact Reverend Sugahara for more information.

Currently we are reading and discussing *Essentials of Faith Alone* in the Collected Works of Shinran.



### Welcome to Our New Neighbors Cathy Yarne

On October 1, 2021, SymbiOp Garden Shop will be officially open for business! They aim to be a **one-stop shop for all your ecological gardening and homesteading needs**.

Located on the corner of 34th and Powell, they will be open 9am - 7pm all week except for Tuesdays 12pm - 6pm.

This shop will have native plants, edible plants, house plants, seeds, chicken feed, soil and compost, garden tools and clothing, local arts and gifts, workshops and classes, and much more. They will vet their products so that they are as ecologically and socially just as possible.

SymbiOp is a worker-owned company run by people of color, indigenous people, queer people, people with disabilities, women, and working-class families. This shop will not only be an inclusive and safe space for customers and workers, but also a progressive force for the benefit of the people and the planet.

*The below article by OBT board member Cathy Yarne is intended to help make the board more accessible to temple members.*

### Update about the Basement Cathy Yarne

As a member of the OBT Board, it's my turn to write an article for our newsletter. I've chosen to write an update about the basement.

When we first met with the primary contractor, we were given the impression that once the rebuilding began (after the demolition and clean up) the project should take about 2 months. Knowing building projects often take longer than estimated, we thought..."okay, this should be done in 3

months." Well, here we are, 11 months later and the work is not quite finished!

When we found out the extent of the demolition it seemed prudent to take the opportunity to make some updates. For example, the lower portion of the wall between the two restrooms was removed, exposing the original galvanized water pipes. The 55 year old pipes were in poor condition and actually beginning to leak. By replacing them now, we avoid the risk of future water damage and save the cost of repairing the wall.

A select group of members came up with a wish list of possible improvements. We took the time to explore and research these options and consulted with engineers, plumbers, etc. For example, we wanted to relocate the hand washing sink plus replace it with a hands-free sink. In the end, it was determined that the original location was the best location and a hands-free sink would require additional electrical and plumbing expenses.

Originally we were keeping the cabinets in the main room. However once it was determined that we had asbestos in the flooring, it made sense to remove all flooring including the flooring under the cabinets. They weren't able to salvage the cabinets in the process. We met with the cabinet makers four months ago. This week the cabinets (kitchen, main room and restroom vanities) are finally being installed. The delay was the result of the shop being very busy, material shortages and a Covid outbreak in their factory. Once the countertops are fabricated and installed, the plumber will install the sinks. Excluding some minor details, this will be the final step!

#### SOME OF THE MAJOR CHANGES

1. Kitchen - 1 very efficient water heater instead of two, new cabinetry under the triple sinks.
2. Backsplash made of Fiberglass reinforced panel. new floor mats, new phone table
3. Main Room - New cabinets, Jack's corner shelves painted and reorganized, north wall with all the miscellaneous items has been cleared. White cabinets containing the archives are now in the M. Boggs room, information table replaced with a book shelf.
4. Restrooms - ADA accessible vanity, partitions that improve privacy, fold down diaper changing bed.
5. Men's Restrooms - 1 less urinal, privacy partitions, 1 more toilet.
6. New flooring (no more wet mopping!)
7. New paint  
Gassho,  
Cathy

### Past Months' Newsletters

Can be viewed at the below link.

[Newsletter | oregonbuddhisttemple](#)

A reminder to encourage readers to continue donations for the below events and any other time.

January	Hoonko
February	Nirvana Day
March	Spring Ohigan
April	Hanamatsuri
May	Gotan-E Shinran Shonin Birthday Celebration
July	Kangi-e "A Celebration of Joy" Obon Service
August	Obonfest
September	Fall Ohigan
November	Eitaikyo - Perpetual Memorial Service
December	Bodhi Day
	Year End Gift for the Temple

## OBT Services, Events, and Meetings by Date

Links to Recurring Events – special links in table following For questions: [bec@oregonbuddhisttemple.com](mailto:bec@oregonbuddhisttemple.com)

<b>OBT Regular Service</b>	Every week – Sun 10 AM
<a href="https://www.oregonbuddhisttemple.com/">https://www.oregonbuddhisttemple.com/</a>	
<b>Dharma Exchange</b>	Every 2 weeks – Sun 11 AM
Zoom Meeting ID: 991 9789 7816	Passcode: 103319
<a href="https://zoom.us/j/99197897816?pwd=amRuZ1Y1bEM3Mk5kU0lHeXNleVM4dz09">https://zoom.us/j/99197897816?pwd=amRuZ1Y1bEM3Mk5kU0lHeXNleVM4dz09</a>	
<b>Intermediate Study Class</b>	Every 2 weeks – Wed 7 PM
Zoom Meeting ID: 815 9359 3428	Passcode: 704135
<a href="https://us02web.zoom.us/j/81593593428?pwd=WEhYSEZTV0RlcEN4MjhpNnNvOUxhZz09">https://us02web.zoom.us/j/81593593428?pwd=WEhYSEZTV0RlcEN4MjhpNnNvOUxhZz09</a>	
<b>OBWA</b>	Each 3rd Sat – 10 AM
Zoom Meeting ID: 962 3703 0266	Passcode: 574232
<a href="https://zoom.us/j/96237030266?pwd=QjYxMjI5dDM3cnFVLzR5YmEvUU94UT09">https://zoom.us/j/96237030266?pwd=QjYxMjI5dDM3cnFVLzR5YmEvUU94UT09</a>	
<b>Dharma School</b>	Every 2 weeks – On non-Dharma Exchange Sundays
Zoom Meeting ID: 972 9043 7213	
<a href="https://us06web.zoom.us/j/97290437213">https://us06web.zoom.us/j/97290437213</a>	

DATE	DAY	TIME	ACTIVITY	WHERE/NOTES
<b>October</b>				
10/3	Sun.	10 AM	Service – Rev. Sugahara	
10/3	Sun.	11 AM	Dharma School	11-Noon Virtual school
10/6	Wed.	7 PM	Intermediate Study Class	Rev. Sugahara
10/10	Sun.	10 AM	Service – Rev. Sugahara	<b>Shotsuki Hoyo Memorial Service</b>
10/10	Sun.	11 AM	Dharma Exchange	Leader Ken Garner – Thoughts about the seminar by Rev. Ken Yamada “Protests, Patriotism, and Jodo Shinshu”
10/17	Sun.	10 AM	Service – Rev. Sugahara	NW District Joint Service – Kaikyoshi-ho introduction of new Assistant Ministers
10/17	Sun.	11 AM	Dharma School	11-Noon Virtual school
10/20	Wed.	7 PM	Intermediate Study Class	Rev. Sugahara
10/23	Sat.	10 AM	OBWA	Watch email for information



10/24	Sun.	10 AM	Service – Rev. Sugahara	
10/24	Sun.	11 AM	Dharma Exchange	Leader Rev. Sugahara – Terms in the Primal Vow
10/31	Sun	10 AM	Service – Rev. Sugahara	<b>Halloween ☺</b>
10/31	Sun	11 AM	Dharma School	In person pickup of school supplies -- in costume if you wish
<b>November</b>				
11/7	Sun.	10 AM	Service – Rev. Sugahara	
11/7	Sun.	11 AM	Dharma Exchange	Leader Chris Dart – OBT Library and Vade Mecum or Don't Judge a Book By its Cover or Age (reference to Rev. Hata talk)
11/10	Wed.	7 PM	Intermediate Study Class	Rev. Sugahara
11/14	Sun.	10 AM	Service – Rev. Sugahara	<b>Shotsuki Hoyo Memorial Service</b>
11/14	Sun.	11 AM	Dharma School	11-Noon Virtual school
11/20	Sat.	10 AM	OBWA	Watch email for information
11/21	Sun.	10 AM	Service – Rev. Sugahara	<b>Eitaikyo Service</b>
11/21	Sun.	11 AM	Dharma Exchange	Leader AI Ono - Reflections on the Convention presentation of poet laureate Kim Stafford
11/24	Wed.	7 PM	Intermediate Study Class	Rev. Sugahara
11/24	Thurs.	All day!	<b>Thanksgiving</b>	<b>Happy Turkey Day everyone!!</b>
11/28	Sun.	10 AM	Service – Rev. Sugahara	
11/28	Sun.	11 AM	Dharma School	11-Noon Virtual school

**Oregon Buddhist Temple  
August 2021 Donations**

**In memory of Grace Hasuike**  
Suzanne & Arthur Hasuike

**In memory of Hiroshi Ogawa**  
Keiko Ogawa

**In memory of Yu Yuan Ruan**  
Anonymous

**SHOTSUKI HOYO / LOTUS CIRCLE**  
**In memory of Dick Hoverson**  
Chris Dart

**In memory of Phyllis Muramatsu**  
Chris Dart  
Diane Ando Harder

**In memory of Patsy Abe**  
Chris Dart

**In memory of Suematsu Ando**  
**In memory of Sumiko Ando**  
Roberta Ando  
Diane Ando Harder

**In memory of Yoshimi Fujii**  
Roberta Ando  
Diane Ando Harder

**In memory of Toshimi Fujii  
& Sumino Fujii**  
Roberta Ando

**In memory of Denny & Kikue Ando**  
Allen M. Ando

**In memory of Hisaki Kakishita**  
Dana Kakishita

**In memory of Shiraishi family**  
**(Yoshihei & Umino Shiraishi,**  
**Setsuko Shiraishi, Fred Shiraishi,**  
**Jean Nakamura, Akiko Dong)**  
Sue Uyeoka

**In memory of Sanami Nakano**  
Alice Tano

**In honor of Tomo Sunamoto**  
Robert & Lynette Sunamoto

**Obon / Obonfest donations**  
Herb & Etsu Osaki  
Traci & Wynn Kiyama  
Jean Matsumoto  
Ann Shintani & Scott Winner  
Setsy & Chip Larouche  
Steve & Clara Pawlowski  
Ray & Lori Fukunaga  
June & Stan Shiigi  
Mark & Marilyn Achterman  
Ronald K. Kobata  
Katie Tamiyasu  
Carol Saiget  
Yasuko Maekawa Fields  
Dana Kakishita  
Judith Yamauchi  
Ann Shintani & Scott Winner  
Jean Toshima  
Diane Ando Harder  
Joseph & Lora Wahl  
James & Judith Nakashima

**Obonfests lanterns**  
Nancy Walseth  
Pat Hokama  
Traci & Wynn Kiyama  
Carolyn Masa Okita  
Jean Matsumoto  
Shinya & Jayne Ichikawa  
Rei Barnes  
Carol Saiget  
Sumie Ishida  
Robert & Susan (Ishida) Yoneda  
Susan Leedham  
Patricia A. Locke  
Pat Hokama  
Peggy Nagae  
Steven & Sandra Baer  
Christi Iwasaki  
Ken Kinoshita  
Merianne Nagae  
Janice Okamoto  
N. Watanabe Orchards  
Ann Shintani & Scott Winner

**2021 NW District Convention**  
Shinya & Jayne Ichikawa  
Ronald & Karen Murakami  
Judy & Paul Hittle  
Seattle Betsuin Buddhist  
Women's Association  
Susan Endecott  
Herb & Etsu Osaki  
Roberta Ando  
David Yotsuuye  
Dennis Asato  
Shirley Shimada  
Leanne Wong

**2021 NW District Convention (continued)**  
Ruth Terry  
Leslie Wong  
Machiko Wada  
Marion Nishimura  
Kiyoko Takashima  
Anna Hightower

**Special donations**  
Brenda & Jerry Fugate  
Gary Higashi  
Edward Liljeholm (vehicle donation)  
Anonymous

**2021 Annual Pledge**  
Mai Thi La  
Marianne Yamano  
Alfred Ono (Lifetime member)

**Monthly Pledge donations**  
Diane Ando Harder  
Jean Matsumoto  
Susan Endecott  
Susan Lilly & Erik Ackerson

**Donation acknowledgements**  
**are mailed for donations of**  
**\$250 or more, to donors not**  
**on the OBT mailing list, and to**  
**any donor upon request.**  
**Please inform us of any**  
**significant errors or omissions.**  
**Thank you.**  
**sjendecott@gmail.com**

**Thank you for your continued support**



(Continued from page 1)

I talked about the elevator the other days for Oregon Buddhist Temple's Sunday service. An ordinary elevator has a weight or capacity limit. If we go over the limit, the alarm goes off and someone must step off from the elevator. Likewise, there are limitations to the elevator to go to the Pure Land so the practitioner must adhere to those limits. But we are not able to do so and that is why we transmigrated from distant past.

Now, we received human form but it does not mean that we became the person who is able to fit into the elevator. I have strong blind passions. If I try to hop onto the elevator, the sensor goes off and says "capacity limit."

Because I am full of blind passions Amida Buddha took off the limitation to the elevator. Amida's elevator does not care how deep my blind passions are or the abilities of people/ Amida Buddha just calls us to "ride on this elevator... entrust yourself to my working." We are able to attain birth into the Pure Land while possessing blind passions. This is all because of the working of Amida Buddha, the Other Power of Amida Buddha's directing of virtues.

So then, what do you think? Do you think "Oh, wow, I don't have to do anything, how lucky I am!", or do you think "how grateful for Amida Buddha for taking me as I am."

There were many people in Honen Shonin and Shinran Shonin's time who first thought "Amida Buddha grasps us and never abandons us anyway so we can do whatever we want to do." Because there were such people, Amida Buddha included in the Primal Vow "... except for those who commit the five grave offenses and slander the right dharma." This section of the Primal Vow is not saying that Amida Buddha is not going to save people who commit these acts. It is to teach people how wrong these acts are and to stop people from committing them. Shinran Shonin understood this as such from the writings of Shan-tao and Tao-cho.

In general, we have to practice to fit into the elevator's capacity limit but through looking into the limitations of sentient beings' abilities and qualities Amida Buddha established the Primal Vow. And by calling in Namo Amida Butsu, Amida Buddha will respond, "I will grasp you and never abandon you so just entrust yourself to my working."

Realization causes us to appreciate and to transform, but transformation also occurs from the mind of appreciation and self-reflection within the appreciation. But please don't misunderstand. This doesn't mean that we, Jodo Shinshu followers have to follow this step or anything.

What is it that we appreciate? BCA's slogan is "Life of Gratitude", but what is it that is gratifying? Is it this life that is sustained by countless causes and conditions? This present moment we were able to encounter the Dharma? Those who supported the Sangha? We can think of many things but what is unique in Jodo Shinshu among these things? Buddha, Dharma and Sangha are taught in other Buddhist schools also so it doesn't have to be Jodo Shinshu temple to listen to appreciating these things. I am sure that any other schools of Buddhism talks about gratitude for this life supported by

countless causes and conditions. So, I think this is the point we need to be clear about.

You know, if we go to a car dealer we can purchase a car. If you go to the car dealer and say I want to purchase Japanese sake', that is not possible. We are a Buddhist temple so we cannot listen to the Christian teachings at our temple. If you go to Toyota dealership, the salesperson will not passionately recommend purchasing a Ford or Nissan. The best place to purchase a Toyota is at a Toyota dealership. We are a Buddhist temple and a Buddhist Temple of Jodo Shinshu school so we have to promote the uniqueness of Jodo Shinshu.

I am not saying that BCA's slogan "Life of Gratitude" is not a good slogan. It is wonderful slogan, but we need to know what we are appreciating from the perspective of Jodo Shinshu Buddhists.

Shinran Shonin said in the preface of KyoGyoShinSho

*How joyous I am, Gutoku Shinran, disciple of Sakyamuni! Rare is it to come upon the sacred scriptures from the westward land of India and the commentaries of the masters of China and Japan, but now I have been able to encounter them. Rare is it to hear them, but already I have been able to hear. Reverently entrusting myself to the teaching, practice, and realization that are the true essence of the Pure Land way, I am especially aware of the profundity of the Tathagata's benevolence. Here I rejoice in what I have heard and extol what I have attained.*

(CWS, p. 4)

Shinran Shonin is expressing his joy of encountering the teaching of Amida Buddha's Primal Vow which is rare to encounter, and now we are hearing the teaching here and now. This is the teaching which the person like me who possesses the blind passions attains birth into the Pure Land, realm of enlightenment, as I am. So in the broad sense we are appreciating the countless causes and conditions which lead us to encounter this teaching of Amida Buddha. In the narrower sense, we are appreciating the Primal Vow of Amida Buddha which grasps us and never abandon us. Without the Primal Vow of Amida Buddha there is no uniqueness to Jodo Shinshu. We are living the life of gratitude for the Primal Vow of Amida Buddha and the countless causes and conditions which brought us to listen to this teaching.

Because I was born in a temple family I was able to receive Tokudo when I was 16 years old. This year marks 25 years since the Tokudo ordination. For the first 5 to 6 years my life was merely having ordination. I helped the busiest time of the year, Obon, as priest while during the days, I just played around with my friends. Although I had received ordination, did not mean that I had a deep understanding of Amida Buddha's teaching.

Many ministers go to Ryukoku University in Kyoto to study more about Buddhism or Jodo Shinshu, but I went to Ritsumeikan University to study Political Science. Then I found interest in playing in the band. I am sorry for my parents, but I spent most of my university years playing music. But when I was junior at University my mother suddenly passed away at the age of 47. It was so sudden that it took me a while to understand the situation. I don't know if you' have

had this kind of experience, but when sad things beyond imagination happen even tears won't drop. My family and attendees at the funeral were all crying, but I could not cry at all.

At first I was attached to the question "why did my mother have to die so young?" I was living away from my parents because my university was in Kyoto and I thought if I was living with them, would the situation have been changed? But these are never solvable questions, question without answer. And even if we had answers to these questions we cannot change what has already happened.

Then the teaching of the Pure Land of Amida Buddha started to become strongly supported in my mind. This worldly life is impermanent. It has a beginning so it has an ending. But in the teaching of the Pure Land of Amida Buddha death will not be the permanent separation. In this world we have to experience separation from our loved ones, but death is not the end. We will become Buddha. Our loved ones became Buddha and now they are always working for us to lead us to the path of Nembutsu.

So I feel like I have truly encountered the teaching of Amida Buddha through the passing of my mother. We don't want to be separated from our loved ones, but the reality is that we have to experience the separation. This is the sad reality but our relationship with our loved ones will not end. Our loved ones who have passed away before us guide us to the path of nembutsu. Now I can think that the separation with my mother nurtured me to truly encounter the teaching of nembutsu.

Through various causes and conditions, we are now hearing the teaching of the Primal Vow of Amida Buddha. Through the working of Amida's Primal Vow, the death will not become the permanent separation, but we are able to meet again. This is really a grateful thing. I can say that this is the uniqueness of Jodo Shinshu's "appreciation/gratitude."

Then, what "transforms?" When I listen to or read dharma talks from Showa era (around 1925-1989), it said that we don't discuss something like what will change when we listen to Jodo Shinshu teaching. But, the situation is changing little bit and I hear the talks about transformation of lives after encountering the teaching more often.

What transforms by realizing the working of Amida Buddha? I have mentioned what we realize through encountering the teaching through introducing Shan-tao's words on Two Deep Minds. Through encountering the working of Amida Buddha, we realize the nature of ourselves full of blind passions that caused us to experience transmigration from distant past. Because of this nature of ours, Amida Buddha established the Primal Vow to grasp us and never abandon us. Amida Buddha brings us to the fruition of the attainment of Buddhahood by the elevator of the Primal Vow as I have mentioned earlier.

When you noticed your weak point or fault, what do you do? Some people try to fix it and some people leave it as is. Actually, either way is fine, but recognizing own weak point or fault as weak point or fault is actually the big change (transformation) from the past.

I moved to the US in 2011 so this year marks the 10th year since the move. When I was in Japan, I was in a band

and was working at Izakaya (Japanese styled bar-restaurant) and for a moving company. I moved my body a lot so I kept my weight the same from a teenager until the late 20's. When I moved to the US, within few months, I gained 20 pounds. In 2012, Aoi was born and I thought with the mind of self-love, I decided to lose my weight. When I was teenager, I took some Karate and Judo lessons, but it had been a while. I wanted to learn some kind of Martial Arts and I encountered Ying Jow Pai/Eagle Claw School Kung Fu.

At first, I was thinking "it will be great if I can lose my weight," but through watching my training brother performing cool moves, I started to think that I want to be good at Kung Fu. Now, I participate in tournaments and I teach kids.

This year, Karate was in the Olympic Games. The form was beautiful to watch/ Kung Fu has beautiful forms too. To make the form look great, we cannot rely on our eyes. So we record the form and watch it and discuss with the teacher which part is good and/or bad to make the form perfect. Knowing and recognizing the bad part of the form makes a big difference in improving the form.

So just like the above, knowing that we spent our lives with blind passions and tie ourselves to this Samsara/reincarnation or not makes a big difference.

Shinran Shonin said in one of his letters:

*There was a time for each of you when you knew nothing of Amida's Vow and did not say the Name of Amida Buddha, but now, guided by the compassionate means of Sakyamuni and Amida, you have begun to hear the Vow. Formerly you were drunk with the wine of ignorance and had a liking only for the three poisons of greed, anger, and folly, but since you have begun to hear the Buddha's Vow you have gradually awakened from the drunkenness of ignorance, gradually rejected the three poisons, and come to prefer at all times the medicine of Amida Buddha.*

(CWS, p. 553)

When we receive the working of Amida Buddha, we gradually reject the three poisons and we come to prefer the medicine of Amida Buddha. This does not mean that our blind passions disappear when we entrust ourselves to the working of Amida Buddha, but the meaning of the blind passion and our thoughts and reaction towards the blind passions transforms.

In our daily lives, we often become greedy, we often get angry but because of these blind passions, Amida Buddha established the vow to grasp me and never abandon me and we appreciate Amida Buddha's working. This is really a big transformation from our past lives before encountering the teaching of Amida Buddha.

In the explanation of the theme, I mentioned that the Sutra has the meaning "weft." Before encountering the teaching of Amida Buddha (weft), we were probably just living with "warp" or maybe we were weaving the clothes that only ourselves love. But now we have encountered the teaching of Amida Buddha making the teaching as the weft of our lives to weave the beautiful fabric of life. Please continue to listen to the teaching and let us live the life of nembutsu and weave the beautiful fabric of life with the mind of Appreciation, Realization and Transformation.

Gassho