



**Live with Nembutsu amidst
the anger and greed we
possess within ourselves**
Reverend Yuki Sugahara

*Today, the Preeminent one of the world
abides in the supreme enlightenment:*

*The Buddha, alone and matchless as he abides in the four
forms of wisdom, is completely unrivaled.*
(CWS, p.9)

We had the Northwest District Convention on the weekend of September 16-18 and I drove to Ontario, Oregon with Judy Hittle. On the way to Ontario, taking I-84, we see the wind farm with many turbines in the Columbia Gorge. We were talked about who owns these, how much electricity the turbines produce and how much it costs to maintain the equipment. There are answers to these questions on Wikipedia so those who are interested can Google it and find the answers to these questions.

On the way home when we passed by the same spot, we saw a totally different view. There were many more turbines than we saw on the way to Ontario. I don't know how many turbines are there actually, but I thought I said to myself, "wow!" So I am sure there were many of them.

Why did the view look so different on the way to and on the back from Ontario? On the way to Ontario, we drove below the hill so we could see only part of the wind farm, but on the way home, I-84 westbound is placed higher than I-84 eastbound so we could see the full picture of the wind farm. This is why the view was so different from on the way to Ontario and coming home from Ontario.

Likewise what we see as ordinary beings from this shore from our side and what the Buddha sees as the Awakened One from the other shore is totally different.

There is a Mahayana Buddhist school called Yogacara. Yogacara literally means the one whose practice is Yoga. They are known for the idea of *vijyanputimatra* which means consciousness only. My teacher likes to translate consciousness as "representation only", so I use the translation "representation only".

Yogacara is one of the philosophies which the late Venerable Thich Nhat Hanh learned when he was a novice monk and since he is a very popular Buddhist monk who

wrote a book about it, I am assuming we will hear more about "as representation only" in the US.

In this school, there are the ideas of Eight Consciousness and the Three Natures. The Eight Consciousness is visual, audio, olfactory, gustatory, tactile, mental, manas and alaya. Manas and alaya are subconscious that we are not able to sense the working of directly.

But every experience and impression is stored in alaya consciousness and we are projecting the experiences and impressions outside of ourselves. The world we see now is nothing, but a representation of our mind. This is the basic idea of *vijnaputimatra*.

Our views are called "imaginary". We rely on our experiences and impressions and project it to our outside world. Everyone has a different world outside of the self that is an "imaginary world". It is not a true and real, just representation of our mind.

On the other hand, the awakened ones see the things as they are because Buddha does not rely on the eight consciousnesses. Buddha turned/transformed the eight consciousnesses into the four wisdoms. This is the same four wisdoms which were referred to in the word of Master Kyeong-hueng I shared at the beginning.

According to the Yogacara, the eight consciousnesses transforms into wisdom as one's practice moves forward so possessing the four wisdoms is one of the qualities of the Buddha. The four are:

1. Alaya to Great Perfect Mirror Wisdom. Just like the calm lake or river reflects the scenery as is Buddha's wisdom reflects everything as they are.
2. Manas to Wisdom of Equality. The wisdom to know everything is equal. This is really interesting that it is said Manas, afflicted consciousness which attaches to the self transforms into the wisdom to know everything is equal. But, this is the differences of the equality of we the ordinary beings and the equality of Buddha. We attach to the self, but Buddha is free from the attachment to the self and sees everything equally.
3. Mental to Wisdom of Specific Knowledge. This is the wisdom to contemplate on all the phenomena as they are.
4. The remaining five of the eight consciousnesses to the Wisdom of having accomplished what was to be done: this is the wisdom to save all beings.

(this article continues on page 2)

"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 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 11th 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, Seiji 10/19/1982	Lawrence, Keiki 10/6/1963	Shindo, Katsutarō 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	Mishima, Richard 10/17/2021	Takabatake, Gohei 10/25/1969
Inuzuka, Tomi 10/6/1960	Miura, Ryonosuke 10/29/1962	Takasugi, Shiro 10/22/1982
Ishida, Sam 10/23/1992	Nakano, Mae 10/9/2013	Takayama, Kiichiro 10/25/1952
Iwasaki, Tomiko 10/16/2010 *	Nakano, Nobuo Tom 10/25/1993	Takeuchi, Masumi 10/3/1999 *
Iwasaki, Yasukichi 10/26/1968	Neishi, Miyuki 10/1/1987 *	Tamiyasu, Masao 10/19/1998
Kagawa, Kinu 10/31/1999 *	Nishino, Mitsunari 10/6/1969	Tanaka, Lenora 10/21/2013 *
Kajiwara, Lily R 10/13/2015	Noji, Asayo, 10/20/1994	Urushitani, Masako 10/15/1983
Kida, Fumiko 10/22/2006 *	Noji, Kichizo 10/2/1968	Wakita, Tsuta 10/21/1963 *
Kido, Joichi 10/30/1956	Oda, Reiko 10/11/1990	Yamaguchi, Tokuji 10/1/2009
Kinoshita, Yashiyo 10/19/1979 *	Okita, Mary 10/22/2013 *	Yoshida, Daigoro 10/27/1971
Kinoshita, Yoshio 10/18/2005	Omura, Jujiro 10/31/1961	Yuzuriha, Fumiye 10/1/1978 *
* OBWA member		

(continued from page 2)

The Buddha is the one who experienced the transformation of the consciousness and possesses the wisdom to save all beings. This means that the view of ordinary beings and the Buddha is totally different.

We attach to our self-centered views and distinguish what is good and bad, like and dislike, love and hate. The Buddha's view is based on the equality, things as they are. Our wisdom is discriminative wisdom to distinguish things and people through our self-centered views, but Buddha's wisdom is non-

discriminative wisdom.

From this nondiscriminative wisdom, Buddha is teaching us how we should live this life. It is not to live without realizing that we live with our self-centered views. Buddha is teaching us, calling us to wake up to the reality that we are relying on and hurting each other through self-centered views. So, self-reflect on our nature of self-centeredness and rely on the wisdom of Buddha. This is what Buddhism is teaching us how we should live this life, and this is the calling of Buddha from the Other Shore.

Finally, if I use the metaphor of Master Shan-tao's Two

Rivers And The White Path, two honored ones, awakened ones, Amida and Shakyamuni are teaching us to go to the White Path of Nembutsu and live with Nembutsu amidst the anger and greed we possess within ourselves.

We, ordinary beings, are not able to extinguish the three poisons of greed, anger and ignorance, but we can loosen the working of the three poisons by relying on the wisdom of Buddhas. Amida Buddha calls from the other shore “come this path,” and Shakyamuni Buddha calls us from this shore to “go this path.” Two awakened ones who possess the four wisdoms are teaching us to walk the path of nembutsu so, we just follow the guidance of Buddhas and throughout our lives, we live with self-reflection of our self-centered nature and appreciate Buddhas for guiding us to the path we should walk.

Gassho



President's Column Charles Reneau, OBT President

It's been an eventful few months at the OBT!

Thanks to the tireless leadership and creativity of coordinator Marilyn Achterman, as well as a small army of dedicated volunteers, we celebrated our ObonFest on Saturday, August 6th.

We think we had between 1,500 and 2,000 happy attendees, and one long-time member remarked that he thought it was the largest number of dancers we've ever had. Sales were very strong: we grossed a record \$44,000 (including donations), for a net of \$33,800.

We did experience some fall-off in our usual volunteer strength due to Covid concerns and an aging Sangha. Some volunteers found the event tiring, and, while volunteers from the wider community allowed us to offer a huge range of products and events, we'll have to make sure that we are mindful of burnout.

In early September, we experienced two alarming early-morning break-ins at the Temple. First, our cameras picked up several men loading objects into a truck in our parking lot, and shouldering what appeared to be a yellow Obon canopy. A subsequent check of the shed surprisingly revealed that everything appeared to be accounted for, including canopies, new propane grills, and a new lawnmower.

The next night, two trespassers broke through a poorly latched window in the Annex. They cut Portland Taiko's internet cable, in an attempt to turn off the alarm system, and damaged a window screen. Again, nothing appears to be stolen.

We are lucky we avoided serious damage or theft, but luck is not a strategy. The Board takes Temple security very seriously and is moving to reduce our risk:

1. We are currently reviewing our alarm and camera systems, and will probably update these systems.
2. In a first for our Temple, the Board voted to fence the exterior of our property, along the sidewalk. The plan is for a painted, six-foot ornamental aluminum fence, with gates at sidewalk entrances and the parking lot. That's a big change for

the OBT, but we've been discussing this for years without resolution: it's now time to move forward. Fencing like this will strongly reduce the amount of nuisance trespassing like we've experienced the last few years, and strongly reduce the chances of more serious theft and vandalism.

Finally, representatives of the OBT, the BCA, and the Sacramento Betsuin finalized the agreement defining the terms of Rev. Sugahara's employment at both temples. He'll be traveling to Sacramento once a month, for nine days (usually Saturday to Sunday afternoon); as requested by OBT, both Temples will pay Sensei part time, to ensure State legal compliance and management of liability.

We are going to miss Sensei when he's gone! However, the BEC is making exciting plans for his scheduled absences, and I want to reassure you that we will hear the Dharma every week, both from familiar Temple friends and exciting ministers we haven't yet met. As I mentioned before, we will all do our part to take care of Yuki Sensei's family when he has to travel.

In Gassho,
Charley

2022-2024 OBT Board and 2022 Officers

Term Ending 2022: Erik Ackerson, Jayne Ichikawa, Katie Tamiyasu, Christine White

Term Ending 2023: Angie Hughes (Secretary), Jeanette Hager, Judy Hittle (Vice-President), Cathy Yarne

Term Ending 2024: Marilyn Huh, Suniti Kumar, Charles Reneau (President)

Elaine Yuzuriha (Financial Officer)

Oregon Buddhist Women's Association Amy Peterson



We just returned from the 75th NW District Convention in Ontario, OR. I have a fondness for Ontario because my maternal grandfather was at the dedication in about 1947. Not only was it the NW District 75th convention it was also IOBT's 75th

Anniversary.

The theme of the Convention was Reflecting on the Past Looking to the Future. It started with a NW District Buddhist Womens Association representatives meeting where we approved a resolution to support the Eshinni/Kakushinni Professorial Chair recently announced in the Wheel of Dharma. There will be more information on how the OBWA and its members can support this new department that focuses on “Women and Buddhism”.

BCA Bishop Marvin Harada in his opening keynote showed a photo from the 1958 NW District Convention in Ontario (photo on page 4). Janice Okamoto was able to

identify most of the Portland contingent. The current Convention continued with great workshops and wonderful food catered by Matsy's, Larry Matsumura with whom I attended many conventions. Tours of the museum and their Japanese Garden with their newly planted Ginkgo Peace tree showed a lot of loving care as the museum has updated for the Four Rivers Convention Center's 25 year Anniversary. What a coincidence. A bean bag toss run by another YBA Friend was won by Marilyn Achterman's cousin and niece. Mika Shintani Winner took 2nd in her age group.

The sobering part of these celebrations was learning more about the electrical fire that occurred at IOBT on July 8 this year. It will take over a half million dollars to clean just the onajin and its elements by a company from Japan.

At the banquet we were privileged to hear from two of the newest ministers, Rev. Melissa Opel, Spokane and Rev. Cyndi Yasaki, Tacoma, wife of Rev. Tadao Koyama. They spoke of the challenges of finishing their training to graduation with the realities of Covid. The Sangha Taiko performed some wonderful pieces we had never seen or heard before. The small but generous attendees donated almost \$900 to the Zaidan fund (Bishop's fund). Jeanie Ogawa again gifted us a beautiful original gift; lap blankets she has been working on since the last convention but started assembling only in the last three years. We finished the evening watching a film we hope to bring to the temple, "Bamboo and Barbed Wire" about the lives at Minidoka during incarceration and how it connects to current Muslim lives.

We watched as Indra's Net group project where butterflies carried our thoughts of the past or wishes for the future grew over the convention.

(Indra's net (also called Indra's jewels or Indra's pearls, Sanskrit Indrajalā is a metaphor used to illustrate the concepts of Sunyata (emptiness) and pratityasamutpada (dependent origination) and interpenetration in Buddhist philosophy. –from en.m.wikipedia.org



Below is a photo of attendees at the Ontario Convention in 1958 (zoom in to enlarge photo)



The Skyliners Band from Seattle provided music for the Convention dance.



Dharma School Ann Shintani



Welcome Back to Dharma School!

Our returning teachers are Ann, Beth, Elaine, Jeanette, Maho, Mai Thi, and Marilyn. We are accepting volunteers for new teachers, as a few volunteers will be away from town. Our plan is to continue to offer in-person classes and activities, and complying with OBT masking requirements. I thank Mayu Garner and Mika Winner for participating with the Northwest District Buddhist Convention in Ontario, OR... they assisted in collecting donations and workshops. Also, for our first day of Dharma School, Sep 25th, Sugahara Sensei's Fall Ohigan message encouraged students to "reach the other shore" by reminding us that we often have misconceptions ("this shore") and to seek the truth of life ("other shore") to live a more full life. October's Dharma School theme is "Circle of Life".

Rose City Cemetery/Japanese Cemetery field trip: after Sunday service on Oct. 16, we will have a field trip to the Japanese Cemetery (at the Rose City Cemetery in NE Portland). We will offer flowers/greenery at OBT's first minister, Rev's. Wakabayashi, and Rev. Terakawa, and learn about their lives and



Reverend Tansai Terakawa
1939 - 1944

their dedication to the Sangha in Portland and the US.

Senior Visitations are planned for Oct. 30th, after service. We will visit a few of our seniors, preferably in our festive Halloween costumes, and hear from them what they remember about Jodo Shinshu and the temple. We appreciate parents' assistance with visitations.

Save Our Students – Food drive to reduce food insecurity among university students: OBT will collect donations of imperishable food items and monetary donations to benefit the PSU Food Pantry. Drop off dates are Sunday mornings, Nov. 6, 13, and 20, 2022. Dharma School students

can help by collecting donations, weighing donations, and helping organize food donations. See poster on page 10.

BCA Youth Retreat (BYR) Fall Event is offered by BCA for high school and college age students on Saturday, Nov. 26, 2022. This will take place at the Jodo Shinshu Center in Berkeley, California. We hope we will have eligible youth participate in this wonderful opportunity.

OBT Services, Events, and Meetings by Date

Links to Recurring Events – special links in table following For questions: bec@oregonbuddhisttemple.com

Please check our website for any last minute updates.

<p>OBT Regular Service Every week – Sun 10 AM Services are now hybrid – in person and on zoom. Link below to website for the filmed services, and below that the zoom link for the hybrid services. https://www.oregonbuddhisttemple.com/</p> <p>Zoom: https://us06web.zoom.us/j/85452093371?pwd=RkV2QkRyb3dlRllyQkNneFE5cTRKQT09 Meeting ID: 854 5209 3371 Passcode: 517706</p>
<p>After over 2 ½ years, in person Dharma Exchange on September 25th after service. For a while, as we ramp up, Dharma Exchange will be held every other week. We also hope to have this be a hybrid like the service – in person and on zoom.</p>
<p>Dharma Exchange Zoom Meeting ID: 991 9789 7816 Passcode: 103319 https://zoom.us/j/99197897816?pwd=amRuZ1Y1bEM3Mk5kU0IHeXNIeVM4dz09</p>
<p>Intermediate Study Class Every 2 weeks – Wed 7 PM Zoom Meeting ID: 815 9359 3428 Passcode: 704135 https://us02web.zoom.us/j/81593593428?pwd=WEhYSEZTV0RlcEN4MjhpNnNvOUxBZz09</p>
<p>OBWA 3rd Sat, mid-month, each month – 10 AM Zoom Meeting ID: 962 3703 0266 Passcode: 574232 https://zoom.us/j/96237030266?pwd=QjYxMjl5dDM3cnFVLzR5mEvUU94UT09</p>
<p>Dharma School will be starting again on September 25th. Check with Ann Shintani for details</p>
<p>Dharma School (Probably not hybrid but ???) Zoom Meeting ID: 972 9043 7213 https://us06web.zoom.us/j/97290437213</p>
<p>Girl Scouts are on a “beginning of the school year hold” while they work out student availability and set up a new schedule. Check with leader Amy for details.</p>
<p>OBT Girl Scout Troop Zoom Meeting ID: 934 4857 6281 Passcode: 43720 https://zoom.us/j/93448576281</p>

Calendar: https://zoom.us/meeting/tJcpc-GtqT0oEtVJpNmFUrmDsDwMTIJqlwF4/ics?icsToken=98tyKuCrqj8iH9OTshGGRRowqBo-gWe_wtiFBj7drtg_LDgZmcA7SjCZVH4ZWosnc

Sunday Bon Odori is starting up again – working on the dates so check please for the schedule.

☺ Will send out a Japanese stuff email, out on OBT website, and post on social media. See Chris for details.

<https://www.oregonbuddhisttemple.com/obon-dance>

DATE	DAY	TIME	ACTIVITY	WHERE/NOTES
October				
10/2	Sun	10 AM	Service – Rev. Kobata	In person, on Zoom
10/2	Sun	11 AM	Dharma School	See Ann Shintani for details
10/9	Sun	10 AM	Service – Rev. Sugahara	Shotsuki Hoyo Memorial Service - in person, on Zoom
10/9	Sun	11 AM	Dharma Exchange	Video and discussion in the Hondo
10/9	Sun	11 AM	Dharma School	See Ann Shintani for details
10/12	Wed	7 PM	Intermediate Study Class	Rev. Sugahara
10/16	Sun	10 AM	Service – Ken or Brenda	In person, on Zoom
10/16	Sun	11 AM	Dharma School	Field Trip to Rose City Cemetery – See Ann Shintani for details
10/22	Sat	10 AM	OBWA	Watch email for information – on zoom
10/23	Sun	10 AM	Service – Ken or Brenda	In person, on Zoom
10/23	Sun	11 AM	Dharma Exchange	Led by Etsu Osaki
10/23	Sun	11 AM	Dharma School	See Ann Shintani for details
10/26	Wed	7 PM	Intermediate Study Class	Rev. Sugahara
10/30	Sun	10 AM	Service – Rev. Sugahara	In person, on Zoom
10/30	Sun	11 AM	Dharma School	Halloween Visitations!
November				
11/6	Sun	10 AM	Service	In person, on Zoom
11/6	Sun	11 AM	Dharma Exchange	Video and discussion in the Hondo
11/6	Sun	11 AM	Dharma School	See Ann Shintani for details
11/9	Wed	7 PM	Intermediate Study Class	??? Reschedule – Rev. Sugahara in Sacramento
11/13	Sun	10 AM	Service	Shotsuki Hoyo Memorial Service - in person, on Zoom
11/13	Sun	11 AM	Dharma School	See Ann Shintani for details
11/19	Sat	10 AM	OBWA	Watch email for information – on zoom
11/20	Sun	10 AM	Service – Rev. Sugahara	In person, on Zoom
11/20	Sun	11 AM	Dharma Exchange	Rev. Sugahara
11/20	Sun	11 AM	Dharma School	See Ann Shintani for details
11/23	Wed	7 PM	Intermediate Study Class	Rev. Sugahara
11/27	Sun	10 AM	Service – Rev. Sugahara	In person, on Zoom
11/27	Sun	11 AM	Dharma School	See Ann Shintani for details

**Oregon Buddhist Temple
August Donations**

In memory of Shigeo Fujikawa

Fujikawa family
Karen & William Jung
David & Kenna Latwesen
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In memory of Harry & Elaine Gekko

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In memory of Suematsu Ando,

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SHOTSUKI HOYO (continued)

In memory of Denny & Kikue Ando

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In memory of Masuda family

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In memory of Kiku

Anonymous

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Thank you.
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Thank you for your continued support



**Reverend Yasuo Izumi
Buddhist Temple of Southern
Alberta, Canada**

Sensei delivered this dharma message July 17 at the BTSA Obon Service.

Obon is a time to think of our loved

ones and departed friends. We express our appreciation and gratitude to them. When we put our palms together in one and think of them, they think of us. Our departed loved ones are not people of the past, but they are always people of the present.

One of Shinran's poems says: Those who reach the Pure Land, Amida's home of peace and serenity, return to this world where, like Shakyamuni Buddha they benefit all

sentient beings without limit. “Benefit all sentient beings” means our loved ones who are a Buddha now, are guiding us right here and right now to be born in Amida’s home. They are constantly with us, teaching us to be born in Amida’s home.

One day, a middle-aged man came to me after the service and said: “I am from Japan. I worked hard in my life here in Canada, but I think when I die that is it.” I said, “You really think so? When you die, your body will be cremated and only white bones will remain. You worked hard in Canada to become just white bones?” He said, “Un...” I continued: “If we live just to become white bones, our life is sad and in vain; don’t you think so?” He became silent.

We are not just physical beings. One scientist in Japan publicly said, “Human beings will become just waste after they die.” I wanted to say to him, “If your child is going to die, and asks you, ‘What will happen to me after I die?’”, would you say the same thing? Will your loving child become just waste? We are physical beings but are we also not spiritual beings?

Albert Einstein (1879-1955) once said Science without religion is imperfect. Religion without science is blind faith. I agree. I think science and religion should help with each other because science without religion is dangerous and religion without science is also dangerous.

At any rate, if we become just white bones or waste at the end of our precious life, is it not in vain? Are we not sad? I do not want to live such a life. Shinran said: “Of those who encounter the working of Amida’s vow, no one passes in vain/ They are filled with the treasure ocean of namo amida butsu”.

Many people think that a temple or a shrine is the place to fulfill their wishes and desires. So, they pray to Buddha or God. The idea of Shinran is completely reversed. There is no petitionary prayer in Jodo Shinshu. Instead, we hear Amida’s wish, Amida’s prayer. We hear Truth calling in this life. The Buddha called Amida—infinite wisdom and compassion—is asking us to be born in Amida’s home which is true and real. For this sake, Amida is calling us with namo amida butsu and to become one with us. In our life, those who hear Amida’s sincere call, namo amida butsu will find joy and peace in this present life, and upon our death we will be born in Amida’s home. The sutra says: All beings, upon hearing namo amida butsu, dancing with joy, they will all be born in the Pure Land of true happiness. In this life we find joy and will be born in the Pure Land of peace and serenity, beyond this world which is mired in selfishness and delusion. Amida never allows (let) us to die in vain. Amida grasps us and never forsakes us, we who are wandering in this changing and limited life.

In Gassho,

Yasuo Izumi, Minister

Buddhist Temple of Southern Alberta



Hiroya Tsukamoto at the Oregon Buddhist Temple

Jeanette Hager

On the evening of Saturday, September 24th, Hiroya Tsukamoto, created an interweaving of music and story in the Hondo. Hiroya is a composer, singer-songwriter from Kyoto, Japan. Through his artistry of sound, his beautiful voice and that of his guitar, he painted pictures of his experiences, from returning to his home village near Kyoto, to Okinawa, and to the various places that he has traveled across America. We, the audience, were transported to these other places. We felt what he had through his



music.

Written words cannot sufficiently describe his music. It has to be felt, experienced. For me, his music creates hope. Where there is one person sharing their most heartfelt experiences with others, there must exist many others who create and share of themselves through their art, in how they live, each in their own way. To share of oneself with others in this world is precious and marvelous. Hiroya’s performance was enjoyed by all who attended.

Scholarship Opportunities Available

The Japanese American Community High School Seniors are eligible for nearly \$20,000 worth of scholarships in April – May 2023 but the student or parents must be members of any of the organizations below by December 15, 2022. Applications for 2023 will be available soon at

<https://www.pdxjacl.org/scholarships/>

- Buddhist Henjyoji Temple: <https://sites.google.com/view/shingon-pdx/home>
- Epworth United Methodist Church: <https://www.facebook.com/epworthumcpdx/>
- Gresham-Troutdale Chapter, JACL: <https://jad.org/member>
- Japanese Ancestral Society: <https://www.japaneseancestralsociety.org/membership/>
- Japanese Women’s Society (Nikkei Fujinkai):
- Nichiren Buddhist Temple: <https://nichiren-shu-pdx.org/contact/>
- Oregon Nisei Veterans:
- Oregon Buddhist Temple: <https://www.oregonbuddhisttemple.com/>
- Portland JACL: <https://www.pdxjad.org/membership/>
- Veleda Women’s Group:



Jean Matsumoto Celebrates Her 88th Birthday

On Sunday, September 25, Jean celebrated with the OBT Sangha after the Sunday service. The day was one day earlier than her actual birth date. The usual Happy Birthday song was sung to her by the OBT Sangha. It can be viewed and heard at the below link, courtesy of Todd

Yuzuriha.

https://youtu.be/gFu_xevm-q0

🔍 88th birthday in Japan

In Japanese culture, the 88th birthday, or “Beiju” (米寿), is known as **the long life celebration**. Beiju is a play on the kanji characters for rice and 88. “Bei” (rice米) is important in Japanese society because it sustains life and represents purity and wholesomeness. Aug 6, 2015

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	Eitai-kyo - Perpetual Memorial Service
December	Bodhi Day
	Year End Gift for the Temple

Past Months' Newsletters

Can be viewed at the below link.

[Newsletter | oregonbuddhisttemple](#)

Buddhist Words and their Definition

Nembutsu (*nembutsu* 念仏) This term has several meanings in the history of Buddhism, based on the various connotations of *nen* (meditating, thinking, pronouncing, etc.): meditating on the special features of the Buddha image, holding to the thought of the Buddha, and pronouncing the name of a Buddha. In Shin Buddhism nembutsu has two meanings: it is the Name (*myōgō*) as the ultimate manifestation of true compassion, and it is the saying of this Name, *namu-amida-butsu*.

Oneness (*ichinyo* 一如) Fundamental reality in Buddhism, synonymous with dharma-nature, true reality, suchness, Buddha-nature, nirvana, etc. Oneness does not mean the submersion of differences or loss of distinctions, as frequently misunderstood; rather, the opposite phenomenon is seen where each thing or being stands out in its individual uniqueness, yet there is an orchestrated harmony and unity. That is, oneness is based upon the suchness of each reality shining forth in its own, individual radiance.

Shinjin (*shinjin* 信心) The realization of Other Power in which human calculation is negated through the working of Amida Buddha. It denotes the central religious experience of Shin Buddhism, and literally means man's “true, real and sincere heart and mind” (*makoto no kokoro*), which is given by Amida Buddha. This heart-mind has basically two aspects: a non-dichotomous identity wherein the heart and mind of Amida and the heart and mind of man are one, and a dichotomous relationship wherein the two are mutually exclusive and in dynamic interaction. Used as an adjective, *shin* 信 (which is different from the term Shin 真 Buddhism) has the meaning of “true, real and sincere.” As a verb, it means “to entrust oneself to the Buddha,” an act which is made possible by the working of two meanings are always inseparable. Thus, while shinjin is an experience on the part of man, its source, its contents, and its consummation are to be found not in man but in Buddha.

Shinjin has commonly been translated as “faith,” but we have felt that that term, so strongly and variously colored by its usage in the Judeo-Christian tradition, would only blur the precision of the meaning of the original. Paul Tillich has stated:

There is hardly a word in the religious language, both theological and popular, which is subject to more misunderstandings, distortions and questionable definitions than the word “faith.” It belongs to those terms which need healing before they can be used for the healing of men. Today the term “faith” is more productive of disease than of health. It confuses, misleads, creates alternately skepticism and fanaticism, intellectual resistance and emotional surrender, rejection of genuine religion and subjection to substitutes. Indeed, one is tempted to suggest that the word “faith” should be dropped completely; but desirable as that may be it is hardly possible. A powerful tradition [Christianity] protects it. “Introductory Remarks,” *Dynamics of Faith* (New York: Harper & Row, 1957), ix.

From Notes on ‘Essentials of Faith Alone’

OREGON BUDDHIST TEMPLE PRESENTS

S.O.S. - SUPPORT OUR STUDENTS
DROP OFF ON SUNDAYS - NOV. 6, 13, & 20



**FOOD
DRIVE
TO FIGHT
HUNGER
AT PSU**

INCREASINGLY, COLLEGE STUDENTS ARE ENDURING MULTIPLE HARDSHIPS, INCLUDING ACCESS TO ADEQUATE AND HEALTHY FOOD.

JOIN US IN RESTOCKING PSU'S FOOD PANTRY, AND TOGETHER WE CAN SEEK TO ALLEVIATE FOOD INSECURITY IN OUR GREATER COMMUNITY.

After a period of fasting, a villager, Sunjata, offered the weakened Siddhartha milk rice and said, "May you be successful in fulfilling your wishes". Siddhartha then began to eat normally, and would soon become The Enlightened One, the Buddha, with teachings of the truth and preciousness of life.

*May everyone have enough to eat to be successful.
With hands together, Namo Amida Butsu.*

SEEKING

- Canned soups/meals
- Cereal, boxed/ bars
- Single serving juice
- Canned fruit
- Box mac and cheese
- Crackers/snacks
- Dry rice, beans (small bags)

Gluten free, vegetarian and vegan items are also in demand. We cannot accept perishable, fresh/refrigerated, damaged, or expired food, or bulk food items.

Check donations for the food drive may be made to Oregon Buddhist Temple ("SOS" in comment) and mailed to 3720 SE 34th Ave., Portland, OR 97202.

DROP OFF

Oregon Buddhist Temple
3720 SE 34th, Portland, OR

Nov. 6, Nov. 13, and Nov. 20
(between 10am and Noon)

QUESTIONS?

Email Jayneichi@gmail.com

Buddhist Churches of America News

Dr. Paula Arai has agreed to become the Eshinni & Kakushinni Professor of Women and Buddhist Studies at the Institute of Buddhist Studies. Dr. Arai will be joining the faculty in January 2023 as the first Eshinni and Kakushinni Professor of Women and Buddhist Studies. Dr. Arai is well known for her scholarship on women in Buddhism, in particular, her books, "Women Living Zen" and "Bringing Zen Home: The Healing Heart of Japanese Women's Rituals." For more information on Dr. Arai, please see:

<https://www.shin-ibs.edu/dr-paula-arai-to-join-ibs-faculty-she-will-be-first-eshinni-and-kakushinni-professor-of-women-and-buddhist-studies/>

On Friday, October 14, 2022 from 1:00 to 3:00 pm via Zoom, IBS is presenting the 2022 Numata Lecture **-Receiving and Giving: Buddhist Women Past, Present and Future**, a public lecture by Dr. Paula Arai held in conjunction with the annual Federation of Buddhist Women Association's (FBWA) meeting. Inspired by the concept of *shinjin*, the theme of this event focuses on the reciprocal dynamics of compassionate relationships.

The Numata 2022 lecture is open to the public and there is no charge. Anyone interested in attending online will need to

register for the Public Lecture at <https://www.shin-ibs.edu/events/>

For the FBWA, the journey to establish an endowed chair began in 2016 with the resolution to raise \$3 million to establish the endowed chair at IBS. This began the worldwide campaign that was approved and supported by the World Federation of Jodo Shinshu Hongwanji-ha Buddhist Women's Association that is composed of Japan, Canada, South America, Hawaii, and BCA. The FBWA looks forward to continuing our support for IBS's efforts to provide women and Buddhist studies programs.

This program is supported through donations to the Eshinni and Kakushinni Professor of Women and Buddhist Studies Fund through the Dharma Forward Campaign. For donations, please complete the Dharma Forward Campaign Pledge Form and send it to the BCA Endowment Foundation, 1710 Octavia Street, San Francisco, CA 94109.

Please indicate on the pledge form on the page below that your donation is being designated to support the IBS Eshinni and Kakushinni Professor of Women and Buddhist Studies Endowment Fund.



Make Your Dharma Forward Gift! DONATION FORM



To support the *Dharma Forward* Campaign and ensure the future of Jodo Shinshu Buddhism through the Buddhist Churches of America and the Institute of Buddhist Studies,

I / We PLEDGE the sum of \$ _____

PAYABLE AS FOLLOWS: *(Please check your preferences)*

- Multi-Year Pledge of \$ _____ per year for 2 3 4 5 Years
- One-Time Gift of \$ _____ Interested in a naming opportunity

Direct my gift to:

- BCA Initiatives** including Outreach and Technology, Facilities, Debt Repayment to Endowment
- IBS Programs** including IBS Legacy Professorial Chairs, **NEW** – Eshinni and Kakushinni Chair for Professor of Women and Buddhist Studies, Ministerial and IBS Student Scholarships, Academic Program Development
- Dharma Forward General Donation** – Funds will be shared between BCA and IBS

Special Notes: _____

Thank you for your support!

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This gift is: In Honor or In Memory of: _____

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Phone Number: _____

Temple Affiliation: _____

Signature: _____ Date: _____

Payment Information

Please make checks payable to: **BCA Endowment Foundation**

To donate online by credit card: <https://bca.kindful.com> To donate securities, please contact us.

Please complete this form and return to:
BCA Endowment Foundation
1710 Octavia Street
San Francisco, CA 94109-4341

Contact:
Michiko Inanaga
minanaga@bcahq.org
415-651-5164



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