



The Drifters and AMIDA-18 Reverend Yuki Sugahara

*Though one may freely enjoy power,
station, riches, and pleasure, one cannot
escape either birth, aging, sickness, or
death.*

(CWS, p. 32)

The Drifters is a band and comedian who was greatly popular among Japanese people in the 1960's through the 1980's. The leader was Ikariya Chosuke and members were Takagi Bu, Nakamoto Koji, Arai Chu, and Kato Cha. Later, Arai Chu left the group and one of the attendants of Ikariya Chosuke named Shimura Ken became a member of the Drifters.

I was born in 1980. The Drifters was the top star of the TV shows and I really enjoyed watching them when I was growing up. In the 1990s, members started to be active as soloists or in duets. Kato Cha (Kato-chan) and Shimura Ken (Ken-chan) were really popular that there was not a single day that I did not see them on TV. Even though they did not have much occasion to be on TV as the Drifters, the Drifters was like a "god" of comedy in Japan and many following comedians were influenced by them.

The first person from the Drifters who left the world was Arai Chu. He had liver failure and passed away at the age of 72. He was the one who supported the Drifters before they became very popular and left the group when the group finally became popular.

Ikariya Chosuke became an actor in the 90's. He was quite a good actor but he found out he had cancer in 2003 and unfortunately passed away in 2004. He was 73 years old.

The next person in the group who passed away was Ken-chan, Shimura Ken, at 70 years old. He was the youngest of the group and was still busy performing in the theater and creating TV shows. But he contacted COVID-19 at the early stage in 2020 and passed away a few days after he tested positive. It was really shocking for me and many of the Japanese people. He made me laugh so many times in my life, and I don't think it was the way he wanted to go. But this is the nature of our lives. We never know what is going to happen in the future and we must leave this world someday.

Then, I was shocked to hear that Nakamoto Koji was involved in an accident. He tried to walk across the street where there was no cross-walk. He was a gymnast in the past and that might have given him the confidence to avoid traffic, but due to this accident he unfortunately passed away at the age of 81.

Now, only two of the Drifters who ruled the times are left: Takagi and Kato-chan. This is the nature of our lives but it still makes me sad to hear the passing of one of my favorite groups.

The words I shared at the beginning is a quote from Chapter on Practice of KyoGyoShinSho, the masterwork of Shinran Shonin. These are not the words of Shinran Shonin but the words of a sutra which was quoted in Master Tao-cho's *Collection of Passages on the Land of Peace and Happiness*. It is so true that one may freely enjoy power, station, riches, and pleasure, but one cannot escape birth, aging, sickness, or death. Just like the Drifters. They enjoyed riches, pleasure and popularity. But no one can escape aging, sickness and death.

You might know that I too had COVID-19 in October. I had very bad body ache, high fever and cough. Fortunately body ache and high fever went away soon but I am still bothered by cough. One of my friends who also had COVID-19 told me that he suffered from cough for months. Good thing I had the vaccinations. I wondered what would have happened if I didn't. My symptoms might have been mild but I am sure I would have suffered more than I did. So I realized the importance of vaccination.

I believe Amida's Primal Vow, the Name Namo Amida Butsu, is just like a vaccination. We are living with our self-centered understanding. If we only lived with the self-centeredness, we might suffer more in our lives. But because of the vaccine of Amida Buddha, we are able to turn away from self-centeredness and see the problem of the self. Since the core of Amida Buddha's forty eight vows is the 18th Vow, I want to call it AMIDA-18 vaccine for today.

It is an inevitable truth that we cannot escape from aging, sickness and death. But because of AMIDA-18 vaccine, we are able to live each day as fully as we can. So vaccination for any illness is up to you to take but I strongly recommend having the AMIDA-18 vaccination and live with nembutsu to avoid hurting the self and others.

Gassho

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

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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.

November 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 November 13 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, Kikue 11/9/1989 *	Kiso, Yukino 11/27/1991 *	Okita, Clara Kazue 11/17/2004
Asakawa, Nogi Seichi 11/14/1992	Kiyohara, Jutaro 11/ 13/1953	Ouchida, Shizuyo 11/8/1965 *
Emoto, Junpei 11/11/1957	Kiyokawa, Rei 11/25/1979	Sakauye, Shizue Suzie 11/13/1997*
Fujii, Kazuo 11/5/2007	Koida, William Minoru 11/13/2010	Sako, Fumie 11/25/1998 *
Fujimura, Masao 11/29/1959	Kuribayashi, Seimi 11/19/1987	Shimizu, Shizuno 11/3/1952 *
Furukawa, Frank 11/9/1979	Maehara, Kameichi 11/19/1957	Shoji, George Tatsuo 11/12/1995
Hamataka, Fujimatsu 11/5/1950	Maekawa, Tomoko 11/24/1995	Sunamoto, Bob Hiroshi 11/22/2009
Hara, Mineto 11/13/2015	Maekawa, Yone 11/24/2004 *	Tachibana, Toki 11/19/1962 *
Harder, Richard 11/21/1996	Masuda, Ryonosuke 11/20/1975	Takabayashi, Utajiro 11/10/1963
Hasebe, Jamie Jo 11/26/2004	Matsumoto, Kametaro 11/6/1980	Takashima, Tokiye Ruth 11/25/2005*
Hayashi, Dr Mie May 11/2/2002	Matsunaga, Ayame 11/2/2006 *	Takeuchi, Sakajiro 11/9/1963
Hiransomboon, Totsavask (Todd) 11/8/2002	Minagi, Yoneo Eddie 11/11/2002	Takeuchi, Shiro 11/22/2011
Imamura, Megan Akemi 11/1/2013	Mitoma, Hisa 11/16/1960 *	Tamiyasu, Gunichi 11/20/1958
Kanzaki, Kyuji 11/6/1962	Morita, Chieto 11/1/1989	Tamura, Mitsuru 11/27/1977 *
Kasubuchi, Ben Shohachi 11/9/1984	Murahashi, Kazue 11/14/1979 *	Tan, Poh Chye 11/25/2008
Kato, Yahichi 11/19/1964	Murahashi, Toyoki 11/24/1961	Teramura, Uno 11/28/1966 *
Kawasaki, Hikojiro 11/25/1952	Nakamoto, Takaichi 11/15/1952	Yamano, Alice 11/22/1988 *
Kinoshita, Nadine Colette 11/28/2009	Nakamura, James S 11/15/1976	Yamauchi, Hiroshi 11/3/2014
Kirihara, Kyo 11/11/1962 *	Nakamura, Tsuru 11/21/1986 *	Yoshihara, Chiyoko 11/20/2006 *
	Nakayama, Katsumi 11/25/1996	Yoshihara, Taro 11/6/2004

* OBWA member

2022 Memorial Services

Year Of Passing	Memorial	Year Of Passing	Memorial
2021	1 Year	2006	17 Year
2020	3 Year	1998	25 Year
2015	7 year	1990	33 Year
2010	13 Year	1973	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

Condolences



To the family of Ken Kawazoe who passed away on August 17, 2022. He was OBT President in 1997. A private service was conducted by Reverend Sugahara.



To the family of Albert Abe who passed away on October 5, 2022. He was OBT President in 1982-1983.

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



President's Column Charles Reneau, OBT President

You may have noticed a new encampment on SE 34th, in front of our parking lot. We haven't had any camps in front of the Temple for months, but this one featured a Trimet bus and several large canopies, plus many objects, large and small; it appeared very quickly in early October. I and other volunteers spoke with these campers many times about the necessity of keeping our private property (the grassy area under our cherry trees) clear, but only after I put up some temporary fencing did the campers keep their items mostly on the sidewalk.

The bus blocked visibility for people leaving our parking lot, and one Sunday morning, after campers failed a request to move the vehicle, we called for and received a visit from a Portland Police officer. She spoke with the campers, and let us know that the camp would be “posted” for removal soon. This is the fastest response we've had for this kind of situation, and I hope it signals an increase in resources to respond to this issue.

Several days later, someone burned down this campsite. A pickup truck was also partially parked in our driveway, and burned as well. Because the camp and pickup were on public property, the City will remove the camp, and PBOT has already removed the truck.

This reinforces, to me, the necessity of the fencing plan that the Board has decided on. Though the fencing will be costly, and a big aesthetic change, I feel we have little choice. The constant minding of security and sanitation, along with the random timing of various emergencies, has consumed hundreds of volunteer hours over the last several years. It has sapped our attention from our mission, and reduced our bandwidth for activities that would be fun, educational, or spiritual. We should definitely put our heart into the Temple; the fence should allow us to direct our heart toward more Dharma focused activities, and fewer security and sanitation issues.

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)

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



The Reality of This Truth Cathy Yarne

I had a conversation with someone who celebrated a milestone birthday and recently lost a longtime friend. My friend noted that these events caused them to think about their own mortality. Mortality is not a popular topic in conversations and typically avoided. Yet this conversation made me admit that I've been thinking about my own mortality more often than I realized. With the Covid pandemic, an unexpected health concern and entering into my 70's, I'm reminded that my life could end at any time. My desire to live a lot longer is heightened even more so since the birth of my first grandchild. I often catch myself thinking about my grandchild's future. I want to be around to watch and truly know him as he grows up and navigates his way through life. I know this is impossible but it's hard to face the fact that I won't always be a physical part of my love one's future. That's sad.

With self-acceptance I say, “Yes, I am a senior citizen, elderly and over the hill.” Aging and dying is part of the impermanence in life. “The reality of this truth” (a phrase used by Rev Kubose) is something I need to remind myself about daily. Thinking about what I will miss out in the future is depressing and a total waste of time because no one can control impermanence. I'm committing myself to staying present. I want to enjoy the pleasures of the moment. Carpe diem! (an explanation used to urge someone to make the most of the present time and less thought to the future).

Gassho,
Cathy Yarne

“If you just focus on the thing that is making you sad, then the sadness is all you see. But if you look around, you will see that joy is everywhere.”

The Little Book of Joy by the Dalai Lama and Desmond Tutu

“... the most important thing is here and now, how you live the present moment. This is important because all things are subject to change. Life is transitory: we should live each day the best we can. Then if anything happens there is no regret. Each day is complete in itself. Live every day sincerely because each day is the last day.”

The Center Within by Gyomay Kubose



Oregon Buddhist Women's Association By Robbi Ando and Diane Harder

“A highly effective antidote to suffering [way to heal self and others] is to embody compassion. To embody compassion sounds lofty... but it need not be so. One of the most down to earth and pragmatic Japanese elder woman I met once said something quite wise about this. ‘I know I am healed when I am kind.’ Suddenly I realized that **healing is a choice we make in each moment**. It does not require decades of effort to offer a warm smile or to be quietly present... healing is a way of living.” -- Dr. Paula Arai

At the October OBWA meeting there was the opportunity to learn about recent and future events.

There was much talk and praise of the recent Institute of Buddhist Studies Numata Lecture by Dr. Paula Arai, sponsored in part by the national Federation of Buddhist Women's Associations. The above quote is from that lecture. The compelling talk on gratitude, healing rituals, and the role of women in Buddhism throughout history is fortunately available for viewing at <https://www.shin-ibs.edu/2022-numata-lecture/>

Dr. Arai will become the first Eshinni and Kakushinni Professor of Women and Buddhist Studies at IBS. This endowed chair will receive substantial financial contributions from the FBWA, and the OBWA voted to also contribute. Your personal donation would also be appreciated.

There are future BWA events which might be of interest, including:

- 2023 - Celebration of the 850th Anniversary of the Shinran Shonin's Birth & 800th Anniversary of the establishment of the Jodo Shinshu Teachings, May 10, 2023
- 2023 – 17th World Buddhist Women's Convention, Kyoto, Japan, May 11-12, 2023
- 2024 – 47th FBWA Conference, Doubletree by Hilton Hotel San Jose, October 4-6, 2024
- 2026 – 48th FBWA Conference, TBD, Southern District
- 2027 - 18th World Buddhist Women's Convention, Honolulu, Hawaii, September 11-12, 2027

San Jose or Honolulu anyone???

In support of the 47th FBWA Conference in San Jose and to reduce registration costs, there is a fundraiser happening on Friday, November 18. Panda Express will donate 28% of sales to the FBWA Conference for online orders, just enter the FUNDRAISER CODE 911278 when you checkout.

Hope to see you at a future OBWA meeting. All are invited. We are still meeting on Zoom. You will usually find us each 3rd Saturday at 10 AM at <https://zoom.us/j/96237030266?pwd=QjYxMjl5dDM3cnFVLzR5YmEvUU94UT09>

The next OBWA reporter is Marilyn H.



Dharma School Ann Shintani

On a sunny Sunday in October, Dana class visited the Bokwangsah Temple of America, a small and friendly Zen Buddhist temple in SE Portland, with links in Korea. They attended chanting and stayed for refreshments. We thank you Jae and Marilyn for arranging our visit (photo on following page)

Another group visited the Japanese Cemetery at Rose City Cemetery (photos on following page). We visited the graves of Reverends Wakabayashi and Terakawa, former OBT ministers; offered flowers, and “offered” incense (it was too windy to light them properly). Kobata Sensei focused our intentions by reciting the Three Treasures. It was fascinating to look at the cemetery and monuments with first time visitors. How does one request a plot, why do some monuments have swastikas, what religion were the other ministers buried there, what is the origin of the lone wooden marker, and who is the man buried next to Rev. Wakabayashi? We plan to visit again on Memorial Day in May, so join us to find out the responses to some of these questions.

We plan to return to having in-person Bodhi Day Service the evening of Saturday, Dec. 10th. I am looking forward to an evening service, with the sparkling lights on the Hondo make our chanting voices more enchanting and ethereal.

In November, students will be rehearsing a song and/or performance for the Bodhi Day Service. I thank Dharma School families for bringing their students to Dharma School, and to our Dharma School volunteers for taking time to create and present lessons. It is truly a meaningful experience to support each other in deepening our understanding of the Dharma and Nembutsu.

We encourage older students and adults to volunteer to OBT's Mochitsuki fundraiser (Sunday, Dec. 18) by offering a youth drop-off for students ages 5 to 12 years old. We ask that you RSVP to ann@hoonko.com if you plan to use this informal service (10am-Noon on Dec. 18), which will be led by older students.



Sariah, Mika, Davis, Midori



Attending were Trina, Chris, Jean, Louise, Glenda, Kobata Sensei and Ann

DS every Sunday in November (in person, only).
 DS on Dec. 4 and 11 (in person, only). No DS on Dec. 18 and 25th (and Jan. 1). No special DS calendar item for Bodhi Da (as it is an all temple service). Mochitsuki volunteer youth drop-off (10am-Noon) for ages 5 to 12 years.



Girl Scouts
Amy Peterson

We want to welcome a new scout, Essa who we expect to be a great asset to the troop from her experiences at resident camp this summer. The girls have individually signed up and taken online Babysitting courses in case you need a babysitter.

They have also been honing their outdoor skills and on Saturday, October 22nd went to the Girl Scout property in Rhododendron and shared those skills with troop 30003, a group of second graders and taught them knife and fire building and the safety around those things (photo below).

Very few if any of the younger girls had used a knife let alone knew what a pocket knife was. They made paper pocket knives, made Brownie Kisses and fuzzy stick fire starters using plastic knives after practicing with their paper knives.

They started by making a candy (practice fire) and at the end made a real fire. For most it was the first experience with knives, fire starters and matches. They were all able to start their fires with one match!

Next the girls are preparing for their overnight at the same property in November. Aoi showed the troop her "go bag", along with her day pack and sleeping bag, ready for a disaster or sleep over. Well done Aoi!



Eitaikyo Service Sunday Nov. 20, 10 am Eitaikyo (永代經) "Sutra (over) long generations"

One way to understand the Eitaikyo is as the temple's promise to continue to share and propagate the Dharma, in particular the Nembutsu Teaching (as expressed by the character 「經」 or Sutra), over many "long" (「永」) generations (「代」). The expression "long generations" (「永代」) is frequently translated as "perpetual."

Because of this, the Eitaikyo can be seen as the temple's promise to propagate in perpetuity. However, the temple is also a place that helps us to understand that what make it possible and meaningful for the temple to propagate are all the people of the temple's past and their concern for the future that helped to make the present and the future possible.

Excerpt from Venice Hongwanji Buddhist Temple website

Spirituality: Shinjin Awareness

What is Shinjin awareness?

Shinjin awareness refers to a profound spiritual transformation in this life, not after we die. In that experience we find resolution to our spiritual quest. It is generally thought that Shinran Shonin underwent this transformation at the age of 29 upon meeting his teacher, Honen. I believe that his awareness continued to evolve and deepen throughout his life. So, we can say that Shinjin is kind of an awareness.

Awareness is really an important part of Shinjin, isn't it?

Yes, Shinran Shonin referred to it as the "Shinjin of wisdom." Jodo-Shinshu spirituality is not simply devotional; it involves understanding, insight and awareness. Failure to understand Shinjin leads some modern scholars to view Jodo-Shinshu as a simply devotional, popular form of Buddhism.

The word "devotion" insinuates that there is no spiritual transformation to be realized in this life and that a devotee simply prays for happiness in the afterlife. This is contrary to what Shinran Shonin advocated. In breaking with the earlier Pure Land teachers, he stressed the here and now and transformation in the present life. This emphasis on the

present life, rather than the afterlife, has contributed to Shinran's popularity among the spiritual seekers in modern times.

By "transformation," do you mean Shinjin awareness?

Yes, Shinran Shonin captures the meaning of transformation when he describes Shinjin awareness as *e-shin*, which means "the transformed mind."

How does Shinjin awareness relate to the well-known Buddhist doctrine, Buddha nature?

According to Shinran the two refer to the same reality, as he states, "This Shinjin is none other than Buddha-nature. Many contemporary Buddhists associate the doctrine of Buddha nature only with the Zen school; they further see it as residing "within" in contrast to Amida which resides "without." This view is incorrect, for Buddha nature and its

related teachings such as the Buddha-womb (*tathagata-garbha* in Sanskrit) is talked about by virtually all Mahayana schools, including the Pure Land tradition. To compare Buddha nature with Amida Buddha is like comparing apples and oranges. It is more correct to compare Buddha nature with Shinjin awareness. However, Shinjin and Buddha nature are not possible without the "outer" reality of Amida or Dharmakaya that embraces all beings. Shinran Shonin explains, "This Tathagata (Buddha) pervades the countless worlds; it fills the hearts and minds of the ocean of all beings."

The above is from the book Ocean An Introduction to Jodo-Shinshu Buddhism in America by Kenneth K. Tanaka. It is available in the Temple library

Oregon Buddhist Temple September 2022 Donations

In memory of Ken Kawazoe

Katie Kawazoe
Carolyn J. Saiget
Steve & Clara Pawlowski
Setsy & Chip Larouche
Susan Endecott
Scott & Lynn Grannan
Kay Endo
Cathlyn Yarne
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In memory of Judy Yamauchi

Janice Okamoto
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Amy Peterson
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Setsy & Chip Larouche
Diane Ando Harder
Ryuko Kakishita

In memory of Bob Kurimoto

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SHOTSUKI HOYO

Connie Masuoka

In memory of George Okamoto

Janice Okamoto

In memory of Yo Yuzuriha

Todd & Elaine Yuzuriha

SHOTSUKI HOYO (continued)

In memory of Shigeru Yuzuriha

Steve & Clara Pawlowski
Todd & Elaine Yuzuriha

In memory of Tom & Mary Saito

Cathlyn Yarne

In memory of Eichi & Fumi Saito

Carolyn J. Saiget

In memory of Michi Miyamoto

Anonymous

In memory of Fumiko Kida

Alice Kida

In memory of Tsuru Nakamura

Alice Kida

Special donations

Jean Matsumoto (88th birthday)
Glenda Watson-Coly
Denise Kawasaki
Jeanette Hager
Kent M. Matsuda
Glenn Tinsky

Hiroya Tsukamoto concert

Todd & Elaine Yuzuriha
Jean Matsumoto

Fall Ohigan

Gerald & JoAnn Sumoge
Katie Tamiyasu
Diane Ando Harder
Kaoru Hori
Dana Kakishita
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Janice Okamoto
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Scott & Lynn Grannan
Shinya & Jayne Ichikawa
Anonymous

2022 Annual Pledge

Yasuko Maekawa Fields

Monthly/quarterly/semi-annual pledge donations

Susan Lilly & Erik Ackerson
Susan Endecott
Diane Ando Harder
Jean Matsumoto
Kaoru Hori

Donation acknowledgements are mailed for donations of \$250 or more, and to any donor upon request. Please inform us of any significant errors or omissions.
sjendecott@gmail.com

Thank you for your continued support



Reverend Yasuo Izumi
Buddhist Temple of Southern
Alberta, Canada

Shinjin, entrusting heart, is Amida's mind of great compassion, it necessarily becomes the truly decisive cause of attaining of the Amida's realm of peace and serenity. – Shinran (1173-1263)

Around this time, many people start to cut the lawn at their house. Since we gave away our gas -operated lawnmower to our neighbor when we moved to our present house, we bought a small 16 inches battery-powered lawnmower. It looks like a toy and does not have much power like the one operated by gas. But it works all right. At least we contribute to the eco-system.

The first word of the above- mentioned quotation is “shinjin” which is the core of Jodo Shinshu teaching. Rennyo, the eighth descendant of Shinran, says: If you wish to know thoroughly the essentials of the teaching recommended in our tradition and attain birth in the land of Amida, you should, first of all, know about Shinjin, entrusting heart of Other Power.

Shinjin is often translated as entrusting heart or simply faith in English. Faith usually occurs by dualistic thinking – “I and thou” kind of relationship. Jodo Shinshu says “Shinjin is the heart of Other Power, Amida's working.” For Amida Buddha, “I” am not other.

Shinran Shonin said shinjin is true mind of Amida. Our mind is not true. It constantly changes according to the circumstances, jumping around just like a monkey in the forest. Our mind tells a lie and cheats others. True mind means Amida's mind of great compassion by which Amida Buddha constantly calls all sentient beings to bring them to Amida's realm of peace and serenity. In other words, Amida becomes a voice of “namo amida butsu” which is easy for us to hold and to recite. Amida Buddha of wisdom and compassion appears for us whose self-centered mind creates the world of delusion and suffering.

Buddhism always talks about everything as operated by causes and conditions, seen and unseen. This is the universal law which everyone agrees. The cause of Amida is you and I who are bonbu, foolish beings. Amida Buddha appears with “namo amida butsu” for our sake, our foolishness, self-centered beings, our delusion and suffering. There is no need to prove Amida's working for us. Wherever and whenever there are foolish beings, Amida is always there. Amida is constantly calling us with “namo amida butsu” – please take refuge in Amida, infinite wisdom and compassion.

In the sixth century, Shan-tao (Zendo) in China talked about the two rivers of greed and anger. The river of greed and the river of anger are also the problem in modern life. The moment we hear Amida's true mind, it becomes our mind, shinjin, in the midst of greed and anger. In shinjin, Amida and I are not two but one. In other words, a thought of “I” or our ego is taken away by Amida. Rennyo again said: In Buddha Dharma there is no ego. When we stand before true mind of

Amida, our false mind is taking away or crushed gradually. It is natural.

Some people say that Buddhism is idol worship. Idol worship means Buddha and we are separated. We look up to Amida Buddha over there and bow to its image. In this case, Amida and we are two. Idol worship occurs in dualistic thinking, meaning Buddha and I are separated.

But in the world of *shinjin*, Amida Buddha and I are one. The image of Amida Buddha is called “upaya” or “hoben” in Japanese which means approaching toward us, the image of Amida Buddha is approaching us with “namo amida butsu”- truth calling. We are actually bowing not to an idol but to infinite wisdom and boundless compassion, expressed in “namo amida butsu.”

Amida actually is not over there but right here and right now, suffering with us and constantly guiding us to Amida's home, true and real, the realm of peace and serenity. How grateful it is! With deep gratitude and appreciation we respond to Amida with “namo amida butsu”.

Gassho - Amida and I are one.

Yasuo Izumi, Minister
Buddhist Temple of Southern Alberta



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

Please check our website for any last minute updates.

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/ Zoom: https://us06web.zoom.us/j/85452093371?pwd=RkV2QkRyb3dIRllyQkNneFE5cTRKQT09 Meeting ID: 854 5209 3371 Passcode: 517706	
Currently, Dharma Exchange is held every other week and in the Hondo after service. If there is a change to downstairs, we shall let you know in the table below. We are hybrid and just continue to use the same link (posted above) that we use for the 10 AM service.	
Dharma Exchange (use link for OBT Service) Zoom Meeting ID: 991 9789 7816 Passcode: 103319 https://zoom.us/j/99197897816?pwd=amRuZ1Y1bEM3Mk5kU0lHeXNleVM4dz09	
Intermediate Study Class Every 2 weeks – Wed 7 PM Zoom Meeting ID: 815 9359 3428 Passcode: 704135 https://us02web.zoom.us/j/81593593428?pwd=WEhYSEZTVORlcEN4MjhpNnNvOUxBZz09	
OBWA 3rd Sat, mid-month, each month – 10 AM Zoom Meeting ID: 962 3703 0266 Passcode: 574232 https://zoom.us/j/96237030266?pwd=QjYxMjI5dDM3cnFVLzR5YmEvUU94UT09	
Dharma School Meets every Sunday, in person at OBT. See Ann Shintani for details.	
OBT Girl Scout Troop Meets the first and third Sunday of each month, in person at OBT. See leader Amy for details.	
Sunday Bon Odori is starting up again. Because of a very busy calendar, the first dance session will not be until January. – working on the dates so check please for the schedule. ☺ We will send out a Japanese stuff email, post on the OBT website (https://www.oregonbuddhisttemple.com/obon-dance), and post on social media. See Chris for details. Let me know if you wish to squeeze in a zoom meeting - Chris.	

DATE	DAY	TIME	ACTIVITY	WHERE/NOTES
October				
10/30	Sun	10 AM	Service – Rev. Sugahara	In person, on Zoom
10/30	Sun	11 AM	Dharma School	Halloween Visitations!
November				
11/5-11/13			Rev. Sugahara	In Sacramento
11/6	Sun	-----	Standard Time Returns	
11/6	Sun	10 AM	Service – Brenda Fugate	In person, on Zoom

11/6	Sun	10-12	Support Our Students - PSU Pantry Food Drive	Drop off food or donation at Oregon Buddhist Temple
11/6	Sun	11 AM	Dharma Exchange - Hondo	Video and discussion – Lessons from Morrie applied to getting older. In person, on Zoom. Chris Dart leader
11/6	Sun	11 AM	Dharma School	In person. See Ann Shintani for details.
11/6	Sun	12:15	Girl Scouts	In person. See leader Amy for details.
11/9	Wed	7 PM	Intermediate Study Class	??? Reschedule – Rev. Sugahara in Sacramento
11/13	Sun	10 AM	Service – Rev Kobata	Shotsuki Hoyo Memorial Service - in person, on Zoom
11/13	Sun	10-12	Support Our Students - PSU Pantry Food Drive	Drop off food or donation at Oregon Buddhist Temple
11/13	Sun	11 AM	Dharma School	In person. 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	Eitaikyo In person, on Zoom
11/20	Sun	10-12	Support Our Students - PSU Pantry Food Drive	Drop off food or donation at Oregon Buddhist Temple
11/20	Sun	11 AM	Dharma Exchange - Hondo	Rev. Sugahara
11/20	Sun	11 AM	Dharma School	In person. See Ann Shintani for details
11/20	Sun	12:15	Girl Scouts	In person. See leader Amy for details.
11/23	Wed	7 PM	Intermediate Study Class	Rev. Sugahara
11/26	Sat-Sun		BYR Buddhist Youth Retreat	In Berkeley CA. Ck with Ann Shintani for sign up.
11/27	Sun	10 AM	Service – Rev. Sugahara	In person, on Zoom
11/27	Sun	11 AM	Dharma School	In person. See Ann Shintani for details
December				
12/10-12/19			Rev. Sugahara	In Sacramento
12/4	Sun	10 AM	Service – Rev. Sugahara	Service dedicated to Past Presidents: Al Abe, Herb Osaki, and Ken Kawazoe. In person, on Zoom
12/4	Sun	11 AM	Dharma Exchange - Hondo	Topic TBD. Leader Al Ono
12/4	Sun	11 AM	Dharma School	In person. See Ann Shintani for details
12/4	Sun	12:15	Girl Scouts	In person. See leader Amy for details.
12/7	Wed	7 PM	Intermediate Study Class	Rev. Sugahara
12/10	Sat	6 PM	Service – Ken Garner	Bodhi Day Service
12/11	Sun	10 AM	Service – Rev Kobata	Shotsuki Hoyo Memorial Service - in person, on Zoom
12/11	Sun	11 AM	Dharma School	In person. See Ann Shintani for details
12/17	Sat	10 AM	OBWA	Watch email for information – on zoom
12/18	Sun	10-12	Youth Volunteers for Mochitsuki – check in	See Ann Shintani for details
12/18	Sun	12:15	Girl Scouts	?? Mochitsuki -- See leader Amy for details.
12/18	Sun	-----	Mochitsuki!	Watch for details in newsletter and email ???
12/18	Sun	2-4 PM	Mochitsuki Pick Up	Watch for details in newsletter and email ???
12/21	Wed	7 PM	Intermediate Study Class	Rev. Sugahara
12/25	Sun	10 AM	Service – Rev. Sugahara	In person, on Zoom
12/31	Sat	6 PM	New Years Eve Service	Service and Kansho ringing.



Kujo Sagarifuji No Mon

Kujo-pendent-wisteria-crest

九條下り藤の紋

This is the more familiar of the two crests used by the Hongwanji-ha. It consists of two pendant wisteria flowers forming a circle in the center of which are two intertwining vines. The earlier crest of the Hongwanji was a Chrysanthemum crest associated with the Imperial Family. The Ohtani family of the Hongwanji, a direct blood line from Shiran Shonin, married into the Imperial Family in the late Muromachi Period (16th century) becoming a Monzeki Jin or Imperial Temple. Later, when the Emperor Meiji ascended the throne in 1868, the Chrysanthemum crest was restricted to members of the immediate Imperial Family. The family crest of the Kujo family, a great patron of the Hongwanji, was then offered to the Hongwanji. This Wisteria Crest has since been the official crest of the Jodoshinshu Hongwanji-ha.

From Cocktails, Written by Reverend Masao Kodani

Mochi Rice Cakes

Order Form

It's that time again! Mochitsuki will be held on Sunday, December 18, 2022.
Mochi pick-up will be between 2-4pm in the Oregon Buddhist Temple basement.

Please fill out the order form below and mail or bring it to OBT
by Friday, December 16, 2022.

\$5.00/lb

(mochi may be purchased in one or more pound increments)

Mail each order with a check to:

**Oregon Buddhist Temple
c/o Mochitsuki
3720 SE 34th Ave.
Portland, OR 97202**

Name: _____

Email: _____

Phone Number: _____

of pounds: _____

Total: (at \$5/lb) _____

Contact Ryan Davis at 503-367-2541 with any questions
and to find out about volunteer opportunities.

Thanks for your order!

Mochi (Japanese: 餅; Chinese: 麻糬) is a Japanese rice cake made by pounding glutinous rice into a paste and molding it into shapes which can be eaten right away, or cured and dried for later use. Mochi is used to make a variety of traditional Japanese sweets, and cooked in soups. It is also popular toasted and dipped in a variety of flavorings. Toasted mochi inflates to several times its original size, forming a crisp crust with a soft, chewy interior, and is especially popular in cold weather.

In Japan, mochi is traditionally made in a ceremony called *mochitsuki*, in which people take turns wielding the heavy wooden mallets. While also eaten year-round, mochi is a traditional food for the Japanese New Year and is commonly sold and eaten during that time.

The exact origin of mochi is unknown, though it is said to have come from China. The cakes of pounded glutinous rice appear to have become a New Year's treat during Japan's Heian period (794-1185). As early as the tenth century, various kinds of mochi were used as imperial offerings at religious ceremonies. A dictionary dating from before 1070 calls the rice cake "mochii." Around the eighteenth century, people began to call it "mochi." Various theories explain the name. One is that "mochi" came from the verb "motsu," "to hold or to have," signifying that mochi is food given by God. The word "mochizuki" means "full moon."

A match-box sized piece of mochi has the same caloric content as a bowl of rice. Japanese farmers are said to eat mochi on cold winter days to increase their stamina. Samurai took mochi to the battlefield because it was easy to carry and to prepare. The sound of samurai pounding mochi was a sign that they were about to go into battle.

From the internet New World Encyclopedia

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

November 29, 2022 - Oregon Buddhist Temple Celebrates 119 Years of Service



Rev. Shozui Wakabayashi

Reverend Shozui Wakabayashi officially founded the Portland Buddhist Church on November 29, 1903, in two rented rooms at 43 Fourth Ave. As the Nembutsu spread throughout Old Town, membership grew to 300 by 1904, outgrowing the space. The church then started to rent an entire building at 19 First Ave. on February 1, 1905.

By 1908, an increasing number of Japanese found new lives in Portland, and joined the church. The membership outgrew 19 First Ave. It decided to raise money to build their own church. Rev. Wakabayashi, Rihei Hasegawa, Y. Inouye and Yojiro Takeuchi filed incorporation papers on October 19, 1908, to start the Japanese Buddhist Association, later changed to the Adult Buddhist Association. The association bought a lot at NW 10th and Everett streets for \$5,500 in 1909.

The lot was empty. Records show members had to remove an old house. At 8 a.m. on May 23, 1910, members Inouye, Omura, Yamamoto, Takami, Miike, Kawashima, Nomura, Matsui and Uchiyama razed the building. On May 30 at 8 am, Ishikawa, Kawashima, Nomura, Omura and Inouye removed 1,000 bricks.



86 Tenth Avenue

With the help of 1,763 contributors, builders laid the final touches on September 1910, for \$22,429.22. The new address was 86 Tenth Avenue (today it is 312 N.W. 10th Ave). Members celebrated and held a dedication service on December 15 and 16, 1910.

The old church today is an office building among the art galleries and upscale condominiums of the revitalized Pearl District. Its longevity might be due to those who helped to maintain it.

In the early 1960's, with Nisei establishing their own households, membership outgrew the church. The 10th Avenue floor plan was more suited for Issei pioneers to live in and downtown parking had become difficult to come by.



1965 temple construction

"In the early 1960's the members of OBT came together and decided that we must build a new temple. This was not an easy task, but a long and hard grind. We did rally together and Isseis took the bull by the horn and spearheaded this project. The Niseis and the Sanseis helped, but the Isseis were the ones that gave the most of their time and financial help to build this new temple. To the Isseis, I say "Thank you." --- Herb Osaki

Above history excerpted from the booklet Oregon Buddhist Temple 1903-2003 A History of the One Hundred Years of the Oregon Buddhist Temple, available in the Temple library.

90th Anniversary, November 1993Oregon Buddhist Temple celebrates its 100th birthday with the motto "Appreciate, Celebrate, Dedication"

Happy Thanksgiving