



Buddhist Thoughts

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(calligraphy by Masami Hayashi)

Happy New Year
2010 C.E
2553 Buddhist Year
Metal Tiger

THE VIEW FROM OUTSIDE IN: The 4th Overseas District Representatives Seminar at the Hongwanji

Carmela Javellana Hirano. M.D.

“How was Japan? Did you have a good time?”

Quite a few people came up to me shortly after Jerry and I came back October 17, 2009, asking about the trip. How can I summarize such an amazing, profound experience? How can I give justice using words to what brings awe and spiritual inspiration to millions of Jodo Shinshu Buddhists in Japan, and many more throughout the world? And how can I express gratitude to BCA and Nishi Hongwanji for allowing me this opportunity to see for myself the legacy of Shinran?

The sights and sounds of Tokyo told me I was in a country of rich heritage and cutting edge technology. Although I felt like an idiotic illiterate, not being able to read, say, or understand anything in Japanese, I sensed the considerate gentleness of the Japanese people, as they spoke softly and melodiously, and bowed to each other and to us at every opportunity. Underneath this courteousness seemed a quiet determination to fulfill their day’s purpose, as they bustled on the busy narrow streets in their bicycles and efficient little cars, some parked cleverly to fit in tidy little garages in front of nifty little houses. I savored tonkatsu, ramen, takoyaki, and delicious sushi I’d never seen before with gusto. I especially loved the roofs – only in Japan have I seen slate dressed in organic colors in *gassho*.

After the bullet train showed me the countryside, Mount Fuji suspended in clouds, and little villages here and there, we came to Kyoto. It seemed unhurried and laid back, unlike the suffocatingly crowded streets at Harajuku, famed in the US for its funky fashion in clothes and accessories. Finally we came to Nishi Hongwanji – in contrast to the rest of the city, it was immense and overpowering. I was looking at the face of centuries of tradition, in it embedded the essence of Shinran and his work in teaching the dharma. We even got to meet the Gomonsu himself, and the highest ranking officials of the organization, first during the opening service, then at a very nice dinner just for us “foreigners.” I hope it won’t be the last we discuss concepts like “mottai nai” with Gomonsu-sama, thanks to the interpreting skills of Tanaka Sensei and Arai Sensei.

We had 3 days of touring Hongwanji, and studying and discussing issues regarding Buddhism in America and Canada, under the lively and provocative instruction of Rev. Dr. Ken Tanaka and Professor Toshikazu Arai. Arai Sensei taught the Essentials of Jodo Shinshu, the organizational structure of Nishi Hongwanji, and the “Overseas” role of BCA and BCC. Tanaka Sensei lectured on the Growth of Buddhism in America. In my mind I concluded that BCA and BCC seem like toddlers trying keep going on a bike with no training wheels in the woods. We discussed “American Buddhism” and how its identity is not clearly understood, because people who call themselves Buddhists may not be Buddhist at all (as Tanaka Sensei referred to some as “Nightstand Buddhists” and “sympathizers”), and people who do not identify themselves as Buddhist have Buddhist views about life and death. There are traditional Asian Buddhists, new Asian American Buddhists, and non-Asian Buddhist converts who either concentrate on meditation and mindfulness or chanting.

Questions were raised regarding the place of Jodo Shinshu Buddhism in America. It

seems to me that so far, there has not been much literature or discussion about our sect in mainstream “New Age America,” this spiritual movement of seekers who have put some serious study on ancient teachings and integrating them into contemporary lifestyles. I love going to bookstores like Barnes and Noble, and the sections on spirituality or Buddhism have no selections on Jodo Shinshu among the myriad of works by Zen and Tibetan authors. There has got to be a place on those shelves for the Gomonshu’s book “The Buddha’s Wish for the World.” “Why is that?” I asked myself, listening further to the discussion. (I had suggested to the Gomonshu that he needs to be more well-known and popular in America, and maybe write another book with a provocative title, either “The Power of the Fool” as suggested by the Governor General).

The declining membership in the US is currently a challenge, despite the overall growth of Buddhism in America. I’m not sure if anybody else in the group had any answers either. Most had the same dilemma in their own sanghas. (I would offer a hypothesis at this point, and that is, the Japanese sentiment of *enryo* – *holding back* – may keep Jodo Shinshu teaching from being more accessible to mainstream America.) How can the Dharma pill of hardcore Jodo Shinshu be swallowed unless it were sugar-coated with American consumerism?

We explored ways of improving our sangha memberships. We discussed Temple-based activities: bazaars, bingo, boutiques, basketball, and all the buzz about the above. We explored “individually-focused enlightenment”, one person at a time. I suppose any of these could work. In examining my own path of conversion from hard-core Roman Catholicism to Zen, then Jodo Shinshu Buddhism, it seems it wasn’t due to any of my own self-power that brought me here. It was Other Power, the pure grace from Amida Buddha. There were many individuals who came into my life and touched me in subtle and profound ways – friends, authors, teachers, my husband, my family, even strangers – and now Gomonshu-Sama himself. It is not very often one receives the honor of dining and discussing teachings with the 24th Head of our sect. Getting Jodo Shinshu out there out there to others, I thought, requires making a shift in viewpoint: looking in rather than looking out. I have been a lucky recipient of Shinran’s teachings. I have been given this amazing opportunity to visit Japan and see Hongwanji in concrete reality. Being Filipino American, I have no sense of *enryo* – which is probably why I felt no inhibitions at the dinner table with the Gomonshu and the Governor General as soon as they were seated. It is my responsibility now, out of gratitude, and NO ENRYO for me, to pass this gift to others. Arai Sensei aptly said: “Each person is proof of the working of Amida’s Vow.” This being the case, then there is no need for worry or concern. Perhaps all that needs to be done, whether in parenting, volunteering, working, texting, grocery shopping, or discussing, is to connect with other human beings and try to live the dharma with sincerity, authenticity and appreciation. Looking in, I connect with myself. Looking out, I connect with others.

I am deeply grateful for this opportunity to represent the BCA and experience the generosity and support of Nishi Hongwanji. Namō Amida Butsu.

President’s Message

Dot Richeda

On Dec 10, 2009 the Temple Board meeting was held and the results of the Temple Board election and Temple Officers resulted in the following:

NEW BOARD MEMBERS FOR 2010-2011

Maya Chow, Phillip Sakashita, Reiko Watanabe, Brent Koga, Karie Minaga Miya, Brenda Koga, Paul Terashima, Troy Watanabe, Christy Fong, Jane Sakashita, Sherri Hayashi, Karen Seo.

BOARD MEMBERS FOR 2010

Dave Sekino, Stan Endo, Tomio Mitsunaga, Jeff Watanabe, Ernie Kyed, Bruce Fong, Mark Minaga, Jim Eng, Reiko Mitsunaga, Kathy Terashima, Reiko Matsuura, Dot Richeda, Dean Hirabayashi.

Temple Officers:

President: Dot Richeda

Vice Presidents: Ivan Van Laningham, Bruce Fong

Corresp Sec: Reiko Mitsunaga

Recording Sec: Karen Tohinaka

Treasurers: Maya Chow, Dave Sekino

Auditors: Reiko Watanabe, Reiko Matsuura

I would like to thank everyone for their support and hard work for the temple. We look forward to 2010.

The Temple General Meeting will be held on January 31, 2010. Please attend this most important meeting.

TOBAN assignments for the first two months of 2010 are as follows:

January

David Sekino

Mike Toninaka

Chuck Chow

Bruce Fong

Wes Koga

Brenda Koga

Karen Tohinaka

Maya Chow

Christy Fong

Debbie Koga

February

Stan Endo

Elaine Endo

Rick Spehar

Marcus Miya

Dave Nagata

Ron Omori

Mark Minaga

Gail Minaga

Susan Spehar

Karie Minaga Miya

Julia Nagata

Linda Omori

STATE OF THE BWA

Jane Sakashita

“The smallest effort is not lost,
Each wavelet on the ocean tossed
Aids in the ebb-tide or the flow.”

This was written by Charles Mackay in the 1800's. As I remembered this quote, I thought of the many BWA members who have come to the temple and helped in numerous ways.....some perhaps in a very small way but, nonetheless, all of you have helped in the flow of our temple.

We have about sixty paid-up members who aided us throughout this year. As I review the various activities held during the year, I am most grateful for the tremendous hours, minutes and seconds of time that you expended.

- * Hoonko luncheon for which the BWA provided salads, side dishes and desserts.
- * The Omigaki (polishing of the altar pieces) took place in March.
- * Hanamatsuri luncheon for which Onigiri and Sakura Manju were prepared.
- * Gotan-e workshop and service were very well attended.
- * In June, Eshinni-ko service during which new members were recognized and a luncheon held at the J. Wong Asian Bistro. A BWA seminar was held prior to the service.
- * The Obon food preparation took many hands since this was the main public event this year due to our temple renovation.
- * In August we took a bus trip to and from Las Vegas to participate in their Obon Festival. We welcomed the exchange students from Japan at a Pagoda dinner. The annual steak fry picnic at Sugarhouse Park was overflowing with various food items.
- * Great Salt Lake Chili Affair was volunteered by our members.
- * Luncheon was hosted by the Salt Lake BWA at the Mountain States District Conference held in Ogden in September.
- * National BWA Conference held in Sacramento in October was attended by two representatives as well as by the Mountain States District BWA president of Salt Lake.
- * Many were involved in restoring the altar pieces and organizing the kitchen items in the renovated temple. A special recognition to Ernie Kyed and Brenda Koga for spearheading and helping us to accomplish the beautifully remodeled temple.
- * Bodhi Day luncheon salads, desserts and side dishes were provided by the BWA.
- * In addition, the public relations conducted during the year brought comfort as well as happiness to Buddhist Temple members and their families.

My compliments to all the BWA board, officers and members. I appreciate your support and cooperation from the depth of my heart. Thank you for making 2009 a memorable one, and I look forward to the New Year by practicing words from a 1983 Buddhist calendar.

With Gratitude, with Humility and with Openness of Heart.

Sumi-masen.....Okage-sama.....Arigatoh no higurashi.

Happy and healthy 2010 to everyone!

\ **BWA Membership**
Christy Fong

We are looking for the women of our temple in their 20's through their 90's to become a member of our women's organization, the BWA. Take advantage of the opportunity to meet the ladies of the temple, learn from one another and build new friendships.

We will be collecting the membership fee of \$10 at Hoonko Service. Look for our table prior to going into our beautiful, new Hondo for services.

The BWA works towards the betterment temple and makes many contributions within and outside of the temple. We are hoping to see our group continue to increase in number and camaraderie. We look forward to having many new members in 2010!!

GOODIE BAGS

This is just a friendly reminder that the goodie bags for the seniors and shut-ins will be distributed on Sunday, January 17th after the Ho-onko Service. Up until this point will be accepting donations of 3 dozen of anything that you feel appropriate to fill the bags. We are placing the items on the 2 tables set up in the gym. Thank you for your generosity.

Lisa Imamura & Bobbie Ikegami

A THANK YOU FROM THE IMAMURA'S

This is just a quick note of "thank you" to the sangha for your visits, phone calls, cards, food and positive thoughts regarding Trey's accident back in August. We are grateful to all of you for thinking of us during this trying time. As many of you know Treyton is doing very well and recovering from his injury. He continues with doctor's visits, tests, and therapy all of which are helping him to gain strength, movement, and feeling in his right arm and hand.

Happy New Year!

In Gassho,

Kirk, Lisa, Treyton, & Mitchell Imamura

<p>The "<i>Kieshiki</i>" Sarana Affirmation Ceremony Buddhist Churches of America</p>

As part of our temple's rededication service on February 21, Bishop Koshin Ogui will be coming

to take part and to conduct the Kieshiki ceremony. Those who would like to receive their Buddhist name should fill out the application form and return it to Rev. Hirano by February 1. The following is information sent out by BCA concerning the ceremony's meaning.

The Meaning of the Ceremony

In this Shin Buddhist ceremony, performed before the altar of Amida Buddha and Shinran Shonin by the Bishop (Socho) of the BCA, one takes the important step of affirming one's reverence for the Buddha, Dharma, and Sangha, and one's determination to tread the path to Buddhahood. When the ceremony is conducted by the Monshu, spiritual head of the Jodo Shinshu Hongwanji-ha denomination, the ceremony is referred to as the *Kikyoshiki* Confirmation Ceremony.

The Three Refuges in General Buddhist Tradition

In the time of Shakyamuni Buddha, one was permitted to join the Buddhist community (sangha) upon receiving the precept of the three refuges under the guidance of a monk and shaving one's head.

To receive the precept of the three refuges means to declare before one's teacher that one takes wholehearted refuge in the Buddha, Dharma, and Sangha, and to vow that one will not deviate from them.

"Buddha" here refers to Sakyamuni, "Dharma" to Sakyamuni's Teaching, and "Sangha" to the community of followers who have entrusted themselves to Sakyamuni Buddha's teaching. Because these form the basis of what one values most in one's life, they are called the "three treasures."

Shaving one's head symbolizes departure from the worldly ways of life and entrance into a life devoted to the path of Buddhism, which transcends the mundane world.

The Affirmation Ceremony

The teachings of Sakyamuni Buddha are so extensive that they are said to number 84,000. It is no surprise, then, that after the Buddha's death, various schools developed based on the different aspects of his teachings. Shin Buddhism (Jodo Shinshu) is the Buddhist path of great compassion clarified by Shinran Shonin. Shinran teaches that Sakyamuni appeared in this world in order to reveal the Vow of Amida Buddha to save all beings; it is the salvation of all people by Amida Buddha that is Sakyamuni's fundamental teaching.

The Affirmation Ceremony in Shin Buddhism, therefore, shares a common meaning with the precept of the three refuges administered in the time of Sakyamuni Buddha, but it also has a special meaning. In the Affirmation Ceremony, the Buddha of the three refuges is not simply Sakyamuni, but refers especially to Amida Buddha, who is the heart of Sakyamuni's teachings. Sakyamuni came into the world to teach the Vow of Amida Buddha, and our salvation is brought about by Amida. Thus, "Dharma" is the teaching of Amida's compassionate working to save all beings, and "Sangha" refers to people who have entrusted themselves to Amida.

Since there are no precepts in Shin Buddhism, instead of receiving the precept of the three treasures, one participates in the Affirmation Ceremony.

Also, Shin practitioners do not shave their heads, but undergo a ritual and symbolic shaving which has similar meaning. This is part of the Kikyoshiki Confirmation Ceremony. For the Kieshiki Affirmation Ceremony, the Bishop of the BCA touches the head of each recipient with a scroll inscribed with the words of the Buddha. This is referred to as “Chokyo” or “receiving the teachings” and takes on a similar meaning.

By participating in the Affirmation Ceremony, one receives a Buddhist name (homyo). These names are in the form of *Shaku* and two Buddhist terms which follow. The word “*Shaku*” means “disciple of Sakyamuni” and signifies that the person has joined the followers of the teachings of Sakyamuni Buddha, a community that transcends race or nationality.

In Shin Buddhism, as stated earlier, this ceremony is referred to as the Confirmation Kikyoshiki Ceremony when performed by the Monshu of the Jodo Shinshu Hongwanji-ha. However, depending on the circumstances, the ceremony may be performed by a representative of the Monshu, as in the case of the Affirmation Kieshiki Ceremony being conducted today by the Bishop, Socho of the BCA.

Attitude of the Participant in the Affirmation Ceremony

As a Shin Buddhist, one endeavors to hear the teaching of Amida’s Primal Vow, and also to transmit it to others. Further, one clearly grasps the principle of cause and effect that is basic to the Buddhist teaching, and does not rely on superstitions and beliefs of any kind that contradict it.

Hoonko Seminar

As a part of our upcoming 100 years of Buddhism in Utah celebration, we are planning on compiling a history project. Within that larger project we would like the families that are a part of our temple to be included in this project. However, there are many of us that have no idea how to create or begin a family history. Therefore, this year’s Hoonko seminar will be a “how to workshop” on putting together a family history. Karen Seo and Karie Minaga have contacted an expert in family history Mr. Dave Horner and he will conduct a workshop for our temple members on January 16 from 3:30 to 5:00 pm. Hoonko is a time for us to remember our debt of gratitude for those causes and conditions that have allowed us to listen to the teachings of the Nembutsu. What better way to acknowledge our gratitude than by recognizing our family members that have allowed us to live or lives. We hope you can join us for this special seminar.

January 16
3:30-5:00 pm
Salt Lake Buddhist Temple

APPLICATION FOR SARANA AFFIRMATION CEREMONY

Temple affiliation: _____

Name _____
Last Name First Name Middle Name

Address _____
Street City State

Age: _____ Date of Birth _____ Male / Female Telephone: _____
(circle)

Name of parent or guardian _____ (if under 12)

Favorite word/kanji (or phrase) chosen by member for Homyo: _____
(Resident Minister: please be sure to fill-in the favorite word/kanji character)

* * * * *

Homyo Selection: To be completed by minister

Homyo (Kanji): _____ Reading: _____ Meaning: _____

Signature of applicant

January Shotsuki Hoyo

10:00 am, January 17

Deceased	Date of Death	Next of Kin
Akita Uheiji	1/21/62	Ruby Ushio
Hirota Harry	1/28/97	Mitsuko Hirota
Honda Nobuyoshi	1/18/95	Honda Family
Inouye Kinsaku	01/2/94	Tom Inouye
Inouye Sashichi	1/18/75	Ruth Aoki
Ishimatsu Harry S	01/2/76	Chizuko Ishimatsu
Iwamoto Sei	1/19/57	Takeo Iwamoto
Iwamoto Masakichi	1/19/72	Takeo Iwamoto
Kaizumi Hannah	1/15/93	Craig Kaizumi
Matsuda Ei	1/5/96	Richard Matsuda
Mayeda Tadao	1/5/72	Yoshiko Kido
Mitsunaga Buntaro	1/7/67	Hiroshi Mitsunaga
Mori Carol	1/10/88	Asako Mori
Mori Masakiyo	1/27/80	Ko Mori
Nakamura Tane	1/16/75	Takae Nakamura
Namba Matsuno	1/8/56	Kaz Namba
Ninomiya Yasaeuemon	1/11/41	Yoshiko Ninomiya
Oishi Ginzo	1/31/62	Victor Oishi
Oishi Yoshino	1/11/83	Victor Oishi
Kanekichi Okino	1/3/48	Masako Imamura
Saito Masano	1/24/54	Yoshiko Ninomiya
Saito Yoshinaga	1/10/59	Yoshiko Ninomiya
Seo Tommy	1/25/93	Paul Seo
Shiba Miyoe	1/15/92	Shiba Family
Shimada Shoichi	01/2/92	Yoneko Shiba
Takata Raisaku	1/18/86	Teruko Takata
Takehara Sumiko	1/19/93	Dick Takehara
Taketa Shintaro	1/16/85	Shizuko Taketa
Tsutsui Kiyoshi	1/12/91	Tsutsui Family
Nakai Yoshiko	1/23/98	Lily Havey
Ishimatsu Frank	1/19/01	Chizuko Ishimatsu
Imada Shizuko	1/26/02	Helen Mitsunaga
Miyake Mary	1/14/04	Jim Miyake
Matsue Kasubuchi	1/7/07	John Kasubuchi

NOVEMBER 2009 DONATIONS

Kathy Sumimoto (CA)	300.00	In memory of Kiyoko Okawa
Mabel Okubo	25.00	Shotsuki Hoyo
Bob & Aki Sugino	20.00	Shotsuki Hoyo
Mark & Gail Minaga	25.00	Mountain States Conference
Mark & Gail Minaga	25.00	Ohigan
Yukie Okubo	50.00	Buddhist Thoughts
Gary & Ryoko Okamoto	5.00	Special
Brad Hare	500.00	Special
Maxine Furubayashi	200.00	7 yr memorial for Masato Furubayashi
Jerry Hirano	30.00	7 yr memorial for Masato Furubayashi
Lisa & Kirk Imamura	100.00	Memorial for Toby Ikegami
Rick & Bobbie Ikegami	25.00	Memorial for Toby Ikegami
Yutako Ikegami	50.00	Memorial for Toby Ikegami
Setsuo Takenaka	50.00	Memory of Harry Takenaka
John Kasubuchi	90.00	September Shotsuki Hoyo
John Kasubuchi	30.00	Ohigan
Hiroshi & Mary Aramaki	25.00	Shotsuki Hoyo-Dec
Yukimi Yonetani Family	100.00	Memorial service
Amy Tomita	25.00	Buddhist Thoughts
LaVerne Kyed	500.00	Special Awards
Gary & Kathleen Takenaka	100.00	In memory of Akitaro Ikegami
Karen & David Cone	15.00	Special
Gary & Ryoko Okamoto	10.00	Special

EITAIKYO

Ruby & George Doi	25	Byron & Reiko Watanabe	25
Chie Sugaya	25	Hiroshi & Mary Aramaki	20
Karen & Dave Cone	15	Kenneth & Jean Kobayashi	25
Dot Richeda	25	Reiko & Ken Matsuura	25
Nancy Takagi	25	Tomio & Junko Mitsunaga	25
Jane Sakashita	25	Tomiye Ishimatsu	50
Brenda Koga	20	Yukie & Floyd Okubo	50
Maxine Furubayashi	25	Chizuko Ishimatsu	25
Setsuko Nagata	30	Terry & Mits Fujinami	25

NOVEMBER SHOTSUKI-HOYO

Takeko Doi	100	Lisa & Kirk Imamura	25
Brenda Koga	20	Jane Sakashita	20
Amy Tomita	25	Maxine Furubayashi	25
Nancy Takagi	50	Kazuko Yakumo	25
Tom & Fran Akimoto	75	Nobue Sudoku	25
Floyd & Yukie Okubo	50	Masako Imamura	25
May Koike	50		

DHARMA SCHOOL

Maxine Furubayashi	50.00	7 yr memorial for Masato Furubayashi
Lisa & Kirk Imamura	25.00	Memorial for Toby Ikegami

YBA

Maxine Furubayashi	50.00	7 yr memorial for Masato Furubayashi
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BUILDING FUND

Koyo Restaurant	100.00	October
Yukie & Floyd Okubo	100.00	For remodel
Kenneth & Jean Kobayashi	500.00	
Tammy & Henry Kuramoto	600.00	
John Kasubuchi	1000.00	
Jane Sakashita	2000.00	
Kent Sakashita	2000.00	
Koyo Restaurant	100.00	–November

BWA

Christy Fong	50.00	Special
Lisa Imamura	20.00	Special
Maxine Furubayashi	50.00	Masato Furubayashi 7 th yr memorial
K. Sumimoto	200.00	in memory Kiyo Okawa
Aiko Okada	25.00	Special