

Announcements:

Sangha Services: The December dates are, Dec. 7, 21 and 28th held at 10:30 am. Our service is followed by Buddhism 101: a beginners study group. We are currently reading "Shin Buddhism, Bits of Rubble Turn into Gold" by Taitetsu Unno. We share coffee, tea and refreshments while discussing a chapter of the book. Newcomers are welcome, join us any Sunday. The book is available in our book store.

Introduction to Buddhism: This month our Introduction to Buddhism session will be held at 2:00 pm on December 14th. We give a brief overview of Buddhism and Jodo Shinshu, and how our Temple started in Spokane. We will explain what goes on in a service and what to expect. You are welcome to stay for our Service at 3 pm.

We will celebrate Bodhi Day on December 14 at 3 pm with Rev. Don Castro from the Seattle Betsuin. Bodhi Day is the day that the Prince Siddhartha became the Buddha at the age of 35. Siddhartha left his home in search of Truth, even though he had every material thing he could desire in life. Yet he was not satisfied with his life. After diligently practicing all manner of ascetic disciplines, including starving himself to the point of death in order to gain control over his body, he rejected the ascetic path and took food again. He realized that one could not think clearly and have a healthy mind without a healthy body. Siddhartha instead turned to a middle ground of meditation. According to the Mahayana tradition, in the early morning hours of December 8th, Siddhartha became the Buddha the Awakened One, the Perfectly Enlightened One. By his example, he showed us that it was possible for a man to become a Buddha, a fully enlightened person. We are therefore in possession of this potentiality, this Buddha-nature, which, when awakened and cultivated, will enable us to achieve the same Enlightenment.

NW Buddhist Convention 2004

The annual convention will be held on the weekend of Feb. 13 - 15th. Registration forms should be at the temple in December along with the hotel costs. Sorry more information is not available as we go to press. We do have plans in place for the transportation, we will drive two vans depending on how many are interested. We will have forms available at the temple on Sundays or, call Fumi Uyeji 747-0480 to register. We hope to have a good number attending to enjoy the convention! We will be hosting in 2006.

November 9, Fall Food Bazaar and Bake Sale. (Ed Parker)

Twenty- seven members of the Sangha, more or less, contributed their time to make this fund-raiser a success. I have been advised not to even try to list the names, I would miss someone or get someone's name wrong. Besides, we're

Buddhists and Buddhist are humble. Who could not enjoy spending time with so many fine people? For some of us it was a chance to learn. For others it was a chance to practice patience and understanding for those who were learning. Rice making, makes us all humble. As for sushi making or those truly wonderful rice balls, perhaps next year. Cooking senbei noodles is an art form not all can master; timing is everything. There are many secrets to performing the simplest tasks that can change the taste of traditional food. Secrets that are secrets simply because they have been performed so often, for so long, they are given no thought; the hands know. These are the secrets the rest of us must learn. We must watch and ask questions if these wonderful traditions are to continue.

Ko Service Thursday 6:30 PM

Shortly after Shinran died a group of his followers met informally to discuss his teachings. This was called the Ko. The Thursday night Ko Service will include chanting, mediation and an informal discussion of Jodo Shinshu concepts.

Federation of Buddhist Women Conference Reported by Toshie Kawahara, submitted by roving reporter Marcelline Burdett

The 38th BCA Federation of Buddhist Women convened October 10 – 12 in Alameda California. Three delegates from the Spokane area attended, Janet Tamura, Kazuko Kuwada and Toshie Kawahara. We were late arriving in L.A and by the time we were bussed in, ate dinner and registered, it was well passed eight PM. The theme of the convention was Buddha's Compassion: Nukumori -Warmth. The principle English speaker was Reverend Janet Youth who gave a moving speech of growing up in Hawaii and her ordination in 1995. A resolution was submitted to help in the construction of a Buddhist Center in Sri Lanka, which we supported with a check to the Alameda Buddhist Education Fund for \$250.00. Each of us took part a workshop (there were ten, six in English and four in Japanese). Later we attended a Tsuito Hoyo service remembering the late Zenmon Kosho Otani and Lady Yoshiko Ohtani. Membership in the Federation of Buddhist Women is open to any ladies who are registered church members.

A glossery of Shin Buddhist terms (source: Shinran's Collected Works)

Entrusting, Shinjin [shingyo]

Shingyo is a synonym for shinjin derived from the Eighteenth Vow: "With sincere mind entrusting (*shingyo*) themselves and aspiring to be born in my land..." *Shin* means to entrust oneself (*shinjin*) and *gyo* means to aspire for birth in the Pure Land and also to rejoice in the realization of shinjin. When *shingyo* is considered in the light of the passage on the fulfillment of the Eighteenth Vow - "Sentient beings, as they hear the Name, realize even one thought-moment of shinjin and joy, which is Amida's sincere mind giving itself to them..." - it refers to having entrusted oneself and experiencing the accompanying joy unalloyed with doubt. Doubt, of course, is the manifestation of self-centered calculation. Since *shingyo* is none other than the true and real mind of Amida Buddha and has nothing to do with human intentions, it is revered as "the *shingyo* which benefits all beings profoundly and extensively," and "the true mind which is diamondlike and indestructible" (*Teaching, Practice, and Realization*). *Shingyo* is the substance of the aspiration for birth in the Pure Land; thus entrusting to Amida's Vow, free of all doubt, is itself aspiration for birth. Shinran writes, "*Shingyo* is the mind that brings all beings to supreme nirvana" (*Notes on 'Essentials of Faith Alone'*). Here, the distinctive character of Mahayana Buddhism, in which one works to emancipate all beings before crossing to nirvana oneself, is clearly expressed.

Blind passions [bonno]

A comprehensive term descriptive of all the forces, conscious and unconscious, that propel unenlightened persons to think, feel, act, and speak - whether in happiness or in sorrow - in such a way as to cause uneasiness, frustration, torment, pain, and sorrow mentally, emotionally, spiritually, and even physically for themselves and others. While Buddhism makes a detailed and subtle analysis of blind passions, employing such terms as craving, anger, delusion, arrogance, doubt, and wrong views, fundamentally it is rooted in the fierce, stubborn clinging to the foolish and evil self that constitutes the basis of our existence. When we realize the full implications of this truth about ourselves, we see that the human condition is itself nothing but blind passions. Thus, just to live, or wanting to live, as an unenlightened being is to manifest blind passions at all times, regardless of what we may appear to be. One comes to know this, however, only through the illumination of great compassion. Hence, awakening to one's own nature is called the wisdom of

shinjin, and the person who realizes it has already been grasped by Amida's Primal Vow.

Foolish being [bambu]

A person possessed of blind passions and ignorance. One of the Sanskrit equivalents of foolish being is *bala*, which has various connotations: immature, silly, stupid, foolish, ignorant. This term, however, is not to be understood in the conventional sense of these words, for it points to a profound religious awakening in which even the so-called intelligent person, when illumined by the Unhindered Light and brought to awareness by the wisdom of shinjin, comes to realize himself as a foolish being who is forever motivated by blindly self-centered desires, attached to the fascinations of this evanescent world, and unable to resolve the contradictions of human existence thoroughly. In fact, Shinran says that true wisdom is brought forth only from the heart and mind of the person who has awakened to Amida's great compassion, and in the light of that compassion realizes himself to be a foolish being.

Wednesday, 05 November 2003, The Leslie and Mary Kyoto BCA tour

well, yesterday was the 4th day of a 4 day weekend for me. I was very lucky to be able to join a tour of Kyoto with my friend, Leslie, from Spokane on Tuesday, Nov. 4, 2003. She arrived in Japan on Monday and didn't get into her hotel till after 10pm last evening, what stamina. The group was up and at temple for services the next morning at 6:30am, (I slept in, oh wise one!). Later, I met Leslie, along with a group of about 40 people from all over the U.S., for a tour of Kyoto beginning with the Sanjusangendo.

The Sanjusangendo is a famous temple of "33 spaces." (San means 3, Ju means ten, so Sanjusan means 33). Anyway, there are 32 pillars and 33 spaces between them, a significant number as I recall, although "why" escapes me, or escaped me. Anyway, within these spaces are 1,001 statues of a Buddhist deity, "Kannon." Imagine these statues lined up shoulder to shoulder, almost life size, carved of cedar and coated in gold, (pretty impressive) most following the same design, though each was a little different. Then there are the pillars, there's about 7 rows stretching the length of the hall, "Guardian" gods stand guard between each pillar. Some of these gods look Chinese, though their origins must go back to India.

Next, it's back on the bus for a spectacular drive out of the city and up Mt. Hiei. It's only about 2,000+ ft above sea level, but a steep climb in a big bus. The fall colors are just spectacular, with impressive views of Lake Biwa., One Kodak

moment after another, and we stopped for them all. It's hard to believe that in ancient times monks would hike up tortuous winding paths to study Buddhism at the Endakuji temple. We knelt in awe at the eternal flame, which has been burning for 1,200 years. Unbelievable! In the 14th century this temple turned out some incredible people who would go on to establish a number of sects which are still going strong today, including Jodo Shinshu. People like Shinran Shonin, Honen, Dogen, and Nichiren all studied here in the 1300's. We had a very traditional vegetarian lunch at the temple dining hall that was delicious and beautiful with an orange edible flower and fuzzy green herb leaf (spicy).

After lunch, we roamed the grounds briefly trying to take as many pictures as possible. Then we were off down the mountain and back into Kyoto where we were dropped off for just an hour of shopping time in an outdoor covered market. Everything, from fans to ceramics, silk to washi (handmade paper). I have been to this market numerous times and felt sorry for Leslie that she didn't have more time to browse and shop.

After a quick buying spree, we were back on the bus and off to Kiyomizu Temple. Outside the Kiyomizu Temple, we toured their incredible outdoor market filled with local pottery, fans and more. We had to keep hurrying to get to the temple before it closed. There are 3 springs on the mountain. Legend has it that one spring grants beauty, the second grants wealth and the third, good health. We drank at every Shinto water fountain that we came to them all and waited and waited.... The sun was setting as we approached the gateway to the temple. The gateway was a brilliant red and orange in normal light, but with the sunset, it was on fire with color. Over the sunset, to one side of the arch, was a silver crescent moon. We couldn't get enough pictures. How spectacular? I just hope that my digital camera captured it all.

Tired but happy, we headed back to the hotel, a very long day indeed. Wonderful day.

Love, Mary

Haiku Seasons By Paul Vielle

New wings fill with wind,
Baby Starling steps off branch,
flies up; Spring is born!

Tomatoes ripen
slowly, under Summer's sky.
Vines groan with their weight.

In crisp Autumn air,
He treads the leafy pathway...
Crunchy, 'cracky' sounds!

At Winter's icy dawn,
Steamy breath escapes my nose,
Like coarse white feathers.

October Donations

\$20.00	Anonymous – Dana Offering
\$25.00	David Weibel – Dana Offering
\$25.00	Jim Bennett - Dana Offering
\$20.00	Frank/Atsumi McCauley III – Newsletter
\$25.00	Paul/Karen Vielle – Dana Offering
\$10.00	Anonymous
\$15.00	Ann Heineman – Dana Offering
\$50.00	Steven/Naomi Isiguro – Newsletter
\$150.00	Anonymous – Bazaar

Education fund

\$100.00 – Paul/Karen Vielle
\$15.00 – Ed/Liat Parker
\$50.00 – Jim/Janet Tamura
\$10.00 – Jefferson Workman

Dues

Jefferson Workman, Paul/Karen Vielle, Ed/Liat Parker, Kelly Clothier, Leslie Green, Fumi Heyamoto, James Lea, Jun Yagawa, Chri/christine Marr, Mary Naber,
Hyacinth Dezenobia, Ann Heineman, Marcelline Burdett, Hisako Oki