



Announcements:

The Results are in:

Our fund raisers are an important part of our temple; offering financial support as well as bringing our Sangha together to get to know one another a bit better while providing the much needed and appreciated labor.

The Fall Food Bazaar of 2004 was a resounding success on both counts, bringing in over \$3,000. All of us on the Board would like to express our appreciation and gratitude to all who were able to help.

October 16th, Senbei Making

Pat Omine, Janet & Jim Tamura, Ann Heineman, Tom Lande, Martena Peterson, Phyllis & Herman Sugimura, Lori Taylor, Arlene Miyazono, Christine Simmons, Rod Tamura, Rachel Scudder, Barb Branden, Leslie Green, Liat & Ed Parker, Alex Peterson, Karen Kessler, Sam Gordon, Christine Marr, Bonell McLeish, Jefferson Workman, Jun Yugawa, Kengo Kato

November 4th, Bazaar Prep

Jun Yugawa, Kengo Kato, Russell Tsuchida, Ann Heineman, Herman Sugimura, Liat & Ed Parker, Bonell McLeish, Kenna Latwesen

November 6th, Saturday Prep

Jun Yugawa, Kengo Kato, George Heyamoto, Janet & Jim Tamura, Ann Heineman, Russell Tsuchida, Phyllis & Herman Sugimura, Satoshi Terao, Rachel Scudder, Barb Branden, Leslie Green, Liat & Ed Parker, Kenna Latwesen, Bonell McLeish, Arlene Miyazono, Kosuke Imumura, Ets Yamada

November 7th, Sunday Bazaar

Jun Yugawa, Kengo Kato, George Heyamoto, Janet & Jim Tamura, Ann Heineman, Russell Tsuchida, Phyllis & Herman Sugimura, Rachel Scudder, Barb Branden, Leslie Green, Liat & Ed Parker, Karen Vielle, Kenna Latwesen, Bonell McLeish, Arlene Miyazono, Kosuke Imumura, Ets Yamada, Martena Peterson, Alex Peterson, Fumi & Kam Uyeji, Andrea & Darion, Peggy Heyamoto, Leonard Kasai, Joanne Heyamoto, Kazuko Kuwada, Hyacinth Dezenobia, Jefferson Workman

For November's Toban, Special thanks to: Kenna Latwesen, Liat Parker, Ann Heineman, Bonell McLeish, Karen Vielle, Kengo Kato, Fumi Uyeji, Kam Uyeji, Satoshi Terao and Jefferson Workman. We had a great turn out for the Toban Saturday, November 20th. Sleeves were rolled up, elbow grease was applied thoroughly, and the results were fantastic. Next Toban is December 18th.

Bodhi Day - We will celebrate Bodhi Day on Sunday, December 5th 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.

Sarana Affirmation Service (Kie Shiki) or Naming Ceremony, Socho Koshin Oqui will conduct this service in January. This service is for Jodo Shinshu Buddhists who aspire to affirm their entry onto the path of the Nembutsu. Come to the Temple for more information regarding this very special service. **Applications must be submitted no later than December 15.** This is a rare opportunity, take advantage of it.

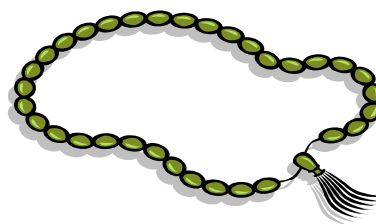
December Sangha Services - Our Sangha Services (Sangha is the Sanskrit word for Buddhist community) is a traditional Jodo Shinshu service with chanting led by a Doshi, (a lay member from the Sangha). Following Sunday services where there is not a minister, we have a Buddhism 101 book study and discussion. Beginning in December we will be reading from the Jodo Shinshu Guide (the new purple book from BCA). We will have them on sale for \$9.00 in the bookstore for non-members wanting to purchase them.

NW District 2006 Conference Planning Meeting - The next planning meeting will follow the service on December 12th. Please stay and find out where your hidden talents can be employed.

The **Ko Service** is held each Wednesday night at 6:30. Service and dharma discussion will be led by Jefferson Workman.

Toban - Clean the temple will be on Saturday, December 18th 9:00 to 11:00 am.

Don't forget, December 31 is the midnight ringing of the bell



Temple News: Fall has arrived with the long nights and cold days. Our annual Fall Food Bazaar arrives right after the time change as we are adjusting to the coming winter days in the Northwest. It always feels so good to walk into the brightly lit warm temple with delicious smells. I was out of town this year, but hear it went off without any problems. Thanks to all the hard workers this year. It was a huge success along with the bake sale. The sharing of your time and efforts keep this temple going. Good job!

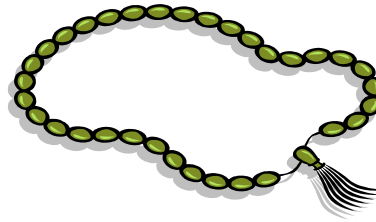
Looking ahead, Paul Vielle our Minister's Assistant in training should be returning home from the Institute of Buddhist Studies in December. We look forward to adjusting duties to give more continuity to our services and assisting the Seattle Betsuin.

In January Socho Ogui (Socho replaces the Bishop title) will be visiting our Spokane Temple. He will be here the weekend of Jan. 22 - 23, 2005. He will give Buddhist Names in an Affirmation Ceremony and conducting a special ceremony recognizing our new Minister's Assistant, Paul Vielle. Through this certification, Paul will be granted the honor of conducting regular services and conducting other appropriate religious activities under the direction of Rinban Fujii and Rev. Castro. More details in the next newsletter about all the activities during Socho Ogui's visit. Forms are now available if you would like to receive your Buddhist name in the temple office.

The registration should be coming soon for the February Buddhist Convention. We are looking into transportation for our group. If you would like a ride to Tacoma, please

contact Fumi Uyiji at 747-0480 or myself at Christi96@aol.com. Would love to include you.

With Gassho, Christine Marr
SBT President



We can neither stop nor escape them, submitted by Rinban Fuji

There was a man who loved gambling more than anything else. But one day his luck ran out and he ended up losing everything: savings, cars, and even his house. After he lost so much, he swore to his friends and family that he would never gamble again.

One of the gambler's friends who heard this wanted to challenge his resolution. "I know you are too crazy about gambling to be able to quit. I bet you will start gambling again soon," his friend chuckled.

At first the gambler listened to his friend patiently, but at last he exploded in anger.

"My decision is very firm! Because I swore I would never gamble again in my life, I shall never ever do so again. If you don't believe me, let's make a bet."

As with the gambler, anger, greed and ignorance are deeply part of us all. These are called "The Three Poisons". They harm not only us, but also those around us. We can neither stop nor escape them. We will continue to carry "The Three Poisons" with us until the moment we die. In Gassho,
Rinban Fujii



Twofold is the Profound Conviction
(Nishu Jinshin) by Philipp Karl
Eidmann

The Psychological Analysis of the aspects of the awakening of faith has been the source of considerable discussion in the history of the Pure Realm tradition. In Japan, much of this discussion has centered on the proper understanding of the commentaries of the Chinese master Zendo.

This sainted master has noted that the awakening of faith is accomplished by a twofold profound conviction. The disciple attains a profound psychological insight into his own nature on one hand; and, on the other, he comes to a realization of the profundity of the nature of Buddha.

The disciple realizes that his every action stems from greed, hatred, and desire, which three are rooted in endless ignorance. He sees that his every action is wrong action, arising from base motives. He sees that his sinful and ignorant self is thoroughly and absolutely depraved. Whatever he does arises from the baseness of ego-centric position. Thus the disciple comes to a profound conviction that, as a natural result of the flaming passions which form the hard core of his

personality, he is destined to pass endlessly through the world of life and death.

This psychological insight into the depths of man's nature is extremely important in Buddhism. The etiological (the study of causes, origins and reasons) analysis of man's nature dissolves the vain and ego-centric concepts of personality which bear their fruit in attachment to being. However, a more intellectual understanding of the Five Aggregate or the Twelve-fold Conditioned Arising is of no importance. The intellect is only a manifestation of consciousness rooted in attachment. One needs to realize these truths inwardly.

However this conviction is no morbid preoccupation with one's own sinfulness. Such over-seriousness is rather to be taken as ego-centric attachment to one's own self importance.

The profound conviction of one's own selfish and ignorant nature is rather a healthy-minded maturity which calls a spade a spade. It is the realization that attachment to self, which is at the root of every action of man, is absolutely base.

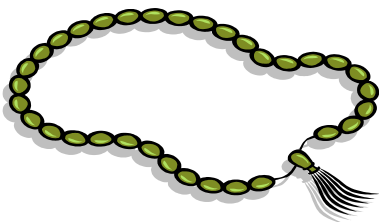
This profound insight is uniformly accompanied by a conviction that one's own extinction of becoming is fixed and determined by the vows of Amida Buddha, if one relies upon them with neither doubt nor anxiety. This conviction, which is the crushing of doubt and skepticism, is the acceptance of the Admonishing Order of the Buddha.

The term Admonishing Order is a classical Chinese word for the rescripts (any formal decree or edict) or absolute commands of an Emperor. The term was used as a kind of

metaphor by Zendo when he discussed the awakening of faith. The Chinese master likened his religious experience to an Imperial order because those who receive a direct, immediate and personal command of an Emperor must fulfill it or be put to death; so, metaphorically, this Admonishing Order is an immediate demand which must be fulfilled or one dies spiritually.

What is the Admonishing Order that Shin Buddhism urges its followers to accept? It is the immediate impending requirement of Reality that is recognized as the absolute norm. It is at this instant that the egocentric individual bows in subjection before the absolute monarch, Reality. Doubt, fear, and anxiety are here replaced by firm conviction. One is certain, on the basis of one's own inner experience, that liberation is established and determined through the power of the vows of Buddha.

These two profound convictions, however, are not separate and unconnected. They are rather, two aspects of the same experience, and except for the purposes of more discussion, they can not be separated. They are intimately connected, and mutually dependent.



From Berkeley by Paul Vielle,

The other day, I noticed Lone Wolf's hands were all red and raw-looking. He told me someone stole his gloves a while back. So, I bought a pair of

cheap, warm gloves and gave them to him. You have to be careful how you do this. You don't want to call attention to what you're doing; -least other homeless people notice and mark him as the source for their next pair of gloves. I had them wrapped in an old paper bag. It was the day before Halloween. When I finally spotted him, he looked awful. Ghoulish. Someone had dyed his hair and beard green and purple. He was asleep in his wheelchair. I spoke to him. (What a foolish thing to ask a homeless person, "Hey, howya doin' there Lone Wolf?") His eyes popped open. The expression on his face didn't change, but he recognized me. "I thought maybe you could use these..." and quickly placed the paper bag in his chapped hands."You take care now, and I'll see you later." I turned and walked away. I walked about 200 feet and looked back. He was trying on the gloves and smiling. I was smiling too. Oh man; ...one of those "electric" moments again! For one fleeting instant we were connected. What I felt was *ineffable gratitude*. Gratitude for my life; for my family, friends, my health, my capacity to love and receive love, and for all the causes and conditions that had come together in just the right way for me to be here at this moment to see the smile on Lone Wolf's face. Watching him, I understood *I cannot take anything for granted*. (This theme comes up over and over for me.) Truly, everything I need is given to me, despite my foolish vanities and blind passions. Without any effort on my part, I am the recipient of such boundless compassion. It happens everyday in so many ways. How can I not be grateful, when Lone Wolf there, maintains his

composure and dignity amidst his daily calamities, --smiling, while trying on a new pair of gloves? It's strange, wonderful and unique, this relationship I have with a homeless man on the streets of Berkeley.

It's Saturday night. Berkeley was jumping this evening. Cal beat Oregon in a squeaker 28 to 27. I've spent the last two hours walking around observing the after-game crowd as they do their celebratory rituals. Football really matters to some people! On the weekends, I usually sleep in a bit, ...until 6 o'clock. I got up, grabbed a bite to eat and decided to go for a walk. It was cold. Had to wear jacket and gloves. I headed downtown. I admit I was curious to see whether Lone Wolf was wearing his new gloves.

The streets were nearly deserted. I spotted him all bundled in his chair near the curb. I walked past and saw he had his hood pulled over his head, covering his face. His head was leaning to one side, supported by his *bare* hand. He appeared to be asleep. Hmmmm, no gloves. I walked on. Now I'm really curious. Where were the gloves? Did they not fit? Did he not want them? Did someone steal them? Did he sell them? Did he lose them? I bought a newspaper and started back to ask him. He was just waking up. "Morning Lone Wolf" I said, "Cold one this morning!" He blinked, yawned and stretched. "Appears so" he said. I'm burning with the question, but ... I can't ask it. Then it hits me, the other question: Why do I need an answer? (Like you say Ed, it's all about asking the right questions.)

It's none of my business what happened to the gloves! There's no *quid pro quo* here. It's not ... "I gave

you gloves, now you have an obligation to wear them." He doesn't owe me a damn thing! Time to move on. I put a dollar in his cup. He took it out, looked at me and said a most surprising thing, "Actually, I'm o.k. with the money situation right now." As he said this, he unzipped a little pouch, pulled out a tight wad of bills, wrapped mine around the bundle, returned it to the pocket and zipped it up. In case I didn't hear him the first time, he repeated, "I don't need money right now." His face remained expressionless. "I see that" I said, "Well, take care" and I turned to go. Walking home, I mulled over the encounter. He didn't have to show me his stash, but he did. Maybe he's trying to tell me something here. Something like, "Don't start buying a bunch of stuff for me, -- or taking me on as your special charity case. I'm not here to make you *feel good*." Hmmmm. Maybe I need to put things in perspective. Truth is, we don't have any special relationship. It's all in my head. A buck now and then is all he wants. A buck now and then is what I should give. Simply that and nothing more. Things are what they are.





Would you know a Buddha? By Sam Gordon

Would you know a Buddha
 If you saw one on the plane
 Walking, hiking, working, dying
 Would you stop and ask her name

When someone speaks words so wise
 We automatically awe
 Mouths pursed, brows lifted
 We came, we heard, we saw

Telling truths through anecdotal prose
 Turning opaque to crystal clear
 Pouring insight into wonderment
 Propounding strength over shadowy fear

More likely yet we need to taste
 The common flavored style
 The wholly unwilling, recalcitrant
 The light beyond denial

For its those who stand before our
 nose
 Who escape our common sense

To see the sage we cannot bide
 Is hard in the present tense

It isn't till we've gone and done
 The very thing they've shown
 That the lesson gave was just for us
 Our chance to show we've grown

High atop the mountain's peak
 The air is clear as day
 A want of hardship all around
 As the wisdom slips away

We need our downs to see the ups
 We need to know a lie
 To see the truth betwixt the wrong
 The low before the high

**It's in the deeds of foolish men
 That the code is fully cracked
 To truly know the loving way
 Is to learn from every act**

**Whether senseless squawks or
 delightful songs
 The sound is not what's sung
 It's the truth within that's being
 passed
 The Buddha in everyone**



What is a Buddha? By Ed Parker

What I say means no more than leaves tossing in the wind, less perhaps. I have no answers. What little understanding I have comes from studying those who have taken Jodo Shinshu to a higher level: Manshi Kiyozawa, Reverend Haya Akegarasu, Shuichi Maida, the Reverend Gyoko Saito, and Nobuo Haneda, though none should be held accountable for my misunderstandings. From them I have found that Buddhism is a questioning religion. That what we take for reality must be questioned, questioned, but not answered; answers are merely attempts to find permanence in an impermanent world. This may sound confusing at first, but consider, If all things are impermanent, are not answers too, impermanent? This being the case, how can answers be relied upon? Truthfully only questions lead to a deeper understanding of our own delusions, of our own foolish and limited nature. What am I? Why am I acting in such and such a fashion? This has come home to me strongly of late.

The human condition is limited. Awareness is coming to grips with this fact. How are we limited? Let me explain. We are limited by our intelligence, that great, gray muscle that invented ignorance and creativity. Ignorance springs eternal in every new born child, and every child uses it to create their universe. A universe like a stone lined well in which we tread water all our lives searching for some thing solid, something substantial. We teach our children objective knowledge: to look outside, to weigh and judge, compare this with that. Yet all objective knowledge is acquired

subjectively, it is human based and limited by our desires. We harness objective knowledge with ignorance and creativity and get delusion. All we know in this life was created from ignorance. How could we not be limited? Mere knowledge of this and that is not enough.

Buddhism is about touching the limitless infinite and knowing intuitively, beyond all doubt, that we will never figure it all out. Buddhism is about not trying to control reality with creativity and ignorance. Buddhism is about stripping away the delusion we have created, the delusion of self, the delusion of controlling reality. In that moment of intellectual failure we are grasped, never to be released by a greater reality than words can express.

So, what is a buddha? A buddha knows that we are all born ignorant, yet are filled with creativity. A buddha knows objective knowledge is simply an attempt to make something from nothing. What can anyone know, who does not first know the delusion of self? A buddha knows this. A buddha has awakened to this. A buddha knows he is ignorant, accepts that knowledge alone has nothing to give him. "Having no knowledge to rely on, no fixed ideas, no attachments, he is a seeker." A buddha realizes he does not yet understand the truth and seeks it.

"A deluded person thinks he knows something, he thinks he is wise. The wise man's spirit is stagnant: he stays in the same place. He believes he already knows all he needs to know. He is bound by his wisdom, by his own knowing." He is full of answers, yet knows nothing.

A buddha is full of questions. A buddha grasps it all and is grasped by all of existence. A buddha is free.

ANGER by Tom Lande

Recently I heard all manner of venom directed at some political enemy or other. As it is quite contagious, especially if it's someone in authority who vocalizes it, I found myself contributing to this by my speech.

All we see as object are equal to Buddhas, Bodhisattvas, and other objects of veneration. Those who do evil, and/or encourage others to do so, are especially worthy; as they help all Dharma people to be rid of the notion of a separate self. Of course, we would have to be crazy to seek out things that harm us, either physically or psychologically; it would only be a kind of martyrdom. However when bad portents manifest in our lives, these are nothing but a Buddha in troubling disguises (this is a Buddhist conception of words by Mother Teresa). As Buddha folk, we must treat all we see as worthy of veneration. Remember all is interdependent. Nama-Rupa or Name-Form is the crucial 4th step of Dependent Origination. Name and form are nothing but a passing show, not especially valuable, positive or negative.



Values, by Ed Parker

I am a Buddhist. I have a Buddhist wife. We have a Buddhist dog. We live in a Buddhist house; eat Buddhist food, breath Buddhist air, drink Buddhist water. She has a Buddhist job. I have a little Buddhist business. We live our Buddhist lives as best we can, in accordance with our Buddhist values. We do our best to speak the truth and take advantage of no one.

And when I vote, I vote in accordance with those Buddhist values. I find nothing in the Dharma to support corporate greed, the degradation of the environment or slandering all who oppose you. I vote to raise my taxes at every opportunity; raise them until every person has good health care, good schools, people to enforce the laws, people to put out fires, security and dignity in their old age, maybe even fix the roads. I want parks, libraries, justice for all, including the rights of all to live their lives with whom ever they choose to marry, and no preemptive wars. I believe the worst form of abortion is killing a pregnant mother with a thousand pound bomb. I believe security does

not come from killing people to make them free and there is little enough love in this world to deny any part of it to anyone.

I am my Buddhist values, however imperfectly I live them. Every day I ask myself, "Is this what a Buddhist does?" Each day the answer is who I am.

My Buddhist values are in the minority in America because the people who share my values have allowed others to say that discussing these values offends them; that we should not discuss our values for fear of offending others. These people say their politics have nothing to do with their religion, that politics are a side issue, closed off from other values. I find this idea curious. Isn't Buddhism about coming to know what you are before leaving this life of delusion? Perhaps you don't like what you see when you look inside yourself? Maybe what you see makes you think? Questioning your delusions is often painful. Still, how can anyone depend on the good intentions of someone who can not see through their own delusions, who can't see their contradictions?

I am sorry I waited so long to say this, but I feel strongly that this is the truth. When you vote, you vote your values. You vote in accordance with who you really are. If you vote without looking any deeper than the ads on TV, well, that's who you are. Think back to how you voted. Did you vote your values? If not, what did you vote for?

If I die tomorrow I will die a Buddhist, ignorant and foolish, but still seeking.

DONATIONS

The Spokane Buddhist Temple gratefully acknowledges the following dues and donations received from October 17 through November 19, 2004. Please notify Fumi Uyeji or Liat Parker of any omissions or corrections. Dues listed are those received during this period, often times dues are paid for a few months or a year at a time and are acknowledged once when received

Dues

Yoshiko Kozen
Tom Lande
Leo/Yuriko Kiyohiro
Paul/Karen Vielle
Leslie Green
Anne Trevethan Family
Kengo Yorioka

Dana

Dave Wiebel	25
Jim/Shirley Bennett	25
Paul/Karen Vielle	30
Elizabeth/Edwin Leong	25
Anonymous	200
Nobuko Kasai	30
Kazuko Kuwada	20

Marianne West 25
in memory of Sue Shimizu

