



GASSHO

NOVEMBER

2010

Issue No: 11-10

"Hands together in reverence & gratitude"



EXPRESSING GRATITUDE

(*Shoshinge*: lines 25 – 28 / 35 - 40)

by rev. roland k. tatsuguchi

Since November 25th is the day when Americans observe and celebrate Thanksgiving Day, I would like to clarify the deeper, real significance of saying the O-nembutsu in gratitude and reverence for all that sustains and supports life.

To utter O-nembutsu from the bottom of our hearts is also to be expressing our heartfelt "indebtedness" to Amida for "his" Wisdom and "her" Compassion that have and tirelessly continue to "awaken" genuine faith (*shinjin*) in us all to make us awake and especially aware of things that are eternally sacred and of truths that are timelessly spiritual.

This working and activity of Amida's "Mind of Sincerity" (*shi-shin*) constantly awakens in our "deepest conscience-ness" a sense of indebtedness, reverence and especially penitence for our thoughtless abuses and mindless desecrations of life. Amida's Mind of Sincerity appears in the form of his Auspicious Name full of Wisdom's Clear Light and Compassion's Life of Purity full of boundless benevolence.

A person who trusts and takes refuge in this Wisdom and Compassion experiences an "awakening of genuine faith" that enables him to "see" and become truly "aware" beyond all doubt that because he is undeniably a person riddled by debilitating karma, this is exactly why he has been and yet continues to be fully enfolded and unconditionally embraced by Amida's Light and Life never to be ever rejected or abandoned until such time he finally comes to attain Nirvana. Such a person of true faith is called a "white lotus blossom" (*byaku ren'ge*), a person of "superior, excellent understanding."

In such a person of genuine faith (*shinjin*), there also arises a "singular, steady unwavering desire to be born in the Pure Land." This is because such a "desire" is also triggered by Amida's Mind of Sincerity full of Boundless Compassion which continues to be "heard" as a "voiceless voice" forever calling out to sentient beings oppressed by all kinds of pain, fears, doubts and anxieties.

MONTH'S THOUGHT



We are not required to study. We do not need knowledge. We do not need money. We are all right just as we are (*sono mama*). All we need is the heart that accepts Amida Buddha's vow to cause our birth in His Pure Land.

This is why we cannot help but express gratitude through phrases such as, "Ah ... *arigatai*" (Oh ... how grateful I am) or "*mottainai*" (Oh ... how unworthy I am), to Amida Buddha for having set up the conditions for our enlightenment even before we ask. [Yoshitaka Tamai. *Ichinyo*. p. 15, () mine.]



This "voiceless voice" assures them that they will never ever be abandoned. This "voiceless voice" of Amida leads such a person to hear, trust and take complete refuge in the virtues of her "Boundless Compassion" that "transforms" his karmic evils into good karma by power of his Wisdom's Light. In doing so, such a person becomes filled with Joy and Happiness, especially with a peace of mind (*anjin*) that is beyond human comprehension and understanding.

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REMINDERS AND ANNOUNCEMENTS

SERVICES FOR NOVEMBER 2010

1st SUN Nov 7th:

Fujinkai Mini Bazaar
9 a.m. to 12 Noon
at Social Hall &
Adjoining Areas

2nd SUN Nov 14th:

Cancelled

3rd SUN Nov 21st:

9 A.M. Eng. Service
Dharma Talk
For Children & Adults
Rev. Tatsuguchi

4th SUN Nov 28th:

**ANNUAL
SAMGHA MEMORIAL**
9 A.M. English Service

Speaker:

Rev. Roland K. Tatsuguchi
"Thanksgiving and Indebtedness"

With Deepest Sympathy

Evelyn S. Ono 77yr Sept. 19, 2010
Herbert S. Mijo 87yr Sept. 28, 2010
Avis F. Watanabe 94yr Oct. 15, 2010

WEEKLY ACTIVITIES

KARAOKE CLASS Mon 7 - 9 P.M.
Mr. Nelson Yoshioka

KARATE Tues/Fri 6 - 9 P.M.
Shihan - Walter Nishioka

FUJINKAI SEWING CLUB Wed 9 - 11 A.M.
J. Kobuke/A. Murata

HAWAII EISA CHIMUGUKURU DAIKO
Mr. Van Shimabukuro
Wed/Thurs 6.30 - 8.30

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YOUR GENEROUS DONATIONS!!**

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Toshie Murata, Curtis Murata & Doreen S. Kellii

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Rev. Roland Tatsuguchi will be off Island
Nov. 9 to Nov. 16, 2010

This Great Joy is explained in lines 25-28 of the *Shoshin Nembutsu Ge* as follows:

If the single thought
of Joy and Gratitude
is awakened in us,
We shall realize Nirvana
without severing
our blind passions.
When ordinary people
and sages as well as those
who commit the grave offenses
and abusers of the Dharma
are taken into the Vow,
They become one
in spiritual attainment,
Just as the many differing rivers
become of one taste
upon entering the sea.

Hisao Inagaki.
The Way of Nembutsu Faith
p. 33. In bold to indicate
the nature of Shin faith.

Now the words "white lotus-flower" refers to a person of steadfast, unwavering "true faith," a person of "superior understanding." This reality is explained again in lines 35-40 as follows:

When we receive Faith,
we come to revere the Dharma,
and attain Great Joy,
We then immediately transcend
the five evil realms.
If ordinary people whether good or evil,
hear the Dharma
and trust Amida's Universal Vow,
Sakyamuni praises them
as men of great and
superior understanding';
Such people are called
'white lotus-flowers'.

Hisao Inagaki.
The Way of Nembutsu Faith
p. 48. In bold to further focus
on the nature of those with true,
real faith.

Once again, let us remind ourselves that Amida Buddha is not some kind of all-mighty and all-powerful

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WORDS OF SHINRAN

... there is no one – whether among the wise of the Mahayana or the Hinayana, or the ignorant, good or evil – who can attain supreme nirvana through his own self cultivated wisdom, we are encouraged to enter the ocean of the wisdom-Vow of **the Buddha of unhindered light**, for his form is **the light of wisdom**. This form comprehends **the wisdom of all the Buddhas**. It should be understood that **light is none other than wisdom**. [SBT-Series. *Notes on Essentials of Faith Alone*. p. 31. Bold to indicate that Amida is Wisdom's Pure Light, not an omnipotent deity. Bold for emphasis.]

Deity who possesses supernatural powers that can contravene the laws of causality and overturn the facts of karma.

In a previous issue I explained the difference between what it is "to be converted" and what it is to undergo a "self-transformation" (an "awakening of genuine faith"). "Conversion" implies a "salvation" that presupposes the existence of an omnipotent "father-like deity" who sternly separates "good people" from "wicked people" (See Parables of "Wheat and Tares, Sheep and Goats," etc. in New Testament). The latter are to be finally "rejected" and "cast" into a fiery inferno on a Day of Final Judgment. The "harvesting" or "gleaning" of wheat from tares implies a Deity who rewards "good people" (the sheep) and punishes "bad people" (the goats). Such a theistic belief system implies further that "sinners" are ultimately to be exterminated and forever to be rid of.

According to Inagaki sensei, in Jodoshinshu faith,

... there is no favor or grace to be given to special individuals. If one has gained what appears to be a special grace of Amida and attained shinjin, it is not because of the devotion which has been offered to Amida, but **in accordance with the law of karma, which was explored to its depth and fully utilized by Dharmakara**. [*ibid.* Bold for emphasis.]

This, then, is the profound meaning and paradoxical significance of Jodoshinshu faith as stated by Shinran Shonin as follows: "If we who are sinning all through our lives meet the Universal Vow, we shall reach the Land of Serenity and realize its serenity" (*Shoshinge* lines 91, 92).

This is why Shinran Shonin said:

Amida's Primal Vow does not discriminate between young and old, **good and evil**; true

entrusting alone is essential. The reason is that the Vow is directed to the being burdened with the weight of Karmic evil and burning with the flames of blind passion. [Taitetsu Unno. *Tannisho*. Chap 1.8.6 Bold for emphasis]

Here the words, "...burning with passions" refers to such passions as to be burning with greed, hatred, vanity, etc. The words "...weight of Karmic evil..." specifically refers to "the ten evils," "the five deadly transgressions," and what it is to "disparage and desecrate the Right Dharma."

The "ten karmic evils" are: 1) taking the life of living things; 2) stealing; 3) committing adultery and unwholesome sexual acts; 4) fabricating and falsifying by lying; 5) speaking harshly, abusively and condescendingly; 6) causing animosity and enmity between people; 7) gossiping idly and spreading rumors; 8) being selfish and greedy; 9) becoming angry and out of control; and, 10) holding views that are false and harmful.

The "five deadly transgressions" are: 1) to kill one's father; 2) to kill one's mother; 3) to kill an *arhat* (a truth-seeker); 4) to cause bodily injury to Buddha; and 5) to cause chaos and divisiveness in a Buddhist Brotherhood (or religious community).

To "disparage and desecrate the Right Dharma" in essence refers to any thought, feeling, word or deed that defies and desecrates what is spiritual and true, and also to desecrate things that are timelessly sacred.

This is why, according to Shinran Shonin, all a person has to do is to "trust" Amida by "believing" and "taking refuge" in his powers of Wisdom and her virtues of All-embracing Compassion" that has never or will ever forsake a person even if he or she has sinned all through his or her entire life.

This is why Shinran Shonin confirmed this fact by saying that the Primal Vow was:

...established out of deep compassion for us who cannot be freed from the bondage of birth and death through religious practice, due to the abundance of blind passions... [loc. cite., p. 8]

For this very reason "...the evil person who entrusts himself to Other Power is truly the one who attains birth in the Pure Land..." [*ibid.*]

Amida, therefore, is like the "light" and "warmth" of the sun shining on the "bitterness" in stringent green persimmons that transforms them into the very "sweetness" of ripe, mellow persimmons. In being so "transformed," a green persimmon is not being destroyed or incinerated. Nor is the green persimmon

being "converted" or "turned" into an apple or an orange. By superior karmic power, Wisdom's Light and its virtues of Compassion working and acting in accord and within the orderly and uniform laws of causation and conditionality, "transform" a person's selfish thoughts into the very words and acts of loving kindness, equity and sympathy, much like the "bitterness" in a green persimmon being "turned" into the very "sweetness" of a ripe persimmon (by virtue and power of sunlight).

More poignantly, this "transformative process" can also be likened to the "knots" (illusions-delusions) on one's rope of life being untied by the hands of Amida's "understanding love" and her "loving understanding." Like the "knots" that have been tied on a length of rope are not original to it, so too are the "knots" of illusion and delusion tied by the hands of one's egoism not original to one's true original self or what is one's Buddha nature and Buddha Mind. In reality, such "knots" shouldn't be there in the first place and should be untied without any further delay. For, by "untying" each knot, one begins to free one's rope of life from the tangles of falsehoods, superstitions and misunderstandings, especially "pretensions full of prejudices, resentments and avarice that snarl us up in all kinds of tangled "knotty" problems like being caught in a traffic jam.

However, if you keep cutting out each "knot" and "tangle" from the rope of your "one and only life" with the "sword of self-righteousness" or the "razor of self-indignation," you will be cutting and shredding your one and only life into bits and pieces that can never ever again be restored into what it originally was once, a life free of knots, tangles and snarls. When you look deeply in a newborn baby's eyes you cannot say that he or she was born with inborn hate, greed, envy or arrogance, as the term "Original Sin" implies.

This, then, is the significance of undergoing a "transformation" or an "awakening of true faith." A life based on "true faith" is a life of "unobstructed freedom" in which the "knots" of illusion and the "tangles" of delusion are not cut off or shredded into bits and pieces. Instead, such knots are unknotted and the snarls are untangled through Wisdom and Compassion.

"Conversion," on the other hand, implies a complete "cutting off," a total "severance" and ultimate "obliteration" of what is deemed to be "sinful" or "evil" out of one's life.

Therefore, to characterize the life of a Buddhist monk as being a "renunciation of life," or nihilism, this is a mischaracterization of buddhist "enlightenment." A close examination of the Eightfold path will reveal that a "transformation" of one's mind and body begins to occur by beginning with what is the Right Contemplation

of Amida's Benevolence and Beneficence instead of beginning with one's Right Understanding and Right Knowing of the facts of life. Nembutsu means to "think of" and to "contemplate" Amida as Light and Life, and then to begin Rightly Reflecting on one's thoughts and feelings before speaking or acting.

To "cut out" the knots and tangles on the rope of one's life, this then, is also like trying to separate the light of day from the dark of night by splitting the earth into two detached, equal halves.

This is also like seeing only half of a moon with the "naked eye," where the darker half remains unseen in the pitch dark of the night sky. But to the "astro-physicist's eye" he knows and, therefore, "sees" a full circle. In fact he sees the moon as a sphere in which the visible front half and non-visible back half are inseparable and form a complete sphere in his mind's eye as an astro-scientist.

Such then, is the significance and difference between what it is to experience a "self transformation" and what it is "to be converted from one religion to another." This significance of "conversion" also as cutting out and casting off "sin" or the things of this world as being evil can be seen in the New Testament where it is recommended that the offending part of one's anatomy that has been infected by lust and carnality be cut off and cast away, lest it prevents one from getting to and entering "heaven." (See Matthew 18: 7-9.)

Therefore, it becomes most crucial to understand what it is to have undergone a genuine "transformation of self" as indicated in Buddhist teachings. (See Yoshitaka Tamai. *Ichinyo*. pp. 95, 96). For it appears that "to convert" is "to be converted" which also implies the "cutting off" of one's connections to the past, which also is to be cutting off the future and to be living only for and in the "eternal present" (See Matthew 8: 21-22, 10: 37).

I believe this is the present problem that modern man faces today for he has become the "consummate ultimate consumer" of endless gadgets, goods, and possessions focused on affirming the acquisition of things in his present life as being of primary concern.

Today's global capitalism is focused mainly on merchandizing endless material goods, gadgets and human services to make financial profits off of man's natural appetite for sense gratifications and instant satisfaction. There seems to be no feeling of indebtedness to one's ancestors. Nor does there seem to be a sense of responsibility for those who are yet to be born and yet to live in the forever unfolding future.

SHINRAN'S WASAN

Sentient beings
in the "ten directions"
Upon "hearing" Amida's Name
replete with virtues,
Upon attaining that Faith
True and Sincere,
Will greatly rejoice about
what they have "heard"!

Jodo Wasan 25
rkt trans.

Therefore the Buddhist significance of the phrase: "without severing blind passions," refers to a "self transformative experience" in which the darker side of one's self becomes fully illuminated instead of being cast off and eliminated. Such a "transformation" (or "awakening") was experienced by Shinran Shonin. He then envisioned and began to see himself to be like a meandering river full of pollutants flowing to finally disappear into the boundless ocean to become its very clear waters and free-flowing currents. In doing so, the river itself is not being destroyed, nor is it becoming a "no-thing-ness." To become such a "no-thing-ness" like a river flowing and disappearing into the ocean, this then is the underlying meaning of Buddhist "emptiness," or what it is to be "emptying" one's self-centered mind, body and spirit into the Ocean of Amida's Boundless Ocean of Selflessness and Togetherness. Such an "emptying" does not mean that the person in the process of "returning" to the Pure Land is being destroyed or becoming a "nothing."

The following *Wasan* of Shinran especially makes clear this most crucial difference between what it is to be "cutting off the knots of evil" and what it is to be "unsnarling the tangles of egoism" on and in one's one and only rope of life, or one's consciousness based on the five sense organs. This "realization" was expressed by Shinran Shonin as follows:

Karmic evils are originally unformed!
They are formed by
our blinded thoughts,
illusions and perversions.
Though originally the mind is pure,
In this world of ours there is no one
with a heart that is
pure, sincere and true!

Shozomatsu Wasan 107
rkt translation

In being so awakened to the actuality that human beings are riddled by the consequences of their bad karma, Shinran Shonin realized that it is only through

this "process of being transformed" by the powers and virtues of Amida's Wisdom and Compassion that one's ingratitude and irreverence can be turned into gratitude, humility and penitence. Such then, is the significance of *tariki*, meaning to undergo a "self-transformation" of mind, body and spirit by a superior karmic power and virtue of Another's Benevolence. This also is the meaning of *ten mei kai go*, or the transforming of ignorance (darkness) into enlightenment (light).

Thus, in deep gratitude and profound indebtedness Shinran Shonin constantly reflected:

When I ponder on the compassionate vow of Amida, established through five kalpas of profound thought, it was for myself, Shinran, alone. Because I am a being burdened so heavily with karma, I feel even more deeply grateful to the Primal Vow which is decisively made to save me. [Taitetsu Unno. *Tannisho. epilogue.* p. 15]

In lines 39 and 49 of his *Shoshin Nembutsu Ge*, Shinran Shonin regards people who have undergone such a "transformation" to have attained an "awakening" that has changed them into "persons of great and superior understanding." Such persons are called "pure, white lotus blossoms." Technically they are called *myokonin*, meaning wondrous, excellent people of unpretentious gratitude, piety, humility and especially reflective penitence.

According to D.T. Suzuki in his chapter on *Excellence of Person* in his *Buddha of Infinite Life*, the term *myokonin*, he says, designates the most devoted and insightful followers of the Shin teaching. He explains:

Myo means "wonderful," *ko* is "fragrance," and *nin* is "person." Thus, it suggests a person who manifests the wonderful fragrance of spirituality. *Myokonin* is a term used exclusively in Shin Buddhism and it is not found in other Buddhist traditions.

.... They are, generally speaking, good-hearted, kindhearted, unworldly, devoted, and with little formal schooling. They know nothing about scholarship and lack any worldly sophistication. Most noteworthy is that they show no acquaintance with Shin Buddhist doctrines. If they were learned or more sophisticated, their expressions would not come so directly from the heart. Since they are not highly literate, they are not spoiled by worldly things. What they feel comes out untainted by intellection. Their thought is touched by sincerity, and this comes through clearly in their writings. ... [p. 69, 70]

Thus, the piety and penitence of *myokonin* serve as examples for Jodoshinshu followers to follow and live their lives by.

Basically, *myokonin* are people whose hearts exude the inoffensive fragrance and purity of a lotus flower whose roots are deeply mired in a swamp of worldly passions and its vanities. In other words, such a person of "superior understanding" is like a lotus plant whose roots are firmly rooted in the very stench and muck of a smelly swamp, or what is our world full of suffering due to man's greediness, jealousies, hatreds and egoism.

Shin Buddhism has produced many such wonderful *myokonins* who left behind simple expressions of their all too human selves that were unwavering in their faith and devotion to Amida Buddha as being the "Sun of Wisdom" shining on all beings and the "Moon of Compassion" illuminating all beings to embrace and never leave them. They were simple, illiterate individuals fully aware of Amida's unending Benevolence and Beneficence for them. They were without any moralistic or intellectual pretensions, unlike the many people of today who tend to be overzealous and evangelistic in their attempts to convert others over to their thinking, sentiments or ideology.

Thus, in their Togetherness with Amida radiating the Light of Selflessness in them, *myokonin* lived their lives as though they were like rivers meandering and steadily returning to the boundless ocean of Togetherness or what is the Oneness of all things and beings. As they lived each moment of their karma-ridden lives, they, paradoxically, were being transformed much like the bitterness in green persimmons being transformed into the very sweetness of ripe persimmons.

They were well aware of their undeservingness and unworthiness of Amida's Beneficence, whose Wisdom is like sunlight and whose Compassion is like moonlight. For all the while, they were keenly aware of their absolute powerlessness, especially of their being blinded by shameful passions and foolish vanities, and yet fully embraced, never to be rejected by Amida.

Thus, Shinran Shonin in a *Wasan* admonishes and urges us as follows:

For the Tathagata's Great Compassion,
though our bodies in the process
be ground to dust.
We should all express
profound indebtedness.

For the Great Masters
and Sagacious Teachers,
Though our bones in the process

be severed and crushed,
We should express deep gratitude.
(*Shozomatsu Wasan* 59 rkt trans.)

In being so transformed, a person, however, is still the person he is, a mere human being who is still imperfect because he continues to be full of shameful likes, dislikes and resentments to the last breath of his life. This is why the process of self transformation has been likened to a budding lotus flower in the sense of a lotus yet to fully bloom whose roots are still in a swamp. As the lotus bud keeps developing to finally bloom into a full flower, it is not becoming nor turning into a pink rose, especially not an artificial flower that appears to be a flower but lacks the fragrance of purity.

Let us now look at such a *myokonin's* life. In an inaugural lecture for the Numata Chair at Leiden University in the Netherlands on April 7, 1992, Hisao Inagaki talked about three *myokonin*. Let us take the poems of one of them that he presented, that of Asahara Saichi (1851-1933). Saichi's poems were presented by Inagaki sensei as an example of what it is to become one and inseparable with Amida Buddha. The poems are as follows:

Namuamidabutsu and Amida
are one and not two.

Namuamidabutsu is myself,
and Amida is my Parent;
Here is the ones of Namuamidabutsu
How happy I am for this favor!
Namuamidabutsu

O Saichi, where is the Pure Land of Bliss?"
My Land of Bliss is right here.

How grateful I am —
Your voice is Namuamidabutsu!
I Saichi, have been saved by it
You and I are one
I and Namuamidabutsu!

The Buddha's name
casually found my lips —
It is indeed a wonderful Buddha!
It is our Parent Amida's call to us.
I, Saichi, am caught up in it!

This Faith is wonderful Faith;
The Buddha hears the Buddha's voice!
There is no room for me Saichi, to meddle.
How grateful I am for his benevolence!

Namuamidabutsu, Namuamidabutsu

In these words of Saichi that were written in *kana* syllabary, we clearly see how Saichi's utterances of *Namoh-amida-butsu* were not the conventional, festive, formal or public expressions or prayers of gratitude as traditionally offered on Thanksgiving Day by Americans whose sentiments are steeped in Pilgrim pride and Puritan mythology.

The recitations of nembutsu by Saichi were not expressions of patriotic fervor or nationalistic pride. The festive and ritual expressions of public "thanksgiving" on Thanksgiving Day are not utterances of O-nembutsu that emerge of their own natural accord from the very depths of a person's "deepest conscienceness" where the "voiceless voice" of Amida forever resounds. "The SOUNDS of Amida's voiceless voice are not the sounds made by two sticks striking or grinding against each other."

Therefore, the recitations of Namoh-amida-butsu are our utterances of the Sacred Name that are spontaneous responses to Amida's "voiceless of voice" calling out to us from within the very depths of our very innermost being. It is a natural response to the "inner voice" that resonates with Selflessness and Togetherness, and, therefore, "voiceless" in the sense that Amida's "voiceless voice" can be heard only by one's "innermost ear." They are not the sounds that impinge on one's eardrums from the outside. Such moments of experiencing such a "voice" must not be disparaged as something "imaginary" or dismissed as pure "fiction." For they are "soundless sounds" and, therefore, realities that are ineffable and inexplicable. Therefore, they are beyond the reach of human logic and explication. They are "sounds emerging from the depths of our hearts" that cannot be tape-recorded or

Fujinkai Mini Bazaar

November 7, 2010

9 a.m. to 12 noon

at Social Hall

Please KOKUA

(bring your scrip!)

reproduced in an experimental laboratory, such as trying to factor out a mother's love or remorse in the tears she sheds for her wayward child going astray.

Let us, then, during this month when we as Americans observe and celebrate Thanksgiving Day in terms of a tradition fueled by a heritage based on Pilgrim and Puritan mythos, ponder what it really means to become a person of gratitude, reverence and especially a person of penitence constantly being illumined by the True Light of Selflessness which has and yet continues to embrace us all within its Reality of Boundless Compassion, or Amida who is Eternal Light and Immeasurable Life. This Buddha has not or will never forsake, abandon or condemn to reject any thing or sentient being, including us human beings.

HAPPY THANKSGIVING TO YOU ALL!

[to be continued]

BUDDHIST STORIES & PASSAGES

If, when I attain Buddhahood, should there yet be hellish beings, insatiable ghost-like beings, or brute predator-like beings, I will not accept my enlightenment as being final. [First Vow of Amida rkt trans.]

QUESTION ANSWER KORNER

QUESTION: What is the significance of putting an *ojuzu* around our hands?

ANSWER: The *ojuzu* as used by Shin Buddhists should not be confused with how the Buddhists in other denominations finger each bead as counters as they keep track of the number of times they chant a mantra or sacred phrases, or chants they utter, or with how they shuffle, roll or rub the beads them over each other to produce sounds believed to be sacred, mystical, if not magical, that bring them good things or protect them from evil.

In Jodoshinsu, the *ojuzu* is placed over our "hands together in gratitude, reverence, humility and penitence" as one "thinks of," "visualizes," and repeats Amida's Sacred Name. To *gassho* is to acknowledge that our karma ridden person is being illuminated and fully embraced by Amida's Wisdom's Light and her Compassionate Life that has never nor will ever forsake or abandon us ever. Recitations of O-nembutsu are not finger counted by passing each bead with each

utterance. Nor are they invoked for some kind of divine intervention or for some personal miraculous dispensation.

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