



Temple Reflections

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A TSDBT Monthly Publication

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MARCH SERVICES

Sunday, March 7, 2021
 9:30 am ZOOM service
 10 am Dharma School
 YouTube service online

Sunday, March 14, 2021
DAYLIGHT SAVINGS BEGINS
 9:30 am ZOOM service
 10 am Dharma School
 11:30 am Brighton Zoom
 YouTube service online

Sunday, March 21, 2021
 Spring Ohigan service
 9:30 am ZOOM service
 10 am Dharma School
 YouTube service online
 11:30 am TSDBT BoardMtg

Sunday, March 28, 2021
 March Shotsuki Service
 9:30 am ZOOM services
 10 am Dharma School
 YouTube service online

Volume XLI, Issue 3

March 2021

Monthly Salutations

from Rev. Diana Thompson

Hello everyone, welcome to March! This month we are observing Spring Ohigan which is the observance held around the time of both the Spring and Autumn equinox. It is traditionally a time for contemplation, specifically, contemplation on the Pure Land of Amida Buddha. As Jodo Shinshu Buddhists, contemplation of the Pure Land comes through our recitation of Namo Amida Butsu. When we recite the nembutsu, we are expressing gratitude to the Buddhas and Bodhisattvas and all of the other great teachers who helped to ensure that the Dharma would reach all beings throughout immeasurable time. Namo Amida Butsu is Amida's gift to us, the Name of the Buddha that contains all of the Wisdom/Compassion wrought from the kalpas of practice and commitment that led to the Buddha's enlightenment. Nembutsu is Wisdom/Compassion itself and a reminder to us that we are always grasped by Amida, never to be abandoned.

Contemplation of the Pure Land is also contemplation of ourselves. Recitation of Amida's Name is a means for us to try and understand what true Wisdom/Compassion are through our very limited human perception and when we come to see that this limited perception and capacity are simply part of our human condition, we come to appreciate this life a little more. We can begin to see how much time and commitment are necessary for true awakening and through that, realize how truly amazing it is that there have been those who have attained it. The path to the realm of enlightenment begins when one encounters the Dharma and is followed by a path of fearless determination and desire to free ALL beings from suffering and delusion but this path is one that can be trod by very few. Our lives, full of G.A.S., limit our capacities and therefore, hearing and encountering the Dharma is where we will start and end in this life.

This, however, does not mean that we should wallow in despair. Instead it means that we should realize how truly wonderful it is that we have encountered the Dharma. It means that we should recite Namo Amida Butsu with gratitude in our hearts that, no matter how seemingly small and foolish our human lives can be, we are nonetheless embraced in Amida's great Wisdom/Compassion. When we recite Namo Amida Butsu, it is our response to Amida who is constantly calling us to return to our home of homes. It is our moment of mindfulness when we can see the interconnectedness of all life and appreciate that, were it not for the tireless efforts of those who came before, we would not have encountered the Dharma and therefore would not have encountered our own, true selves.

So at this time of contemplation, let us recall the Dharma. Let us open our eyes to see the great light of wisdom and open our arms to receive the warm embrace of great compassion. Let us take our first steps onto the path of great knowledge and let us recite the nembutsu to let Amida know that we, with all beings, are headed home.

Namo Amida Butsu.

罪の数ほど喜びもろて 懺悔歓喜の南無阿弥陀仏

(妙好人 - 浅原才市の言葉)

今田 法翔

*Namo Amida Butsu of reflection and Joy
I have received as many joys as I have sin.*

Words of Saichi Asahara, Myokonin

有名な妙好人、浅原才市さんの言葉です。懺悔(ざんぎ)とはつまり凡夫の自覚という事で、凡夫とは仏の心を理解できない人の事です。自分がいかに多くの欲を持ち、怒りやすく、真理を知らないかを知った時に初めて私は凡夫であったのだと自覚する事になります。それと同時に、そのような凡夫を目当てに立てられた阿弥陀仏の本願があったという喜びを持つ事ができるのです。これを歓喜(かんぎ)といいます。才市さんは「罪の数ほど喜びもろて」と仰るように自分が罪深い存在であると人一倍実感して生きられた人です。それは同時に、喜びも大きいという事を意味します。懺悔は歓喜という言葉がありますが、まさに懺悔の大きさがそのまま歓喜の大きくなるのが浄土真宗の教えでしょう。歎異抄の中に浄土真宗の宗祖である親鸞聖人の言葉が残っています。

「いずれの行もおよびがたき身なれば、とても地獄は一定すみかぞかし」(歎異抄)

本来どのような努力をしても仏になることのできない身であるから、どうあがいても地獄が私の必然的な居場所なのである、という一文です。比叡山にて厳しい修行をされた親鸞聖人が言うこの言葉は説得力を感じます。地獄と聞くとどこか遠い所にあるとてつもなく辛い場所のように感じますが、私たちが今生きているこの人間という世界も六道の中の一つであり、地獄に他ならないという事になります。この地獄からいかに抜け出そうかと親鸞聖人は比叡山時代に修行をされてました。南無阿弥陀仏、南無阿弥陀仏(助けてください、助けてください)と自分の声が仏に届くように必死に念仏に励まれた事でしょう。

しかし、いくらこちらから届けよう、届けようとしても、お浄土に生まれるために役立つものを何一つ持っていない事に気がついたので。生きているだけでも、他の生き物の命を奪って食べなければならぬ、山で修行をしても、その足で地面の虫を踏み殺しているかもしれない。人間が煩惱や罪を完全に消そうとしても、それらは必ず残ってしまうのです。

そんな時親鸞聖人は法然上人によってお念仏の教えに出会い、お念仏には二種類あると気づかれました。こちらからの「助けてください」という声と阿弥陀仏側からの「必ず救う」という声があることに気づかれたのです。

「そのまま」という言葉がありますが、これは救う側の言葉になります。こちらからの場合は「このまま」になるでしょう。例えば宴会会場で飲み食いをしてテーブルを散らかした後、帰り際に「このままでいいですか?」というスタッフが「そのままでもいいですよ」と言います。「そのまま」という言葉は救う側の言葉だという事が分かります。

罪を持ったままでお浄土に生まれるとはいっても、罪を多く持つべきだという意味にはなりません。よく言われるのが「たとえ何でも治す事のできる優れた薬に出会っても、わざわざ毒を飲む人は愚かである。」という例えです。私は凡夫のままでもお浄土に生まれさせて頂ける人生を今歩んでいるという安心とともに、日々を生かさせて頂きたいと深く感じます。南無阿弥陀仏

-Rev. Noritaka Imada

These are the words of Saichi Asahara, a famous Myokonin. [Myokonin is a person who listens to the Dharma a lot and always entrusts his life to Amida Buddha]. The reflection means that I realize I am Bonbu. [Bonbu is a person who cannot understand the Buddha's mind]. Only when I know how much greed, anger, and ignorance of the truth I hold can I realize I am Bonbu. At the same time, I can feel the joy of having a vow of Amida Buddha aimed at me such as Bonbu. This is called Kangi or joy.

Saichi is a person who lived with the feeling that he was a sinful being, as he said, "I have a lot of sin." But it also means that he had great joy. Zangi (sometimes Kangi) means "reflection is joy". It is the teaching of Jodo Shinshu that the bigger the reflection, the bigger the joy. I would like to share the passage of Shinran Shonin from Tannisho. "I am absolutely incapable of any religious practice, hell is my only home. . . . hell is my inevitable place of residence, no matter how hard I try, I couldn't become a Buddha by myself."

Shinran Shonin had a difficult experience when he practiced on Mt. Hiei. When we hear "hell", it feels like a terribly painful place somewhere far away, but the world we live in now is one of the six worlds, and it is called one of the hell. Shinran Shonin was in the mountains and tried to practice hard to get out of this hell. He practiced diligently to reach the Buddha with his voice - Namo Amida Butsu, Namo Amida Butsu (Please help me, please help me) But no matter how much he tried to deliver his voice to Buddha, it didn't work. So, he realized that he had nothing to help him to be born in the Pure Land.

Even while we are alive, we have to take the lives of other creatures and eat them, and even if we are practicing in the mountains, we may be trampling on the ground bugs with our feet. Even if human beings try to completely eliminate their blind passion or sins, they will always remain. However, one day, Shinran Shonin encountered the teachings of Nembutsu by Honen, and realized that there are two types of Nembutsu. There is a voice from here saying, "Please help me" and a voice from the Amida Buddha side responding, "I will definitely reach you".

Have you ever heard the word "Sonomama" or "Just as you are"? This is a word for the benefactor or 'response side' to say. Someone in a position to be saved by Buddha says the word "Konomama" or, "Is it OK like this?" For example, if I had a drink and ate at the banquet hall and messed up the table, then on my way home I ask the staff, "Is it okay to leave the table as it is?" This is "Konomama." Then the staff will say, "You can leave it as it is." This is "Sonomama."

We can see that the word "Sonomama" is the word of the benefactor or response-side. Even though I can be born in the Pure Land with sin, it doesn't mean that I should have a lot of sin. A common analogy is, "It's stupid to take the poison, even if you have a great medicine that can cure anything." I am happy to live every day with the peace of mind that I am now living a life that can be born in the Pure Land, even as Bonbu.

Namo Amida Butsu

Welcome to March everyone!

I have always liked March as it gives me the feeling that the year has really started. There is a bit of seasonal change in the air while the snow still falls. When I was in school, March always felt like the halfway point to summer vacation, and usually also meant that spring break was here. March 2021 marks the Temple's one-year anniversary since the pandemic started, when we started to hold Services online and build a digital library of Temple teachings and events. While the pandemic has been horrid and we have been forced away from each other, I also think we have been presented with opportunities to draw in those who may have not been part of our larger community. The use of digital platforms to further spread this wondrous Nembutsu teaching has allowed so many to encounter what we all already enjoy. How great is that!

One of the core foundations of Jodo Shinshu Buddhism is that it is meant for everyone. The teachings - the Vow, the Nembutsu – do not care who we are and is given universally to all of us, equally, without any sort of caveat.

Shinran wrote in the Notes on the Inscriptions on Sacred Scrolls:

*The power of the Buddha's Primal Vow is Such
That those who, hearing the Name, aspire for birth.
All reach that land –
Their attainment of non-retrogression coming about of itself....*

...All reach that land: Those who entrust themselves to the Name embodying the Vow and desire to be born will all, without exception, reach the Pure Land. (CWS 495)

Jodo Shinshu Buddhism focuses on providing the Teachings equally for everyone. There is no secret teaching, no secret knowledge, no qualitative statement that divides the capable from the non-capable, the good from the evil. Any sort of judgements are human contrivances and are not integral to Amida's boundless compassion. The Larger Sutra states that all beings will be born with a body of gold in the Pure Land. The body of pure gold that we are born into in the Pure Land is a representation of the non-discriminative nature of the Nembutsu and of the Pure Land of Amida Buddha. With this in mind, it is important to then comprehend that there are no predestined definitions for people, but rather just those which we, through the construct of our society and our norms, have created. That does not make our reality one that is any less difficult, but those who take refuge, who entrust themselves to the Vow will be born into the Pure Land.

As we “celebrate” this one year of online services, let us look to the brightest aspect that we can, knowing that we have been able to introduce this Jodo Shinshu teachings to even more people and they can be welcomed into the light which is the Namo Amida Butsu with us, without reservation. Because you are good just as you are; sono mama.

In Gassho,

Update on Redevelopment of Sakura Square (including the Tri-State/Denver Buddhist Temple)

submitted by Chad Nitta

The long-planned redevelopment of Sakura Square is beginning to take shape! In partnership with Sakura Square, TS/DBT leaders worked throughout the pandemic with their development partners to continue planning a dramatic re-imagining of Sakura Square that will include a brand-new Temple facility. While much of the effort to date has been focused on the business details involved in a project of this size, we are excited to turn the page and begin moving forward on site planning and design. Over the past few months, many Sangha members have participated in workshops and provided valuable input that will help form the vision for the new Sakura Square. We expect to have more details to share in the coming months and will need volunteers to help with design, planning, and fundraising. The pandemic has left many of us feeling isolated and alone. Please take the opportunity to re-connect with the Sangha and to help plan for our future by volunteering. Questions regarding the redevelopment can be addressed to Chad Nitta, at cnitta@gmail.com or to Gary Yamashita, Sakura Square CEO at garyy@sakurasquare.com.

*Tri-State/Denver Buddhist Temples gratefully acknowledges
Donations and offerings received from January 1, 2021 – January 31, 2021*

**In Memory of Henry Keizo Sakaguchi –
3rd year**

David & Joni Sakaguchi
Keith & Wendy Sakaguchi
Judy Sakaguchi
Janice & David Sechrist

In memory of Eugene Side

Kristine Buckridge
Joseph & Anna Dolac
Sara & Harley Rotbart
Kimiko Side
Catheryn & Gloria Smith
Gary & Debbie Yamashita
Mile Hi JAACL

In memory of Janice Michiko Koshio

Reiko Nakata Perkins
Diane Asbury
Maxine Hilderbrand
Donna Miller
Myra Prentice
Shirley Tsuchimoto
Barb VonFeldt
Sue Wall

In memory of Tepper Mark Koga – 7th yr

Mitsuko Hayashida
Emiko Koga
Kari, Kiyoshi & Thao Koga

**In memory of Asao Fujii (50th yr) &
Katusabaro Fujii (41 yr)**

Alyce Fujii
Esther Fujii Halter
Carolyn Fujii Merritte

In memory of Takenobu Horiuchi – 1st yr

Rick, Colleen & Daryl Horiuchi
James Horiuchi

Bonsho Ringing: New Year's Eve

Tisha Fujii
Lillian & Phillip Miyazawa
Sarah Anderson
Ian Berve
Nancy Blake
Gayle Goto
Donna Inouye
Richard Mayeda
Stacey Umemoto Ospina
Courtney Ozaki
Charles & Teri Ozaki
Shelly Tanaka
Candice Tsutsui

HoOnko service

Michiko Chikuma
DBT Buddhist Temple
Mabel Googins
Manabu & Junko Kimura
LaJara/Alamosa Buddhist Sangha
Sedgwick Buddhist Temple
Kay Takahashi
Hisae Taniwaki
Shirley Tsuchimoto
Gary & Debbie Yamashita
Fumiko Yamashita
Richard & Michiko Yoshida

January Shotsuki donors

Eiji Horiuchi
Nancy & Milton Domoto
Jill Ozaki
Phil & Lil Miyazawa
Ted & Elaine Tsumura
Alice Mizuno
Lenard Nobuta
Manabu & Junko Kimura
Miyoko Murata
Sayoko Takata
Ruby & Holly Miyazawa
Phil & Lil Miyazawa
Shirley Tsuchimoto
Roland Aoki Family
The Sakamoto Family
Ida Sasaki
Tom Koshio Family
Donna Inouye
Sumi Akiyama
Families of Tosh & Mary Tawara
Rex & Marian Yoshimura
Atsuko Ohtake
Joe & Jill Ozaki
Lenard Nobuta

February Shotsuki donors

Charles & Teri Ozaki
Linda Fujii

November 2020 Shotsuki

Ida Sasaki

Donations

Joe & Jill Ozaki
Pete & June Menda
Donna Inouye
Manabu & Junko Kimura
Kerry Miyoshi
Karen Matsushima

Donation

Anonymous
Desar Calvo
Masashi Yoshimura
James & Eleanor Shibata
DBT Aikido Dojo
TSDBT Endowment
Kroger card users
Pacific Mercantile
Yoko Mooney

in memory of

Andrew, Shogo and Takenobu Horiuchi
Chizuko Domoto and Terry Domoto
Dave & Priscilla Franey
Fairy Kuritani
Fairy Kuritani
Fumio Arakawa
Hatsuyo Miyamoto
Ichimi Tsushima
Katsu Nishi
Katsu Nishi
Mary Yuriko Miyazawa
Mary Yuriko Miyazawa
Scott Lee Kim
Setsu Yanari
Setsu Yanari
Shichi Fukuhara, Ayako Fukuhara, Ichimi
Tsushima
Shime Koshio
Steve Koga
Susan Kiyoko Tawara
Susan Tawara, Hatsumi Umemoto
Suyeno Yoshimura
Takeshi Ohtake
Tamiye Mary Ozaki
Tomezo Nobuta

in memory of

Rose Tanouye
Yoshimi Kinoshita

in memory of

Warren Fukuhara, Nobue Tsushima

in memory of

2021 Buddhist Holidays & Seminars
Haruko & Shigeo Iwahiro
Steve Koga – 7th yr
Ichimi Tsushima – 33rd yr
Richard Miyoshi – 3rd yr
Ron Matsushima – 49th day

2 cemetery plots for sale

Lot 212C - spaces 5 & 6, includes two cement vaults.

They are located in the Buddhist Section at Olinger Highlands Mortuary 10201 Grant Street, Thornton, CO.

For comparison: retail value at Olinger is \$10,000 for lot with 2 spaces, not including the vaults.

Family will consider all offers. Please email Sharon Eshima at seshima@yahoo.com

March Shotsuki Names

(Sangha members who have passed away in the month of March)

Tom Fumio Abe
Henry Masao Aigaki
Itsue Ando
Toshi Aoki
Shigeji Arai
Tamiko Ruby Arai
Yaye Komaru Aramaki
Jim Arika
Toki Ashida
Robert Boudreau
Namdjel Buchinow
Lisa Campbell
Pop Chittivej
Kunio Ken Endo
Harry Shoichi Enomoto
Wilson Masayoshi Enomoto
Dianne Eshima
Kunio Eshima
Tamiko Furuie
Jane Tomoe Gow
Jim Hada
Sadahachi Hamada
Alyce Hara
Tami Harada
Tommy Sadamu Hasegawa
Harumi Hayashi
Shigeo Hayashi
Takako Hayashida
Roger James Hiraki
Frank Masando Hiraoka
Haru Hironobu
Jackie Hisamoto
Amy Horiuchi
Carrie Katsuko Horiuchi
Matajiro Igata
Shinko Iguchi
Dorothy Natsuko Inouye
Herbert Hideyo Inouye
Tsutomu Inouye
Yasu Inouye
Misao Ishiguro
Kiyoshi Ishikawa
Shinsuke Ito
Taeko Ito
Susumu Kagiya
Nobuko Kagohara
Ikuro Kano
Soichi Katayama
Miyeko Kato
Toichi Kato
Yuji Kato
Toyokichi Kawano
Arthur Yasuo Kinoshita
Willie Tomomi Kinoshita
George Noriyoshi Kishimoto
Harry Mitsuo Kishimoto
Kiyoshi Kay Kishimoto
Yone Kishiyama
Hachiro Kita
Totaro Kitamura
Juichi Kito
Yone Kiyotake
Kiyoshi Jerry Kizu
Asakichi Koga
Kanako Kojima
George Yuji Kondo
Taneji Koshio

Haru Koto
George Tomihara Kuga
Isao Kuge
Henry Yoshitaka Kuritani
David Martin Kutsuma
Jane Yoshiko Kutsuma
Saji Kowabara
Bill Shiro Matoba
Miyori Matoba
Toshiharu Matsuda
George Atasuo Matsumonji
Tamie Matsuo
Kihei Matsushima
Sadami Matsushita
Ichihiro Matsuyama
Masuji Matsuyama
Christine Mayeda
Ben Kiyoshi Miyake
Yae Miyao
Shimo Momoi
Suekichi Morimitsu
Goro Morimoto
Shizuko Morioka
Nihei Motoyama
Sode Motoyama
Shuichi Murakami
Torazo Nagasawa
Taichi Nagata
Robert Yoshio Nakadoi
Chikako Nakagawa
Kaoru Jack Nakagawa
Towa Nakagawa
Heiji Nakano
Sakashi Mary Nakata
Takuji Henry Nishi
Aki Nobuta
Tsuta Noriyuki
Mark Hajime Nukaya
Kingoro Numokawa
Shigeru Ogawa
Saki Ogura
Michita Sam Okamoto
Fusano Okubo

Sute Okugawa
Eleanor Ann Noriko Okuno
Chiyeko Omiya
Chieko Ono
Chikara Ozamoto
Sai Saito
Katsubei Sakaguchi
Kenji Sakurai
Akio Sameshima
Joe Sasaki
Yoshiko Sasaki
Takiko Sasamoto
Miyoko Dolly Sato
Kakugoro Sawamura
Emi Shigemura
Harley Haruo Shimamoto
George Gunichi Shimoda
Kamekichi Shimogaki
Fukumatsu Frank Shimonon
Yoshio George Shin
Shigeo Shino
Terry Teruko Shoji
Tommy Tadayoshi Shuto
Isamu Sam Suekama
Kaichiro Suekama
Aiko Mary Suzuki
Susumu Jack Suzuki
Kenny Kiyoshi Takahashi
Tooru Takamatsu
Shigeo Takamine
David Ross Takata
Tsui Takemoto
Kaname Takeshita
Tsuneo Takeuchi
Yoshiko Takeuchi
Rokuro Tamai
Makuzo Tamura
Kimiko Tanaka
Robert Kuya Tanaka
Ruby Akiko Tanaka
Sumiye Tanaka
Jitsuzo Tani
Shungo George Tani

Mitsuko Taniguchi
Osaki Sakae Taniwaki
Hitoshi Tashiro
Eizo Tokunaga
Shirley Tamiko Toya
Mikazu Tsuchimoto
Toshiko Tsuruda
Kenhichi Ujifusa
Michiye Umemoto
Errol Hisashi Umetani
Helen Kikue Umetani
Eddie Takeshi Uno
Emiko Uno
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Asakichi Uyemura
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Albert Tadashi Watada
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Jiro Yamada
Hayasuke Yamamoto
Kiku Yamamoto
Joseph Satoshi Yamasaki
Tsuruyo Yashiro
Helen Yokooji
Rose Yokooji
Gladys Yoshie Yoshida
Toshiaki Yoshimura

*TriState/Denver Buddhist Temples'
membership offers condolences to the family
and friends of:*

*Victor Tawara
September 30, 1925 - January 5, 2021*

*Kazuko Shiroma Ortiz
October 9, 1933 - January 11, 2021*

*Gary Bruce Koga
July 16, 1956 - January 17, 2021*

Shotsuki Monthly Memorial Service March 28, 2021

The Shotsuki Service is a general memorial service held on a monthly basis for members and friends of the temple who have passed away during the month of service. Although there are major memorial (hoji) services set at specific time intervals such as 49th Day, 1st Year, 3rd Year, 7th, 13th, 17th, 25th, 33rd and 50th years, the temple provides families with monthly memorial Shotsuki services held in conjunction with regularly scheduled Sunday services, so family members will have the opportunity to pay respect and gratitude to loved ones who have passed away in that particular month. Donation by affected family members is appreciated: \$50/observance. In Gassho

Tri-State/Denver Buddhist Temples
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Okagesama de

Every year at the end of the year, the Temple's Membership Committee sends out a letter reminding everyone to send in their membership pledge. A similar message goes out to Sangha members who have not yet made a financial commitment asking that they, too, become a Temple pledge member.

Last year, at the end of 2020, the Membership Committee faithfully sent out their annual reminder/solicitation letter(s) tinged with worry and hope. After all, the Temple doors were closed in March 2020 and, while we were immediately able to attend services online, we hadn't met face-to-face as a group since then. *In the absence of physical contact would our Sangha connections dissolve?* Membership pledge response answered this unspoken question with a confident, "Nope"; approximately \$50,000 - 2020/2021 pledge payments arrived through the mail – along with 7 new Membership pledge commitments.

The shifting working/living requirements of 2020 cast doubt upon the Temple's financial health throughout the year. We had to cancel major services and events because the draw & success of these services and events depend upon large numbers of people gathering together but, social gatherings were/are not condoned in Covid19 conditions. Unfortunately, these same banned social gatherings were/are the biggest funds generators for the Temple: Hanamatsuri, Sakura Matsuri, Memorial Day services, Obon Service and Odori, AkiMatsuri, Turkey Bingo, MochiTsuki, YearEnd Bonsho ringing – just to name the obvious.

Fortunately, small bands of dedicated Temple members worked to create a:

1. successful Sakura Matsuri mail campaign yielding a generous income.
2. online Obon Odori dance event AND creative sales of dedication Lanterns
3. although not set up as a money-making endeavor, this year's re-defined Turkey Bingo greatly enhanced Sangha friendships and spirits
4. cookbook fundraiser that operated out of 5 members' homes.

Everyone has a life outside/alongside Temple life. Everyone's life has been altered by the 2020 pandemic. The resulting layers & directions of change, obligation and responsibilities were experienced by all. While this article focuses mainly upon Sangha member's financial generosity, Sangha members have also responded in other ways of kindness and compassion. Masks were sewn, meals delivered, transportation provided. Temple refrigerators were emptied, pantry goods sorted, gates repaired, thermostats adjusted, light timers installed. Certain business matters require consistent and constant attention; matters of re-opening, matters of re-development, matters of carrying on 'business as usual' - all these matters translate into meetings. Many of them. Endless discussion. Missed family time. Excessive screen time. Heartfelt dedication.

Okagesama de.