



OBT established 1903

PureLand Path

The Oregon Buddhist Temple Monthly Newsletter

April 2020

Medicine for the Self-Centeredness Virus Reverend Yuki Sugahara

“Formerly we were drunk with the wine of ignorance and had a liking only for the three poisons of greed, anger, and folly, but since we have begun to hear the Buddha’s Vow we have gradually awakened from the drunkenness of ignorance, gradually rejected the three poisons, and come to prefer at all times the medicine of Amida Buddha.”

– *Lamp for the Latter Ages, CWS, p.553*

I am writing this on March 13, 2020. Last night, Portland Public School announced the closure of the school from March 16 until the end of March. This also prompted the temple’s decision to cancel services and activities for several weeks.

I was not expecting the COVID-19 to go on a rampage like this. When I first saw the news about the virus in Wuhan, I was reading the news as the “fire on the other shore.” But now, it is really a big issue in the entire world. I was planning to travel to Vancouver, BC for the International Martial Arts Tournament, but I did not want to risk not being able to return from Canada, I canceled the travel and am glad that the tournament is officially canceled now. This virus is affecting many countries’ economies so I hope everything will settle down soon.

I was checking the old newsletter articles and I found out that I have shared the same passage from Shinran Shonin’s letter above in the 2019 and 2016 April articles. I guess I have a tendency to share this passage around April, but it is one of my favorite words of Shinran Shonin.

Often times, we don’t hear how our lives change after we encounter the teaching of nembutsu, but these words of Shinran Shonin perfectly explain how our lives change. It doesn’t mean that we have to change, or we must live this way in order to attain birth into the Pure Land, but these words give us direction for our lives as Jodo Shinshu Buddhists.

In the 13th century, Honen Shonin and Shinran Shonin’s time, there was a misunderstanding that Amida Buddha saves evil persons so we should do evil acts, or Amida Buddha saves us anyway so we can do whatever evil act we want to do. However, this is a totally wrong understanding of the nembutsu teaching. In fact, right after the above words of Shinran Shonin, he wrote:

In contrast, how lamentable that people who have not fully awakened from drunkenness are urged to more drunkenness

and those still in the grips of poison encouraged to take yet more poison. “Here is some medicine, so drink all the poison you like” – words like these should never be said.

If there is a religion or teaching that encourages people to do bad things in order to receive good results, I would say that is a cult. Jodo Shinshu is not the teaching that encourages evil actions.

Instead, the person of the nembutsu, follower of Jodo Shinshu teaching, is taught that relying on self-centered ideas is the cause of trouble. The person of the nembutsu lives with gratitude to the Buddha.

Our birth into the Pure Land is settled at the moment we receive shinjin/entrusting mind. But, as any fruit takes time to mature, it takes time for the teaching to soak into ourselves. That is why Shinran Shonin used the word “gradually” in his letter and one of the most important practice for Jodo Shinshu followers is to listen to the teaching.

I know it is boring to stay home, but scary at the same time in this pandemic of COVID-19. However, this may be the opportunity to watch all of the dharma talks on our YouTube channel.

I hope everyone stays healthy and I am hoping to see you all soon.

Gassho

Home Visits

Rev. Yuki has been visiting members who are unable to or have difficulty coming to the temple. If you or a family member would like Rev. Yuki to visit you, please contact him at 916-834-7350.

2020 Memorial Services

Year Of Passing	Memorial	Year Of Passing	Memorial
2019	1 Year	2004	17 Year
2018	3 Year	1996	25 Year
2013	7 Year	1988	33 Year
2008	13 Year	1971	50 Year

If you would like to schedule a memorial service for loved ones or ancestors, please make arrangements with Rev. Sugahara at 916-834-7350 or ysobtporland06012017@oregonbuddhisttempl.com

“OBT welcomes all people regardless of ethnicity, age, sexual orientation, gender identification, and political or religious affiliation.”

Oregon Buddhist Temple 3720 SE 34th Avenue Portland, OR 97202-3037 503-234-9456

e-mail: info@oregonbuddhisttemple.com website: <http://www.oregonbuddhisttemple.com>

Please contact the temple with any comments, questions or concerns, or if you wish to report a change of address.

April Shotsuki Hoyo

Listed below are the names of those who passed away starting from 1950. Oregon Buddhist Temple has records from 1904. Names of deceased prior to 1950 are added if requested. If a name is missing or incorrect, please notify Jean Matsumoto, Etsu Osaki, or the temple.

Aono, Setsuko 4/6/1977	Katada, John H 4/12/1995	Ozaki, Tamenaka 4/10/1951
Dabelstein, Alice 4/1997	Kayama, Miyaki 4/30/1988 *	Phaophongsavafd, Sisaveny 4/6/1980
Fujii, May Michiko 4/15/2001	Kinoshita, Masaki 4/1/1996	Phommavanb, Boun Panh 4/6/1980
Fujinaka, Tatsuo G 4/15/2007	Kinoshita, Sauda 4/24/2008 *	Saito, Emil 4/16/2000
Fukushima, Michiko 4/21/1994	Konishi, Tsunesuke 4/5/1963	Shimoishimaru, Mitsu 4/25/1978 *
Furukawa, Richard 4/22/2012	Masuoka, Matsuyo 4/26/1960 *	Shimomaeda, Matsuko 4/22/1999 *
Greenwood, Merrie 4/25/2012 *	Nagae, Mitsunosuke 4/28/1966	Sunamoto, Katsumi 4/18/2002
Hirofuji, Noye 4/4/1976 *	Nakamura, Misuyo 4/29/1993 *	Takashima, Noboru Newton 4/12/1978
Ideguchi, Sadakichi 4/13/1950	Nakamura, Shoemon 4/27/1973	Tomohiro, Haruyo 4/18/1983 *
Imai, Ryokichi 4/8/1955	Niemi, Tami 4/2/1950	Urushitani, Yoshio 4/4/1975
Ishida, Ben Tsutomu 4/2/2015	Nishimura, George 4/9/1999	Waskevitch, Hatsue Saikawa 4/17/2002
Ishida, Suetaro 4/12/1961	Okawa, Tsutsuji 4/6/1957	Weiser, Haruka Juliana 4/5/2016
Iwamoto, Miyoshi 4/14/1956	Ota, Frances 4/3/2009 *	Yamanaka, Takeo 4/1/1985
Kagawa, Tsuneki 4/18/1997	Ouchida, Kyuta 4/30/1980	Yasumichi, Calvin K 4/24/2001
Kamaya, Carol Fumie 4/28/1976	Osaki, Tamenaka 4/10/1951	Yoneyama, Hon Terukichi 4/9/1993
Kasubuchi, Alan 4/26/2014	Ozaki, Shizue 4/3/1963 *	Yumibe, Isako 4/20/1989 *

*OBWA Member

Condolences

To the family of Tom Hokama who passed away February 25, 2020. He was the husband of OBWA co-president Pat Hokama.

President's Column

Cathy Yarne, OBT President

The Oregon Buddhist Temple has CANCELED ALL OBT ACTIVITIES up to April 19th. This includes everything: services, food events, Spring Bazaar, Hanamatsuri service, meetings and - any in-person gathering. Also, the newsletter will not be mailed to your home because the collation gathering is cancelled.

The good news is Rev. Yuki will be offering services (chanting and dharma talks) on-line. Also the newsletter will be available on-line. Please consult our website to access services, newsletter and ALL UPDATES about the status of future activities. If you are unable to access the website or have any concerns, please call the temple and leave a message.

**www.oregonbuddhisttemple.com
503 234-9456**

Dear Sangha,

As I was composing this article, I was also listening to two analysts on PBS. They spoke briefly about the moral and social issues of a pandemic. In the spirit of "we're all in this together", many people are motivated to take action. People will make both big and small sacrifices for the good of others.

However, history has also shown that as these types of situations continue, fear grows and "social trust" declines. Today at a busy grocery store I overheard a young woman politely informing a woman that the end of a check stand line was actually several people behind her. But then, instead of directing the woman to the back of the line, she invited the woman to "cut" in front of her. Obviously thinking of the elderly woman's age and that she didn't have much in her cart, this kind woman was being empathetic. I'm grateful to have witnessed this simple act of kindness (although later that same day, the news on TV featured a scene where shoppers were pushing and arguing with each other.). As patience wears thin and fear and stress levels rise, we can do little things to support and ease the tension of others.

OBT would like our Sangha to know that if you are in need of some support and/or assistance, please reach out to Rev. Yuki and we'll try to help you.

With hands together in Gassho,

Cathy Yarne

CANCELLATIONS:

The following is a list of Cancellations

- Services or chanting group through April 19th
- Temple related Meetings
- Hanamatsuri
- Spring Bazaar
- Sunday Bon Odori Practices
- Newsletter via US mail

AVAILABLE on the temple website:

www.oregonbuddhisttemple.com

- ALL UPDATES about future activities
- Services on-line
- Newsletter

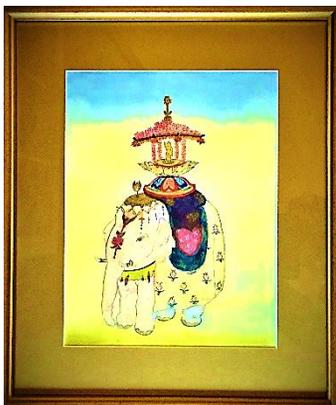
2020 OBT Board of Directors

Term Ending 2020: Angie Davis (Vice President), Traci

Kiyama (Secretary), Cathy Yarne (President), Jenna Yokoyama

Term Ending 2021: Marilyn Achterman, Ken Garner, Mai Thi La, Ann Shintani

Term Ending 2022: Erik Ackerson, Jayne Ichikawa, Katie Tamiyasu, Christine White

**Hanamatsuri –
Birthday of the
Buddha, April 8**

Hanamatsuri or “Flower Festival” is a service of rejoicing in which we commemorate the birth of Shakyamuni Buddha with the decorating of a flower pavilion and the rite of Bathing the Body of the Buddha (Kanbutsu).

The Buddha was the only child of King Suddhodana Gautama and Queen Maya of the Shakya Kingdom. The King and Queen were childless for some 20 years. Then one day, after having a dream of a white elephant, the Queen became pregnant. According to the custom of the time, Queen Maya was returning to her parent’s home to await the birth of the baby when she stopped to rest in a garden called Lumbini. As the Queen reached up to touch the blossoms of the Asoka Tree, the baby was born from her right side. The earth shook in six directions and a light, sweet rain fell from the sky. The newborn baby took seven steps, pointed his right hand to the sky and his left hand to the earth, and spoke the following words: “Above and below the heavens, I alone, am the World-Honored One.

The joy of the King was great, and he named the child Siddhartha, which means “every wish fulfilled. The date is given in the Mahayana tradition as April 8, 565B.C.

For the Hanamasturi service, a flower-decorated shrine known as a Hanamido or flower pavilion is set up in front of the Naijin, representing Lumbini Garden. The Hanamido is set up on the back of a white elephant, recalling Queen Maya’s dream. In the center of the flower-decked shrine is placed a small statue of the infant Siddhartha in a bowl of Amachi or “sweet tea”.

The bathing of the Buddha image was a popular festival ritual practiced in India and China. It has been practiced in Japan since the Nara Period (710 AD – 794 AD) but was not observed by Jodo Shinshu until the Meiji era (Jan 25, 1868 – Jul 30, 1912.)

Above narrative extracted from Traditions Of Jodoshinshu Hongwanji-ha, by Masao Kodani and Russell Hamada. Hanamido/White Elephant watercolor painting by Yasashi Ichikawa

**Pledges to Keep Us Strong
Alfred Ono, Pledge Chairperson**

I hope you are staying healthy, staying calm and getting to those jobs at home that you have been putting off because of previous busy schedules. During these times and even in everyday care, it is important that we use good hygiene to protect ourselves and our families from being exposed to this virus or spreading this virus or other infectious diseases. Unlike other infectious diseases that we have some knowledge of and expectation of how they will affect us, we do not know much about the COVID-19 virus, how contagious it is, and the type of illness that can result from exposure or infection. We hope that the extreme precautions mandated will prevent or decrease the virus from spreading and hopefully with less exposure and warmer weather, this virus will disappear.

Here at OBT, we are taking precautions including cancelling Sunday services and events such as spring bazaar. As a side note, some have said that we should do one less major fundraiser. Well, this can be considered a test to see how the treasury is affected by this unexpected cancellation of the bazaar.

However, with one less fundraiser, it is more important to give more generously in pledges to OBT or even increasing the amount that you previously considered giving.

Even with less activity, Rev. Sugahara (Yuki) is busy with his duties, presenting the Dharma via streaming, as done March 15, and other forms of visual media. Also, the building itself needs to be continually taken care of with heating, garbage disposal and spring-cleaning coming up soon.

I realize that for some of you with businesses closed or slowed down, money is tight. However, if you are able, consider increasing your pledge to OBT especially above the \$300.00 that is a minimum for membership level. Let’s show that we can support OBT even in troubled times.

Take care of yourselves, stress less, get enough sleep and wash your hands.

Gassho, Alfred Ono

Dharma School News

Ann Shintani

Dharma School at home! Now that we are asked to do our part to keep everyone healthy and stay at home, here are some suggestions for thinking about Dharma School:

1. Put together a home shrine, or butsudan... this reminds us of how we feel when we are at temple. Make one yourself, or adopt a used butsudan from the temple.
2. Ask your parents to see Sensei Yuki Sugahara's dharma talks on Facebook. It is fun to hear chanting at home!
3. Review our Nenju Curriculum and make something that creative to share about our tradition and teachings (or make cat blankets, cookies, or origami).

I will be sending you messages via email and Oregon Buddhist Temple Facebook to see how you are doing. Take care!

TSURU AT-HOME FOLD IN

Origami cranes symbolize hope and peace. Join TSURU for SOLIDARITY:OREGON and others across the country to make and contribute 20,000+ origami cranes from Portland, Oregon. Cranes, or TSURU, symbolize peace and hope. Japanese American communities and their allies are making these tsuru to educate, heal, and show SOLIDARITY with immigrant children and families who are experiencing forced incarceration and separation.



Go to <https://tinyurl.com/TsuruforSolidarityOregon> to sign-up to register the number of cranes you plan to make. Go to <https://tsuruforsolidarity.org/> to learn more about the project. Please email ann@hoonko.com for questions.

Girl Scout Troop 43720 OBT

Amy Peterson

The Troop would like to thank all who purchased cookies and/or donated to our troop. The girls had planned to visit the Oregon Humane Society to donate toys to the animals along with a donation from our cookie profits. They also planned to present their gifts of caring to our charity Ikoï No Kai, but this is on hold.

Our troop meetings are canceled until further notice, so we won't be able to do our first aid badges, practice our outdoor (natural disaster) cooking or go camping.

We were able to celebrate Girl Scout Sunday but had to cut our cookie sales short. We did reach our goals in our cookie sales and there may be a few boxes undelivered or extra. If you have not received cookies you ordered from the girls, please let Amy Peterson know at gstroop43720OBT@gmail.com.

GS troop 43720

April Toban

Erik Ackerson	Cheryl Akeman
Chris Dart	Ryan Davis
Angie Hughes-Davis	Grace Ishikawa
Mai Thi La	Susan Lilly
Edward Liljeholm	Charles Reneau
Carol Saiget	Yuki Sasao
Amanda Stein	Joe Wahl
Lora Wahl	Cathy Yarne

The article below by Katie Tamiyasu is the fourth in a series of articles written this year by an OBT board member to help make the board more accessible to temple members.

A Returning Sangha Member

Katie Tamiyasu

Many of you know me as a co-president of the Oregon Buddhist Women's Association (OBWA), and many don't know me at all. I've been writing OBWA articles for the newsletter, but this time I'm writing as a board member and will write a bit about myself.

I first started attending the Oregon Buddhist Church when it was on northwest 10th, just off Everett street. Jean Matsumoto and her sister Alice Matsumoto Ando picked up my brother Harold and I every Sunday morning for church. I remember Rev. Okayama was the resident minister, and most of his Dharma messages were in Japanese. I was maybe six or seven years old when I first arrived at the building where the church was, and immediately was overwhelmed by the wide stairway with about a dozen or so stairs leading to the front door. This building still exists and is now one of many historical buildings around Portland, so it cannot be demolished. I have so many good childhood memories while growing up in this building, as I am sure many of my friends have as well.

Once my father was driving us to church and he ran out of gasoline, we had to push the car off to the side of the road in our Sunday clothes. That was a lesson that would stay with me forever, never ever let your gas tank get that low.

After getting married in the old church, I left for some time to raise my daughter Kristi and continued my working career. When I returned to church, it was at the current location and Rev. Julie Hanada- Lee was the minister. There were many changes, not only was the name "church" changed to "temple", but the old Dharma School Service Book had been upgraded with pasted pages and the Three Treasures had been reworded. Jean and Alice were still active as ever, and I soon found myself as Alice's vice president of OBWA and helping wherever needed and the rest is history.

We have a wonderful and friendly sangha here at OBT, and it is wonderful to see new faces attending our services each week. Thank you.

Gassho

Lotus Circle – April

Jean Matsumoto

ATTENTION: Thank you to all March and April Lotus Circle Members who have made donations for altar flowers to have been arranged by our Flower Toban members during the period Temple services were canceled. OBT gratefully accepts your donations in memory of family loved ones who passed away in March and April of previous years. The Flower Toban will not be arranging altar flowers during the period the Temple is closed. Even if the Temple is closed beyond April, I will continue to request Lotus Circle members to donate \$35 to the Lotus Circle fund to remember deceased family members. j.a.m.

Wow, spring has sprung, and trees and flowers are blooming everywhere. Due to a very mild winter, OBT Flower Toban members will be arranging colorful flowers on the altar in loving memory of friends and relatives who have passed away. OBT is grateful for the generous donation of Lotus Circle members who choose to remember, and honor loved ones by this method. This month, these people are:

- April 5 – Sumie Ishida in memory of (imo) husband Ben Tsutomu and his parents, Suetaro & Tomeka
- April 12 – Jayne Furukawa imo parents John H & Kazue Katada; Hisashi Fujinaka & sister Mari imo their parents George Tatsuo & Nobuko and grandparents Juichi & Matsu
- April 19 – Patty Quan & Yuki Ogawa imo parents Emil & May Saito, and brother Ron Saito
- April 26 – Richard Sunamoto imo parents Katsumi & Kazuko and grandparents Yozo and Sen, and Hinosuke and Kane Nakamoto

Would you like to join the Lotus Circle and honor a loved one? All you have to do is contact me at 503-280-2463 or e-mail jamatsumoto@gmail.com

The following article written by Rev. Yasuo Izumi of the Buddhist Temple of Southern Alberta in Lethbridge, Canada appeared in their February 2020 newsletter



We Created Amida Buddha, Didn't We?

In Canada, Christianity is the largest religion. In other words, many people in Canada have been brought up since childhood under Christian influence. In Christianity it is said that God created human beings. Christianity is a God centered teaching.

Jodo Shinshu is Amida Buddha-centered teaching. Because of this, many people say that Christianity and Jodo Shinshu are similar. But Jodo Shinshu does not say Amida Buddha created human beings. Jodo Shinshu is Amida Buddha-centered because Amida Buddha appeared to liberate human beings from blind passions that create their world of delusion and suffering. Perhaps, we can say that we who are full of blind passions created Amida Buddha. When we are awakened to

Amida Buddha's Vow and compassion we are called a person of "shinjin" or "entrusting heart." Strictly speaking, "entrusting heart" is not so-called "faith" because the subject is not "I", but Amida. "Faith" in Christianity means "I have faith in God." In other words, "I" is the subject. In Jodo Shinshu, Amida Buddha who is working for us and tries to awaken us is the subject.

I said that Amida Buddha appeared to liberate human beings. In other words, Amida Buddha has a history, the history of cause and effect. God does not have such a history

Sanbutsu-ge as well as Jusei-ge we often chant during Sunday Service show the history of Amida Buddha. The sutras say the cause of Amida Buddha is Bodhisattva Dharmakara who became Amida Buddha after long unimaginable practices. Now, we are talking about an invisible Amida Buddha and invisible Bodhisattva. Shakyamuni Buddha was a visible person who was born in India. An invisible story makes it difficult to understand Jodo Shinshu. But Jodo Shinshu does not say, like Christianity, "You have to believe this and that." The stories in Sanbutsu-ge and Jusei-ge are symbolic. They are like fingers pointing at something beyond our comprehension and yet always supporting our changing and limited life.

These stories are not stories we have to believe but lessons we should learn from and be aware that they are leading us to the true and real life. The causal stage of Amida Buddha, Bodhisattva Dharmakara, is deeply concerned with our life that is mired and sunk in the muddy waters of blind passions. Bodhisattva Dharmakara vows that he will liberate all beings who are unable to cross over to the other shore of the Pure Land. His aspiration is: First, to bring sentient beings, you and me, from birth-and-death to the final attainment of emancipation. Second, to fulfill all beings who live in fear and to give great peace. For this, Bodhisattva Dharmakara said: "Even if I should be subjected to all kinds of suffering and torment, continuing practice undeterred, I would endure it and never have any regrets."

As a result, he became Amida Buddha, the eternal Buddha who benefits others with the compassionate call of Namo Amida Butsu: "Please be born in the Pure Land of peace and serenity." These words always make us aware of our own life and at the same time, lead us to the true, real and sincere life.

In Gassho

What is Shinjin?

In Japanese, shinjin is widely used to indicate religious piety in general, but in Shinran's teaching, it has a specific meaning that makes it difficult to render into English. For if we were to translate it as "faith" or "belief" this would lead to a serious misunderstanding of what Shinran intended. A key element in Shinran's usage is that shinjin is Amida's true heart bestowed on the practitioner ... Such an awakening frees oneself of all self-centered calculation in seeking to attain birth in the Pure Land and naturally leads one to totally entrust oneself to Amida's saving work.

From Inagaki, ed, *A Record in Lament of Divergences*, ix-x, [Shinjin, Faith, and Entrusting Heart: Notes on the](#)

Presentation of Shin Buddhism in English by Daniel G. Fiedrich, p.114

part of a fundamental awakening, such that the practitioner and Amida/Pure Land are experienced as nondual reality.

The following article is an excerpt from Taitetsu Unno's book, Shin Buddhism Bits of Rubble Turn into Gold, Chapter 9. The book is available in the Temple library

Shinjin as True Entrusting

Shinjin is a kind of trust where doubt is nonexistent, and assertion of any kind is unnecessary. It is different from the popular notions of "faith," which contain a vast range of meanings, mostly based on a dualistic view that focuses on an object outside of oneself. We believe that it is more appropriate to use words taken from ordinary life to translate shinjin into English, words such as "trust, confidence, steadfastness, certainty." that do not involve any kind of duality.

Since the timeless Primal Vow of Amida Buddha comes from the heart of boundless compassion, Alfred Bloom calls it "endowed trust." Since it also has nothing to do with the fickle mind of human beings, I use "true entrusting," an entrusting that is made possible by that which is true and real, namely, Amida buddha.

To justify the distinction between faith and shinjin, Dennis Hirota speaks of two levels of engagement with Amida and Pure Land: initial and mature. In the initial engagement, both Amida and Pure Land are regarded as objects, dualistically conceived, but in mature engagement, they become an integral

CANCELED - 73rd Annual Japanese American Community Graduation Banquet Elaine Yuzuriha

This year, we have OBT high school senior Akane Grace Shiota. Grace is the daughter of Lisa Anderson. Other graduates include Devin Kagawa, son of Alice Kagawa and grandson of Yoshie Kagawa, and Andy Okamoto and Emiko Wingren, grandchildren of Janice Okamoto.

CANCELED - Portland Taiko Benefit Banquet Thursday, April 16, 2020 Wynn Kiyama, Portland Taiko Executive Director Carol Saiget, Portland Taiko Board Member

See Rev. Sugahara's Ohigan message at <https://www.oregonbuddhisttemple.com/> .
Also see Rev. Kobata's Ohigan message at <https://www.youtube.com/watch?v=rdmE6udFRhc>

Memories of the 2020 NW Buddhist Convention, Seattle

Heard at the Convention

Minister's Assistant Irene Goto of Seattle Betsuin: "Funerals are important for those left behind."
Rev. Kory Quon of Venice Buddhist Temple: " Just say 'Namu Amida Butsu for what you receive."



**Oregon Buddhist Temple
February 2020 Donations**

***In memory of Seigo & Shizue
Sugihara***

Dennis & Virginia Sugihara

***In memory of Yoshito & Hatsui
Sadamoto***

Setsy & Chip Larouche

In memory of Miki Yagi

Herb & Etsu Osaki

SHOTSUKI HOYO

In memory of Denny Ando

Diane Ando Harder

Roberta Ando

In memory of Hiroshi Fujii

Diane Ando Harder

Roberta Ando

In memory of Tomi Tsujimura

Katie Tamiyasu

In memory of Rose Ikata

Janice (Ikata) Marks

Dana Kakishita

Shinya & Jayne Ichikawa

Lotus Circle

Judy & Paul Hittle

Jerry Koike

Yasuko Maekawa Fields

Jane S. Hunt

Richard & Karen Shiraishi

Chieko Kakishita, Minnie Young,

& Dana Kakishita

Alice Kida & Lew Tomita family

Dennis & Virginia Sugihara

Takashi Fujii

Kevin & Tammy Ando

Setsy & Chip Larouche

Special donations

Herb & Etsu Osaki (*Etsu's birthday*)

Amy Peterson (*United Way*)

Gary Higashi

Paul Telles

Roberta Ando (*Nirvana Day*)

Anonymous (*Hishinuma Fund*)

Spring Ohigan

Leslie Uyeji

Henry & Eulia Mishima

May Ishida

Beth Sellers

Michiko Kumashiro

Shoun & Grace Ishikawa

Richard & Kumiko Mishima

2020 Annual Pledge

Cathlyn Yarne

Colin Nakamura

Richard & Karen Shiraishi

Herb & Etsu Osaki

Linda & William Tanaka

Sarah Ono

Robert & Gail Tsutsumi

Sahomi Tachibana

Joseph & Lora Wahl

Susan Leedham

***2020 Monthly/Quarterly/
Semi-annual Pledge***

Marilyn Achterman

Susan Lilly & Erik Ackerson

Atsuko Richards

Nancy Walseth

Diane Ando Harder

Jean Matsumoto

Paul Martin Nist

Pat Lindemaier

Glenda Watson

Tony & Sena Clinton

Susan Endecott

***Donation acknowledgements
are mailed for donations of
\$250 or more, to donors not
on the OBT mailing list, and
to any donor upon request.
sjendecott@gmail.com***

Thank you for your continued support

Donations to Oregon Buddhist Temple can be made through PayPal on the Temple website. Click the "support" heading.

Links to Live-Streaming and Recorded Temple Services & Dharma Talks

Watch local services or explore the dharma being shared at temples and churches throughout the United States. Check on the BCA or temple websites for live-streaming schedules; Dharma services are typically held on Sunday mornings.

US Census

It is urgent that the US Census form be completed by April 1st. We hope you have received yours. The directions given are very simple and can be completed confidentiality and safely online. The results from the US Census will be used to:

- Direct billions of dollars in federal funds to local communities, schools, roads, and other public services.
- Help your community prepare to meet transportation and emergency readiness needs.
- Determine the number of seats each state has in the U.S. House of Representatives and your political representation at all levels of government.

If you need help completing your 2020 US Census questionnaire, please call toll-free 1-844-330=2020.

Recycling Message from Agilyx to Judy Hittle

Hello Judy,

With restaurants converting to dine-out options, there will be a dramatic increase in the number of to-go boxes in use.

We are asking your help to remind residents that we are able to recycle these--if they are polystyrene.

Many cups, cutlery, plates and to-go boxes are made with this type of plastic. All meat trays and foam trays used to package vegetables are also polystyrene. If it has a #6, it can be recycled here!

At the moment, single-use containers are necessary in many areas of the state. We are fortunate to have a way to mitigate their use right here in the area.

We are committed to doing everything we can to ensure as much polystyrene debris is gotten into recycling as possible.

Our public drop box is remaining open 24 hours/day, in an open-air environment with more than 15 feet of clearance. Material is being bagged and set aside for three days before our operators start to process it, which is the current advisory from health officials.

We encourage you to talk (by email or phone) to your neighbors and ask them to please set aside their foam and #6 debris, and not place it in their garbage.

If you frequent a restaurant that is now serving in dine-out, we encourage you to talk with them about this as well, and how we can work together to ensure these boxes come back in.

We will keep you updated as advisories change. In the meantime, we welcome your assistance and suggestions.
Angie

"The Agilyx mission is to reclaim chemical ingredients from end-of-life plastic, making them available to manufacturers for reuse. While we continue our work to salvage all plastics with projects around the world, Agilyx co-created the Regenx plant in Tigard, Oregon to focus on reclaiming styrene from polystyrene products such as foam packaging, meat trays, coffee cups and rigid plastics marked with a #6 recycling code."

Agilyx Corporation

13240 SW Wall St., Tigard, OR 97223
503-217-3160
visit website

Hours

Dropoff: Residential dropoff available 24 hours, seven days a week; businesses by appointment
Office: Monday-Friday, 7 a.m.-3 p.m.

Recycle Polystyrene in Tigard

Drop off polystyrene 24 hours/day, 7 days/week at
13240 SW Wall Street in Tigard

These are just a few examples of polystyrene products we can recycle.
Please remove tape and double check that rigid plastic items
are marked as #6 or "PS".



GPPS
General Purpose Polystyrene
(aka "crystal-clear polystyrene")

EPS
Expanded Polystyrene

HIPS
High Impact Polystyrene
Impact resistant at the cost of not being
naturally transparent.

XPS
Extruded Polystyrene

13240 SW Wall St., Tigard, OR 97223 | info@agilyx.com | 503-217-3160 | agilyx.com

