



# THE GEPPPO



*A publication of the Ogden Buddhist Temple*

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## ★ SPECIAL COVID-19 GEPPPO ★

We MISS our Temple Members  
We MISS our Temple Gatherings  
We MISS our Temple Dharma Talks  
SOON, things will return to a NEW normal  
And we will be able to gather again.  
Until then, be SAFE, be HEALTHY,  
And BE HAPPY ... at home!

Due to the COVID-19 situation and the uncertainty surrounding it, we do not know when we will be able to gather again, therefore this is a special shortened version of The GEPPPO.

All calendar items are on hold until further notice.

We will keep our website updated with all the necessary information as well as our Facebook page.

**If you DO NOT have access to our website or Facebook page,  
please call any board member and we will be happy to keep you updated.**



## Love and Hate

By Reverend Jerry K. Hirano

With the recent shootings and anti-Asian racism that has been in the news. I am reprinting a revised version of an article I wrote almost 30 years ago, just after I came back to Salt Lake City, Utah after almost thirteen years of living in Berkeley, Oakland, San Jose, California and Kyoto, Japan. In each of these places, I felt like an outsider. In Berkeley and Oakland, I was the country bumpkin moving to the big city. In Kyoto, I was the American that looked Japanese. When I went to San Jose, I was suddenly the young minister, not a member of the temple.

It was difficult to adjust to and find my bearings. However, the difficulty was not so much the environment, as much as finding out who I was. I was a Japanese-American Buddhist, born and raised in Salt Lake City, Utah. I think I knew what it was to be different, anti-Asian racism is not something new. The sixties and seventies of my youth were only twenty or thirty years after World War II or the Korean War. The Vietnam War was happening. Having an Asian face was a target. Someone asked me recently if I had ever been in a physical fight, I had to laugh, because when I was in Elementary School, it seemed I was fighting at least once a week. Being called a “Jap”, “Chink” or “Gook”. Part of war is to de-humanize the other. Words such as these do exactly that. I don’t have a realistic solution for getting rid of anti-Asian racism. It is ingrained in the soul of America’s history. If you lived in Japan, you would feel racism if you are not Japanese. It is ingrained in the soul of Japan. Racism and discrimination is a part of humanity. Therefore, the solution is not something we can do to society as much as what we can do for ourselves. This article is about how I began to find myself.

## Hometown Love

By Reverend Jerry K. Hirano

*I admire those cold, proud beings who adventure upon the paths of great and daemonic beauty and despise ‘mankind’; but I do not envy them. For if anything is capable of making a poet of a literary man, it is my hometown love of the human, the living and ordinary. All warmth derives from this love, all kindness and humor.”*

~Tonio Kroger by Thomas Mann

As Buddhists living in America, we are often placed by society and ourselves in the position of having to defend our beliefs. In many ways this can be beneficial, for the need to defend our beliefs often make us stronger. However, there are some Buddhists who feel a need to apologize for their beliefs. This is something I feel is totally unnecessary and detrimental to Buddhism and in the long run, to one self.

I can think of no reason that one should be embarrassed about the Buddhist teachings. Within Buddhism, we find one of the most non-judgmental, compassionate teachings in the history of mankind. The historical Buddha Shakyamuni has said, “There are 84,000 paths to enlightenment.” What he means by 84,000 paths is that there are an infinite number of ways to awaken to Truth. Each of us human beings are individuals, consisting of our own histories and various causes and conditions which make our lives. We each have our own stories and truths that make us who we are. Buddhism recognizes that the teachings must be flexible to encompass so many different viewpoints. There cannot be one true and real teaching. Just as there cannot be only one story or history to identify each and every one of us.

Buddhism is nothing more than a finger pointing out our way. There is the famous Zen painting of a man laughing and pointing at the moon. If we focus on the man’s finger, we can see that he is laughing at us. Focusing upon his finger is narrowing our minds. In addition, that finger is his not ours. The man is telling us to open our minds and look at the Moon. The Moon shines upon each and every one of us, in our own place and time. To see its true beauty, we must view it from our own perspective. We should open our eyes to the light shining down

upon us. If are able to honestly see what the light is revealing, we may laugh with him. For the light reveal our true selves. If we cannot accept and laugh at our own true selves, we are in serious trouble.

I like to write about some of the basics of the Buddhist Teachings. In writing, I am not telling you that this is the definitive Buddhist way. I am merely explaining to you what I have found to be the beauty of the Buddhist teachings. I am writing as a third generation, Japanese-American married male, who was born and raised in Salt Lake City, Utah. As an ordained Jodo Shinshu Buddhist priest, my views are interpreted from that particular perspective. How can it be otherwise? However, I hope that you will find that although each of us is different, in many ways, as human beings we are very much alike. I hope that you will find some teaching that will enlighten your way to look at yourself and maybe laugh a little at our human frailties. Whenever possible I try to use passages from Western philosophers and thinkers rather than famous Buddhist philosophers and thinkers. I want to show that Jodo Shinshu is speaking about basic truths in Life, which transcend the boundaries of culture and race; this means they can be found in many different places, not only in Buddhist texts and literature.

I began with the passage by Thomas Mann, because I believe that one of the problems many of us find in our Buddhist teachings is that when we identify ourselves as Buddhists, we seem to set ourselves apart from the larger society we are born into. I was born and raised in Salt Lake City, a predominantly white, Christian society. Identifying myself as a Buddhist and a Japanese American Buddhist Priest seems to set me apart from this society. Yet, who and what I am has been defined by this society I was born into. This is my hometown love.

Salt Lake City is where I first discovered people and life. If I were to reject this society I was born into, am I not rejecting a part of who I am? Mann says, "All warmth derives from this love, all kindness and humor." I feel that we must accept the society we are born into as a part of ourselves. No one fits into society perfectly. Even if I were born a white, male, L.D.S. descended from Brigham Young. I could not consider myself a perfect fit. For each of us has our own perception of the world. I used to use Steve Young, the quarterback for the San Francisco 49ers as my example of someone that does not fit the mold. He is now almost 60 years old, but when I wrote about him, he was rich, famous, a B.Y.U. graduate with a law degree. However, he was in his early 30s and not married without children. Most Mormon males are married by the time they are his age and have children.

There is no perfect fit. Each of us is flawed in some way. Coming to accept and understand our own flawed nature is the beginning of understanding Jodo Shinshu. As the Philosopher Meister Eckhart wrote, "To get at the core of God at his greatest, one must first get into the core of himself at his least." In Jodo Shinshu, one of the first steps we must realize is how imperfect we are. This is why Buddhism says, "Life is suffering." It is through our imperfection and understanding that we can find healing and joy. The philosopher-psychologist William James called it "*torn to pieces hood*," his translation of the German *Zerrissenhiet*. As human beings each of us experiences this feeling of being torn asunder, being pulled by various forces of family, job, marriage, race, etc. Yet if we are able to step back for a moment, we will realize that each of these forces is what identifies who we are. It is living in this world. As the commissioner of Baseball Francis T. Vincent, Jr., observed about baseball, we should view life. He said in a speech; *Baseball teaches us, or has taught most of us, how to deal with failure. We learn at a very young age that failure is the norm in baseball and, precisely because we have failed, we hold in high regard those who fail less often-those who hit safely in one out of three chances and become star players. I also find it fascinating that baseball, alone in sport, consider errors to be part of the game, part of its rigorous truth.*

We can look at life in the same way. Jodo Shinshu teaches us how to deal with failure. We should learn from a young age that in life failure is just part of the game. We can accept and understand this basic fact of life, by understanding this being torn apartness. We can see how we are being embraced and healed at the same time. This is the core of the Buddhist teaching. It is not a pessimist, nihilistic teaching as some would claim. It is a teaching that accepts us as we are and shows us how to understand that imperfection which makes us truly human. To face ourselves squarely, seeing ourselves as we are; mixed up, paradoxical, incomplete, not quite fitting in.

This teaching is not something new or different. It is not just the Jodo Shinshu way. From the Delphic Oracle's first admonition, "Know thyself." As the Lizensker Rebbe, "Only God is perfect. Man's actions must be basically defective in part. If one believes his good deed or my study to be thoroughly pure and perfect, this is a sure sign that they are thoroughly bad." These are all basic rules of for playing the game of Life. Jodo Shinshu is a way for us to understand this Life.

I know that within myself, I am flawed. The racism and other defects of society and humanity are also within me. The responsibility for change is within me. I believe that there will always be racism and hate in our World. It is only by seeing ourselves, that we can begin to change the world a bit. Rev. Jitsuen Kakehashi had said, if we can see the other as a human being, it can change the world. His example was, "if we can see the other person we hate as a human being, like ourselves. He may still dislike them, but just that small change in attitude could change the world. Could you imagine if everyone began to pause and think like this?" I wonder and hope that each of us will pause and see ourselves as the other. *Namo Amida Butsu.*

## ***PRESIDENT'S MESSAGE***

*"Spring is the time of plans and projects."  
—Leo Tolstoy*

**W**ith the changing of the season from winter to spring, life begins anew as we transition and continue the cycle of birth, death, and rebirth. As we put the past behind us and welcome the new season, there is an aspiration of hope for our world, nation, and the Sangha with regards to ending the Covid-19 life that we have all been living this past year. Many of our members have been fortunate to receive the vaccine and did so not only for themselves, but also for the rest of us to keep us from becoming ill. For the past year we have not held any in-person services as a congregation because we have prioritized the safety of one of the most important of the three treasures, our Sangha. Thankfully due to this difficult decision, we were all able to preserve and protect the health of our beloved temple members.



As a board, we are committed in all hoping that we will be able to have the Obon Service this year and resume our regular services in the fall. Conditions permitting, I hope that everyone is excited to return to the temple and rejoin together as a Sangha, dedicate themselves to the teachings of the Buddha, and strive to preserve the Dharma.

I want to thank all of you for supporting the Temple this past year through both your donations and volunteer efforts. We have certainly overcome some major hardships during the past year, and it is all due to the dedicated efforts of our Sangha. Just as there is a time for every season, the board has been striving to sow the seeds for an exceptional year, and this time, we are all looking forward to coming together like the golden chain with all three treasures stronger than ever, the Buddha, the Dharma, and all of us, the Sangha.

*In Gassho,  
James*

## In Memory

The Ogden Buddhist Temple Sangha extends its deepest sympathies to the family of the following member who recently passed away.

*May the family members find solace and comfort in the Nembutsu.  
Namo Amida Butsu*

**David Kaoru Aoki – April 1, 2021**



## **BUDDHIST WOMEN’S ASSOCIATION DONATIONS**

### **2021 Membership**

Fran H., Jeannie P., Janice S., Tomoko S., Suzan Y.

Reminder: If you have not sent in your Membership for 2021, please do so as soon as possible. Thank you!

## **New Improvements for Increased Temple Security**



As you know, the COVID-19 virus essentially stopped all of our Church activities this past year. The limited on-site presence not only prevented us from seeing our Sanga friends but also caused new issues regarding Church property security. We had some minor break-in and vandalism issues with our storage buildings but fortunately, there were no problems with the main Temple building.

Motion detecting lights have been installed around the Temple, residence and storage buildings but additional protection has been provided thanks to a generous donation by Tena M. Tena donated a new security camera system that was installed by Kevin H. which now allows us to monitor all Temple entrances. New “Property Under Electronic Surveillance” signs will also be posted to act as a further deterrence.

These new security cameras not only allow Temple monitoring when unattended but will also provide additional safety for our Church members once activities restart. We’ll now be able to lock all the entrance doors during services and remotely monitor the doors to prevent unwanted access.

**Thanks again to Tena and Kevin!**

Everyone please stay healthy and safe – we will soon be able to resume all our Church activities.

## Summer Lawn Mowing Schedule

Thank you to everybody who pitches in every summer to help keep our temple grounds looking fantastic!

\*Depending on the COVID-19 situation, please follow the CDC Guidelines for social distancing, if necessary.\*

For the Week Of	Scheduled Group
May 1	Steve K., Blaine Y. & Bruce F.
May 08	Mike K., Tom F. & Craig S.
May 15	Kirk Y., Betty Y. & Steve Y.
May 22	Ernie K., Andrew K. & Geoff R.
May 29	James A., Charles A. & Chris H.
June 5	Bart H., Kevin H. & Kids
June 12	Blaine Y., Billy Z. & Bruce F.
June 19	Tom F., Mike K. & Craig S.
June 26	Kirk Y., Betty Y. & Steve Y.
July 3	Ernie K., Andrew K. & Steve K.
July 10	James A., Charles A. & Chris H.
July 17	Bart H., Kevin H. & Kids
July 24	Steve K., Blaine Y. & Billy Z.
July 31	Ernie K., Andrew K. & Geoff R.
August 7	Tom F., Mike K. & Craig S.
August 14	Kirk Y., Betty Y. & Steve Y.
August 21	James A., Charles A. & Chris H.
August 28	Bart H., Kevin H. & Kids
September 4	Steve K., Blaine Y. & Bruce F.
September 11	Mike K., Kirk Y. & Geoff R.



## MEMORIAL DAY CEMETERY SERVICE SCHEDULE May 31, 2021

Memorial Day Cemetery Services will be as follows:

- 10:00 am at Syracuse City Cemetery
- 10:45 am at Washington Heights Cemetery
- 11:15 am at Ogden City Cemetery

YES, we REALLY are holding Memorial Day Cemetery Services. We ask that everybody please socially distance themselves and we are requiring masks be worn.  
We look forward to seeing everybody!





## **May & June Shotsuki Hoyo**

### **May Shotsuki Hoyo**

May 14 1972 Mistuko Hamada Enomoto  
 May 16 2006 Etsuko Fujimoto  
 May 17 1963 Zentaro Higashiyama  
 May 1 1973 Tomene Higashiyama  
 May 10 2009 Leo Sumio Iseki  
 May 24 1969 Tsunayoshi Iseki  
 May 26 1965 Shujiro Kakushi  
 May 31 2011 Fumi Ota Kamigaki  
 May 20 2014 Dale Kano  
 May 29 1969 Buichi Kataoka  
 May 10 1960 Tome Kawaguchi  
 May 10 2013 Kim Kawashima  
 May 1 1968 Keitaro Kikuraku  
 May 25 1995 Sumiko Koga  
 May 28 2002 Shigeko Koga  
 May 4 1954 Kaihei Kosaiku  
 May 1 1926 Ruby Kosaiku  
 May 24 1991 Tsugi Miyagishima  
 May 8 1979 Sakujiro Moriyama  
 May 24 1974 Shinayo Nakano  
 May 17 1986 Hana Nishihara  
 May 31 1961 Tsurukichi Omori  
 May 16 1973 Suga Omori  
 May 19 2009 Henry E. Riley  
 May 19 1969 Ginichi Shigei  
 May 4 2013 Kerry Mamoru Shimada  
 May 3 1972 Tomeyo Shimada  
 May 16 1970 Mike Maseo Shimizu  
 May 1 1987 Naka Shiramizu  
 May 29 1996 Hisako Teramoto  
 May 6 1999 Harry Hisao Teramoto  
 May 22 2001 Kiyoshi Kay Watari  
 May 16 1993 Yoshiye Yamaguchi  
 May 16 1991 Kamesaburo Yamasaki  
 May 20 1970 Shigenori Yano  
 May 6 1972 Toriko Yei  
 May 10 2016 Yoshiko Yokota  
 May 27 2017 George Goro Yonemura  
 May 26 2012 James Yonemura  
 May 30 2006 Daiiche Yoshimura  
 May 20 2005 Sumiye M. Yoshimura  
 May 27 2001 Masaji Roy Yoshinaga  
 May 1 2008 Helen Fujiko Yoshinaga

### **June Shotsuki Hoyo**

June 28 2005 Haruye K. Endo  
 June 12 1998 Yoshiyuki George Hirabayashi  
 June 16 1998 Shizue Kano  
 June 16 1969 Shegejiro Kawaguchi  
 June 7 1977 Kanichi Kawaguchi  
 June 28 1985 Kiku Kudo  
 June 23 1965 Uji Miya  
 June 30 1965 James Jusuburo Murakami  
 June 24 2001 Hichiro Jim Nakano  
 June 23 1994 Mine Ogata  
 June 25 1965 Kakutaro Okawa  
 June 24 1998 Masao Okuda  
 June 6 2000 Kimiko Tsukamoto  
 June 27 2016 Arthur Asa Toimoto  
 June 29 2016 Masayo Y. Sato  
 June 3 2014 Misuko June Shimada  
 June 6 2002 Joe Yamashita  
 June 26 1976 Suga Yano  
 June 11 1993 Tome Yoshimura

For those years not having a specific memorial service such as 2nd, 4th, 5th, etc. the temple is holding these monthly Shotsuki Hoyo.

**Due to the COVID-19 restrictions, Reverend Hirano is reading the Shotsuki Hoyo names during his online services!**  
**Please join him in honoring your family members.**

### **2021 Memorial Service Schedule for those who passed away in:**

2020 – 1 year	2009 – 13 year	1989 – 33 year
2019 – 3 year	2005 – 17 year	1972 – 50 year
2015 – 7 year	1997 – 25 year	1922 – 100 year

Corrections/Additions to the Shotsuki Hoyo list, please contact Ruth Schriock, 801-292-6042