

March Announcements:

Bhante Seela our Special Guest

We are pleased to have Bhante Seelawimala of the Institute of Buddhist Studies as our guest speaker on Saturday, March 6th. Everyone is invited to attend. We will be advertising this event to the public. A \$5 donation at the door is suggested to cover expenses, but give what you can. His lecture will be titled: "Mindfulness for Peace of Mind." Bhante is an ordained Theravada monk and will lead our Sunday Service on March 7 at 10:30 am. Please join us.

Introduction To Buddhism and Ohigan Service March 28th

Our Introduction to Buddhism will be held at 2 pm. This is a brief overview of Buddhism, Jodo Shinshu and explanation of what goes on at our services. This is a perfect chance to visit the temple for the first time or listen in again. We welcome everyone! Please stay for our special Ohigan Service at 3 PM. This marks the spring equinox when the daylight and night's darkness are exactly the same length. Rev. Castro from the Seattle Betsuin will conduct our service. Join us for an interesting afternoon. We will have refreshments downstairs following the service.

Sangha Services

Sangha Services (a Sanscrit word for Buddhist community) are held most Sundays at 10:30 am. The Sangha service is a traditional service with a Dharma message and chanting led by volunteers from the Sangha. The service requires the efforts of several members of the Sangha each week. This gives

those who wish to contribute, the opportunity to do so. A great deal of work goes into preparing for the service, from those who bring the snacks to those who study the Dharma to give the Dharma talk. Participation of the Sangha is what makes this temple truly unique; join us. (Those who have volunteered to help in the service each month will be listed in the calendar).

Dharma Class:

Following the Sangha Service we go downstairs for snacks and a Dharma Class. Each week we cover a Buddhist topic followed by an informal discussion. This is a beginners' class, titled: "Simply Jodo Shinshu." We cover basic Buddhist teachings. Each week, one of the Sangha volunteers to lead a topic discussion on the Dharma. All that is required is a willingness to read and study; there are plenty of resources available including coaches. Curious, come and join us, share what you have discovered, be part of the Sangha. We finish around noon. See calendar for dates.

Ko Service, Thursday nights at 6:30 pm. This is an informal Sangha service and Dharma discussion group. Buddhism is a questioning religion; ask why.

Buddhist Women's Association

Meeting: Saturday, February 28, at 1:30 PM in the Hondo. A new BWA cabinet will be sworn in. All registered members of the temple are invited to attend. Bring your ideas for craft projects; learn how to make traditional Japanese dishes.

**The 57th BCA convention in Ontario
Oregon: Everyone and everything:
My teacher**

By Ed Parker

Who are our teachers; what makes us aware? Life's lessons are in the great and small acts of kindness, the petty bickering, the small lies we hear and tell, our loves, our fears, the thousand acts of kindness we receive everyday. Each moment brings a sense of being to test us, to make us question, or not. Who are our teachers, what makes us aware: every one and everything? Such were my thoughts concerning the theme of the convention as we turned toward Spokane and home. It had been a long three days, three hundred and seventy miles and four or five rest stops each way. I should stop here and thank **Chris Marr and John Zent of Foothill's Lincoln Mercury Mazda** who made the trip much more pleasant with the use of couple of their luxury cruisers. We arrived on schedule Friday night, thanks to the careful planning of our lead pilot, Paul Vielle and were greeted by the most wonderful members of the Ontario Oregon Sangha. There were lines and rows of food, some of which I recognized, there were several kinds of sushi, real red raw tuna sushi, the good stuff, some I didn't. All were good although one or two were an acquired taste, the slice of salty yellow gourd that I thought was sugared Limon, for example, but first oshoko. Their Hondo is simply impressive. I enjoy the Japanese feel of a Jodo Shinshu Hondo and this one was obviously the pride of several generations of Japanese Americans. I am only a Jodo Shinshu American, with no claim to ethnic roots beyond fried chicken and biscuits, but no one seemed to mind, I felt welcome. I

bowed, mixing the incense smoke with my nembutsu and headed back to that food. We were given name tags, one of those booklets that tell you everything you need to know for the next couple of days, a note pad, and a nice cloth brief case affair to put it all in. Later, after checking into our motel, our board of directors met to discuss various important things, the rest of us went bar hopping. That's singular, one hop, our leader, Jun Ukawa, had us in karaoke tournament, which after a pitcher or two of beer, we lost. The wife made me leave before I could make things worse with my version of John Cash with a head cold. Sometimes she knows best, anyway, it was Jun's fault. Saturday, after services, the convention was in full swing. Several teams of Reverends did their best to explain the Practice of Shin Buddhism, Why Jodo Shinshu, and Living in Nembutsu Life. These were the one's in English, also done in Japanese. In addition there were several other sessions and workshops, including a museum tour. We wrapped up around five o'clock. Later that night there was a banquet, did I mention the food, prime rib or roast, whatever, and salmon for the meat eaters, salmon and vegetarian patties for the non-meat eaters. There were only a few non-meat eaters, largely confined to the group of recent converts from Spokane, I didn't care, Jun and I had cleaned the sushi plate before the main course was served and neither of us was starving. All those little real red raw tuna sushi, and the shrimp ones too, were just happy memories. Bishop Watanabe gave the keynote address; it was his last convention; he is retiring April 1st. He spoke of his career in America, his family, his words were moving, yet done with great humor. He gave many of us in the Spokane Sangha

our Buddhist names and we will miss him. We left after services Sunday and I spent most of the ride home trying to pinpoint what had made it so special. I had gotten to know our group better, I had gotten to know the heritage that is Jodo Shinshu, Most of all I had come to realize the wisdom of Everyone and everything: my teacher. Thank you, Ontario, Oregon Sangha.

Glossery of Terms, Shinrins Collected works

Benefit [riyaku]

In the Buddhist tradition, the consequences of the religious life are benefits to both oneself and others. The bodhisattva ideal, for example, is succinctly expressed in the statement, "Self-enlightenment and enlightenment of others, the ultimate fulfilling of the activity of enlightenment." One of the characteristics of an enlightened being reads: "The perfect fulfillment of bringing benefits to self and others equally." Shin Buddhism inherits this position, but establishes two stages in the gaining of benefits: the immediate benefits received by a person of shinjin in this life, and the ultimate benefit realized as going beyond the bounds of birth-and-death. The latter has two aspects: going to be born in the Pure Land (which is benefiting the self), at which point one immediately returns to this samsaric world to liberate all beings (which is benefiting others); both aspects are made possible by the empowerment of the Primal Vow. The former are benefits gained by the person of shinjin here and now, in the midst of ordinary life; see, for example, "Chapter on Shinjin," 65.

Compassionate means [hoben]

The Sanskrit original, *upaya*, means "coming near," "approaching," and in extension, "means," "expedience." Generally speaking, it has two usages in Buddhism: the method or practice by which a person can attain Buddhahood, and the skillful means which Buddhas use to teach and to guide sentient beings to enlightenment. In Shin Buddhism, compassionate means refers to the manifestation of ultimate reality, which is beyond time and form, in the world of relativities - that is, of the dharma-body as suchness in the realm of birth-and-death - so that it comes into the range of human comprehension and description. Thus, Amida, with Primal Vow, Name, and Land, is dharma-body as compassionate means that, while being one with dharma-body as suchness, makes possible the liberation and enlightenment of all beings.

Hoben is also used to refer to provisional means, such as the practices described in the Nineteenth and Twentieth Vows, in contrast to the true mind (shinjin) and practice (nembutsu) of the Eighteenth Vow.

Mindfulness [okunen]

The original Sanskrit, *anusmrti*, means to hold or keep in mind, recollect, remember, etc., but in Shin Buddhism it is used in two ways: first, as an equivalent of shinjin itself; and second, as always remembering, consciously or unconsciously, the working of Amida as the natural consequence of the Primal Vow directed to the foolish being

Corrections (and deep apologies for my error) to the December Donations

\$200 Frank Tsuchida – One Year Memorial for Michiko Tsuchida

\$50 Fumi Heyamoto – twentieth year memorial for Asayo Heyamoto

JANUARY DONATIONS

\$250 Nikkei Women's Club members and friends—in memory of Yukiko Evens

\$76 Friends in memory of Yukiko Evens

\$10 Jeffery Workman – in Memory of Joseph P. Workman

\$25 Paul/Karen Vielle – Dana

\$10 Anonymous – Dana

\$10 Bonell McLeish – Dana

\$25 Leslie Green – Dana

\$20 Dave Weibel – Dana

\$45 Marcelline Burdett – Craft sale

HO-ONKO

\$20 Satoshi/Mary Terao

\$20 Jim/Janet Tamura

\$10 Anonymous

\$10 Fumi Heyamoto

\$10 Leo/Yuri Kiyohiro

\$10 Fumi/Kam Uyeji

BODHI SEALS

Paul/Karen Vielle Kelly Clothier Ann Heineman Marcelline Burdett

Fumi/Kam Uyeji Nobuko Kasai Kaz/Kazuko Kuwada Ed/Liat Parker

Mike Cunningham Leslie Green Fumi Heyamoto Jim/Janet Tamura

Satoshi/Mary Terao Leo/Yuri Kiyohiro Yoshi Kozen

George/Toshie Kawahara

DUES

George/Peggy Yeymoto (2003) Paul/Karen Vielle (1) Leslie Green (1)

Nobuko Kasai (1-12-04) Kelly Clothier (1) Jeffery Workman (1)

Satoshi/Mary Terao (1-6) Hisako Oki (1-6) Fumi Heyamoto (1-3)

Georg/Toshie Kawahara (1-6) Mary Naber (1) Bonell McLeish (2)

Calendars – Satoshi Terao, Kazuko Kuwado, Nobuko Kasai, Harue Yamagiwa