

## Announcements

**February Sangha Services** - Our Sangha Service (Sangha is the Sanscrit word for Buddhist community) is a traditional Jodo Shinshu service with chanting led by a Doshi. We meet after service for refreshments and discussion.

**Sangha Club Meeting -Sunday, February 25<sup>th</sup>** - Our Sangha Club is planning a "Stone Wok" get together after our regular service. We will have a sign-up list of veggies needed for the soup at the temple. Your veggies will need to be already chopped. Ed Parker and others will help stir fry and we'll cook up a big pot of rice and enjoy each other's company. There will be a Go game and a Scrabble game available. If you have another game that you would like to play - please bring it. Let's make it a fun afternoon of getting to know each other a little better and having some fun. See you there!

For more information or suggestions call: Mary 326-6786

**Release your attachments and help the bookstore** - Do you have far more Buddhism books than you can read in your lifetime? Have you read that book about Zen several times and it's collecting dust but you're still attached to it? Donate them to the temple's bookstore and help us build a used book collection. We will sell used books at half price (or less!) Please leave your donations (Buddhism-related only please) on the bottom shelf in the bookstore. Any moneys raised from the sale of these books will be used to supplement the bookstore inventory and bring in new and different items: SBT logo apparel; Buddha statues, etc. With this in mind, if you have any suggestions for the bookstore, please e-mail, call or see Anne Paulin.

### February Featured Bookstore Discount

#### **Naikan: Gratitude, Grace and the Japanese Art of Self-Reflection"**

**by Gregg Krech**

"In Naikan we ask 3 questions: What have I received from the people in my life? What have I given to them? What troubles and difficulties have I caused them? Drawing on Eastern spiritual and psychological traditions, Naikan (nye-kan) is a structured method for intensely meditating on our lives, our interconnections, our missteps. Through Naikan we develop a natural and profound sense of gratitude for blessings that were always there but went unnoticed. This collection of introductory essays, parables, and inspirations explains what Naikan is and how it can be applied to life and celebrations throughout the year"

The book price is normally \$14.95. For the month of February only you pay \$12.95 while supplies last.

### Shotsuki-Hoyo

#### February - 2007

Shotsuki-Hoyo (the remembrance service for deceased loved ones) will be held **Sunday, February 25th**. . According to temple records and other sources, a total of 8 people passed away during the month of February. They are:

Hazuo Horita  
Mary Ikebe  
Tsutae Muraoka  
Nobuichi Nitta  
Ito Tanaka  
Evelynne Beler Vielle  
Midori Yamasaki  
Chiyeko Yamauchi

**Music for World Peace a Brilliant Success**

On Saturday evening, January 13, Todd Milne and Thomas Richardson performed a program of inspired meditative music. Playing a variety of exotic instruments which included bamboo flutes, electronic wind instruments, the Harmonium and the Synthesizer, these talented musicians filled the Hondo with a medley of relaxing, exquisite sound. From time to time, the music softened and several people read short inspirational passages on themes of peace. It was a wonderfully satisfying evening. By the end of the program everyone seemed utterly relaxed and peaceful. Nearly forty people were there and judging from their enthusiastic response, we'll be inviting Todd & Thomas back for an encore performance soon.

## Our Newest Member Welcome!

Tina Rodeen

Rev. Hideo Eiyu Terao

*Editors Note: The following bio was provided to me by Linnie Terao (daughter of Rev Terao). This is the very heartfelt story of his life and the early days of the Spokane Buddhist Temple. I was so moved by the hardship he and his family endured, yet still persevered. We are grateful for the vision, wisdom, and compassion of Rev. Eiyu Terao, which allows all of us to experience the "Light of the Dharma" as so eloquently put here in this story. "Domo arigato gozaimasu".*

Rev. Eiyu Terao was born in Stockton, CA, on Nov. 18, 1913. At the age of four, he returned to Hiroshima, Japan, with his family and was raised there.

After graduating from Sotoku High School, he received his Tokudo (ordination) on August 16, 1935, and his Kyoshi Credentials the following year, on July 18, 1936. He graduated from Ryukoku University in Kyoto, Japan, in March 1938. Upon graduation, he was issued an order from the Jodo Shinshu Homba Hongwanji to serve with the San Francisco Buddhist Church as of May 15, 1938. After serving there for 11 months, he was transferred to the Oakland Buddhist Church in April 1939.

On March 3, 1940, Rev. Terao married Joyce Mitsuko Tateyama, the second daughter of Mr. and Mrs. Kinzo Tateyama of Stockton. At the request of Bishop Ryotai Matsukage, he was assigned to the Seattle Buddhist Church on April 1, 1940. There, he assisted Rev. Tatsuya Ichikawa primarily with the Sunday School, YBA, and as Principal of the Japanese Language School.

After the outbreak of the Pacific War on December 7, 1941, a government order was issued for all persons of Japanese ancestry to be evacuated from the Pacific Coast areas. In May 1942, the Terao's were sent to the Puyallup Assembly Center, and later were forced to relocate to the Minidoka Relocation Camp in Idaho where approximately 10,000 persons of Japanese ancestry were interned. At the outset, Rev. Terao was the only Buddhist minister in camp. Thereafter, he concentrated his total effort on his missionary work over the four-year internment period. At times his health broke down and he was hospitalized.

In order to perform cremation services, he had to travel together with the bereaved families to Salt Lake City, a distance of 250 miles, under military escort. Thus, his memories of the war years were filled with sorrowful and agonizing experiences.

When the war ended on August 15, 1945, the internment also came to an end. However, the haunting thought of the

atomic bombing of Hiroshima on August 6, 1945, in which more than 200,000 lives were sacrificed, left an indelible mark on his life. His parents who were looking forward to the day of his return had vanished forever. In memory of his parents and other atomic bomb victims, he was determined to extend the sphere of the Nembutsu into virgin territory. He went to Spokane, Washington, with the intention of establishing a sanctuary for Buddhists. There he experienced many hardships during his task of establishing a sanctuary that was later named the Spokane Buddhist Church.

In those trying days, his missionary efforts were not restricted to the Spokane area, but extended into the remote parts of the state of Washington, far into Montana, and even into parts of Canada. In the meantime, even though relatively inexperienced with carpentry, he continued to hammer away for ten long years with the construction and renovation of the temple building. In an area where at first there were no sangha members, gradually, one by one, they came to listen to the compassionate teaching of the Nembutsu. Finally, the temple membership grew to over one hundred. Thereupon, he was able to organize a Sunday School, YBA, ABA, Fujinkai, and even a Japanese language school. Thus, he succeeded in his noble quest to transmit the Light of Dharma in the eastern part of the state of Washington.

Meanwhile, the Yakima Buddhist Church, which had flourished during the pre-war years under the leadership of Rev. Tessho Matsumoto, had been left unattended because only a very few members had returned to the area after the war. Rev. Terao was not about to allow the Light of Dharma to be extinguished there, so he drove the distance of 250 miles at least once a month, and more frequently when funerals needed to be performed. He undertook this double duty for 13 years.

On orders from Bishop Shinsho Hanayama, Rev. Terao departed from Spokane after 17 years, and left the temple affairs in the hands of his brother, Rev. William Shigeo Terao. He assumed the position of resident minister at the Buddhist Temple of Alameda on January 15, 1961. In May 1963, he was awarded the Hongwanji rank of Shinju Nito, and in 1967, the rank of Shinju Itto. In Alameda, he continued to promote the Buddha Dharma and the Nembutsu diligently. He served as the head of the Bay District Ministerial Association (Kyokucho) for six terms and served as the Advisor to the Bay District Buddhist Women's Association until his retirement in November 1978. In 1990, Rev. Terao was diagnosed with kidney disease and began kidney dialysis in 1991. He died on November 23, 1994, from congestive heart failure soon after celebrating his 81<sup>st</sup> birthday.

Rev. Terao's family includes his wife, Joyce Mitsuko, children, Reiko (Ray) Murakami, Karen (Ken) Akahoshi, Dennis Terao, and Lenni Terao-Doerr (Doug), and grandchildren, Kari Murakami, Garrett Akahoshi, and Kirk Akahoshi

## From the T atami Mat. . . .

*One Paper Towel --  
Three?*

For most people, the availability of public restrooms is a convenience we take for granted. Wherever you happen be in the city, be it a convenience store, theater, hospital, supermarket, gas station or fast-food establishment --you can usually find a public toilet when you need one. Restrooms are an indispensable necessity for the smooth and hygienic running of any city. They're a temporary refuge; a safe and private place to restore one's physiological balance, do a bit of grooming and adjust one's clothing. What a marvelous convenience, the public restroom.

I wonder how many of us ever reflect on the infinite number of causes and conditions that must come together in just the right way for a public restroom to exist and function. Imagine the network of pipes in the walls, floors and underground drains, all carrying water to and from the toilet. Visualize all the valves and faucets that turn the hot water on and off for the wash basin. Let's not forget the people who mop the floor, fill the soap dispenser, and replenish the paper products. We could go on and on, enumerating the factors that go into making your brief visit there a pleasant one.

Do we ever feel grateful for the convenience of public restrooms? In Buddhism we stress the importance of appreciation and gratitude for each day we are alive. We try to cultivate awareness that everything we experience is temporary, ever-changing and interdependent. That being the case, --finding a restroom when our need is great, may

be seen as a "coming together" of causes and conditions to make our life a little easier. From a Buddhist's perspective, it's the working of universal compassion. So yes, it does pay to be grateful, even for such commonplace things as public restrooms.

The other day I was making some photocopies at one of the many copy shops in town. I had many projects to do, which took some time at the machine. Feeling nature's call I went to the restroom. Afterward, I washed my hands and reached up to the towel dispenser and pulled out the *last three* paper towels. My first impulse was to use all three to dry my hands. I don't know why, but I thought about the last person who had stood where I was standing now. Most likely, he had the same experience as me, except he pulled out maybe the last *five* towels. I thought, That guy could easily have used all five to dry his hands. But no, he must have carefully use just one or two, and left the remaining three for the next guy ...me!" I felt a great sense of gratitude to that person, whose thoughtfulness now allowed me to dry my hands.

So, of course, I did the right thing. I used only one paper towel and stuffed the remaining two back into the dispenser ...for the next guy. Returning to my photocopying, I stopped by the desk and told the clerk about the empty towel dispenser.

Thirty minutes later, I finished my copy projects, but before leaving, I made one more visit to the restroom. Alas, the paper towels had not been replenished. I thought about the irony here. My compassionate gesture earlier turned out to benefit *me!* Carefully, I teased-out one towel, leaving just one remaining towel for the next guy. Ah well, one is better than none, I reasoned.

Like I said, it pays to be kind, grateful and show compassion for the next guy. You never know *who* the beneficiary might be!

Paul Vielle  
Minister's Assistant

## Dues and Donations

The Spokane Buddhist Temple gratefully acknowledges the following dues and donations. Please notify Fumi Uyeji or Liat Parker of any omissions or errors. Dues are acknowledged when received and are often times for a few months or paid yearly.

### Dues

December 20 - January 21

Jenifer Johnston

Anne Paulin

Sam & Alexis Baker

Rachel Scudder

Colin Fitzgerald

Leanne Sapp

Mary Naber

Yoshiko Kozen

Tom Lande

Kazuko Kuwada

George & Peggy Heyamoto

Hisako Oki

Leo & Yuriko Kiyohiro

Joni Michels

Helen Chin

Thomas Lande

Tina Rodeen

Samuel & Alexis Baker

## **Donations**

Mary Naber  
Tom Lande  
Jake Jobes & Elisha Jobes  
Jim & Shirley Bennett  
M. Lahr  
Sam Baker  
Herman Sugimura  
Jenifer Johnston

## **Bodhi Day**

Rachel Scrudder

## **Building Fund**

Alexis Baker  
Jim & Shirley Bennett

## **Joy-e**

Rachel Scrudder

## **Newsletter**

Marlene Sullivan  
Naomi Ishiguro

## **Memorial Dana**

George & Peggy Heyamoto  
in memory of Ashyo Heyamoto

## **BusyWork**

By Tom Lande (Nov 1989)

I was babysitting for my friends' 4-year-old daughter, nearby their house, for an entire day. I was pushing her on the swing set at my house until she could get high enough to continue on her own. After pushing her for a few minutes, she said: "Tom, I'm very busy." She repeated statements like that for a few minutes. Then she made it very clear that she wanted off of the swing set; so that was that. The next day, or later that same evening, I related that swing incident to her mom, and asked her what she meant by "I'm very busy." Her mom looked very embarrassed and said that her daughter evidently understood her entreaties of "being too busy" as really meaning that she had had enough of her daughter's activity. So the daughter thought that "too busy" was just another way to say that you'd had enough; and that you didn't want to do this stuff anymore.

The busy-ness excuse can take various forms. Somebody who is, or was, married and has children always has a ready-made excuse for behavior. One's work always provides one with an excuse. Any activity that can absorb a person completely can always be claimed as an exemption from attending to the present situation. An example is where someone is confronted with a very painful physical and/or emotional difficulty and another person, a friend or relative, can justify their non-intervention on behalf of this other person, because "I'm very busy", meaning that "My pressing priorities are more important than are you, and prevent me from attending to your desires."

How do we assign a generally accepted priority to one's desires, in a particular relationship, so that one can either justifiably demand attention or gladly accept being given the bum's rush? People who are fairly certain of their importance to human life (to the extent that they see themselves as important), you can rely upon their denigration of your desires. In fact, one will often feel quite honored if they call you to do a favor for them. This can be anyone, in either role; but people who are more surrounded by flatterers than most – are most likely to claim busy-ness.

An officer, in either a form of government or a corporation, is fairly certain to have little time for your sickness or injury; this is known a "big busy-ness." We take pride in our busy-ness. It has proliferated in industrialized countries, until it is now both international in scope and largely preventing real friendship from taking place; real friendship takes years, and takes precedence over fleeting busy-ness. An entire week is more and more occupied with tasks that confirm our importance.

Something that doesn't give full value to the importance of a presumed separate self – threatens the very fabric of our society. The precise forms of separating behavior – are culturally determined; anything can be viewed as tending toward "self-actualization". There is no escape – we're all in this together.

## Looking A head . . . .

### March

#### Seattle Minister Assistants to visit Spokane -

Bill Hirsh and Joe Schwab will be here on March 17th & 18th to present a lecture on Saturday evening and a morning service on Sunday. This is a new experience for us and them to help support our temple.

### April

**Japan Week Celebration** - April 21st is the kick-off for Japan Week. We begin our day with our Spring Food Bazaar, followed by a special guest speaker on Saturday evening. Sunday we will celebrate Hanamatsuri with a morning service. More details to appear in next newsletter.

### Bhante Seelawimala Lecture Well Attended

Bhante presented a lecture on January 20<sup>th</sup> entitled "Your Spiritual Path". There were at least 60 people in attendance with a lot of new faces. Bhante has a special way of drawing his audience in so that they are able to see the wisdom in the teachings of the Dharma. Thank you, Bhante for coming to Spokane and sharing your experiences.

### ***"Essential Buddhism"*** ***Class continues in February***

Our *Essential Buddhism* class will start-up again on February 14 2007 and run for 8 consecutive weeks ending on April 4. Classes will be held Wednesday evenings from 7:00 to 8:30 at the temple. These meetings will be a continuation of our fall classes. This time the focus will be on the development of Mahayana Buddhism in China and Japan. Special emphasis will be given to the doctrine and practice of our own sect, the *Jodo Shinshu* (or True Pure Land) Tradition.

Newcomers are welcome. We'll follow the same general format as before. That is, we'll be watching DVD lectures on Buddhism by Prof. David Echels (Professor of Religious Studies at Boston University) followed by a class discussion led by Paul Vielle, Minister's Assistant. We'll also be reading selected excerpts from Takamaro Shigaraki's book, *A Life of Awakening: The Heart of the Shin Buddhist Path*.

Please fill-out the registration form located on the back of this newsletter and mail it to the temple at:

Spokane Buddhist Temple  
927 S. Perry Street  
Spokane, WA 99202

We are asking for a donation of \$20.00 to offset costs of making handouts. For more information you may e-mail Paul at [paulv78w@sisna.com](mailto:paulv78w@sisna.com).

