



Spokane Buddhist Temple

JULY 2008

VOLUME 54 ISSUE 7

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Announcements

July Sangha

Services—Our Sangha Service (Sangha is the Sans-



crit word for Buddhist community) is a traditional

Jodo Shinshu service with chanting led by a Doshi. We meet after service for refreshments and discussion.

Perry Street Fair and Rummage Sale Fundraiser –Saturday, July 19th- 11:00 am - 3:00

pm - Summer fundraiser at the temple! Join us during the Perry Street Faire to purchase some really great items. We are having our first rummage sale and have received some very exciting donations. This is first rate stuff folks and think of all the gas you will be saving not having to drive all

around town to different garage sales. We have it all here! Enjoy the fun activities at the Perry Street Faire and get some shopping done too. See you there!

Obon Service—Sunday, July 20th—Don't miss our Obon service, and Shotsuki-Hoyo.



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 time for a few months or paid yearly.

April 24—June 12

Dues

Leslie Green
Ann Heineman
Leo & Yurkio Kirohiro
Mary Naber
Harrington Family
Satoshi & Mary Terao
Jim & Shirley Bennett
Celeste Sterrett
Paul & Karen Vielle
Jefferson Workman
Kazuko Kuwada
Marta Lowenhoff
Rachel Scudder
Greg & Leanne Sapp
Jenifer Johnston
Aiko Terao & Justin

Kropff
Toshie Kawahara
James Lea & Judi Davis
Tina Rodeen
Fumi Ekinaka
Kam & Fumi Uyeji
Hyacinth Dezenobia
Janet Holmberg & Koskue Imamura
Colin Fitzgerald
Todd & Ellicia Milne
Pat Omine
Marcelline Burdett

Donations

Mary Naber
Helen Hart
Jane Mattson
Koskue Imamura &

Janet Holmberg
Dorothy Uno
Shirley Chavez
Anonymous for Newsletter
Jim & Shirley Bennett
Paul & Karen Vielle
Tina Rodeen
Jenifer Johnston
Fumi Ekinaka
Steve Becker
Celeste Sterrett
Walton-Hoskinson

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Spokane Buddhist Temple Team

Supervising Minister:
Rev. Don Castro
Seattle Betsuin
Minister Assistant's
Paul Vielle
Christine Marr

Board of Directors

Liat Parker
& Jun Yugawa,
Co- Presidents
Martena Peterson,
Secretary
Fumi Uyeji, Auditor

Board Members:

Leslie Green
Jefferson Workman
Anne Paulin
Bonell McLeish
Celeste Sterrett

Board Advisors:

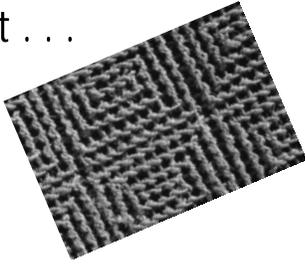
Janet Tamura
Ann Heineman

Newsletter Editor

Leslie Green

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Beyond Water and Mud

June brought record rainfall and disastrous flooding to the Midwest. Night after night, we watched unbelievable news footage of breached levees, flooded homes and stranded vehicles. With nothing to stop it, river water swirled into neighborhoods and downtown plazas. Sewers backed-up. Electricity shut down. As river banks eroded, whole houses tumbled into the roiling water and disappeared. What a mess!

There's just no place to hide in a flood. Water and mud are right there in your face—big time! *How would I cope* I wondered if one day the Spokane River suddenly overran its banks, flooding the city in three feet of water. What if it were *my* house that slid into the river?

When disaster strikes people react in different ways. Some despair and get lost in self-pity. *I'm ruined! Everything's gone! This is the end for me!* We empathize with their plight. It's tough to lose a loved-one, your home and all your possessions! Other people have a more hopeful outlook. *I've lost everything, but it's not the end of the world. I survived. I have my family and my memories. We'll get through this!* One person suffers while another turns suffering into something positive. What accounts for such different reactions?

A lot has to do with the content of our thoughts. In the Buddhist way of looking at things, suffering arises because we misunderstand the nature of the world and ourselves. We erroneously believe in *permanence* when in truth, everything is in constant change. Human desires like love, possessions, health, power, reputation and so on—all come and go. Buddha taught our belief in permanence leads to dualistic thinking. In the Wisdom of “Two-ness” we divide everything into two: *This is mine; that's yours. Mine is newer, better or (fill in the blank) than yours.* Thinking this way allows us compare, judge and organize our experience. This is conventional everyday wisdom. So, when we see our custom built house (a structure we believed was permanent and symbolic of our importance) slide into the river, its only natural we'd cry out, *Hey, I don't deserve this! I had guarantees!!* At such moments, we don't have to believe in the Law of Impermanence; it's true whether we believe it or not!

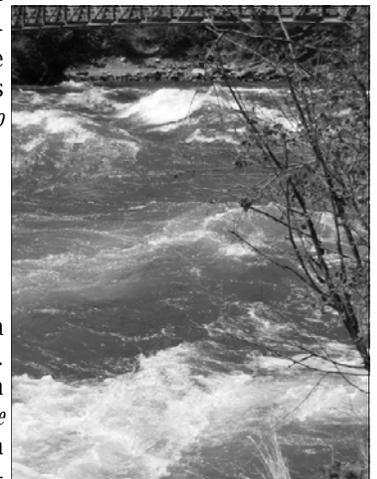
For people who live through them, floods rank pretty high on the misery index. But for those with insight into impermanence and interde-

pendence, the sting of losing everything isn't quite so sharp. They appreciate a wisdom beyond Duality—beyond the “*I've lost everything; this is terrible*” mentality. This is the wisdom of “One-ness”. Since nothing is permanent, then all things come and go depending on the causes and conditions that give rise to them. Nothing endures; everything changes. Applied to everyday life, it means we don't really ‘own’ anything. We use stuff for a while, but inevitably we let it go. Same applies to values and morals. In the Wisdom of One-ness, there is no certainty, no judgment about absolute right or wrong, good or evil. (Even our founder, Shinran Shonin [1173-1262] readily described himself as a foolish being, full of ignorance and blind passions and thus utterly incapable of discerning right from wrong.)

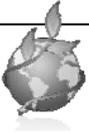
In time, the water and mud will disappear and people will get on with their lives. One hopes stronger levees will be built and there is solace to be found in the community's effort to rebuild itself. But for the discerning few, losing everything may open a path to liberation—perhaps even joy. One sees clearly as never before the futility of attachment to things. One appreciates also, that everything, “both life and death, good and evil, happiness and unhappiness, success and failure—all can be indispensable conditions for the fulfillment of [one's] life.” (1). And lastly perhaps, one realizes that everything one needs to live *in this moment* is already available in this moment. Yes, there's hard work ahead for those folks in the Midwest. But isn't it amazing? Despite all our foolish vanities, life sustains us just as we are. *Namo Amida Butsu!*

Paul Vielle
Minister's Assis-
tant

(1) “Why Amida Buddha?” by Dr. Nobuo Haneda in the *Dharma Breeze Newsletter*, Maida Institute for Buddhism, June 2008.)



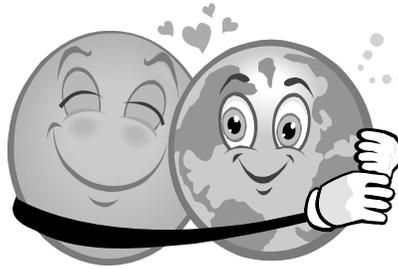
“But for the
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The Green Corner by *Karen Vielle*

The Temple Board has commissioned a Green Committee to look into ways to make the temple more environmentally friendly. We're already doing a lot of great things like using real plates instead of paper, using real towels instead of paper towels, and reusing many items. But there is always more we can do. Karen Vielle, Ellicia Milne, Mary Naber, and Aiko Terao generated a great list of preliminary ideas. Here are a few to get us started: Recycle: Did you know that the temple has a blue recycling bin under the counter behind the sink? Before you throw something in the trash, check and see if it can be recycled. Put all glass bottles, and tin and aluminum cans in the blue bin. You can also recycle many clear and white plastics, so look for the symbol of a triangle on the container. If the triangle has a #1 (usually clear plastics) or #2 (usually white plastics) on it, we can recycle those within the city of Spokane. Look for them on everything from cookie and strawberry containers to oil,

vinegar and dish soap bottles. Bulk paper, like newspapers and certain cardboards, can also be recycled. Watch for signs and posters to start appearing downstairs this summer reminding you of what to look for when you recycle. Cleaning Products: You might notice everything from dish soap to toilet cleaner being re-



placed with more environmentally friendly alternatives. If you're someone who normally takes a turn purchasing cleaning items or paper products for the temple when we run low, watch for an updated check-off list that will include specific items to consider. Fresh Abundance has access to a full line of environmentally friendly and safe cleaning supplies and paper products that can be

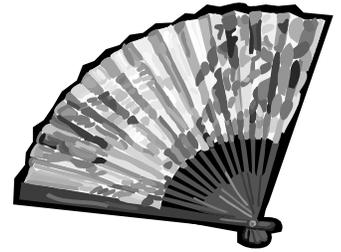
purchased either individually or in bulk-see Ellicia for questions on ordering.

That's it for now. Look for more Green Corner updates and tidbits in future newsletters, including recipes for how to make your own natural cleaners at home.

Did you know... *If every household in the United States replaced just one box of facial tissue with 100% recycled ones, we could save 163,000 trees. If every household in the United States replaced just one roll of toilet paper with 100% recycled ones, we could save 423,900 trees. If every household*

in the United States replaced just one roll of paper towels with 100% recycled ones, we could save 544,000 trees. And if every household in the United States replaced just roll of paper napkins with 100% recycled ones, we could save 1 million trees. From "Living Green" by Greg Horn

"If every household in the United States replaced just one roll of toilet paper with 100% recycled ones, we could save 423,900 trees."



Shotsuki-Hoyo

The *Shotsuki-Hoyo* remembrance service will be held on Sunday afternoon, July 20 during Rev. Castro's service. According to temple records and other sources, a total of 9 people passed away during the month of July. They are:

(Mrs) Fumiko Heyamoto
Taki Mayeda
(Mrs) Katsuko 'Katie' Nakagawa
Kasue Ogohara
Takeo "Dan" Terao
Sutematsu Uyeno
Osamu "Paul" Yamagiwa
Jerry Potvin
Sutematsu "Pat" Uneno

Haiku

***Don't know about the people
but all the scarecrows
are crooked.***

A Visit from Socho Ogui



Socho Ogui and Christine Marr

We were honored with a special treat last month (June 13-15) with the visit from Socho Koshin Ogui—current Bishop of the Buddhist Churches of America. On Saturday evening he joined everyone for a pot luck dinner. Afterward, Socho gave a humorous, yet thought-provoking public lecture entitled “Ordinary Mind is the Way.” The talk was well-attended with lots of good discussion following.

We had a near-record turnout on Sunday morning. As part of the regular service, Socho conferred *Homyo* (dharma names) on sixteen Sangha members. Toward the end of the service, Socho installed Mrs. Christine Marr as a Minister’s Assistant. Christine has recently returned from a semester of study at the Jodo Shinshu Center in Berkeley,

California. On our return trip to the airport, Socho remarked, “Without question, the Spokane Buddhist Temple is the model for the future of Jodo Shinshu in America.” Wow, what a compliment—and what a challenge to us to continue doing what we’re doing; learning and growing in the *Nembutsu* path together. From all of us, thank you for coming Socho! We enjoyed your teaching, your humor, your wisdom and your calm down-to-earth demeanor.

We hope you’ll come again soon.



Members who received their Dharma names



Dues/Donations *(continued)*

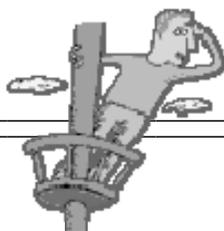
Hanamatsuri

- Fumi & Kam Uyeji
- Anonymous
- Leo & Yurkio Kirohiro
- Anonymous
- Liat parker
- Marcelline Burdett
- Toshie Kawahara
- Satoshi & Mary Terao
- Kazuko Kuwada

In Memory

- Janet Tamura In memory of Kaz Kuwada
- Janet Tamura in memory of Yoichi Oba & Sayoko Oba
- Kazuko Kuwada in memory of Kazuo Kuwada
- Toshie Kawahara in memory of Mrs. T. Sato





Looking Ahead. . . .

August

The Art of Nembutsu-Experiencing Oneness in Daily Living- A retreat facilitated by Dr. Kenji Akahoshi – August 15 – 18 at Fort Wright Mukogawa.

September

Pancake breakfast fundraiser, Sunday, September 7th – 10:00 am – 2:30 pm.

Did you know....

“Why do we offer rice?”

For thousands of years, rice has been the most important food item in Asia where Buddhism flourishes. Thus, followers always placed an offering of rice and other food items on the altar as an expression of their utmost gratitude to the Buddha.

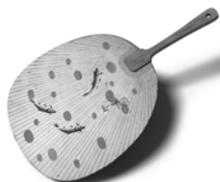
Some History About Obon

The Obon Service and Obon odori or colorful folk dances, which accompanies it, are observed between July 15th and August 15th.

The Obon Festival, which is carried out in Japan, was first performed by Emperor Wu Ti of the Liao Dynasty in 538 in China. The first example of it appears in 606 in the reign of Empress Suiko.

Among the Japanese Buddhists, Obon has become a fixed way of life and is certainly one of the most colorful events observed during the year. During the Obon period, people would

return to their homes to visit, clean up, and offer fresh flowers and burn incense at the cemeteries where their ancestors are buried and light candles to welcome the spirit of their departed ancestors into their homes. At the culmination of the Obon period, paper boat lanterns



the boat floating down the river or to sea to return the souls to their resting places.

would be constructed and loaded with food and lit with a candle at night with

The true significance of the Obon Service and Festival lies in the rededication of ourselves to the Buddhist way of life by reflecting upon the love, affection, compassion, and virtues that our parents and others, who have passed on before us, have given to us while they were still alive. Let us pause and reflect on the hardships and sacrifices which they made for our sake so that we can clearly understand the inter-dependency of all life and things.

Excerpt from “The Buddhist Holidays”, by Rev. George E. Shibata