



## The ice of our blind passion, the water of enlightenment

by Rimban Katsuya Kusunoki

One morning in February, I found everything mantled in a sheet of white snow. When I saw Wisteria Park (in front of the temple) through the window, it was so beautiful. I really enjoyed the time of having my morning coffee while watching the beautiful scenery. The experience was special and interesting for me because I have lived only in warm places before, like Nagasaki, Zimbabwe, and California.

That morning, my wife, son, and I went out and played in the snow. It was not easy to make a snowman because it was a dry snow. We sled over the snow and dived into the snow. We enjoyed a fun time.

At that time, one member came to the temple to clear the road of snow and sprinkle salt. I learned what I need to do when it snows a lot, besides play with snow. The snow in front of the temple did not melt quickly because it is on the northside and there is not much sun light. A few days later, the road became icy, especially where people or cars tramped hard on the snow. I found a lot of our ice footprints where we played. So, the roads were very icy and slippery. We had trouble walking. We could not drive anywhere. I realized that I could not go grocery shopping or to the doctor or hospital, if someone got sick or injured. I learned about difficulties in living in a heavy snow area.

Seattle is not the only place that had snow. I heard that California also had snow. It must be a blessed snow because they often have severe drought. When I was still living in California, one person told me, "Having rain is not enough to re-

solve drought. The mountains have to have snow. The snow melts little by little and provides water for us. It brings us the blessings of nature." Shinran Shonin said in his hymn (wasan),

Through the benefit of the unhindered light,  
We realize shinjin of vast, majestic virtues,  
And the ice of our blind passions necessarily melts,  
Immediately becoming water of enlightenment

The hindered light is the Amida Buddha's wisdom and compassion. Shinjin is the "Entrusting mind" which we are given by Amida Buddha. In this hymn Shinran Shonin compared the ice to our blind passion and the water to enlightenment. Buddhists' goal is to attain enlightenment. One who attained enlightenment has no blind passion (*bonno*). When I think of myself, I compare myself to other people and envy them. When I watch TV or internet, my greedy mind for buying something arises. While continuing living my life like this, my desires and attachments pile up in my mind. These get hard and are stacked just like snow, tramped hard, and become like ice on the road. Once these get stiffened and become ice of blind passion, it is not easy to melt them. Moreover, the snow of desires and attachments falls one after another.

Shinran Shonin showed a path to people who cannot shovel and melt snow. It is the Nembutsu (Recitation of "Namoamidabustu") path. It is the path for people who stack snow and ice and lose their way. The Nembutsu path is the path of listening. We listen to the Buddha Dharma and reflect upon our life. And then we recite "Namoamidabutsu (I take refuge in Amida Buddha)" to express our appreciation. While continuing to walk the Nembutsu path, we realize that the ice of our blind passion melts and becomes the water of enlightenment. Because the snow of desires and attachment falls one after another and becomes the ice of blind passion, it is important for us, as ordinary people (*bonbu*), to keep walking the Nembutsu path. What kind of snow and ice do we have in our mind? We put our hands together and keep asking ourselves this question. The Nembutsu path opens up where we realize the snow and ice in our minds.

Early in the morning on that day, I was watching outside. A car stopped at my house. It was from the

*continued on p. 2...*



post office. In this heavy snow, the post office delivered a small package to us. When I opened the package, I found "CARS" brand toilet training underpants that my wife ordered several days before. My son was so happy and wore them. In the cold weather, they brought such a soft and warm gift and heart. I felt sorry for, and appreciated, their hard work.

Gassho, Rev. Katsuya Kusunoki

**Credit:** Photos in this issue were variously provided by Rimban Kusunoki, Kemi Nakabayshi, Alex Sakamoto and myself. Connor McKinney, Joan Nakano, and Kiyo Takashima helped put names to faces. Thank you, all.

Gassho, Irene Goto

## Seattle Betsuin Gratefully Acknowledges the Following Donations January 2019 - February 2019

### Funeral / Memorial / Nokotsudo:

Sae Akada – 7 <sup>th</sup> Year Memorial	\$ 400.00	Estate of Sae Akada
Nokotsudo	\$ 200.00	Kuniko Takamura
Nokotsudo for Aya Demise	\$ 125.00	Douglas Handa
Nokotsudo for Jim Demise	\$ 125.00	Douglas Handa
Fumiyo Habu – In Memory of	\$ 100.00	Jennifer Habu

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Keiko & Hidemi Tsuboi	Akiko Yabuki (given at New Year Service)

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Appreciation for book of Rennyo Shonin Letters  
Appreciation for Nov. 2018 Japan Tour Book Published by Karen and Yukio Morikubo



continued on p. 3 ...

### ...continued General Donations

**Donor:** (con't): Appreciation for Nov. 2018 Japan Tour Book Published by Karen and Yukio Morikubo

Stephanie Ojima  
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Rob Ketcherside	Appreciation for "Mukashi, Mukashi"
Yakima Buddhist Temple	Supervisory Orei for Ho-Onko Service
Ohmi Club (Janet Hata)	Appreciation for Use of Facility for New Year Party
Yaeko Nakano	General Donation
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Lani Carpenter	BCA Endowment Foundation – 50% of Dana Donation
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## Ministers attend NW District BCA Convention



Top Row, L - R: Rev Takashi Miyaji (Tacoma BT), Rev Jim Warrick (White River BT), Rev Kodo Umezu (Bishop, BCA), Rev Marvin Hirano (Salt Lake BT), Rev Yuki Sugahara (Portland BT), Rev Katsuya Kusunoki (Seattle BT), Rev Matt Hamasaki (Sacramento BT).  
Bottom Row, L - R: Rev Carmela Javellana-Hirano (Salt Lake BT), Rev Matt May and Rev Irene Goto (Seattle BT), Rev Kathy Chatterton and Rev Ann Spencer (Idaho-Oregon BT), Rev Fred Pelger (Tacoma BT), MA Jason Yokoyama (Seattle BT), MA Lynrae Hubbell and MA Erik Hammerstrom, (Tacoma BT), Landon Yamaoka, (IBS student, Berkeley). Not pictured: Rev Rosalie May (Seattle BT), Rev Kosho Yukawa (Tacoma BT), retired; Rev Don Castro (Seattle BT), retired.



# 72nd Annual NW District BCA Convention

## *Compassion, Gratitude, Community*

*hosted by White River Buddhist Temple, February 15 - 17, 2019, Tukwila, WA*



YABA contingent: Allison Tamai (Sacramento), Matthew Miyake (Fresno), Mark Nakata (OCBC), Lyndsie Mark (Sacramento), Keith Uyemura (Senshin), Jenna Tokeshi (Sacramento/San Fernando Valley) and Connor McKinney, (Seattle)



Susie McKinney, Connie Ozeki-Chinn, Julianne Tosaya



June Akita, Janet Umezu, Elsie Taniguchi promoting World BWA Convention, Aug 30 - Sept 1, 2019



Mrs Rona Warrick and Reverend Jim Warrick, Resident Minister at White River Buddhist Temple



# 72nd NW District Convention Banquet Photos



## Vancouver Buddhist Temple Invites You to their

115th Anniversary Observance on Sunday, April 28, 2019, at 10:30AM with Jodo Shinshu Buddhist Temples of Canada Tsuito Hoyo and Monthly Shotsuki. Guest minister will be Rev. Yasuo Izumi, former resident minister. Luncheon will follow in the Social Hall. [vancouverbuddhisttemple.com/content/contact-us](http://vancouverbuddhisttemple.com/content/contact-us)

## ON BEHALF OF THE MEMBERSHIP COMMITTEE...

We would like to “thank” the following regular members, for contributing their minimum annual Sustaining Membership dues (the basic dues toward the Temple maintenance/operations). These are the most recently paid members for the fiscal year of 2019.

***Michele Anciaux Aoki, Joe & Margaret Gotchy, Ron Hamakawa, Cynthia Hinds, Michele Kämmerer, Rick Mamiya, Yoshi Mamiya, Lynn Miyauchi, Kevin Nagai, Sanaye Nagai, Yoshio & Judith Nakamura, Zachary Semke & Ann Ishimaru, Paul Suguro, Leslie Sumida, Kuniko Takamura, Masao & Frances Tamekuni, Don & Amy Tokunaga, Michiko Toyoshima, Machiko Wada, Arlene Yamada, Yoko Yanari, Sumie Yokota, Fusae Yokoyama***

We'd like to 'welcome' ***Don & Amy Tokunaga and Yoko Yanari*** as new members of our Sangha

(compiled by H.L., J.N., P.S., S.O)



... more 72nd Annual NW Convention and related events...

**2020**

**TAKE NOTE**

**“Save The Dates”**

**BCA Ministers’ Association Meeting**  
February 19th-20th, 2020

**BCA National Council Meeting**  
February 21st-23rd, 2020

**NW District Convention**  
February 21st-23rd, 2020

**Hyatt Regency Lake Washington  
at Seattle Southport**

Hosted by: Seattle Betsuin Buddhist Temple

**We look forward to having you join us!**

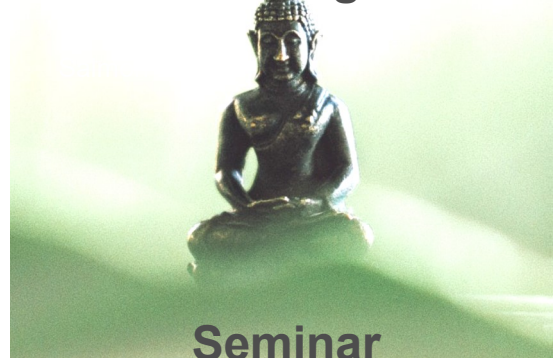


American Sutra: Dharma Lessons from WWII author, Duncan Ryuken Williams, with autograph seeker, Dennis Yamashita

## SAVE THE DATE

Saturday, April 20, 2019

### EcoSangha



### Seminar

#### Buddhism • Ecology • Community

Seattle Buddhist Temple • 1427 S. Main St.  
Seattle, WA 98144 [www.seattlebetsuin.com](http://www.seattlebetsuin.com)

#### Speakers

Duncan Ryuken Williams, author, American Sutra: a Story of Faith and Freedom in the Second World War, (in the photo above)

Dr. Jason M. Wirth, Professor of Buddhist and World Philosophy, Seattle University, ordained Soto Zen priest, co-founder of Seattle University EcoSangha

Rev. Donald Castro, Jodo Shinshu Minister and Rinban, emeritus, Seattle Buddhist Temple, and founder of EcoSangha



Above: past Youth Advocacy Committee participants  
Below: Young Buddhist League Workshop panelists  
Emily Ko, Jason Yokoyama and Emma Inge



# SBBWA Seattle Betsuin Buddhist Women's Association

submitted by Nina Tomita-Kato

Salmon Dinner assistance will be appreciated prior to the dinner. SBBWA will be making *manju*, *ohagi*, *tsukemeno*, and *miso shiru*. Volunteers will be needed for all of these areas. Sign-up sheets will be available online and in the hallway near the dining room. 3/23



April 2 we will be cleaning the *onaijin* at 9:30 AM. If you are interested, please sign-up on bulletin board across from the office.

Our SBBWA New member service and fellowship luncheon will be held on 4/28 at 11:30 AM. Information will be sent out in March. Please save the date and we look forward to adding new members to our organization.

Please consider joining us for the World Buddhist BWA Convention 8/30- 9/1. If interested, let Karen Morikubo know. It's a wonderful opportunity to meet fellow Buddhist from all over the world and U.S.



Kiyoko Takashima, Kayako Terada, Mabel Nishizaki, Julie Mayeda and Mae Deguchi promoting World BWA Convention, August 30 - September 1, 2019

## Camp Fire News

Submitted by Christine Watanabe

**PLEASE SAVE THE DATE!** Were you a member or leader of a Seattle Betsuin Camp Fire group? We will be honoring all past & present leaders with a special luncheon at this year's

### Council Fire

**Date: Sunday May 19, 2019**

**Where: Temple gym**

Our All-Asian and Hawaiian rummage sale will be held at a later date. Date will be soon determined. We will be accepting donations of gently used items. Thank you for your support.

**Membership dues:** If you have not paid BWA membership dues, please send us your check payable to SBBWA, 1427 S. Main St. Seattle, WA 98144. If you have paid, thank you.

**Reminders:** 4th Friday of each month, assistance is appreciated at St. Mary's for the Interdenominational Food Bank distribution.

**General donations:** Thank you,

oCarolyn Kunihiro - for Lady Takeko Kujo and Lady Ohtani service

oEstate of Takashi Matsui -

In memory of Takashi Matsui

oIleene Tanabe - *Oshogatsu*

oJennifer Habu - in memory of Tameno Habu Kobata



Autograph hounds, Peggy Hanada, Taka Kogita, and author of American Sutra: A Story of Faith and Freedom in the Second World War, Duncan Ryukun Williams, a Soto Zen priest and renowned scholar of Buddhism

## March Book Study

On Saturday, **March 2, 2019** from 9:30AM to 11:30AM in Memorial Hall Chapel, we will discuss **Shoshin Ge**, translated under the general supervision of Kenju Matsuyama, President of Gyukoku University, Ryukoku Translation Center, Ryukoku University, Kyoto 1966.

All are welcome, having done the reading or not.

Gassho, Leonora



# Dharma Exchange Notes

*Dharma Exchange is a mix of discussion and educational programming that takes place in the dining room downstairs. Join us — we enjoy coffee and donuts almost every Sunday after service until 12Noon.*

**2019 January 27** Castro Sensei followed up on Matt May's Dharma Message about organization by Mari Kondo. Sensei said that it is hard for him to find time to empty storage bins and discard things so he sympathizes with those who move to assisted living or a family home. He asked, "What is appropriate to discard at this stage of my life?" (As a remedy) "We need to learn to control acquiring things." "Discarding people is difficult and (we should) remember that "Every "Hello" is a "Good bye"; the essence of the Japanese, "Sweet sadness of life". He quoted a Nepalese monk who said, "we don't own anything. I use it. It's not mine." "It is a gift (so) "I am accumulating merit".

Transitioning to introducing the TANNISHO, Castro Sensei said that it was distributed to all soldiers in Japan during WWII. In it, Yuien, Shiran's disciple and compiler of TANNISHO, is told by Shinran to go kill 1,000 (men?). Yuien says that he cannot. Shinran, replies that Yuien could not because Karmic Conditions weren't right for him to do so.

Shinran (1173 – 1263) had many disciples but his teachings were not written, so Yuien (1290 d) compiled Shinran's words he remembered into the TANNISHO ("Lamenting the Digressions") (approximately 1233) when heretical thoughts, in general, were arising. Rennyo (1415 -1499) claiming "proper Karmic Connections and Sophistication to understand" translated the TANNISHO. In his translation Rennyo says that he recommends having a "good teacher or friend to lead" (one) to the "gate of easy practice".

Fujiwara Sensei at IBS, 1950's, translated "Shinjin" as "faith". Rev. Taitetsu Unno uses "true entrusting". Castro Sensei likes to say, "May the force be with you". Arai Sensei uses "faith" because it is best understood by the "Western audience".

Finally, Matsubayashi Sensei, says that if we only had one book, he recommends the TANNISHO.

Submitted by Karen A

**February 3** In lieu of Dharma Exchange, a Town Hall Workshop took place in the gym. The membership is being asked for suggestions for the seismic Unreinforced Masonry Retrofit that is needed. Interest

groups self-selected among facilitated groups related to Programs, Finance, and Improvements for the Retrofit. Written suggestions are welcome.

**February 10** All temple events were canceled due to cold and snow conditions.

**February 17** Seattle Betsuin members were encouraged to attend Sunday Service at the 72nd Northwest District BCA Convention at Doubletree Suites by Hilton, Tukwila, WA.

-IHG

## 2019 FAMILY MEMORIAL SERVICE SCHEDULE

In the Jodo Shinshu tradition, family memorial services are held on designated anniversaries to express gratitude and recall cherished memories of our loved ones while listening to the Buddha Dharma. If you have a family member who passed away in the following years, you are encouraged to conduct a family memorial service in 2019:

<u>Year of Death</u>	<u>Service</u>
2018	1 <sup>st</sup> year memorial
2017	3 <sup>rd</sup> year memorial
2013	7 <sup>th</sup> year memorial
2007	13 <sup>th</sup> year memorial
2003	17 <sup>th</sup> year memorial
1995	25 <sup>th</sup> year memorial
1987	33 <sup>rd</sup> year memorial
1970	50 <sup>th</sup> year memorial

Please call the Temple office at (206) 329-0800 to schedule a service.

- JN

## HANAMATSURI FESTIVAL

**Sunday, April 7, 2019**

All Betsuin families and friends are invited to celebrate Hanamatsuri or "Flower Festival" on Sunday, April 7, to commemorate the birth of Siddhartha Gautama in Lumbini Garden. *Kambutsu* or sweet tea offering will begin at 9:15 AM in the auditorium and will be followed by the Hanamatsuri service at 10 AM. Rinban Katsuya Kusunoki will deliver the Dharma Talk at this special service as well as the Japanese Program. Following the after service programs, a complimentary lunch will be served at 11:45 AM. Please join us for this festive occasion!



## Quiet Sitting by Rev. P.K. Eidmann

From the very times of the Buddha, a large number of meditation systems have been handed down within the Buddhist tradition. Each system has its own special aims and purposes as well as its own techniques.

The techniques of meditation differ less from school to school and sect to sect than do the goals which are sought. Thus, we often find members of different sects meditating together in the same hall, though the goals of their practice are radically different.

Because it is possible to separate the techniques of meditation from the doctrinal content of a sect, several Japanese schools have never had a special meditation technique of their own. The Flowery-wreath school (Kegon) and the Vinaya school (Risshu), for example, have always availed themselves of whatever Meditation Master (Zenshi) was near.

Probably the greatest number of those who have through the centuries in Japan practiced meditation under the masters of the Dhyana (Zenshu) have only accepted its meditation discipline and ignored completely the doctrinal content of the school. We find Shintoists, Christians, and Buddhists of every sect sitting with Dhyana Sect Masters; yet these meditation disciples reject completely the doctrinal basis of Dhyana Buddhism and put, instead, the content of their own positions into the traditional Dhyana forms.

Meditation within Buddhism, accordingly, is a distinct disciplinary practice. It is pursued in special places and at special times. It is not part of the ordinary worship service of a temple, but rather is confined to meditation cells or private quarters. It is an activity not of secrecy but of privacy, and thus its techniques and pursuit are not to be forced upon those who feel no need of it in their private lives.

Moreover, because the needs of each individual are individual; the content, certainly, and the techniques of meditation as well, must vary from person to person. What will be of use to one person will be useless to another; the goals of one are not what another may be seeking. For this reason one finds, within Buddhism, a great variety of attitudes toward the forms of meditation. Within the Hongwanji tradition, for instance, there have been many who have never felt a personal need for any meditation discipline. Other individuals, however, have cultivated meditation with great earnestness. Many systems of meditation and concentration have been followers of the Hongwanji tradition, including those preserved within the Terrace Teachings (Tendai) and the Dhyana schools. Furthermore, several independent methods of meditation have developed within Shin Buddhism.

The most popular meditation in Shin today is doubtless Quiet Sitting (Seiza), which has been practiced by such illustrious Shin leaders as Shugaku Yamabe, Daiei Kaneko, Ryotai Hadani, Joen Ashikaga. The techniques of Quiet Sitting, as Shugaku Yamabe has shown in his writings, are found throughout the Buddhist canon. Its wide propagation, however is largely a result of conditions in modern times. The peaceful and calm life of earlier generations has been rudely disrupted by the

changes brought about by the industrial revolution in Japan. The noise and tensions of modern life have necessitated, in many places, a more serious effort at mental discipline preparatory to the hearing of the truths of Buddha's teachings.

Quiet Sitting seems absurdly simple, but it actually requires considerable discipline. Though it should be practiced daily in the privacy of one's own home together. Some, like the famed Shin educator Doyu Izumi, president of the Chiroda Girls College, expect their students to do Quiet Sitting regularly before the Buddha's shrine. But it seems better to undertake it elsewhere than in the chapel. Its fullest development necessitates its cultivation under the watchful eye of a teacher who can correct posture and offer advice in problems of failure.

In Quiet Sitting one sits straight but relaxed. One may sit either in the formal Japanese posture or in a chair, but the special sitting techniques of many Buddhist methods of meditation are not used. No counting of the breath is done, nor is any attention given to its inhalation or exhalation. One merely sits for thirty minutes or an hour, with the eyes closed gently and the hands folded in the lap. No effort is made to think of anything or not to think; if thoughts come, they come, and if they go, they go. No attention is given to whether the mind changes or not; no effort is made not to change. Thoughts flow freely through the mind. When one sits this way, one will notice that the body's center is just above the waist; here the body seems to have all its power between the lungs. As one sits quietly, and successfully, this center shifts to the abdomen, which becomes solid, immovable. At the same time, the mind, no longer a center of movement, becomes pacified, quiet, calm.

Meditation is something like dusting one's mind. Once can send all the dust of a room flying out with a feather duster, or, with no less activity, once can just stir up the dust and let it settle down again in the same room. Once can also gather up the dust, put it in a flower-pot and plant flowers!

All too many people, however, are inclined to think that meditation is rather a remodeling of the room: they want to throw out the old furniture and put in new, or at least, they want all the furniture recovered and shifted about the room.

It is not the purpose of meditation to eradicate the passions and frustrations of existence. Quiet Sitting, for the Shin follower, does not cut off the passions nor destroy frustrations. It is, rather, a little like some of the modern drugs for malaria and other illnesses, which control the manifestations of the illness without curing it. So Quiet Sitting enables the mind to become calm and quiet in its out-going activities; this quietude and calmness free the mind for more important concerns than the ordinary frustrations of everyday life. Thus the practice of Quiet Sitting by Shin followers has the very practical and ordinary goal of living a better life. It seeks to gather up a little of the dust in the mind and, putting it in a flower pot, to plant flower seeds in it. ###

Source: <https://seattlebetsuin.com/quietsitting.htm>

### 3月 氷と水 2月のある朝の事です。窓を開けると

外には、銀世界が広がっていました。雪で覆われたウィステリアパークはとてもきれいで、その景色を見ながら暖かいコーヒーをいただきました。なんとも贅沢なひと時です。これまで、長崎、ジンバブエ、カリフォルニアと暖かい地域でばかり生活してきたので、雪が積もるということがとても新鮮でした。早速外へ出て、息子と一緒に雪遊び。雪がさらさらで雪だるまは作ることができませんでしたが、雪の中を走ったり、寝転んだり、子供に帰ったような感じで、楽しく過ごしました。そうしていると、あるお寺のメンバーさんが、歩道やお寺の玄関を雪かきして、塩をまいてくれました。雪が降ると、そういうこともしなければいけないんだと改めて知らされました。

お寺の前の通りは、北向きでなかなか雪が解けません。数日たつと、人が歩いたところや車が通ったところは、雪が押し固められて氷になってしまいました。私が息子と遊んでたところも氷の足跡がいっぱい残っていました。そうなるとても厄介です。人が滑って転んだり、車がスリップしたり、とても危険な状態になりました。買い出しにも行けない、何かあっても病院に行くこともできない状況に、雪国の生活の大変さを少し学ぶことができたように思います。

雪が降ったのは、ここだけではありません。カリフォルニアでも雪が降ったそうです。毎年水不足に悩まされているカリフォルニアにとって、恵の雪だったでしょう。まだ、私がカリフォルニアに住んでいるとき、ある人が教えてくれました。水不足を解消するには、雨だけではだめなんだ。雪が降って山に積もらないとダメなんだ。その雪が、少しずつ解けて、夏でも水不足にならず、カリフォルニアに自然の恵みを与えるのだ、と。

親鸞聖人は、ご和讃でこのように教えてくださっています。

“無礙光の利益より 威徳広大の信をえて  
かならず煩惱のこほりとけ すなはち菩提のみづとなる“

このご和讃は、無礙光の人々を救おうとされるはたらきによって、すばらしい徳のある広く大きな他力の信

心を得て、必ず氷のような煩惱も融け、そのまま功德に満ちた水のようなさとりとなる、という意味です。氷と水の例えを使って、煩惱とさりのことを教えてください。人を見ては、いいなとうらやましがり、テレビやインターネットを見てはあれが欲しいこれが欲しいと欲望の心が起こります。そういう生活が続いていくうちに、煩惱や執着が私の心に降り積もっていきます。それらが、まるで雪を踏みつけた足跡がそのまま氷となったように、私たちの心の中にびっちり何層にも凝り固まっていきます。いったん固まってしまった煩惱や執着の氷は、そう簡単には溶けません。さらに、煩惱や執着の雪は次から次に降ってきます。

親鸞聖人は、自分で雪かきも出来ず、氷も溶かすことができない私、雪や氷に閉ざされ進むべき道を失っている私にも進むことができる悟りへの道があると教えてください。それが南無阿弥陀仏のお念仏の道です。お念仏の道は、お聴聞の道です。教えを聞かせていただき、我が身を振り返り、道を示してください。阿弥陀仏へ南無阿弥陀仏と感謝を込めてお念仏をします。その生活が続けていくと心の中に凝り固まった煩惱の氷が、いつの間にか溶けて、功德の水となっていることに気づきます。それでも私たちは、凡夫ですので、次から次に心の中に煩惱の雪が降り、執着の氷ができます。みなさんの心のなかにはどんな雪が降っていますか、どんな氷が凝り固まっていますか。手を合わせて南無阿弥陀仏と称えながら考えてみてください。そこに気づいていったところに、南無阿弥陀仏のお念仏のさとりへの道が開けてきます。

早朝、真っ白に染まった家の外を見ていると、一台の車が家の前に止まりました。郵便屋さんでした。この雪の中、一つの小包を届けてくれました。この雪の中配達して下さることに、感謝の気持ちで頭が下がりました。小包を開けてみると、妻が息子のために注文したカーズのトイレトレーニングパンツでした。何とも申し訳ない気持ちになりましたが、息子は大喜び。この寒い雪の日に、ほんと暖かい贈り物を届けてくれた郵便配達員の方に感謝、感謝。

合掌



# 2019 March Seattle Betsuin Schedule

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1 12 noon Gojikai Svc & lunch meeting	2
3 9:00 am Meditation (MA Leonora Clarke) 10 am <b>CAMP FIRE SUNDAY SERVICE</b> (Camp Fire) 10:50 am DX (Rev Castro) DSDX (MA Leonora Clarke) Japanese Program (Rinban) 11:45 am SBBWA Board meeting	4 Rinban's day off	5	6 BCA Minister's Assoc Meeting in Phoenix, AZ	7 BCA Minister's Assoc Meeting in Phoenix, AZ 1:30 pm Nikkei Manor Service	8 BCA Nat'l Council Meeting in Phoenix, AZ	9 BCA Nat'l Council Meeting in Phoenix, AZ
10 9:00 am Meditation (MA Leonora Clarke) 10:00 am <b>SUNDAY SERVICE</b> (MA Rev Irene Goto) <b>CHILDREN'S SERVICE</b> (Youth Minister's Assts.) DX (MA Leonora Clarke) DSDX (Rev Castro) Japanese (Rev. Takemura)	11 Rinban's day off	12 11 am - 2 pm Japanese Play Group	13 10 am Morning Service 7 pm Buddhist Study Class #4	14 10 am Japanese service at White River	15	16 10 am Shinran Shonin monthly memorial service 10:30 am - noon Gagaku practice
17 9:00 am Meditation (TBD) 10 am <b>SPRING OHIGAN SERVICE</b> (Rinban Kusunoki) 10:40 am <b>Special lecture - Dr Sharon Suh, Seattle University</b> Japanese Program (Video w/Rinban - MH Chapel) 11:45 am Religious Dept meeting 1:30 pm Sangha Award class (Rinban/MA Jason Yokoyama)	18 Rinban's day off  8 pm Newsletter deadline	19	20 10 am Morning Service 7 pm Buddhist Study Class #5	21 11a-2p Japanese Play Group 1:30 pm Nikkei Manor Service 7 pm Betsuin Cabinet meeting	22	23 <b>SALMON DINNER FUNDRAISER</b> 2 pm Takeout 4 pm Dine-in
24 9:00 am Meditation (MA Leonora Clarke) 10:00 am <b>SUNDAY SERVICE</b> (MA Leonora Clarke) 10:50 am DX (MA Rev Matt May) DSDX (Rev Castro) Japanese Program (Video with MA Rev Irene Goto) 11:45 am SBBWA Cabinet meeting	25 Rinban's day off	26 10:30 am Keiro service	27 10 am Morning Service 7 pm Buddhist Study Class #6	28 11 am Merrill Gardens Renton visit 7 pm Betsuin BoD Meeting	29	30

## Seattle Buddhist Church

1427 S Main Street

Seattle, WA 98144



March 2019

*Wheel of the Sangha*

A Monthly Newsletter of  
Seattle Buddhist Church

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FOR NEWSLETTER

### ***“Peace and Harmony” when we encounter the Dharma***

**Sundays...** Please confirm at [www.SeattleBetsuin.org](http://www.SeattleBetsuin.org) “coming events” or call the temple office 206.329.0800

**9:00 am - 9:40 MEDITATION** in Memorial Hall Chapel east wing

**10:00 am - 10:35 SERVICE** - in *hondo* (main hall)

**10:35 am - 10:45 SANGHA GATHERING** - offer incense, “meet and greet”

**10:50 am - 11:30**

**CHILDREN’S DHARMA SCHOOL** classes during the public school year  
**JAPANESE PROGRAM** in hondo (main hall) with a message in Japanese  
**DHARMA EXCHANGE** – a mix of discussion and educational programing; downstairs dining room

**PARENTS’ DHARMA EXCHANGE** in Memorial Hall Chapel - discussion among young adults and parents while children are in class.

**TEMPLE TOUR**

**11:30 - 12:00 REFRESHMENTS and Social** in dining room downstairs

## Contact Us

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*Visit us on the web at  
WWW.*

*SeattleBetsuin.com*

*Office Hours:*

*Mon-Fri 9am—4pm*

*Emergencies: Call  
the temple office  
for updated record-  
ed message.*

*Wheel of the Sangha* Editors  
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Deadline is the third Monday each month at 8PM