



Receiving Buddhist

Name by Rimban Katsuya Kusunoki

Gomonshu (the head priest and leader of Hongwanji) Kojun Ohtani is visiting the Northwest District in September, 2019. He is going to visit the Seattle Betsuin and conduct the Kikyoshiki Confirmation Ceremony. "Kikyoshiki" is the important ceremony for Buddhists to receive their Buddhist name and affirm the Buddhist path as their path to walk. It is a once in a life chance opportunity to receive your Buddhist Name directly from Gomonshu here in Seattle. On this very special occasion, please receive your Buddhist Name.

There are different ways to live as a Buddhist. Today, I would like to introduce four ways to live as a Buddhist. These are: becoming a member of Buddhist temple, receiving a Buddhist name, receiving a Tokudo ordination, and receiving a Kyoshi certification.

The first one is to be a member of a Buddhist temple. Becoming a member of a Buddhist temple means that the person respects the Buddha's teaching and supports a Buddhist temple and the Buddhist minister to spread the Buddha Dharma. There are different ways to support them. These are: making donations, cleaning up the temple, attending the service, helping with the temple activities, and introducing Buddhism to non-members. Our temple also asks our members to send their membership fees to maintain the temple.

Next, the second one is to receive a Buddhist name. Our mind is fluffy, unsteady, and uncertain. People need something to rely on or something to be the core of their life. People rely on a religion, money, status, their family, their friends, and /or a well-know person. Receiving a Buddhist name means to take refuge in Buddha, Dharma, and Sangha and make Buddha's teaching the core of their life. As Jodo Shinshu followers, we make Namoamidabutsu, which

Shinran Shonin revealed, the core of our life.

The third way is to receive Tokudo ordination. Receiving Tokudo ordination means to live as a Buddhist minister/monk. People have to take several hours of trainings to become a Jodo Shinshu minister. After they have completed this training, they are allowed to attend the Tokudo ordination. In the Tokudo ordination, they are given a yellow Okesa (special outer garment) by the Gomonshu. These people are officially allowed to wear the Okesa. The Okesa is the official and proper attire for Buddhist ministers. Receiving Tokudo ordination means to be responsible to wear Okesa and enter the Naijin (altar area). The ordained ministers are responsible to serve the Buddha, which means to keep the Onaijin clean, offer candles, flowers, incense, and sutra chanting, and participate in Buddhist services/rituals in the Naijin.

The last way is to receive Kyoshi certification. Kyoshi means teacher and master. So, receiving Kyoshi certification means to be responsible to teach, introduce, and spread the Buddha Dharma. The person who received Kyoshi can be a resident minister. The resident ministers have a role to convey Buddhism, Jodo Shinshu, to their Sangha (temple members) and people who live near there. The ministers who have Kyoshi are the models of Buddhism. The members follow and listen to their guidance.

I was born and raised at my family temple. Therefore, I have been a member of the temple since I was born. I received my Buddhist name and Tokudo ordination at the age of 21. I went to Kyoto to study Buddhism and received Kyoshi certification at the age of 28. To be honest, I was just getting aware of what it means to receive a Buddhist name, Tokudo ordination and Kyoshi certification after I was assigned to Buddhist Churches of America as Kaikyoshi minister at the age of 32. I am still an immature minister and repeat one trial and error after another. But, I, as a Buddhist minister, enjoy serving for Seattle Betsuin Buddhist Temple.

continued on p. 2...

These are just different ways to live as a Buddhist and there is no superiority or inferiority among them. Please think about which way fits you to live as a Buddhist. I hope more people will become members of our temple and received a Buddhist name. You can find

the application form of the Kikyoshiki confirmation ceremony in this newsletter. Please let me know if you are interested in receiving your Buddhist name.

Gassho, Rev. Katsu

SEATTLE BETSUIIN GRATEFULLY ACKNOWLEDGES THE DONATIONS RECEIVED FOR THE FOLLOWING SPECIAL SERVICES.

If your name is not listed, the donation may have been received after the deadline for this newsletter and will be listed in the next edition. Please accept our apologies for any inadvertent misspelling of names:

Hanamatsuri Aisaka, Steven; Akira, Donald & Karen; Anonymous; Asaba, Lauren; Asaba, Marian; Baba, Janet; Chinn, Connie Ozeki -; Deguchi, Mae; Desaki, Yasuko; Dodobara, Kenny & Yoshie; Driscoll, Irene Goto -; Fujii, Aiko; Fujinari, Suzanne; Fujino, Suteko (Sue); Fujita, Florence; Fukeda, Toshiko; Gibbs, David & Tara Anne Tamaribuchi -; Goshō, Kazumi (Janice); Gotchy, Joseph & Margaret; Habu, Gordon & Mae Yamasaki -; Hamakawa, Ron; Hamatani, Jane; Hanada, Miyuki; Hanada, Peggy; Hara, Reiko; Harada, Setsuko; Hasegawa, Kathy; Hatai, Susan; Hikida, Mary; Hinds, Cynthia; Hirata, Michiko; Hoshino, Alan A. & Lori; Ichikawa, Satoru & Grace; Ichikawa, Shinya & Jayne; Jacobs, Loraine; Kakiuchi, George & Kayoko; Kaku, Dale & Shizue; Kashima, Tetsuden & Cecilia Kanako; Kashiwa, Ann T.; Katayama, Mary K.; Kato, Nina Tomita -; Kawahara, Ritsuko; Ko, Jeffrey & Tina Zumoto -; Kogita, Takako; Kojima, Esther; Kubo, Masako; Kubota, Kenneth; Kunihiro, M. Carolyn; Kuramoto, Wayne; Kusakabe, Peter; Kuwahara, Kinue; Mano, George & Irene; Mano, Mariko; Mayeda, Julie; Miyata, Tetsuo & Linda; Miyauchi, Lynn; Mizumori, Sheri; Mori, Paul Bruce & Teresa; Moriguchi, Tyler & Thy Pham; Naemura, Joseph & Janie Okawa; Nagai, Ernest & Sanaye (Sunnie); Nakabayashi, Kemi; Nakamura, Ruby; Nakamura, Yoshio & Judith; Nakanishi, Kiyoko; Nakano, Craig & Joan; Nakano, Junko; Nakashima, Craig & Dana; Namekata, Tsukasa & Keiko; Nishizaki, Mabel; Ohtani, Michiye; Okada, Barry & Marlene; O'Shields, Dean; Oxrieder, Gregory & Catherine Ann; Quan, Ayn; Quintua, Gerald; Sakuma, Pauline; Seko, Robert; Shibata, Dennis M.; Shimada, Shirley; Shimbo, Ben & Etsu; Shimizu, Roy & Kazumi; Shimizu, Sato & Darlene; Shinoda, Franklin; Shintaku, Frances; Tahara, Masaru & Anna; Takashima, Kiyoko; Taketa, Sonoe; Tamekuni, Masao & Frances; Tanabe, Ileene Kawahara -; Tanaka, Rikuko; Tanemura, Kevin; Tanemura, Peggy; Taniguchi, Fumie; Taniguchi, Theodore & Akico; Tazuma, Grace; Tazuma, Miyoko; Terada, Allan & Kayoko; Terada, Calvin J. & Yvette; Teramoto, Margaret; Tosaya, Gary & Julianne; Uchida, Sam & Masako; Uyenishi, Tazuko; Wada, Machiko; Watanabe, Henry & Christy; Wong, Leanne Nishi -; Yabuki, Akiko & Munehisa; Yahata, Shizue; Yamane, Jeffrey & Susan; Yamasaki, Fujie; Yamashita, Dennis & Elaine Aoki -; Yanari, Yoko Joan; Yee, Fukuyo; Yocom, Kenneth & Anna Tamura; Yokota, Sumie; Yokoyama, Kevin & Kari Ann; Yoritsune, Charlene M.; Yoshida, Fuyo; Yoshimi, Crystal; Yutani, Nobuo; Zumoto, James & Tomiko;

Ohigan – Spring Aisaka, Steven; Beard, Clara; Bobrow, Patricia; Chinn, Connie Ozeki -; Deguchi, Mae; Dodobara, Kenny & Yoshie; Driscoll, Irene Goto -; Fujii, Aiko; Fujinari, Suzanne; Fujino, Suteko (Sue); Fujita, Florence; Fukeda, Toshiko; Gibbs, David & Tara Anne Tamaribuchi -; Goshō, Kazumi (Janice); Gotchy, Joseph & Margaret; Habu, Gordon & Mae Yamasaki -; Hamakami, John & Lynda; Hamakawa, Ron; Hamanaka, Yoko; Hamatani, Jane; Hanada, Peggy; Hara, Reiko; Harada, Setsuko; Hatai, Susan; Hinds, Cynthia; Hirata, Michiko; Ichikawa, Satoru & Grace; Kaku, Dale & Shizue; Kaminishi, Gail; Kaneta, Miyoko; Kashima, Tetsuden & Cecilia Kanako; Kashiwa, Ann T.; Kato, Nina Tomita -; Kawahara, Ritsuko; Kawamoto, Masako; Keltner, Marc & Janice; Ko, Jeffrey & Tina Zumoto -; Kogita, Takako; Kojima, Esther; Kozai, Art & Lori; Kozai, Yoshiko; Kubo, Masako; Kunihiro, M. Carolyn; Kuramoto, Wayne; Kusakabe, Peter; Kusumi, Shogo & Fusako; Kuwahara, Kinue; Mamiya, Haruko; Mano, Mariko; Mayeda, Julie; Mizumori, Sheri; Mori, Paul Bruce & Teresa; Morikubo, Yukio & Karen; Naemura, Joseph & Janie Okawa; Nagai, Ernest & Sanaye (Sunnie); Nakabayashi, Kemi; Nakamura, Yoshio & Judith; Nakanishi, Kiyoko; Nakano, Craig & Joan; Nakano, Junko; Namekata, Tsukasa & Keiko; Nishizaki, Mabel; Ohtani, Michiye; Okada, Barry & Marlene; Okada, Emiko; O'Shields, Dean; Otsuji, Nobuko; Oxrieder, Gregory & Catherine Ann; Oye, Sunako (Sunkie); Ramsey, Miya (Charlotte); Sako, Masako; Sakuma, Pauline; Sanchez, Angela; Shibata, Dennis M.; Shigaya, Teruko (Terrie); Shimbo, Ben & Etsu; Shimizu, Roy & Kazumi; Shimizu, Sato & Darlene; Shintaku, Frances; Sumida, Leslie; Tahara, Masaru & Anna; Takamura, Kuniko; Takashima, Kiyoko; Takemura, Yoshiaki & Naomi; Taketa, Sonoe; Tamekuni, Masao & Frances; Tanabe, Ileene Kawahara -; Tanaka, Rikuko; Tanemura, Kevin; Taniguchi, Fumie; Tazuma, Grace; Tazuma, Miyoko; Terada, Allan & Kayoko; Terada, Alvin & Mitsuko; Terada, Calvin J. & Yvette; Terada, Ronald & Suzuki; Terami, Florence; Teramoto, Margaret; Teramoto, Stuart; Tokunaga, Don; Tomita, Paul & Mabel; Toyoshima, Michiko; Uchida, Sam & Masako; Uyenishi, Tazuko; Wada, Machiko; Wong, Leanne Nishi -; Yabuki, Munehisa; Yahata, Shizue; Yamasaki, Fujie; Yamashita, Dennis & Elaine Aoki -; Yanagimoto, Michiko; Yanari, Yoko Joan; Yocom, Kenneth & Anna Tamura; Yokota, Sumie; Yokoyama, Kevin & Kari Ann; Yoritsune, Charlene M.; Yoshida, Fuyo; Zumoto, James & Tomiko; **Ho'Onko**: Naemura, Joseph & Janie Okawa;

Nirvana Day: Kunihiro, M. Carolyn; O'Shields, Dean

Eitai-kyo Muen Hoyo: Katayama, Mary

- H. L.

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.

Patricia Bobrow, Lisa Butler, Leonora Clarke, Aiko Fujii, Toshiko Fukeda, David Gibbs & Tara Tamarabuchi Gibbs, Roy & Deanna Ikegami, Dale & Shizue Kaku, Masako Kubo, Ken Kubota, Mabel Nishizaki, Dean O’Shields, Emiko Okada, Ben & Etsu Shimbo, George Shimizu, Meya Stout, Margaret Teramoto

We’d like to ‘welcome’
Me ya Stout
as a new member of our Sangha.
“Welcome!”

(compiled by Howard, Joan, Pauline & Steph)



Team Sangha, winners of the “B” Division of the church volleyball league for the second year. League starts up again next fall.

Team members: Laura Ichikawa, Donna Nobuyama, Steve Nobuyama, Michael Aoki- Kramer, Mike Yoshitomi, Tina Zumoto-Ko, Cybil Trebie, Jetta Kogita, Karen Yoshitomi.

2019 Sustaining Membership

(formerly “Ijikai dues”) letters will be mailed out to temple members soon. Sustaining Membership is one of the largest sources of funding for the general operation of the temple. All Sangha members are encouraged to join or renew their temple membership during the month of May. The minimum suggested donation for sustaining membership is \$300 per person and \$250 for members over the age of 70, with nearly half of membership dues going to the BCA. Membership forms are available outside the temple office. Renewing members can submit their payments online on the Betsuin website. Your support helps ensure the future of the temple for future generations.

Gassho, Tyler Moriguchi, Membership Committee

Buddhist Study Group

will forego their May meeting and encourage all participants to attend Rev. Dr. Haneda’s lecture on the afternoon of Sunday, May 5, 2019.

We will meet again on Saturday, June 1, at 9:30-11:30am to discuss the newly published book by Lady Takeko Kujo *Leaves of my Heart*. Contact Leonora Clarke by April 28 to obtain a copy of the book. Everyone is welcome to stay for brown bag lunch afterward. There is no cost to attend. L.C./I.G

Camp Fire News

Submitted by Christine Watanabe

Past and present Camp Fire members and leaders!

Were you a member or leader of a Seattle Betsuin Camp Fire group? Please join us as we honor all past & present leaders with a special luncheon at our Council Fire this year.

Camp Fire Council Fire

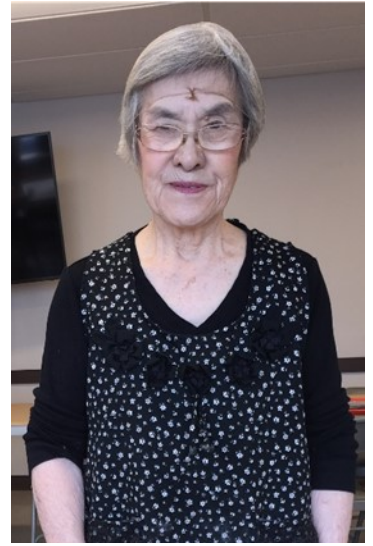
Date: Sunday May 19, 2019

Where: Temple Gym

Time: 11:45 Council Fire Ceremony with lunch following

RSVP by May 6, 2019 to campfire699@tuta.io and please include your name, number of people attending, whether or not you were a Camp Fire Leader or Chairperson and when you participated in Camp Fire (i.e., 1950s, 1960s, 1970s, 1980s, 1990s, 2000s, 2010s).

Salmon Dinner Fundraiser was All-Sangha Effort



EcoSangha Seminar, April 20, 2019



Above: George Draffan, NW Dharma Association, Rev. Dr. Jason Wirth, Seattle University and Rev. Dr. Duncan Ryūken Williams



Seattle Betsuin Buddhist Women's Association

submitted by Nina Tomita-Kato

Salmon Dinner Help & support: Thank you for attending the Salmon Dinner and appreciation to those involved in the preparation, donations and assistance during the day of and the days prior to the event. Corny and overused but so true, it takes a village to put on this event. All of you have assisted in some way towards the success of our fundraiser.

Please consider joining us for the **World Buddhist BWA Convention** August 30 – September 1, 2019. If interested, please let Karen Morikubo know. It's a wonderful opportunity to meet fellow Buddhist from all over the world and U.S.

We welcome our **new SBBWA Members:** Yoko Yanari, Ann Ishimaru, Michele Kammerer, Angela Sanchez, Meya Stout, Julianne Tosaya, Susie Taketa. We are delighted to have you join SBBWA.

Reminders: 4th Friday of each month, assistance is appreciated at St. Mary's for the Interdenominational Food Bank distribution, along with the monthly services at Keiro, Nikkei Manor, Wednesday service at the temple and Merrill Gardens in Renton. Please check the calendar for confirmation.

ALL SANGHA MEMORIAL SERVICE SENBOKAI-IN TSUITO HOYO

Sunday, June 2, 2019 Service at 10:00 AM

The annual **ALL SANGHA MEMORIAL SERVICE** will be held on **Sunday, June 2, 2019, at 10AM.** This important service is dedicated to honoring the lives and contributions of members and friends of the temple who have gone before us.

During the All Sangha Memorial Service, photos of those being remembered will be displayed on a screen in the Hondo. We invite families of the deceased to submit the name and a photo of their loved one to office@seattlebetsuin.com. Please limit the file size of photographs to 100KB and include your name and telephone number in your e-mail message. If you submitted a photo for previous years' services and want it displayed again during this year's service you do not have to do anything. If you want to remove or replace a photo please send the appropriate instructions by email to office@seattlebetsuin.com.

If you do not have a digital photo available you may bring a color or black and white photograph to the Betsuin office and the office staff will scan it for you. If no photo is available you may submit just the person's name to the same e-mail address and it will appear on the screen during the service. You may also complete the form below and submit it to the Betsuin Office.

The deadline for submission of photos and names is Sunday, May 26, 2019. We cannot guarantee that photos/names received after the deadline will be included.

In Gassho,

Seattle Betsuin Buddhist Temple
1427 S Main Street
Seattle, WA 98144
(206) 329-0800

Name of Deceased

Submitted by: _____ Phone #: _____

Seattle Betsuin Gratefully Acknowledges the Following Donations March - April 2019

Funeral / Memorial / Nokotsudo:

		<u>Given by:</u>
Grace Freedland – 1 st Year Memorial	\$ 500.00	Clara Beard
Midori Kamimae – 1 st Year Memorial	\$ 400.00	Estate of Midori Kamimae
Hatsuji Hanada – In Memory of	\$ 300.00	Peggy Hanada
Yuriko Baba – 1 st Year Memorial	\$ 250.00	Patricia Wakazuru
Rev. Tatsuya Kusunoki - 1 st Year Memorial	\$ 100.00	Rev. Katsuya & Mrs. Ayano Kusunoki

In Memory of:

Marion Dumont
Fumiyo Habu
Midori Kamimae
Haruko Kobuki
Daisy Kuramoto
Marion Matsui
Yoshiko Miyauchi
George Saito

Given by:

Jean Ishii
Gordon Habu & Mae Yamasaki
Goseph & Margaret Gotchy; Ruby Nakamura; Nori Suguro
Ronald & Judy Ching; Florence Fujita; Peggy Hanada; Michiko Hirata; Takako Kogita; Yasuko Natsuhara; Harry Yoshimura
Frances Kobayashi; Wayne Kuramoto
Theodore & Janet Tomita
Tom & Robin Nakashima
Frances Kobayashi

Temple Supervisory Orei:

Yakima Buddhist Church (\$100)

General Donations:

Donor:

Vincent & Doris Visaya
Garrett Suzaka
Frances Shintaku
Kenneth, Anna & Kenzo Yocum
Calvin, Yvette & Nathan Terada

For:

Appreciation for use of Facilities
General Donation
General Donation
General Donation
General Donation

Dharma School News submitted by Joyce Tsuji

Many thanks to the Dharma school families and all who helped make paper flowers for the beautiful han-amido. Also, special thanks go to Ron, Marie, and Joan for organizing the delicious Hanamatsuri luncheon and to all their helpers.

Classroom Reports

1st/2nd grade class We have been studying the Eightfold path. We have cut out a wheel and labeled with the "Rights". The students listened to a story about how our speech can make a big difference. The kids also helped in the re-telling of the story of the three Bears to illustrate the Middle Path. They had some really nice insights about how the path leads to happiness.

3/4/5 grade class They have been talking about the Eightfold path, too!

Musical Notes

submitted by Kemi Nakabayashi

Thank you to the Matsuri Taiko, Sangha Singers and Seattle Betsuin Ukulele Band for enlivening the Hanamatsuri service with introductory music and service music. This year's Earth Day Music Service was notable for the use of the new gatha books after many years of work with Tacoma Buddhist Temple and other Dharma friends. We began the Music Service with *Vandana* and *Ti-Sarana* and Music Servia *Juseige* followed by *Ondokusan II*. How wonderful it was to then feature Linda Castro's gatha *How Sweetly the Lotus Grows* led by Steve Yamasaki on clarinet with the Sangha Singers and Seattle Betsuin Ukulele Band! The Bodhi Ensemble youth musicians presented *Golden Chain* by Donna Sasaki and *Precious Earth*, originally written for Earth Day service in 2015. Having our guest speaker Rev. Dr. Duncan Williams continue the theme of the EcoSangha weekend for this service was also very special. Thank you to Jared for playing piano for the concluding sangha gathering. What a truly memorable musical month with more photos anticipated from the Sangha Singers visit to the Nikkei Manor Kokorokai April birthday party!

(photo courtesy of Julie Mayeda)



Rev. Rosalie May, Rev. Don Castro, Rev. Duncan Williams, Rev. Katsuya Kusnoki. Photo by Yoko Yanari

April 21, 2019



April 7, 2019

All participants are requested to check-in by



one hour before the ceremony starts.

Buddhist Churches of America Northwest District

**KIKYOSHIKI CONFIRMATION CEREMONY
OFFICIATED BY GOMONSHU KOJUN OHTANI**

APPLICATION FORM

**Please circle one which you attend.*

*Oregon Buddhist Temple
Monday, Sept. 2nd, 3:15pm*

or

*Seattle Betsuin Buddhist Temple
Tuesday, Sept. 3rd, 5:30pm*

**Please print*

Temple:			
Name	Last,	First	Middle
Home Address:			
Date of Birth:			Age:
Gender:			
Phone Number:			
Email Address:			
Signature:			Date:
Name of parent or guardian (age 19 or younger)			Office Use:
Signature of parent or guardian			

Oregon Buddhist Temple
Attention: Confirmation Ceremony
3720 South East 34th Avenue, Portland OR 97202

Seattle Betsuin Buddhist Temple
Attention: Confirmation Ceremony
1427 S. Main Street, Seattle WA 98144

Confirmation Application Fee: \$50.00

Please submit or mail application form and registration fee to the temple which you attend **by Sunday, June 23, 2019 (NON-REFUNDABLE after June 23, 2019)**. Please write a check payable to "Northwest District Ministers Association".

Please contact Rev. Yuki Sugahara (Oregon) at ysobtport1and060117@gmail.com or (916)834-7350,

Buddhist Churches of America Northwest District

KIKYOSHIKI CONFIRMATION CEREMONY OFFICIATED BY GOMONSHU KOJUN OHTANI

Special Confirmation Ceremony will be conducted by Gomonshu Kojun Ohtani on **Monday, September 2, 2019 at 3:15PM at the Oregon Buddhist Temple and on Tuesday, September 3, 2019 at 5:30PM at the Seattle Betsuin Buddhist Temple.**

Confirmation Ceremony or “Kikyoshiki” is a solemn ceremony performed before Amida Buddha to officially confirm your entry into the Path of the Nembutsu. Participants will affirm their reverence toward the Three Treasures of the Buddha, Dharma, and Sangha. “Buddha” is not simply in reference to Shakyamuni Buddha, but refers more importantly to Amida Buddha, the Buddha of Infinite Wisdom and Compassion. “Dharma” is the teaching of Amida Buddha’s Great Compassionate Working to embrace all beings without any discrimination. “Sangha” refers to the community of people who have entrusted themselves to Amida Buddha and its Nembutsu teaching.

By participating in the Confirmation Ceremony, participants will receive a Buddhist Name (Homyo). These names are in the form of “Shaku” and two kanji characters that follow. The word “Shaku” means “disciple of Shakyamuni” and this signifies that the person has joined the followers of the Nembutsu Teaching which was expounded by Shakyamuni Buddha and one now commits to live according to the teaching.

The Confirmation Ceremony is open to all members. There is no minimum or maximum age limit. However, the individual must be able to participate in the ceremony at the temple on the day. We sincerely hope that your temple members will take this wonderful opportunity to participate in the Confirmation Ceremony. Please contact Rev. Yuki Sugahara (Oregon) at ysobtport1and060117@gmail.com or (916)834-7350, Rev. Katsuya Kusunoki (Seattle) at rev.kusunoki@seattlebetsuin.com or (206)329-0800 for any questions.

2019年9月2日及び3日、大谷光淳 御門主様 の西北部教区ご巡回が行われます。このご勝縁をお迎えするにあたり、オレゴン仏教会及びシアトル別院を会所とし、帰敬式を執り行う運びとなりました。まだ、法名をいただかれておられない方、法名は死んでからいただく名前ではありません。ぜひともご門主様から直接に帰敬式をお受けになり、念仏者としての喜びとよろこびを新たに作る機縁としていただきますよう、ここに謹んでご案内申し上げます。 合掌

Confirmation Application Fee: \$50.00

Please submit or mail application form and registration fee to the temple which you attend **by Sunday, June 23, 2019 (NON-REFUNDABLE after June 23, 2019). Please write a check payable to “Northwest District Ministers Association”.**

Oregon Buddhist Temple
Attention: Confirmation Ceremony
3720 South East 34th Avenue, Portland OR 97202

Seattle Betsuin Buddhist Temple
Attention: Confirmation Ceremony
1427 S. Main Street, Seattle WA 98144

Please note that your Buddhist Name will be conferred by Honzan. If you wish to make a personal request for a Buddhist Name, please consult with your temple minister. You will be asked to submit a separate registration form with an additional \$100.00 fee. Please contact Rev. Sugahara or Rev. Kusunoki for this request.



SEATTLE BETSUIN BUDDHIST TEMPLE

“THE TRUTH OF IMPERMANENCE: THE CORE OF BUDDHISM” BY DR. NOBUO HANEDA



ON SUNDAY, MAY 5TH, DR. HANEDA WILL DELIVER HIS ENGLISH LECTURE IN THE TEMPLE DINING ROOM AT 12:15 FOLLOWING DHARMA EXCHANGE. HE WILL BE AVAILABLE UNTIL ABOUT 2:15

DR. HANEDA WILL ALSO DELIVER TWO LECTURES IN JAPANESE DURING HIS STAY IN SEATTLE

JAPANESE LECTURE DATES MAY 4TH, 10:00 - 4:00 MAY 6TH, 10:00 - 2:00

ALL SANGHA DAY!



WE'RE HAVING A DAY TO CELEBRATE THE BEST THING ABOUT OUR TEMPLE... OUR MEMBERS!

OUR TEMPLE IS AN AMAZING PLACE TO COME AND LEARN ABOUT THE DHARMA AND TO GET ACTIVE WITHIN OUR OWN LITTLE COMMUNITY. THIS IS ALL THANKS TO THE DEDICATION AND SUPPORT OF OUR MEMBERS



ON MAY 26TH, WE WILL BE HAVING A DAY FILLED WITH WORKSHOPS, FOOD, AND FUN ACTIVITIES. WE INVITE EVERYONE TO COME OUT AND ENJOY THE DAY WITH THEIR FELLOW SANGHA MEMBERS

WE WILL PROVIDE A WORKSHOP SCHEDULE AS WE GET CLOSER TO THE DAY OF



WE ARE ALSO STILL LOOKING FOR MORE PEOPLE TO LEAD WORKSHOPS. IF YOU HAVE A SKILL, TALENT OR HOBBY THAT YOU WOULD BE WILLING TO SHARE WITH EVERYONE THEN PLEASE CONTACT CONNOR MCKINNEY (CONNOR@SEATTLEBETSUIN.ORG)



SEATTLE BETSUIN BUDDHIST TEMPLE
1427 S MAIN ST.
SEATTLE WA 98144



All Sangha Day Workshop Leaders Needed!

Our third annual All Sangha Day is scheduled for May 26th! We will be holding workshops to showcase our members skills and talents in place of Dharma exchange. The day will run from 11:00 - 1:00 and will include a lunch!

As with previous years, we will call on our amazing members to help schedule and lead workshops for the enjoyment of everyone in our Sangha. If you have a workshop idea or would like to be involved in the planning, please contact Connor McKinney at

connor@seattlebetsuin.org

Planners or volunteers to help with the day are also welcome!

LET'S PLAY AT TEMPLE!

1427 S MAIN ST, SEATTLE WA 98144



THE SEATTLE BETSUIN WILL BE HOSTING A CHILDREN'S PLAYGROUP FOR AGES 0 - 4 YEARS OLD

THE KIDS WILL BE GIVEN THE CHANCE TO LEARN SOME INTRODUCTORY JAPANESE, PLAY GAMES, PARTICIPATE IN ACTIVITIES AND MAKE NEW FRIENDS!



5/30/2019 11:00 AM - 2:00 PM
6/11/2019 11:00 AM - 2:00 PM
6/28/2019 11:00 AM - 2:00 PM

IN JUNE, THE KIDS WILL BE LEARNING OBON DANCES IN PREPARATION FOR OUR SUMMER FESTIVAL! IF YOU HAVE ONE, PLEASE WEAR YOUR HAPPI COAT OR KIMONO



PLEASE BRING YOUR OWN LUNCH ON PLAYGROUP DAYS AND REMEMBER THAT THIS IS NOT A DAYCARE. BRING YOUR CHILDREN OR GRANDCHILDREN AND STICK AROUND TO GET TO KNOW OUR AWESOME MEMBERS!



PARKING IS AVAILABLE IN THE BACK ALLEY OF THE TEMPLE, ON THE STREET OR IN THE WISTERIA VIEW PARK LOT

The following is the Dharma Talk delivered by Minister's Assistant Leonora Clarke on Sunday, March 24, 2019. It is printed at the request of several sangha members and at the behest of Rev. Kusunoki.

“There are two kinds of dharma-body with regard to the Buddha. The first is called dharma-body as suchness and the second, dharma body as compassionate means. Dharma-body as suchness has neither color nor form; thus, the mind cannot grasp it nor words describe it. From this oneness was manifested what is called dharma-body as compassionate means.

Taking this form, the Buddha announced the name Bhikshu Dharmakara and established the Forty-eight Vows that surpass conceptual understanding.” CWS Vol. 1 P. 461, Notes on 'Essentials of Faith Alone



Today I would like to talk about a question that often puzzles newcomers and long-time temple members alike. The question is “Who is Amida Buddha?” Who is this figure that we give offerings to each week and who presides so beautifully over our altar?

Visitors often assume that Amida is a kind of a god and they have very good reasons for doing so. Everything about our Amida statue appears godlike.

For one thing, the style of our statue is heavily influenced by representations of ancient Greek gods. Amida wears the same robes that we see on Apollo and Zeus. Our eyes have been trained to interpret this kind of figure as a god. Also, the golden halo that we see hovering just above Amida's head brings to mind the halos that we so often see decorating Christian gods and angels. The halo symbol originated in the east, but we are most familiar with it in the Christian context.

Even the rituals that we use when we approach this statue, like offering incense, bowing, and putting our

hands together are the same motions that you would see when visiting a Hindu Temple or a Catholic Church.

And it is not just visual similarities that cause us to think of Amida as a god. The language that we use to describe Amida sounds very godlike. Amida is described as an immense golden being, incalculably tall and brilliantly glowing. Amida exists in a “Pure Land” that is located somewhere in the ether, outside of secular space and time. And we are called upon to worship and praise this being who in turn will save us and bring us to the Pure Land.

If there were any lingering doubts, the final thing that suggests that Amida is a god is that we are told that Amida is immortal. I don't know about you, but I have always been taught that immortality is the defining characteristic of a god. So who could blame us for thinking that Amida is a god? If it looks like a god and acts like a god, and smells like a god, is it not a god?

Yet, despite all these similarities, I don't know that anyone among us would say that Amida is a god, so one has to ask oneself, why not? The reason is that there are some very important ways that Amida is different from a god.

For example, there are a few things that gods generally do that Amida does not do. For one thing, gods are generally believed to have created the universe. As we all know, Amida did not create the universe. Secondly, gods tend to demand that certain laws be obeyed. In fact, this is one of the defining characteristics of the Judeo-Christian God. If these laws are not obeyed, then the offender can expect to be punished by god. Once again, judgement and punishment are not functions of Amida Buddha. We do have the eightfold path, but these were invented by a person and are more recommendations than laws.

Thirdly, gods tend to interfere with the workings of the human world. Their followers pray for things like sunny weather, good health or victory in things like war or football games. Once again, Amida does not have the power to affect the workings of the world either in a positive or negative way. Sakyamuni Buddha taught that the events in our lives are not the result of a god's interventions, but come about due to an infinite number of causes and conditions that are interwoven together.

continued on p. 16...

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One other final and very important way that Amida is different from a god is that we are all potentially Amida. We will all become Buddha, it's only a matter of time, patience, and direction. So, whereas it would be heretical in other religions to suggest that you and I will become God in the same sense that God is God, in Jodo Shinshu it's perfectly acceptable. In *Lamp for the Latter Ages*, Shinran himself wrote, "Those who attain shinjin and joy are equal to Tathagatas."

So, in conclusion, we might say that although Amida appears like a god, and we act towards Amida like we might act toward a god, Amida is not a god. So the question then arises, if Amida is not a god, what is Amida?

Well, I don't know that I have a definitive answer, but I'm going to start by introducing you to a Sanskrit word that technically describes what Amida is. Amida is a Sambhogakaya Buddha. It's a tricky word, I know. But since we spend so much time talking about Amida here, this might make sense for us to know. As you can see here on these cards, I have split up the word Sambhogakaya into digestible bits to make it a little easier to remember.

The concept of Sambhogakaya Buddhas was invented just after the death of Sakyamuni Buddha. This was a difficult time for the Sangha. Everyone was in a bit of a muddle and weren't sure what to do. After all, Sakyamuni had been the leading teacher for the Sangha for fifty-six years.

Out of this confusion, there emerged several innovative thinkers that we now call Mahayana scholars. It was they who invented this new kind of Buddha, an immortal one that wouldn't die like Sakyamuni had – the Sambhogakaya Buddha. This Buddha wouldn't be either a person or a god, it would be an embodiment of Sakyamuni's words in a physical form. By doing this, they immortalized Sakyamuni's teachings for future generations. This is what makes Amida immortal, not anything supernatural. So the answer "What is Amida Buddha?" is that Amida is the Dharma.

Before we go on, I'd like us to take a look at the back of these cards. Here we can see the actual translation of the word Sambhogakaya from Sanskrit. As you can see, it means "gift body Buddha." At first, I was thrown off

by this translation, but then I remembered that another mission of these Mahayana scholars was to steer the Sangha away from individual striving and towards compassionate action. So, it makes sense that when they created a Buddha in a human form to help us understand the eternal nature of the Dharma, they used a human gesture of kindness to help us understand the primary importance of compassion in the Buddhist path. They used a gesture that we are all familiar with, that of giving a gift. Thus Amida and all Sambhogakaya Buddhas offer sentient beings the "gift" of their Buddha Lands. It

Now that we have a better idea of what Amida Buddha is, I'd like to conclude by talking about Amida's role in our lives. I suspect that for each and every one of us, this looks little bit different. To be honest, I'm still working out what Amida's role is in my life, but I once heard Rev. Haneda describe Amida in a way that really resonated with me. He told us that Amida represents the burning desire that exists in each and every one of us to become awakened beings. In other words, the purpose of Amida is to evoke a feeling or force that sweeps us toward the Pure Land. I think that this feeling is similar to what wells up inside us when we see a beautiful piece of art, or hear some music that strikes us in just a certain way, or when we see flower buds coming up in the spring. But this feeling is even more compelling. It is so incredibly strong that it drove Dharmakara, when he saw the golden light emanating from his Sambhogakaya Buddha, to make 48 vows that would take him infinite lifetimes to realize.

This kind of aspiration might be a little out of our scope for this morning, but I hope as you come by today to offer incense you take a moment to look inside and reflect on what kind of feeling Amida inspires in you.

Minister's Assistant Leonora Clarke became a certified minister's assistant in the fall of 2013. She has a degree in Comparative Religions, recently received her Master's degree, and has completed the two year Jodo Shinshu Correspondence Course offered by the BCA's Jodo Shinshu Center. Leonora works for the University of Washington School of Medicine and active at Seattle Buddhist Church.



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.

March 10 Leonora Clark MA brought up the subject of a study center to be part of the Betsuin. The idea appealed to Jason Wirth, Dr. Suh of Seattle U. and Rev. Castro who wants this to happen. Leonora felt there were certain issues to be resolved, e.g., teachers, location, co-sponsors, topics, finding the audience, and need for vibrant programs before accreditation. Participants posed questions and comments.

A participant went through many stages of life, and she noted Dharma Exchange could address the funeral service. It was recommended that we consult with Mas T.

March 24 - Matt May MA played Episode 12 of "Buddhism on Air." It addressed the issue of interreligious dialogue, "Buddhism Call to a Troubled World," presented by Rev. Ken Tanaka. He mentioned there are 80 different schools of Buddhism in Los Angeles, and many families are no longer of the same faith, all of which leads to the need for understanding. There are 400 members in the Society of Buddhist and Christian Studies. Tanaka Sensei met the pope in Assisi. He wished he had the opportunity to tell the pope that "Hatred is overcome by abandoning hate." We can no longer be ignorant of other religions.

Matt told the story of "The Pig and the Chicken." The chicken invited the pig to dinner, and the pig replied, "You are involved, but I am committed." . .

The question was posed, what is the motivation of missionaries? A participant replied to convert people and hence receive money for their respective denomination. Catholic priests recite a daily office of some length each morning whether members are in attendance or not . . . Ichiro's interview in Japan appeared in The Seattle Times after he retired. The article went on to say Ichiro's family was Buddhist, and that they espoused, "every material object has a spirit." A participant noted a discrepancy in that it seemed to be a Shinto tenet, not Buddhist. It was noted that some families have Buddhist and Shinto shrines in their homes.

March 31 Rinban Kusunoki and Kemi Nakabyashi led the sangha in singing three gathas -- the music version of Juseige, *How Sweetly the Lotus Grows*, and *A Flower Blooms*. Later, some participants adjourned to the dining room for refreshments..

April 7 - Carla Prater of the Buddhist Global Relief outlined the program followed throughout the world. It

addresses the need to overcome hunger through a variety of ways . The BGR was founded by a monk Bikkhu Bodhi who experienced hunger in Sri Lanka. He and the monks taught people, including girls, skills. The reason being the men often worked in different countries and left their wives to fend for them selves. The women were taught sewing and cosmetology as well as growing things with less water, and enhancing the soil with no chemicals. BGR sponsors a vocational training and community center in India. BGR works with other agencies and helps them with training women as community leaders in Asia and Africa; providing aid to poor families in Asia and meals for homeless youth in New York. The Betsuin and BGR are planning an event Sept. 14 in Wisteria Park. Other Buddhist organizations to attend. For more information on BGR go to www.buddhistglobalrelief.org.

April 14 Rinban Kusunoki discussed the differences between Kikyoshiki and Kieshiki as they pertain to the affirmation/confirmation service as performed by a bishop or the resident Betsuin minister. The gratuity is \$50 for a Buddhist name of the minister's choosing. If a member wishes to choose his/her own special name the gratuity is \$100. The Dharma name is Homyo. Rinban Kusunoki indicated Monshu Ohtani of the Hongwanji-ha in Japan will visit the Betsuin. September 2 and 3. Tentatively, the plan is for all the members to be at the door to welcome the Monshu, then Oshoko. Rev. Castro will perform the tea ceremony. At 6:30pm a welcome party will take place. Other nearby Jodo Shinshu temples will be invited. After the Monshu visits the Betsuin he will visit the Southern District.

Rinban Kusunoki outlined the expectations of a Jodo Shinshu minister. S/he is expected to continue learning by visiting other temples and attending Buddhist events, and to see that there is harmony in the Sangha. They make a vow to follow the "creed." Rinban noted that Shinran wanted to be ordained when he was nine years old. It became dark outside and he was told to come back the next day.. However, it took place that same evening with the Hondo illuminated by candle light. This same tradition is followed to this day.

Rinban said that Jodo Shinshu is special in that Shinran was married, the first to do so. Prior to that, some ministers had "secret wives." Rinban stated that our funeral service is the same as Rennyos. Apparently, some adaptation came from Shinto which based their funeral services on Christian services. There is no religious aspect Shinto wedding was researched by Rinban. He found no record of weddings before 1868. In Gassho, Pat Bobrow

5月【法名をいただくという こと】

今年、9月3日に大谷光淳ご門主様の西北部教区ご巡回が行われます。その際、シアトル別院を会所とし、帰敬式を執り行う運びとなりました。帰敬式とは、法名をいただき、仏教徒としての歩みを始めるための大切な儀式です。ここシアトルで、ご門主様から直接、法名をいただくというのは、まさに一生に一度の貴重なご勝縁です。この貴重な機会に、ぜひ、法名をいただいでください。

仏教徒にもいろいろな方がおられますが、今日は、4種類の仏教徒について考えてみたいと思います。4種類の仏教徒とは、仏教会の会員、法名を頂いている人、得度をされている人、そして、教師を頂いている人です。

まず、一つ目は、別院、仏教会の会員となって人生を歩む生き方です。別院、仏教会のメンバーになるということは、仏様の教えに賛同し、感謝し、その教えを広めるためのお寺（仏教会）や僧侶をサポートするという事です。サポートにもいろいろな形があります。寄付をすること、掃除をすること、行事や法要に参加すること、メンバーではない人に仏教、仏教会のことを伝えることなど様々です。当仏教会では、メンバーの方々から年会費をいただき、それをもとに、別院、仏教会の運営をさせていただいています。

二つ目は、法名を頂いた生き方です。私たちの心は、移ろい、変わりやすく、不確かなものです。そんな私たちには、支えとなるべきもの、土台となるべきものがが必要です。人は、いろいろなものを支えとしています。支えとしているものとは、宗教、お金、地位、家族、著名人、自分自身などでしょうか。法名を頂くということは、三宝（仏、法、僧）に帰依し、仏様の教えを人生の軸として生きていくという、仏教徒としての決意表明です。浄土真宗の門徒にとっては、親鸞聖人が明らかにしてくださった南無阿弥陀仏を軸として生きるということです。

三つ目は、得度を頂いた生き方です。得度をすること、僧侶になるということです。浄土真

宗の僧侶となるためには、幾つかのトレーニングを受けなければなりません。それを修了したものは、得度式に参列させていただきます。その式の中で、ご門主様より黄色い五条袈裟を頂きます。その時に初めて、正式にお袈裟を身につけることが許されるのです。お袈裟は内陣に入るための正式な衣体です。得度をすること、お袈裟を着て内陣に入り、仏様にお給仕をし、法要儀式に参加する役割を担うということです。

最後は、教師を頂いた生き方です。教師とは、教える師ですので、仏教を広く伝えていく先生となる、模範となるということです。教師を頂いたものは、お寺（仏教会）の住職になることができます。お寺（仏教会）の住職として、そのお寺のメンバーまたは、そこに住む人たちに、仏教を広く伝えていく役割を担います。教師を頂くということは、模範として、先生として、そこに集う人たちに正しく仏教を伝え、正しい方向へ導く責任を負うということです。

私は、お寺で育ちましたので、生まれながらにお寺のメンバーであったと言えるでしょう。21歳の時にお得度をさせていただき、その時に法名もいただきました。開教使になるために京都で勉強を始め、教師を頂いたのは28歳の時です。ただ、教師を持つ僧侶の自覚がでてきたのは、32歳で、アメリカへ来て、開教使になって、一つのお寺を任されてからです。まだまだ未熟者ですが、一仏教徒として、もがきながらも充実した日々を過ごさせていただいています。

これら、4種類の仏教徒は、仏教徒としての生き方の違いであり、そこに優劣の差はありません。仏教徒としてどのような生き方をしていくのか、みなさんにも考えていただきたいと思います。教師を持つ僧侶としては、一人でも多くの方に別院のメンバーとなっていただき、別院をサポートしていただきたいと思います。また、一人でも多くの方が法名をいただき、仏法を抛り所とした人生を歩んでいただきたく思います。帰敬式（法名授与式）の申込書がこのニュースレターに入っていますので、ご覧ください。なにか、質問がありましたら、遠慮なくご連絡下さい。合掌

MAY 2019 SEATTLE BETSUIN SCHEDULE

	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
June 2	June 2019: Major Events All Sangha Memorial Service			1 10 am Morning Service	2 1:30 pm Nikkei Manor Service	3 12 pm Gojikai service & lunch	4 10a-4p Japanese lecture by Dr Haneda
June 9	Awards & Recognition Service; last day of DS			7pm Buddhist Study Class #7		7 pm Dr Haneda lecture for MA's	11 am - 2pm Jpns play group
June 15-16	Youth Minister's Assistant Retreat w/guest speaker, Rev Koho Takata, LA Betsuin						
June 16	Bishops'/Rinbans' Memorial Service (Rev Takata)						
5		6 Rinban's day off	7	8 10 am Morning Service	9 10 am - 1 pm Japanese service at White River Temple	10	10 am - 2 pm NW District Council meeting at Yakima Buddhist Church
9:00 am	Meditation (MA Rev Irene Goto)						
10 am	SUNDAY SVC (Dr Haneda) CHILDREN'S SVC (YMA)	10 am - 2 pm Japanese lecture by Dr Haneda		7 pm Buddhist Study Class			
10:50 am	DX (YMA Dharmathon) DSDX (MA Rev Rosalie May)						
	Japanese Program (Video - MA Rev Matt May)						
12:15 pm	Temple Tour (MA Rev Irene Goto)						
	English lecture by Dr Haneda						
1:30 pm	Sangha Award class (Rinban & MA J Yokoyama)						
12	<i>Mother's Day</i>	13 Rinban's day off	14 11 am-2 pm Japanese play group	15 10 am Morning Service	16 10 am Shinran Shonin Mem Svc	17	18 10:30am Gagaku Practice
9:00 am	Meditation (MA Leonora Clarke)			7 pm Buddhist Study Class	1:30 pm Nikkei Manor Service		
10:00 am	RENNYO SHONIN MEMORIAL SVC (Rinban)				7 pm Betsuin Cabinet meeting		
10:50 am	DX ("Buddhism on Air" - MA Rev Matt May)						
	DSDX (Rinban Kusunoki)						
	Japanese (Video - MA Rev Irene Goto)						
	Temple Tour (MA Leonora Clarke)						
19		20 Rinban's day off	21	22 10 am Morning Service	23 7 pm Betsuin BoD meeting	24	25
9:00 am	Gagaku practice			7 pm Buddhist Study Class			
9:00 am	Meditation (TBD)						
10:00 am	GOTAN-E SERVICE (Rinban Kusunoki)						
10:50 am	DX ("Tannisho" - Rev Castro) DSDX (TBD)						
	Japanese (Rinban) Dharma School (Visit Keiro)						
	Temple Tour (MA Rev Irene Goto)						
11:45 am	Camp Fire Council Fire & luncheon						
1:30 pm	Sangha Award class (Rinban & MA J Yokoyama)						
26		27 <i>Memorial Day</i>	28	29 10 am Morning Service	30 11:00 am Merrill Garden Renton	31	
9:00 am	Meditation (MA Leonora Clarke)	Office closed	10:30 am Keiro Service		11 am-2 pm English play group		
10:00 am	SCHOLARSHIP AWARD SVC (Rinban Kusunoki)	Rinban's day off					
10:50 am	All Sangha Day with lunch and workshops (No DX, DSDX or Japanese Program)	10 am Nisei Vets Memorial Day Svc at Lakeview					

Seattle Buddhist Church
1427 S Main Street
Seattle, WA 98144

May 2019
Wheel of the Sangha
**A Monthly Newsletter of
Seattle Buddhist Church**

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“Peace and Harmony” when we encounter the Dharma

Sundays... Please confirm at 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

Wheel of the Sangha Editors
Irene Goto, English: newsletter@seattlebetsuin.com

Deadline is the third Monday each month at 8PM

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