Hello everyone, welcome to May! I hope this finds you all happy and well amidst these very strange and troubling times. I, like everyone else, have been muddling along, trying to adjust to the new circumstances that have been foisted upon us due to the current situation. I have felt like I’ve been dreaming. Everywhere I go, I am surrounded by eyes without faces, empty grocery store shelves and new, ominous-sounding lingo such as ‘social distancing’. I’ve started to lose count of how many times I’ve ‘organized’ the same drawers and dusted the same shelves in my house. Even our dog has gotten so bored that she has created an obstacle course for herself in our backyard. She runs as fast as she can, first in figure-eights around the lawn, then under the deck, then on top of the deck and ending by leaping off of the deck stairs back onto the lawn. Like the movie, ‘Inception’, I keep falling into deeper and deeper layers of this bizarre dream wondering if or when I will wake up.

But I guess I am awake, at least in the technical sense. I am currently sitting on my back patio with a cup of coffee, writing this article. I am reflecting on and thinking about the things going on around me rather than simply ‘feeling’ things as one does while dreaming. Things are still strange, but they are manageable, and I find myself more relaxed. Even the dog is resting quietly underneath the table. I am reminded of the Buddha’s teaching that all life is essentially a dream that we must awaken from. All things are transient and illusory, not that they don’t exist, but our feelings and reactions to things and...
When trying to quantify the events of the last few weeks in my head, I found myself without a word to define it all. Things have progressively changed; starting from normalness to social distancing to sheltering in place. After searching, however, I did find a word - **Mujō** (無常) which is a Japanese word that means “Impermanence”. Coming from the Sanskrit word *anitya* it can best be defined as “that all things are impermanent”. This is one of the fundamental principles of all types of Buddhism. All things in all places change and this, too, shall pass.

Shinran, the founder of the Jodo Shinshu sect, also experienced events much like what we are going through today. The uncertainty of life was often in the forefront for those who lived during the Kamakura era. In one letter to the Nembutsu follower Jōshin-bōi, Shinran wrote:

> It is saddening that so many people, both young and old, men and women, have died this year and last. But Tathagata taught the truth of life’s impermanence for us fully, so you must not be distressed by it.

I, for my own part, attach no significance to the condition, good or bad, of persons in their final moments. People in whom Shinjin is determined do not doubt, and so abide amongst the truly settled. For this reason their end also – even for those ignorant and foolish and lacking wisdom – is a happy one. (CWS 531)

In knowing that facing times of uncertainty are not unique to us, but were also experienced by our teachers, like Shinran Shonin, we know that we are not alone in this experience. Things will change and we will eventually all get to meet again at the Temple. We will join together in the joy that comes with fellowship.

Until we see each other again, let’s take refuge in the True Teaching that works for all, no matter who we are.

*Namo-Amida-Butsu*

南無阿弥陀仏

*Namo-Amida-Butsu*

南無阿弥陀仏

*Namo-Amida-Butsu*

南無阿弥陀仏

In gassho,

From the Temple Office
by Donna Inouye, dinouye@tsdbt.org

As world citizens, we were somewhat aware of the coronavirus crisis in early February when alarming numbers and measures began emerging from China. But China is so geographically distant and its culture and people are so different, the situation seemed a “them” and “far away” problem.

Then time passed, the virus afflicted area spread and we began paying attention. Even if disbelief or apathy lingered, as Colorado residents, we became fully aware of the Covid19 crisis on March 5th of this year when Governor Polis announced the state’s first confirmed cases. The term “pandemic” now includes “us” and we must consciously choose to participate in efforts that mitigate the risks for “me” and “we”.

Since those early days a new vocabulary transpired:

- novel corona, coronavirus,
- Covid19, CDC
- infectious, testing, vaccine,
- pandemic, face mask, 6'
- hand washing, social distancing,
- respiratory droplets, respiratory
- ventilator, PPE
- hoarding, shortages, toilet paper
- mitigation, isolation, quarantine

Stay At Home order,
State of Emergency
Shelter in Place
flatten the curve,
essential workforce

(continued on page 12)
五月のニュース

今田 法翔

「生死の苦海ほどりなし ひさしくしずめるわれらをば 弥陀弘誓のふねのみぞ のせてかならずわたしける」

皆さんこんにちは。しばらくお会いしていませんがいかがお過ごしでしょうか。コロナウイルスの脅威は止まる事を知らず、なかなか以前の生活に戻れない日々が続いております。私の妻と娘も4月にコロナウイルスによって飛行機がキャンセルされ、まだ私は家族に会えていません。皆さんに家族を紹介できる未来が待ち遠しいです。

さて、私はYouTubeに日曜サービスの動画を載せています。現在、お寺に集まることができないのでは、インターネット上でお経や法話を聞ければと、毎週新しい動画を投稿しています。おそらく多くのミニスター達も同じように動画をインターネットにあげているのではないか。

私は今、妻と娘に会えなくて寂しいですが、毎日スマホを使ってビデオチャットをしています。そのおかげで、娘が初めて歩いた瞬間や、初めて「美味しい」と言った瞬間、そして初めて名前を呼ばれて返事をする姿も見れました。この時代にインターネットが会って良かったと思いました。

しかし良く考えると、私がこの目で見ているものは実際の娘ではありません。それはスマホの画面です。もっと言えば、小さなピクセルの集合体です。小さな色の欠片が敷き詰められて、私はその絵を娘の顔と認識できるのです。つまり、それは娘の形に似ている「絵」であって本物ではないのです。したがって、私がこの目で見ているのは、私の声を聞き、確かに反応しているのです。

世の中には「実際に触れないけどそこにあるもの」が存在します。例えば光。光は目に見えますが、直接握ることはできませんね。

阿弥陀仏は光の仏様とも言われます。私は、ナモアミダブツという言葉が生まれた瞬間を見ていません。しかし今、その言葉が私の口から出ていて、耳に入ってきます、ナモアミダブツを聞いています。

私が、お浄土がどのような世界か想像できませんでした。しかし不思議なことに「お浄土」という名前を知っています。そして確かにその名前を聞いた事で私の人生に影響しています。

もし今、私がお浄土へ行きたい場合、飛行機か船に乗って日本へ行くことができるでしょう。しかし今は状況的にできないので私は娘を直接見られません。それでも娘は確かに存在しています。

もし今、私が浄土へ行きたい場合、阿弥陀仏の船に乗って行きますが私にはこの世に執着がありこの世の命を終えたくないと思います。今、浄土の世界を見ようとしても、見ることはできません。それでも確かに、浄土という言葉は存在して私に届いています。

私がビデオチャットで娘を見るのは、誰かがスマホを発明したからであって私がスマホやそういうシステムを作るわけではないです。

同様に私がお浄土へ生まれるにはアミダの船が必要で、その船を私は持っていません。

親鸞聖人はこのように書いておられます。

生死の苦海ほどりなし ひさしくしずめるわれらをば 弥陀弘誓のふねののみぞ のせてかならずわたしける

生死とありますのが、これたは縁がついています。最も多くの人の死因は何か知っていますか？病気？事故？戦争？違えますか？
“I love boredom. I love it for kids, I even love it for myself. I haven’t always loved boredom but I learned to when I was the full time nanny for three very active kiddos - all under the age of six. At first glance, we were busy with educational activities, sports for each of them, art classes, projects, trips to the zoo, museum or playground. They seemed to have fully scheduled lives. And so, it was important to their mom that I know it was okay to let them be bored and that also, sometimes, I needed to create the time and space to make sure they were bored.

She had researched and felt it was key to her children’s development that they sometimes be bored so they could learn to be with their thoughts, so they could have time for their imagination, so they would learn how to take a break and so they could develop an internal motivation system. As a very young adult at the time, these were some areas I needed to develop more myself. And so when the kiddos would come to me and say “I’m bored!”, instead of offering my list of activities and ideas I would reply, “I love bored”, smile broadly and then continue on with whatever I was doing.

Although the primary mission of my nanny job was to keep kids safe, I had always seen the second as entertaining them or at the very least keeping them busy. I had never been given permission, let alone an order to allow boredom. And what would I do while they were bored? Sometimes it was my chance to get chores done, or work on homework, but sometimes it was also my chance to be bored, too.

And that first summer I got to see some truly individual parts of each of the kiddos. In moments of boredom the eldest would build elaborate forts or work very hard to get into strange places (like an empty and sturdy shelf above the washer) to curl up with books or magazines. The middle child was a tough and no joke zombie hunter, armed with homemade maps and elaborate self-made sketches of zombie types and an armory of zombie hunting weapons. The tiniest of the bunch, only two at the time, was equal parts singer and puppy dog.

Of the successive half a dozen families I worked with, I continued practicing ‘letting boredom happen’. Some kiddos who had never experienced a lag in activity struggled at first. But it never changed my answer of “I love boredom” accompanied with a smile and a reassuring nod. When they came to realize I would not fill this void they were feeling, they filled it themselves. Sometimes they would fill it with fun, or creativity. Other times they would fill it with contorting themselves in different shapes and putting in every room in the house - this was ok, too. I never saw this boredom hurt them, or our bond. It never detracted from when we had sports later, or when they needed to do homework. But I did see it build self-confidence in their own ideas and creativity. I witnessed kids develop a better idea of how to balance resting so that they were more prepared when we did have to do things like schoolwork or sports. I also experienced some wonderful moments where they would just slow down, become completely present in the moment and be in awe of the big wide world.

I’m so grateful to have learned the Art of Being Bored; seemingly just in time for this Covid19 Stay-at-Home policy. I’m betting that many of you have spent these past days and weeks embracing the Art while helping your own children to develop their own creative and independent levels of boredom; may it become our daily practice of the buddha dharma.
The current Covid19 Stay At Home Orders have created an unprecedented life style…This wake-up call is for everyone, everywhere reminding us of our fragility, vulnerability and interdependence. The orders and guidelines are challenging our discipline and unity as the world fights this highly infectious novel coronavirus 2019.

When Colorado schools closed on March 13th, I thought it was extreme. But after seeing the exponential growth of the virus, I understand that it was the right move, along with the cancellation of concerts and events. Business and restaurant closures followed, and then any place people gathered. Tons of jobs have been lost and unemployment is soaring. It's all very sad and tragic; it’s proven that social distancing matters.

I'm fortunate that my family is able to work from home. We eat, drink and take work breaks at our leisure. We can enjoy our pets, hobbies, music, movies, walks to the park, and contacting friends and family. We can stay home.

Many others are not as lucky, such as employees in grocery and retail, civil service, utility, construction, travel and media. Essential employees are working under stressful and high-risk conditions so that our lives are less impacted. We are grateful for their hard work.

The super heroes are the medical and healthcare employees who are at the forefront of this pandemic. They continue to work long shifts without the necessary supplies, equipment and support to stay safe and support their patients. Their dedication and commitment is unmatched as they risk their own health to help others. We need to be disciplined for them, so that they can recuperate, restock and most importantly - save lives. A nurse recently posted: wash your hands, be responsible and stay home…because we can't.

Our minister's on-line Ohigan service embodies the practices of The Eightfold Path, the Dharma being applied to daily living. Amida’s teachings include words such as: protect, mindful, respect, patience and understanding. By washing your hands, social distancing and staying home to avoid spreading the virus - you are being responsible, mindful and respectful. The safety guidelines are an opportunity for us to practice Buddhism daily and make a difference. We can do this and we will make it through together!

When the Temple opens and our Sangha is together again, it will be with renewed appreciation and gratitude. During this uncertain time, no matter where we are, Amida’s infinite wisdom and compassion is always with us… simply gassho and recite the Nembutsu. Namo Amida Butsu

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Please Stay Safe & Stay Healthy
by JNK, TSDBT Sangha member

March 23, 2020

To Our Community and Supporters:

It is with sadness and disappointment that we announce the cancellation of the 2020 Cherry Blossom Festival in Denver. The safety of our community, volunteers and attendees is the primary driver in making this difficult decision.

Because this and many other festivals around the country have been cancelled, we kindly ask that you visit the websites of our talented and dedicated Marketplace Vendors and place an order from them directly. It's convenient, helpful and you will have a cultural reminder of the resilience of our community as we navigate these challenging times. Links to the websites can be found at: [https://cherryblossomdenver.org/marketplace/](https://cherryblossomdenver.org/marketplace/)

The Cherry Blossom Festival is the main annual fundraiser and signature cultural programming for Tri-State/Denver Buddhist Temple. We are discussing ways to possibly offer an event or cultural opportunity later in the year. Should you wish to make a donation directly to the Temple now, please send your check, payable to TSDBT at 1947 Lawrence St., Denver CO 80202.

For many decades, the Cherry Blossom Festival has been a tradition where we have worked closely together to celebrate our Japanese culture, heritage and community. It is in that spirit that we will continue to support one another during these unprecedented times.

Should you have questions for the Temple, please contact Joni Sakaguchi at jsak5280@centurylink.net or Gayle Goto at ggoto@comcast.net. Questions for Sakura Foundation should be directed to Gary Yamashita at garyy@sakurasquare.com or Stacey Shigaya at staceys@sakuafoundation.org.

We are grateful for your support and patience as we navigate these unprecedented times. We will keep you informed of our plans and hope to see you in June 2021 for the 48th Annual Cherry Blossom Festival.

With much gratitude,

Cherry Blossom Festival Co-Presenters:
Tri-State/Denver Buddhist Temple and Sakura Foundation
す。「生まれること」です。なぜ人が死ぬのかというと、生まれるからです。私たちが生きているこの世界は限りがある世界です。限りのある世界に命が誕生するのですから、いつかは終わります。仏教の目的はこの概念を超える事です。「生きる死ぬ」という概念を超えて浄土に生まれる事こそ、仏教の目的です。その方法として、阿弥陀仏の船に乗ることのみが、唯一の方法だと親鸞は仰っています。

どんなにインターネットが普及して便利な時代を生きている私たちも、苦しみの海で溺れている状態です。時にはインターネット上のいじめや、攻撃的なコメントに苦しめられます。それを作ったのも人間であり、人間は自ら作ったインターネットに苦しめられています。そこには幸せもありますが、完全な幸せではないのです。なぜなら人間が作ったものには限界があるからです。

もし私がインターネットで法話をシェアしなくても、仏教は広まっていくでしょう。しかし、その仏教が広まって行く過程に参加できていることをとても嬉しく思います。仏教は長い間、多くの人に広まってきましたが、それでもまだ出会っていない人はたくさんいます。今私がすでに仏教に出会っている事は有り難い事だと深く感じます。

多くの人々がこのお寺と教えを守ってきたことに感謝しています。だからこそ今、お寺に来れない状況の中でも自宅からア弥陀仏を見るように、私は動画を投稿し続けています。

オンラインサービスの良い所の一つに、いつでも見れること、そして何回も見れることが挙げられます。同じ法話でも、別の日に聞くと違って受け取られたりします。なぜなら、私たちは毎日違うシチュエーションを生きていて、様々な問題を日々抱えているからです。今日悩んでいる問題も、明日にはなくなってしまうかもしれません。しかし、別の問題はすぐに現れるでしょう。諸々の事は常に移りゆくのがこの世界です。だから私たちは難しい問題に直面した時、仏教の中に答えを探すのかもしれません。

そしてそこにはいつも同じ答えがあります。苦しみに解決できない問題があるということです。だから阿弥陀仏は「もしあなたが理解できなくても問題ない。ただ私に任せなさい。」と南無阿弥陀仏を用意してくれているのです。私は、自分では理解できないのだという事を明らかにすることを願っています。それを英語でといえば、ギブアップと言います。「自分では解決できない」という事を発見したという意味で「明らかに」と言えます。まさに光に照らされて明るくなった状態なのです。

親鸞聖人は、自分の力では浄土へ生まれられないと明らかにされ、ただただ阿弥陀仏の船のみを乗せて必ず渡し切るとおっしゃいました。

念仏者の道というのは、歩けば歩くほど道がなくなり、これ以上自分で歩けないほど細くなった時、アミダの船がより大きく見えるのだろう。こように自分が無力だと気づいていくのが念仏者の道でしょう。

「実るほど頭を垂れる稲穂かな」という言葉があります。知識をつけばつくほど、自分が愚かだと気付かされていき頭が下がるという言葉ですね。

どれだけ便利な時代を生きていても、本当の幸せを知らないのは悲しい事です。どれだけお金を持っていても、死んだあとは使えません。どれだけ美味しいものを食べても、あと何回味わえるかは限りがあります。本当の幸せはそんな一時的なものではありません。念仏者の幸せとは阿弥陀仏の光と一つになって、煩悩から解き放たれ、仏になっていない命を照らすようになるのが、本当の幸せでしょう。

私たちが幸せだと思っている事を、「それは一時的な幻想だ」と教えてくれるのがアミダ仏です。しかも、その苦しみから私を連れ出そうとして下さっているのです。南無阿弥陀仏 (concluded on page 7)
お浄土の話を聞くと、浄土に行ってみたいと思うかもしれません。しかし、もし「今すぐ浄土へ行きたい？」と聞かれたら私は「いや今日じゃない」というと思います。たぶん「もっと美味しいお寿司を食べれてから」とか「あと100年は生きたい」とか言うでしょう。それでもなお阿弥陀仏は「そうだね、あなたの気持ちわかるよ。そんな気持ち持ってるの知ってたよ。そのままでいいよ。ただ念仏を称えるなら、浄土に連れて行くよ」と言います。浄土へ生まれる事ができないような私が乗れる、阿弥陀仏の船がある事は有り難い事です。南無阿弥陀仏

Rev. Imada’s English Message (continued from page 1)

is coming out of my mouth and coming into my ear. I can’t imagine what kind of world Pure Land is. But I know the name “Pure Land” and certainly hearing that name has influenced my life.

If I want to meet my daughter now, I could go to Japan by plane or ship. But, at this moment, I can’t see my daughter directly because of the current Coronavirus situation. Still, the daughter does exist.

If I want to go to the Pure Land now, I can take the Ship of Amida Buddha. But, at this moment, I have an obsession with this world and do not want to end this life. So, even though I cannot see the world of the Pure Land, the name “Pure Land” exists and reaches me.

I can see my daughter in video chat because someone invented a smartphone.

Similarly, I need an Amida ship to be born in the Pure Land but I do not have that ship.

Shinran Shonin wrote:
“The ocean of birth-and-death, of painful existence, has no bound;
Only by the ship of Amida’s universal Vow
Can we, who have long been drowning,
Unfailingly be brought across it."

The words “birth-and-death” are connected. Do you know what is the most common cause of death? sickness? accident? war? No. It is birth. The reason why people die is that they are born. This world where we live is a limited world and, as such, someday it will end. The purpose of Buddhism is to go beyond this concept. The purpose of Buddhism is to go beyond the concept of “birth-and-death” and to be born in the Pure Land. Shinran Shonin says that the only way to do that is to board an Amida Buddha ship.

No matter how widespread the Internet is and how convenient it is, we are drowning in the sea of suffering (in the ocean of birth and death). The Internet was created by humans, so humans also suffer from the Internet they created. Sometimes we suffer from bullying on the Internet and offensive comments. There is happiness in the Internet, but not “perfect” happiness. Even if humans make something, there are always limitations.

If I don’t share Dharma Talk on the Internet, Buddhism will spread. But I am very pleased that I have been able to participate in the process of spreading Buddhism. Buddhism has spread to many people for a long time, but many people still haven’t met yet. I feel deeply grateful that I have already encountered Buddhism.

I am grateful that many people have kept this temple and teachings. That’s why I keep posting videos. I am glad if you can see Amida Buddha from home even when you cannot come to the temple.

One of the benefits of online services is that you can watch our videos at any time, and you can watch them multiple times. Even if you listen to the same Dharma Talk on another day, you may receive it differently. Because we live in different situations every day and have various problems every day occasionally, the problems that are bothering us today may be gone tomorrow. But another problem will appear soon. Because we are living in a world where things are constantly changing. So when we face difficult problems, we may look for answers in Buddhism.

And there is always the same answer. The sentient have problems that cannot be solved. That is why Amida Buddha prepares NamoAmidaButsu. Amida Buddha says, “If you don’t understand it’s okay. Just leave it to me.”

Shinran Shonin revealed that he could not be born into the Pure Land by himself. Shinran Shonin said that only the Amida Ship could carry him to Pure Land. The path of the Nembutsu becomes narrower as you walk. But, when it gets too thin to walk on, Amida’s ship will look larger. It is the way of the Buddhists who realize that they are powerless to be born in the Pure Land.

Amida Buddha tells us, “It is a temporary illusion that humans feel happy.” And he’s trying to get me out of that suffering. When I hear about Pure Land, I may want to go to Pure Land. However, if Amida Buddha asked me, “Would you like to go to the Pure Land now?” I would say, “No, not today.” Maybe I’ll say, “after eating more delicious sushi” or “I want to live another 100 years”. Still, Amida Buddha says, “Yes, I understand your feelings. I know you have that feeling. Just as you are. “

I’m happy to have Amida’s Ship. Even if I don’t have the power to be born in Pure Land.
Namo Amida Butsu
situations are our own creations. As with our sleeping dreams, our waking dreams come from our own minds.
I find myself getting frustrated and irritated by the things/behaviors/situations that have been ‘forced’ upon me in the current climate. But I am a Buddhist and know (intellectually at least) that all things change and are illusory. Then I get frustrated and irritated at myself for not taking things as they come, being more awake and aware. I feel as though I should ‘know better’, and then I remember that I am a small, unenlightened human being. I have always had times when I am frustrated and irritated and they have always passed. I have managed to briefly awaken from those states of mind in order to analyze the dream. Part of the Truth of change is that our minds are as fluid as everything else and each state the mind finds itself in is ok.
The bodhisattva Dharmakara made his vows to become a Buddha (the Buddha, Amida) precisely because of this struggle that we have with change. We cannot fully understand or accept when things are not ‘normal’ and don’t realize that our not understanding or accepting is actually the thing that is normal. Amida Buddha accepts us all ‘sono mama’, just as we are, knowing that as long as we are human beings, we will all struggle. Amida’s Pure Land was created just for us. The Great Light of Wisdom/Compassion that shines out from it was created to dispel the darkness, to wake us up. I will still have moments of irritation, frustration and occasional boredom but I will also have moments like this when I can see things in a different light. The face masks are still kind of creepy to me, but they’re making people feel safe and I do feel kind of tough rolling around town with my bandana. Like an old west bandit. I’ve gone to the store in the best of times and haven’t been able to get what I wanted because they were out. The dusting and organizing, I do that on a loop when I am procrastinating so can’t blame it on Covid-19. These thoughts are ‘me’ right now, but that will change. What is important is for me to remember that Amida’s light is always there, waiting for me to stop hitting the snooze button, open the curtains and wake up.
May Shotsuki Names
(Sangha members who have passed away in the month of May)

Tomokichi Abe
Mika Akagi
Yukio Akiyama
Hanafusa Harry Aoyagi
Haru Arakawa
Kristina Burns
Nobu Champoux
Tong Chung
Diana Keiko Doi
Masaye Doi
Tokisuye Doizaki
Tateyoshi Eguchi
Saku Enomoto
Masakichi Eya
Asao Fujii
Hajime Fujii
Mansaku Fujii
Ruby Tomiye Fujinami
Sam Mitsuo Fukuhara
Sam Susumu Funakoshi
Tamaye Furuiye
Fukuzo Fushimi
Sano Fushimi
Ben Tsutomu Goto
Paul Noboru Gow
Nancy Lee Kiyomi Harada
Seitaro Hashimoto
Shige Hattori
Tsunake Hayano
Jineimon Hayashi
Tsurumi Higuchi
George Yuutaka Hiraki
Shigeo Hiratsuka
Masao Hisamoto
Mutsuo Jimmy Hisamoto
El Inouye
Yoshiko Inouye
Chitose Iritani
Fujio Ishiguro
Gary Ito
Toshiko Iwashashi
Yoshiro Iwashashi
Masuo Iwasaki
Yotaro Iwata

Mary Yukiko Iyama
Shigeru Joko
Otsuji Kageyama
Tsunakichi Kageyama
Toki Kagozora
Toyoji Kagozora
Tadao Kajiwara
Kunsaku Kanai
Danny Katayama
Kazuo Katayama
Kim Kato
Yasu Kato
Ruth Michiko Katsumoto
Fusako Kawahara
Toshiaki Kawaji
Frances Fumiko Kawano
Haruko Kawata
Ayako Kimura
Keebo Kiyoshi Kinoshita
Frank Kozo Kinoshita
Shuji Kinoshita
Minoru Kishiyama
Masao Kitashima
Kiyoko Kobayashi
Torino Koishi
Sachiko Komata
Ina Yoshiho Koshio
Sue Shizuyo Koshio
Shina Kubo
Tsui Kuga
Hidekichi Kuroda
Noboru Kuroda
Tadashi Kuroki
George Masaru Kuwamura
Richard Mabe
Rose Makino
Toshiko Makino
Keitaro Mameda
Tori Maruyama
Yasutaro Masuda
Taki Masunaga
Chie Matsubayashi
Edward Matsuda
Larry Matsuda
Miyano Matsuda
Yoshikichi Matsuda
Harry Kiyoshi Matsushima
Robert Toshiyuki Mayeda
Toranosuke Mayeda
Miyomatsu Mitamura
Hisayo Mitsuda
Yeme Emiko Miwa
Matsuo Tom Miyahara
Fredric Yoshiho Miyazawa
Kaichiro Mori
Rii Morimoto
Takejiro Morishige
Akira Mugishima
Kimiko Muraya
Keiichi Nakamoto
Tsuruye Nakamura
Jukichi Nakashima
Glady's Reiko Nakata
Marjorie Masako Nakata
Toku Nakata
Misu Nakatsu
Patti Ann Nakayama
Goichi Nakawa
Suna Naita
Hazure Nitta
Kumajiro Nitta
Isamu Noaki
Hatsuho Ogata
George Ichiro Ogura
Kazuko Irene Ogura
Kenzo Milton Ogura
Sumiko Sally Okubo
Iwataro Ono
Frances P. Reiser
Yoshio Sameshima
Toshiko Ida Sandon
Shinjiro Sasaki
Satoko Sawamura
Eki Shimada
Kura Shimamoto
Ruth Shizuku Shiramizu
William Jiro Shoji
Setsuye Sumikawa
Myozo Takahashi
Fusaye Jean Takamatsu
Rosie Hisayke Takata
Fuji Tamura
George Tanaka
Mitsuo Steven Tanaka
Tom Takasuke Tanaka
Harry Hatsuki Tashiro
Masaki Tashiho
Taeko Tawara
Baby Thompson
Isaku Tochihara
Yasuko Tochihara
Jim Tamotsu Tokunaga
Katsuki Tokunaga
Mitsuo Tomoeoda
Kobaya Toya
Mary Toshiko Ujifusa
Yayono Ujifusa
Seisaku Umemoto
Charles Yutaka Urano
Guo Uyeda
Hatsuye Uyehara
Kotona Uyemura
Kojo Joseph Uyenishi
Jack Evon Washizu
Sid Win
Katie Kaoru Yago
Seiji Jack Yago
Bunzo Yaguchi
Chiyoko Yamasaki
Mifuko Baba Yamashita
Takeshi Yamashita
Takutaru Yanari
Shobei Yashiro
Emiko Yasuzawa
Keiji Yokomizo
Norma Yokooji
Haruye Yonekura
Clarence Toshihiro Yoshida
Hideo Yoshida
Takashi Ted Yoshida
Shigeo Kaneyoshimto
Michio Yoshimura
Tommy Kiyoshi Yura

TriState/Denver Buddhist Temples’ membership offers condolences to the family and friends of:

Sumiye Tanaka
January 25, 1930 - March 23, 2020

Machiko Eshima
February 19, 1929 – April 8, 2020

Shotsuki Monthly Memorial Service
May 31, 2020
The Shotsuki Service is a general memorial service held on a monthly basis for members and friends of the temple who have passed away during the month of service. Although there are major memorial (hoji) services set at specific time intervals such as 49th Day, 1st Year, 3rd Year, 7th, 13th, 17th, 25th, 33rd and 50th years, the temple provides families with monthly memorial Shotsuki services held in conjunction with regularly scheduled Sunday services, so family members will have the opportunity to pay respect and gratitude to loves ones who have passed away in that particular month. Donation by affected family members is appreciated: $50/observance. In Gassho

Gassho
In an effort to find ways to offset the loss of the income from the cancellation of this year’s Cherry Blossom Festival, the Tri-State/Denver Buddhist Temple has launched a new fundraising program with the funds going to the Temple’s General Operating Fund. This program is painless, does not require up-front costs (i.e. gift card purchases), does not require you to provide any personal information or to sign-up for anything new if you do not want to, or impact how you pay for your groceries (you can still use your favorite credit card and continue to accrue your miles or rebates). For every purchase of groceries and gasoline that you make when you use your King Soopers Loyalty Card (SooperCard), King Soopers will pay a portion back to our Temple. All that is required is that you enroll in the program, use your Kings Soopers Loyalty card and VOILA the Temple will receive a donation from King Soopers (City Market, Krogers). If you have any questions you may contact Gayle Goto (303-594-5839, ggoto@comcast.net) or Joni Sakaguchi (303-921-4064 or jsak5280@centurylink.net)

Please Enroll Now!

TO ENROLL, VISIT: www.kingsoopers.com/communityrewards

Just follow these easy steps:

If you have already created an account with King Soopers then just login.

If you have never created an account with King Soopers but have a King Soopers Loyalty Card, you can then create an account. There is no fee. Have your King Soopers Loyalty Card, you will need to enter the number on the back of the card.

Once logged into your account, click on My Account in the upper right-hand corner.

At the Account Summary page, click on Community Rewards in the menu on the left.

Select the Enroll button.

Under the “Find An Organization” you can type either: KM637 or Tri-State/Denver Buddhist Temple

Then click Enroll button.

Use your King Soopers Loyalty Card and you will begin earning money for the Temple.

VISIT www.kingsoopers.com/communityrewards to Enroll Today!
<table>
<thead>
<tr>
<th>Sunday</th>
<th>Monday</th>
<th>Tuesday</th>
<th>Wednesday</th>
<th>Thursday</th>
<th>Friday</th>
<th>Saturday</th>
</tr>
</thead>
<tbody>
<tr>
<td>31 May Shotsuki</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
</tr>
<tr>
<td>Have your Preschooler/Kindergartner recite “Kokun”</td>
<td>Create your own workout</td>
<td>8 pm Howl at the Moon</td>
<td>Have you viewed Sunday services online? SEE: Facebook, YouTube or Instagram. Visit <a href="http://www.tsdbt.org">www.tsdbt.org</a></td>
<td>20 jumping jacks are the funnest!</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7 R</td>
<td>8 R</td>
<td>9 R</td>
<td>10 R</td>
<td>11 R</td>
<td>12 R</td>
<td>13 R</td>
</tr>
<tr>
<td>Namo Amida Butsu</td>
<td>Namo Amida Butsu</td>
<td>Things are greening up outside and it makes for a glorious vista.</td>
<td>Have your 1st/2nd grader recite “Golden Chain”</td>
<td>Learn a new song and then sing it &amp; whistle it until everyone begs you to stop.</td>
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</tr>
<tr>
<td>14 R</td>
<td>15</td>
<td>16 R</td>
<td>17 R</td>
<td>18 R</td>
<td>19</td>
<td>20 R</td>
</tr>
<tr>
<td>8 pm Howl at the Moon in support of Health Care Workers everywhere</td>
<td>8 pm Howl at the Moon everynight for health care workers everywhere</td>
<td>8 pm Howl at the Moon everynight in gratitude</td>
<td>GotanE (death anniversary of Shinran Shonin)</td>
<td>Tell someone, “I sure appreciate you.”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>21 R</td>
<td>22 R</td>
<td>23 R</td>
<td>24 R</td>
<td>25 R</td>
<td>26 R</td>
<td>27 R</td>
</tr>
<tr>
<td>4 pm Howl at the Moon in support of Health Care Workers everywhere</td>
<td>Recite “Tree Treasures” with your 3rd/4th grader</td>
<td>Okagesama de</td>
<td>Memorial Day Weekend</td>
<td>Things are greening up outside and it makes for a glorious vista.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>28 R</td>
<td>29</td>
<td>30</td>
<td>31</td>
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<td></td>
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</tr>
<tr>
<td>Ask your high school student, “What has Covid19 living taught you about impermanence, gratitude and sanity?”</td>
<td>Think of someone you miss and love. Send them an old-fashioned, postal letter.</td>
<td>8 pm Howl at the Moon evernight in gratitude</td>
<td>Temple’s YouTube address: <a href="http://www.youtube.com/c/tristatedenverbuddhisttemple">http://www.youtube.com/c/tristatedenverbuddhisttemple</a></td>
<td></td>
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</tr>
</tbody>
</table>

**Other Events:**
- **Temple’s YouTube address:** http://www.youtube.com/c/tristatedenverbuddhisttemple
- **Mother’s Day—breakfast in bed for Mom’s everywhere!!**
- **Recite “Tree Treasures” with your 3rd/4th grader**
- **GotanE (death anniversary of Shinran Shonin)**
- **Discuss “Four Noble Truths” with your 7th/8th grader**
- **Ask your high school student, “What has Covid19 living taught you about impermanence, gratitude and sanity?”**
This list of words formed policy, changed behavior and, indeed, provided the building blocks of all our stories. How did these words shape your mentality and life during these past days and weeks? What new habits did you acquire? Was distancing difficult for you? Did you learn new skills?

It would appear that having computer and/or smart phone connections is a saving grace in this time of isolation. From seeking out news & information to communicating with family & friends to attending meetings, concerts & group events – like TSDBT Sunday services (it was a long way around but there is a Temple point to this article), online access has served many, both locally and world-wide, in sustaining our interconnectedness.

So, thank you to our ministers, Rev. Thompson, Rev. Imada and Rev. Mascher-Mace, for taking this opportunity to create online Sunday Services and Dharma classes. Thank you to Karen Mascher-Mace for taking on the duties of camera person. These recordings are available on the Temple’s Facebook page, the Temple’s Instagram account and on YouTube. If you visit the Temple’s website (www.tsdbt.org), you will find a direct link to each of these video site in the left hand column.

This feels like a natural place to encourage all readers to become newsletter email recipients. Simply send (or call) me your email address with a request/OK to be placed on the Temple’s email list. When you do this, you will receive your newsletters before USPS customers AND you will receive communication/notifications quickly and personally in your email (as opposed to the word-of-mouth chain we have had to rely upon in this recent Covid19 emergency). Plus, you will be saving paper.