

When a Death Occurs

1. Call the Temple Minister.

Office: 650-964-9426

Minister's Residence: 650-969-3276

Minister's Cell phone: 650-248-9248

You may call immediately. You do not have to wait for a more "convenient" time. This call will determine the time and location for the *Makura-gyo* (Pillow service) traditionally conducted at the bedside following the death. A factor that may delay this service would be the travel times for close family members to arrive at the location in a timely manner.

2. If the death occurred at home, notify the physician or Hospice Nurse

3. Notify the Funeral Directors of your choice.

If you have not yet selected a Funeral Home, the Mountain View Buddhist Temple would recommend either of the two listed below. Both are family owned, experienced and familiar with our Mountain View Buddhist Temple Funeral traditions, procedures and customs. They are:

Cusimano Family Colonial Mortuary
Matt Cusimano & Sherri Cusimano
96 El Camino Real West
Mountain View, CA
650-968-4453

Spangler Mortuary
Martin Spangler & Jim Spangler
799 Castro Street
Mountain View, CA
650-967-5546

The Makura-gyo (Pillow Service)

When death occurs, contact the Minister. You may contact the minister at any time of the day either at the temple office, the minister's residence or cell phone. The minister will then coordinate the time and location for the *Makura-gyo* service should the family request one. This is the first service conducted following a death, performed at the death bed to ease the pain and comfort the immediate family. This service is normally performed immediately following death. However if death occurs at an inconvenient hour or if death occurred away from the immediate area, the family may wish to have the *Makura-gyo* service at a later time when all of the family can be present. If this is the case, the service can be arranged at the mortuary at a convenient time where all family members can be present. In some rare situations, convalescent care homes or hospitals may require the immediate removal of the deceased and a *Makura-gyo* service may not be possible at the bedside. On these occasions the *Makura-gyo* service may also be performed at a later time at the mortuary.

The So-dan (Funeral Planning Meeting)

Following the *Makura-gyo* Service or the initial phone contact, the minister will ask if the family if they would like to have the Mountain View Buddhist Temple to assist in any way in helping to plan a proper and respectful funeral service. If the family would like assistance, then a *So-dan* or Funeral Planning Meeting will be scheduled with the family, Minister and Temple Zone chairperson and some zone members.

It is the intent of this Funeral Planning Committee to accommodate the family requests whenever possible. The Funeral Planning Committee will then take you, step-by-step, in preparing the funeral program. Do not be concerned with finding enough individuals to help. With your approval, the funeral committee will be glad to notify willing participants.

What kind of Funeral Service?

Prior to meeting with the committee, the minister will inquire as to what kind of service the family wishes to arrange. The funeral home industry has been using the terms *Funeral* vs. *Memorial* service to distinguish whether a casket will be present or not. According to the customs and traditions of our temple, the first major service following the *Makura-gyo*, is a Funeral. Therefore, the rituals that will be conducted are the same whether a casket is present or not.

Depending upon size and location, it may or may not be necessary to schedule a committee meeting. Often times, it is the wish of the deceased and family members to have a small private service. However, there may be several items to consider. A private family service will not allow others to participate in extending their condolences and respects. An open funeral at the mortuary or temple will allow all of those who wish to share in your grief an opportunity to participate. There is also a tremendous sense of warmth and comfort in meeting with those who share memories and emotions with you. Also, since many will feel an obligation, they may choose to visit you at home upon hearing of the death. If an open funeral is held, they will have all had the opportunity to extend their responsibilities and obligations. If, however, the family decided to keep the service private, as the community hears about the death, they may call the family several days, weeks and months after the service and the family must then recount their experiences repeatedly. Nevertheless, it is the wishes of the family that are of utmost importance in planning a funeral service. The most importance point to keep in mind is to prevent any regrets from happening.

The Funeral Service

Funeral services are not only a means of providing comfort, but also to primarily express how our teachings interpret this matter of loss and grief. In our Jodoshinshu tradition, the funeral service is meant to guide our attention towards the infinite life of the deceased. Therefore the funeral service is not a "farewell" or offering of "last respects." But rather, the funeral service is a beginning. It expresses how we live this life from this moment on. The funeral service reminds us that through *Namoamidabutsu*, we shall awaken to the infinite life of our loved ones; the life that has never abandoned nor forsaken us; the life that embraces us beyond all barriers of time and space.

The Funeral Program

If the funeral is at the mortuary: It may not be necessary to print and distribute a program. That is to the discretion of the family. However, the following considerations should be made as to the following duties:

- A. Chairperson (Optional))
- B. Organist (optional)
- C. Pall Bearers (optional)
- D. Ushers (optional)
- E. Receptionists (discuss with funeral committee and/or minister)

If the funeral is held at the temple Hondo: A program should be prepared. This can be done with the assistance of the funeral committee. Please be aware that the contents of the funeral program are a reflection of not only upon the customs and beliefs of the temple, but also upon family members. Therefore, assistance by the funeral committee is invaluable.

These following considerations should be made:

Officiant: The resident minister of the Mountain View Buddhist Temple shall officiate all services conducted at the temple.

Guest ministers: If the family wishes to request the participation of a guest minister, please make that request through the resident minister. Protocol requires the invitation to be made in this manner. Any duties to be performed shall be assigned by the resident minister and the family will be responsible for any additional honoraria, transportation and lodging costs for the guest minister.

Organist: Music during the Funeral Service is optional. If the family does request to have music, the temple may assign an organist/musician who is familiar with our funeral procedures and customs. In the event you wish to select your own, please be sure that the organist is familiar with Buddhist funerals, customs and music. A small token or appreciation or Honorarium should be extended to the organist by the family.

Chairperson: Should be of the Jodo Shinshu Buddhist tradition. The Chairperson facilitates the funeral program. Words and messages by the Chairperson should be brief and to the point. The Chairperson need not be a family member, relative or close friend. In some cases, it may be necessary for the Chairperson to be bilingual. If the family does not have a preference for a Chairperson, a representative of the temple shall be requested to assist.

Order of the Funeral Service

The Following is a typical Funeral Service that involves the casket. Some elements may be altered to accommodate the needs of the family. Please consult with the resident minister what may or may not be altered.

1. **Kansho:** The Kansho or "calling-bell" begins the funeral service, and the family shall be escorted into the Hondo. Following the ringing of the Kansho the guests are asked to rise, and the casket is brought into the Hondo.
2. **Processional: Entry of Casket**
3. **Chanting before the Casket (or Altar):** This is a short introductory chant called the *Ki Sam Bo Ge*.
4. **Presentation of Dharma Name (Homyo):** If the Deceased had not already received a Dharma (or Buddhist) Name at an Affirmation Ceremony, one will be presented here at the funeral. A card with the deceased's name, Dharma Name, and vital statistics is placed in the casket. A second copy is presented to the family. And a third is kept in the temple records. The family should bring their copy of the Dharma Name to the subsequent Family Memorial Services.
5. **Sutra Chanting in the Altar:** Traditionally, the Shoshin Nembutsu Ge is chanted at all Hompa Hongwanji funeral services. During this time everyone will participate in the burning of incense.
6. **Incense Burning by Family:** Family members will begin the burning of incense, view the body and return to their seats. They are followed by relatives, pallbearers, and other guests. See procedure for Incense burning.
7. **Opening Address and Personal history by the Service Chairperson:** The Personal History relates historical/biographical facts about the deceased.
8. **Incense Burning by Representatives (Daihyo Shoko):** Incense Burning by persons representing close friends (Yujin Daihyo); organizations in which the deceased was a member, organizations in which the immediate family members are actively involved with; followed by the temple and its organizations will be done at this time. It is important to keep in mind that in asking an organization to participate, they will incur expenses such as flowers, koden, etc. The family may wish to consider an "O-rei" to those organizations in appreciation for their participation.
9. **Eulogy (Optional):** A close friend traditionally gives the Eulogy. While the Personal History gives factual information about the deceased, the Eulogy tells of the person's character. In some cases, the Personal History and Eulogy can be combined and read by one individual.

10. **Gatha (Optional):** The Gatha or Song traditionally sung is *Nadame (Japanese)*, a song of condolence. Although the melody is often described as sad, the meaning of the song is quite up-lifting and positive. Other Gathas may be requested such as *Mihotokeni Idakarete (Japanese)*, *Seiya (Japanese)* and *Ondokusan (Japanese)*. An English Song that may be sung is *In a Quiet Valley*. In some cases, two Gathas are requested and are placed accordingly in the program.
11. **Dharma Message (Howa):** The Howa or "Dharma Talk" is a sermon given by the resident minister. In some circumstances, an invited guest minister may give the Dharma message. This is followed by the reading of the *Hakkotsu no Gobunsho* or *Letter on the White Ashes*, written by Rennyō Shōnin.
12. **Words of Appreciation (Shaji):** Is usually given by a relative of the immediate family. Words of gratitude are extended to those attending the funeral and to those involved in conducting it.
13. **Closing Message:** The funeral closes with these final words by the Chairperson who also announces the time and place of the burial or cremation service (usually on the following day).
14. **The First Seventh Day Service:** The casket is then closed and the "First Seventh Day Service" begins (approx. 5-10 minutes). All the guests will remain seated while during the chanting of sutra only the family and relatives will come up to burn incense. The First 7th day service signifies the beginning of a new relationship formed with their deceased loved one.
15. **Final Closing Remarks by the Service Chairperson**
16. **Recessional: Exit of the Casket:** The family members will follow the casket out of the temple and witness the departure of the casket in the funeral hearse.

OTOKI – Refreshments (Optional): Otoki will be the responsibility of the family and friends. On some occasions light refreshments are served following the funeral service. It is the recommendation of the temple board of directors that only light refreshments such as tea, coffee and cookies be served however it is up to the family to decide upon the menu. In the event otoki is served, the temple social hall may be used. It is the responsibility of the family to oversee the setup and clean up of the hall. All food items, cups, plates, napkins, utensils and condiments are also the responsibility of the family. The otoki should end about an hour after the services are concluded. This would allow for an efficient clean up and safe return for those assisting.

A number of volunteers at the Mountain View Buddhist Temple are willing to assist the family for the Otoki. They will help the family by coordinating and purchasing the necessary items and submit a bill to the family. They will also offer to assist in the kitchen to help the family prepare, serve and clean up dishes. This is their way of providing service or *dana* to the temple and their community. But again, it is the family that is responsible for the set-up and final clean-up of the hall.

Funeral Information and Notes (for Family):

Flowers: Your funeral director and/or florist will gladly assist you in determining what floral pieces to order. The family does not need to order flowers for the altar. The temple will provide and arrange all flowers for the altar. If the family would like to make a special donation to cover the cost for the altar flowers, they may make a separate donation labeled as "altar flowers." Boutonnieres may be ordered for the pallbearers. The temple will provide the *monto-shiki sho (o-kesa)* to identify the ushers for the service.

At the time of the *Sodan*, the family may be requested to provide a couple of individuals to serve as Flower Receptionist. They will need to arrive at least 1 hour before the funeral service is scheduled to begin. They will record and take pictures of all flowers received for the service in the reception log book usually provided by the funeral director. The temple does have a Polaroid camera for the convenience of the family, however the family may choose to use their own digital or traditional camera.

All flowers must be removed from the temple immediately following the funeral service. The ushers will be asked to assist with this task. Please check with your florist concerning removal of the wreath stands and/or moving the flowers to the burial or cremation site. No flowers will be left in the temple. All arrangements and flower baskets will be taken home by the family.

Osonae - Manju & Fruits: Please bring twenty (24) pieces of manju for the funeral service. They may be a mixed combination or the white manju. The choice is left up to the family. A fruit offering (8 pieces: 4 kinds of fruit-2 of each kind) is also requested. Please bring these offerings several hours prior to the start of the service.

Photograph: If you would like a photograph displayed in the case where there is no casket, please bring a photo (8 x 10 size) in a standable frame.

Arrival Times:

1. Family members should arrive no later than 30 minutes prior to the service time.

Immediate family members will gather in the rear lounge (behind the temple's main altar). Prior to the service, the minister will go over the service with the family and explain the *o-shoko* (incense burning ritual). Following the *kansho* (temple bell), the family shall be escorted into the Hondo by the Head Usher. If the family wishes to view the flowers prior to the service, they should do so 1.5 to 2 hours before the service begins.

2. Relative should arrive 15 minutes early so that they may be properly

seated.

3. Ushers, Receptionist and Pall bearers should arrive approximately 1 hour prior to the start of the service. This is to allow sufficient time for instructions of the various duties.

Procedure for Burning Incense (for non-temple members):

1. Stand one to two steps before the incense burner and bow.
2. Approach the incense burner and place one pinch of incense into burner.
3. Place hands together in gassho and bow. Take one step back and bow.

Reminder:

1. 49th Day Service: Sometime soon after the funeral, the family should decide when the 49th day memorial service should be scheduled. On the back of the *Homyo* (Buddhist Name Card), the dates of the different Memorial will be listed. There is a superstitious belief that the service must be observed before the actual date. There is no Buddhist doctrinal basis for this. Use the date as a reference. The service can be observed either before or after the actual date depending on the circumstances of the family.

As the schedule for the temple fills up quickly, you are advised to schedule the service as soon as possible to accommodate your date and time requests.

Please bring to the 49th Day Service as well as to the subsequent Family Memorial Services the following offerings:

- A. The Homyo (Buddhist/Dharma Name) Card
- B. Fruit Offering
- C. One box of O-senko (Stick Incense)
- D. Optional items may include manju, a photograph, candles

The Subsequent Family Memorial Services may include but not limited to:

- | | |
|-------------------------|--------------------------|
| 1 st year | 25 th Annual |
| 3 rd Annual | 33 rd Annual |
| 7 th Annual | 50 th Annual |
| 13 th Annual | 100 th Annual |
| 17 th Annual | |

2. Additional funeral information are noted in the back of the Temple Directory or can be obtained at the temple office.

**Funeral Arrangements
Checklist**

(Note: The following format will be used to help family plan the funeral. The committee will use the below as a guideline and work with the family to finalize their plans for a meaningful funeral service.)

Full name of deceased (how you want it printed in the program):

Full Name (Japanese characters also if available):

Date of birth: _____

Birthplace: _____

Date of death: _____

Place of death: _____

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Work with minister and funeral committee on the following:

Minister: Rev Dean Koyama

Date of funeral _____ Time: _____

Where: Mountain View Buddhist Temple
Or:

Decide on Inurnment or Interment (burial or cremation).

Where: _____ Date: _____ Time: _____

Notes: _____

Order of Service

Kansho *the temple bell:* (During the ringing of the *kansho* the head usher will escort and seat the immediate family)

Entry of Casket (if no casket, and cremation remains available, the minister will step forward in front of incense burner and start the service).

Chanting in front of casket/altar

Presentation of Buddhist Name

Sutra Chanting

Incense burning by Family, Relatives, and Friends.

Opening Address by Chairperson
(may include the personal history)

Incense Burning by Organizations

If you know who you would like to be representatives of various organizations, note them below (If not sure leave blank and the temple Funeral committee will help):

<u>Organization</u>	<u>Name</u>
Friend:	_____
_____	_____

Mountain View Buddhist Temple

Temple:

Eulogy:

Gatha (optional):

*Nadame
Mihotoke ni Idakarete
Seiya*

*Ondokusan
In a Quiet Valley*

Organist:

Dharma Message: Rev. Dean Koyama

Words of Appreciation:.....

Closing Remark:..... Chairperson

First Seventh Day Service

Everyone remains in hondo during the service which continues with chanting and incense burning by family and relatives only. (approx. 5-10 minutes).

The following can be filled out if you have preferences as to who you would like. If additional names are required the temple will help at the funeral planning meeting. All names will be confirmed and each individual will be called to make sure they can make it to the funeral.

Pallbearers (at least 6 names):

- | | |
|----------|----------|
| 1) _____ | 4) _____ |
| 2) _____ | 5) _____ |
| 3) _____ | 6) _____ |

Ushers: (at least 4 to 6 names. It would be helpful if two ushers are familiar with the family and relatives to help direct them to be seated in the appropriate section)

_____	_____
_____	_____
_____	_____
_____	_____

Receptionists:

_____	_____
_____	_____
_____	_____
_____	_____

Flower receptionist:

_____	_____
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1) Number of programs requested _____

Family Information

The following information is optional and if chosen, the information can be inserted into the program (also the mortuary will use this to publish in the newspaper). Be sure to note the children's spouse (if deceased, note "late John Smith"). The below is a guideline and can be changed as per family request.

Spouse's name _____

Children names:

Brothers/sisters: (if applicable)_____

Parents: (If applicable)_____

Translation of Gathas

NADAME (Consolation)

1. The worldly ties have ended,
But our departed friend in the Dharma
Finds happiness in Amida's presence.
In our sadness, there is consolation.
2. Parting from this sad, grieving world,
Our friend is born into a happy world
To become a wonderful Buddha.
In our grief, there is consolation.
3. Though arms and legs no longer move,
Our friend has shed the human form
To assume Unlimited Power.
In our sadness, there is consolation
4. Though his mortal eye's are closed
Our friend is watching our gathering
With the knowing eyes of the Dharma.
In our grief, there is consolation.

MIHOTOKE NI IDAKARETE (Embraced by the Buddha)

1. Embraced by the Buddha, you've gone to the Western Shore.
How sad that only fond remembrances [of you] remain.
2. Embraced by the Buddha, you've gone to the Land of Compassion.
How reassuring that you've shown us the way.
3. Embraced by the Buddha, you've gone to the Land of Happiness.
How gratifying that you're rejoicing in its unending pleasures.
4. Embraced by the Buddha, you've gone to the Treasure Palace.
How precious that you've become a shining Buddha

ONDOKUSAN

The debt of gratitude I owe to Amida's great compassion
I will proclaim until my life disintegrates into dust.
The debt of gratitude I owe to my dharma teachers,
I will express until my bodily form is finally shattered.

SEIYA (Sacred Evening)

1. The beauty of the stars in the evening sky –
Who knows the mysteries of the heavens –
Myriad eyes gleaming and glittering.
My heart is made tender and joyful.
2. Countless Buddhas, more than the grains of sand
On the banks of the Ganges River,
Will protect me day and night.
Hearing this, my heart is peaceful.

IN A QUIET VALLEY

1. In a quiet valley just waiting for the sun
I hear the rustling breeze, I hear the Learned
One
I clasp my hands together
Namo Amida Butsu
2. In the warmth of midday I pause from hurried
scene
Rest my weary body on Buddha's Love I lean
I bow my head and whisper,
Namo Amida Butsu
3. In the glow of evening Moonlight softens the
day
Listening to the Dharma, I feel the Buddha's
sway
In silent meditation,
Namo Amida Butsu