



Fellow Travelers

The monthly newsletter of the Longmont Buddhist Temple

Longmont Buddhist Temple Northwest corner – Pike Road and Main Street
606 Pike Road, Longmont, Colorado 80501, P.O. Box 2083, Longmont, Colorado 80502

Message from Sensei John Minister's Assistant

Civic Duty

I hope you have voted or will vote if you read this prior to November 6th. It appears that the divineness that grips our state, our country, our world is increasing at an ever accelerating rate. As Shin Buddhists one of our responsibilities is to examine our lives – our world and take appropriate action to make things better. Each of us is responsible for our choices.

No one has the right to make your decisions for you. **AND**, you don't have the right to abdicate your responsibility to make your own choices. It is easy to give in, to let circumstances make our choices, but that is both lazy and unskillful. It is hard to examine our lives and to take skillful action to make things better; but that is what our duty is.

Dr. Alfred Bloom in "Engaged Shin Buddhism" http://bschawaii.org/shindharmanet/wp-content/uploads/sites/3/2012/04/Engaged-Shin-Buddhism-complete_doc.pdf states, "We may see in the effort of Dharmakara an expression of Engaged Buddhism which has become the term of choice for socially aware and involved Buddhism. Queen and King in their text define Engaged Buddhism or Liberation Buddhism as "a voluntary association of people guided by exemplary leaders and a common vision of a society based on peace, justice and freedom." (Christopher S. Queen and Sallie B. King, eds. Engaged Buddhism: Buddhist Liberation Movements in Asia. [Albany, N.Y. State University Of New York Press, 1996.] p. 19)"...

" We can look at the broader implications of the Dharmakara story for our own time where we cannot separate spiritual well-being from social well-being. It is common knowledge that it is impossible to interest a person in life in another world when he is starving in this one. Walpola Rahula in his work: What the

Issue Contents

Minister's Message	1
Temple Updates	2
"The Way of Affirmation"	2
Is it Meaningless to Become a Buddha After We Die?	3
Calendar	4
Contact Information	4

Buddha Taught, states: "Those who think that Buddhism is interested only in lofty ideals, high moral and philosophical thought, and that it ignores the social and economic welfare of people, are wrong. The Buddha was interested in the happiness of men.

To him happiness was not possible without leading a pure life based on moral and spiritual principles. But he knew that leading such a life was hard in unfavorable material and social conditions." (Walpola Rahula. What the Buddha Taught. (New York: Grove Press Inc., 1959.) p. 81.)"

What is Dr. Bloom saying here and how does it relate to voting? One of the key teachings of the Buddha is that we are responsible for treating all beings with respect. One way that we do that is by being civically active. We are fortunate to live in a country where citizens have the ability to affect how our government operates. The way we do that is to vote.

So please vote.

Namo Amida Butsu,
John

Temple Updates

by Jackie Tono, Temple Board President

MARK YOUR CALENDARS!!! NO SERVICE AT THE LONGMONT BUDDHIST TEMPLE ON NOVEMBER 4TH. That weekend (November 3 -4th) Tri-State Buddhist Temple will be hosting this year's annual Mountain States Regional Meeting. Sensei John has been asked to help at Tri-State for the Sunday Service so he won't be able to conduct our service. Everyone is invited to attend Denver Tri-State Buddhist Temple's Sunday Family Service at 9:30 a.m. Denver Temple address is 1947 Lawrence St. Denver 80202. If you are interested in attending and want to carpool to Denver please contact Christina Hildebrandt.

This fall we've been so lucky to enjoy such a long, cool season!! It's not very often we have such a nice colorful fall. Winter will be here soon enough!! We've had one snowfall already and with more to come, it's time to remind everyone that if we have inclement winter weather that might force us to cancel our Sunday service please check our website (longmontbuddhism.org), Facebook page, twitter, email or even a phone call for the latest update on whether we've cancelled our service that day. We try to make our decision to cancel by 8:30 a.m. the latest on that Sunday morning.

Next time you see Ariel Flood please congratulate her on being a new grandmother to a granddaughter, Carmilla. Both mother and baby are doing well. (so are dad and sister!!!) Willie Bissell went to visit his brother and get some fishing in. During the summer Mike Shea went to Hawaii to swim in an Ocean swim race. Judy Miyasaki along with her brother, Stan, and niece, Jennie, went to Japan for almost 2 weeks to see the sights. Gail Hogsett & Karen Woods are also heading to Japan for a visit. Our minister assistant, John Hughes, went to Washington D.C. for his Mapp training and visit with other minister assistants and ministers.

If you missed Rev. Sugiyama's discussion class and service on Sunday, Oct. 6th then you missed a great weekend. He had a wonder handout explaining the basics of Shin Buddhism.

November 17th - Tri-State Buddhist Temple will be hosting Dr. Kenneth Tanaka who published the book *Ocean*, which is about Jodo Shinshu Buddhism. Please see the ad in this newsletter for details.

Hard to believe we are almost at the end of the year. Where did 2018 go? Let's make the best of the next two months.

In gassho,
Jackie

Wheel of Dharma October 2018

The Way of Affirmation

By Rev. Jon Turner, Orange County Buddhist Church



In religious studies, there are two terms that I think of often though I don't always remember how to spell them.

One is "cataphatic" and the second is "apophatic."

Cataphatic describes a type of spirituality that relies on "positive" terminology, using symbols and forms. You might call this the "way of affirmation."

Apophatic uses a more "negative" approach that might be called the "way of negation." In Christianity, Catholicism is more cataphatic while Protestantism emphasizes the apophatic style. Similarly, in Buddhism, we find the Pure Land schools to be more cataphatic while the Zen schools tend to use an apophatic approach. I keep these two terms straight by remembering a little mnemonic: cats have form.

In April 1997, my family and I came to the Orange County Buddhist Church for the first time. My wife was taking a social diversity class and she had an assignment to experience something outside her cultural boundaries. We had always been curious about Buddhism and its sense of equanimity so we searched the internet and happened to find the Orange County Buddhist Church's Hanamatsuri festival. So we went that next weekend. This was our first contact with Buddhism.

We immediately sensed the warmth and camaraderie of the volunteers. It was a feeling that was much different than what I was used to. We ate the food and toured all the displays. Then we came to the Hondo. We entered the double doors and in the distance, we saw a very large golden altar. We were the only ones there. It was quiet. With incense sticks

burning, the scent gently reached my nose. I wasn't exactly sure what I was looking at but I knew how it made me feel.

I remember thinking that I wish my life felt the way the *naijin* looked – bright, warm and golden.

I didn't know it then, but I was looking at the Pure Land or enlightenment itself. It was like one of those dioramas that children create from a shoe box that depicts a scene for their book report. The items on the *naijin* are often called adornments. That is, the formless (apophatic) is adorning itself with form (cataphatic) in order to make itself known to those who happen to be gazing at it.

It was like seeing a movie that you can't stop thinking about weeks later. It creates a curiosity in the viewer. I couldn't shake the contrast between how I was experiencing my life and how I experienced the *naijin*. It is interesting but this is all by design. In the Pure Land tradition, these symbols and forms are meant to awaken an aspiration within us to seek the path. It is without words but not without form. It is concrete and immediate.

I think of this event in my life often especially now that our *naijin* has been refurbished. I hope others have the same experience as they enter the *naijin* for the first time at our festivals. It radiates now even more brightly than it did 20 years ago, silently waiting for the next visitor to enter the Hondo. With palms together -- Namo Amida Butsu

Is It Meaningless to Become a Buddha When We Die?

By Rev. Yuki Sugahara Oregon Buddhist Temple



*“Those who reach the Pure Land
of happiness
Return to this evil world of the five
defilements,
Where, like the Buddha
Śākyamuni,
They benefit sentient beings
without limit.”*

(Collected Works of Shinran, Page 329)

I attended *Ango*, the summer study session for ministers at Ryukoku University in Kyoto. *Ango* has been held for more than 370 years and every year

doctrinal topics have been discussed. This year's main discussion was the aspect for our going forth to the Pure Land and for our return to this world.

Actually, the structure of Pure Land Buddhism is stated in “The Larger Sutra” as follows:

“... when their lives come to an end, they will attain birth in the Land of the Buddha of Immeasurable Life, where they spontaneously receive transformative birth within the seven-jeweled lotus flower.” (“The Three Pure Land Sutras,” Volume II, *The Larger Sutra*, p. 110)

As we see here, attainment of birth in the Pure Land is a matter of when our lives come to an end. Our founder Shinran Shonin understood as we enter the stage of the truly settled (assured to become a Buddha) in this life and we become a Buddha when our lives come to the end.

Some people say, “It is meaningless to become a Buddha when we die.” But, I wonder if it is really meaningless to become a Buddha when we die?

I'm one of the last ministers who was invited to Watsonville Buddhist Temple as a guest speaker when Rev. Shousei Hanayama was alive. He barbecued for us, played with my daughter, made a lot of jokes as usual, but he did not have much appetite.

It was few months later that he found out that the pancreatic cancer had already progressed to stage four and the diagnosis was that he had only a few months to live. He died in July 2016.

Rev. Hanayama's last Facebook post in Japanese said: “I am happy that there was the Pure Land” and “I will save all of you as (a) Buddha.” I feel that this is the best thing about the Jodo Shinshu teaching. We certainly will become a Buddha and lead everyone to the truth of life.

In Vasubandhu's “Treatise on the Pure Land,” it says: “With great compassion, they observe all sentient beings in pain and affliction, and assuming various transformed bodies to guide them, enter and sport in the gardens of birth-and-death and the forests of blind passions. With transcendent powers, they attain the state of teaching and guiding sentient beings.” (“The Pure Land Writing,” Volume I, Page 66)

Our loved ones who have passed away come back to this world to lead us to the truth of our lives. It does not mean they come back physically. As Vasubandhu stated, they come back by manifesting various transformed bodies to guide us.

I am sure that whenever I go to Watsonville

Continued from page 3

Buddhist Temple, I will remember Rev. Shousei Hanayama. Then, I will realize that there is nothing that we can take for granted, and how comforting and peaceful to know that there is the Pure Land, which is the Buddha's realm of enlightenment, waiting for us.

My daughter Aoi, who was about 4 years old at the time of Rev. Hanayama's death, asked me this question at his funeral: "Daddy, where did Hanayama sensei go?"

"He went to the Pure Land, but he is always here with us as a Buddha," I replied without hesitation. We can say this with confidence. This is what I believe as the beauty of the Jodo Shinshu teachings.

Namo Amida Butsu.

November Calendar

November 3 & 4	Mountain States Conference at TSDBT	
November 4	Service at Denver Buddhist Temple	9:30 am
November 11	Mindfulness Class with Sensei John Hughes	10:00 am - 11:00 am
November 18	Regular Service	
	Newcomers Welcome	9:30 am - 10:00 am
	Meditation Service	10:00 am - 10:30 am
	Service and Dharma Talk	10:30 am
	Toban (Coffee/Tea Hour) in Community Room	11:30 am - 12:30 pm
	Board Meeting	11:30 am
November 25	Mindfulness Class with Sensei John Hughes	10:00 am - 11:00 am

Contact Information		
Temple Website:		longmontbuddhism.org
Temple E-Mail		info@longmontbuddhism.org
Minister's Assistant: John NyuDō Hughes	303-997-6896	sensei@longmontbuddhism.org
Board Members:		
President: Jackie Tono	303-517-4622	jjtonto2@gmail.com
Vice President: Kelli Koga	303-910-0415	krkoga1010@gmail.com
Secretary: Christina Hildebrandt	720-284-8710	soundheals@earthlink.net
Financial Secretary: LaDonna Shea	303-494-2465	shearanch@aol.com
Treasurer: Gail Kanemoto Hogsett	303-776-9578	gkhogsett@gmail.com

Tri-State/Denver Buddhist Temple Seminar



“The Heart of Shin Buddhism: A Path of Meaning and Happiness in an Unsettling Life and World”

Schedule

10:00 a.m.
Introduction to Shin Buddhism in America with Humor in Comparison to Other Forms of Buddhism and Christianity

Break

11:15 a.m.
The Path of Naturalness: Our Conduct in Daily Life

12:30 p.m.
Lunch and Questions & Answer Session

1:00 p.m.
“*Buddhism on Air: Kaleidoscope of a Growing Religion*” book signing. One complimentary book per family.

Tri-State/Denver Buddhist Temple
1947 Lawrence
Denver, CO 80202
Phone: 303-295-1844

Guest Speaker Dr. Kenneth K. Tanaka

November 17, 2018

10:00 a.m. to 1:30 p.m.

(A bento lunch will be available for purchase)

Tri-State/Denver Buddhist Temple
1947 Lawrence Street

Kenneth Kenshin Tanaka

(Professor Emeritus, Musashino University, Tokyo)

He grew up and attended Dharma School in California. While being an active member of the Young Buddhist Association (YBA), he aspired to study Buddhism, which he did at Stanford Univ. (B.A.), a temple in Thailand, Institute of Buddhist Studies (IBS)(M.A.), Tokyo University (M.A.), and Univ. of California at Berkeley (Ph.D.).

After serving as Associate Professor and Assistant Dean at IBS for 10 years and a resident priest for 3 years in a Jodo Shinshu temple in California, Dr. Tanaka taught as Professor of Buddhist Studies at Musashino University for 20 years. He was recently appointed Adjunct Researcher at the Hongwanji Comprehensive Research Center.

His many publications include *Ocean: An Introduction to Jodo Shinshu Buddhism in America* (WisdomOcean Publication, 1997), and *Buddhism on Air: Kaleidoscope of a Growing Religion* (Buddhist Education Center, 2015).