



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

2018 Sept

Volume 7

Issue 9

Message from Sensei John Minister's Assistant

What is our Practice?

At the conference they are questioning how to reply to the question by other Buddhists, "What is your practice?" I used to say at my temple we chant and eat. But I personally feel my practice is listening to the fragrance of light, by saying Namō Amida Butsu. Rev. Jerry Hirano, Salt Lake Buddhist Temple at the European Shin Buddhist conference.

I've heard Jerry Sensei say that "what we do at Temple is chant and eat". At a very superficial level this is true; but at a deeper level what is our practice? I mean all you need to do is attend a few of our services. We have excellent food all the time.

Or maybe follow a few BCA Mas and Ministers on Facebook. More posts about than you cOr maybe it is a Japanese thing. Most of my experience in Buddhism has been in Japanese tradition Temples. Food is always a big part of the experience.

And chanting is a big thing. I love to chant. Chanting is a spiritual experience for me – the repetitive sounds – the vibration – move me. So, again from a superficial view, yeah we chant and eat. But I don't think that is why we come back.

"Listening to the fragrance of light." I didn't know Rev. Hirano could be that poetic. I don't know what that statement means to him; but to me it is evocative. It moves me at a deep level. Does light have a fragrance? Is it always the same? How do you listen to a fragrance? Does lavender have the same sound as frankincense?

Oils have a frequency. Essential oils that are pure scents have a sound. Not a sound that our ears can hear, but a sound nonetheless.

I've lain in the sun in the grass in a mountain meadow. My memories are associated with a scent of summer and the sound of a summer day. So maybe there is a way to listen to the fragrance of light. Maybe we can open our senses to existence beyond the mundane.

Issue Contents

| | |
|---------------------------------------|---|
| Minister's Message | 1 |
| Temple Updates | 2 |
| "Eradicating World Poverty" | 2 |
| Disaster Assistance for Hawai'i | 3 |
| A Way of Living as a Nembtsu Follower | 4 |
| Old Roots | 5 |
| Calendar | 6 |
| Contact Information | 6 |

When we accept that the most important question, what is my path when this life is complete, has been settled through the power of Infinite Light and Life, my practice is to live this life the best way I can. Maybe that includes opening up to all the possibilities that exist in the universe. And that can include listening to the fragrance of light.

Oh by the way, I googled this phrase. To some extend Rev. Hirano probably got it from the title of Rev. Paraskevopoulos' book The Fragrance of Light: A Journey Into Buddhist Wisdom. Rev Paraskevopoulos is a Shin minister in Australia.

In Gassho,
John Sensei

Temple Updates

by Jackie Tono, Temple Board President

Wow!! What a busy summer we had, starting with Memorial service, then our Temple clean up in June, which everyone did a wonderful job cleaning up our yard for our visit by Rev. Ron Miyamura from the Midwest Buddhist Temple. Then in July we had a successful rummage & bake sale and our best year of selling the Duck Tickets which will all get us closer to a positive budget!!! I've even heard some of our Temple members have won some of the prizes. Then

continued on page 2

we topped off the summer with our annual picnic & Obon service. It was so nice to see some of our former members as well as having our dancing divas (Shieko Uno & Patty Kasadate) taking time from their busy schedule to teach us all the latest Obon dances. It sounded like everyone had a good time at the picnic. Thank you all for all your hard work volunteering for all our events at the Temple to help us have a successful, busy year!!!

Sunday, August 19th, those of us who attended service were lucky enough to have a surprise visit by Mike Shibata. Mike was in town for a wedding and was nice enough to come to Longmont Temple and join us for Sunday service. Mike is doing well in California and is busy as ever helping the Stockton Buddhist Temple. Mike is now the historian for the Federation of Dharma School Teachers' League. Congratulations to him!!!

October 6th & 7th- Sensei Lynn Sugiyama from Arizona is coming to our Temple to have a discussion class & conduct the Sunday service . On Saturday, the 6th, at 1:00p.m. – 4:30p.m. Sensei will hold a discussion on "Buddhism 101: Shin Buddhism and Other Topics" and Sunday he will conduct the Sunday service since Sensei John will be taking a MAPP training class in California. Sensei Lynn is the son of Sensei Unryu Sugiyama, who was a minister at Tri State Denver Buddhist Temple from 1970 to 1984. Sensei Lynn is a Kyoshi minister at the Arizona Buddhist Temple, he is working with 2 other Minister Assistants in Phoenix. Sensei Lynn is currently working on his Masters in Buddhist Studies at the Institute of Buddhist Studies. Please join us for the Saturday discussion!!!

Buddhist Churches of America (BCA) has all the Temples organized into regions – East, Midwest, Southern, Central, Northern and Rocky Mountain. Longmont Temple belongs to the Rocky Mountain region along with Tri State Denver Buddhist Temple and all the Temples in Utah. Every year each region is supposed to hold an annual meeting with all the other Temples in their region. It's a great way to meet Sangha members from other Temples and to exchange ideas to see what they are doing at their Temples. This year Tri State is hosting the meeting on November 3-4th, 2018, please see the flyer in this newsletter for details.

Having trouble reloading your Safeway card? I was told that there are 15 different designs of the older Safeway cards that have been compromised. You will be able to use whatever balance is on your card but you won't be able to reload that card. Gail Hogsett will have new cards to purchase at our next regular

service. Please remember that both the Safeway and King Soopers cards are a great way to support the Temple. When you shop for groceries, fill your prescriptions or fill your gas tank and use the cards to pay then our temple receives a percentage of the sales.

The board is always so thankful for all the support our Sangha is so gracious to give to any of our events. Our small Sangha is mighty, mighty!!!!

In Gassho,
Jackie

Wheel of Dharma August 2018

***President's Message: Eradicating World Poverty...* By Rick Stambul, BCA President**



A few months ago, in the May issue of the *Wheel of Dharma*, I shared my vision for a part of BCA's future when I suggested, "I think BCA ought to be 'roaring like a lion' when it comes to ending suffering. Ending our suffering, the suffering of our friends, that of our neighbors and our countrymen. BCA should stand at the forefront in speaking out against hatred, against racism, and brutality, against the conditions of suffering visited on innocents who are homeless or living in poverty."

I first raised those issues some time prior to my attendance at the 36th World Jodo Shinshu Coordinating Council Meeting (the Council) of which both I and Rev. Kodo Umezu, Bishop of BCA, are voting members. You can imagine my pleasant surprise when the Council, on behalf of our mother church, Jodo Shinshu Hongwanji-ha (Hongwanji), unanimously voted to adopt a new initiative to eradicate world poverty.

The Council publicly embraced this vision by declaring the eradication of world poverty as a core project! In a message titled, "A Way of Living as a Nembutsu Follower," Monshu Kojun Ohtani, spiritual leader of Hongwanji, explains that economic disparity is an imminent issue that threatens the existence of all humanity. He comments, "This economic disparity has forced many into desperate poverty, and the socially vulnerable including children and the elderly have become easy targets." The Monshu continues by directly linking the issue of poverty as a "trigger"

for “problems such as armed conflicts and terrorist attacks.” He powerfully concludes that “we must immediately confront such issues in order to realize our organizational purpose, that is, a peaceful society in which everyone can live life to its fullest.”

It is therefore notable, perhaps even a milestone, when Hongwanji concludes that overcoming economic inequality and world poverty are issues that need to be dealt with domestically and globally. It refers to this initiative with the slogan, “Dana for World Peace—To overcome poverty and nurture our children.”

When I was invited by the Institute of Buddhist Studies (IBS) to speak at its symposium linked to the National Council Meeting in Sacramento last February, I raised a number of questions. Rev. Dr. David Matsumoto, President of IBS, recently commented, “I wonder whether, in growing up, BCA has also grown a little old and tired. I wonder whether we haven’t grown a little too inwardly-oriented. I also wonder whether we wouldn’t all benefit from being infected a little by the religious and global spirit of new Buddhist groups ...which place the Dharma and its impact upon the lives and hearts of persons in the world at the forefront of their religious concerns.”

I concluded that we ought to be talking about the pressing humanitarian concerns of society. We ought to be finding ways to be of service to those suffering horribly right in front of our eyes: the homeless, the impoverished, those without medical care, those less fortunate.

I welcome and I applaud this new initiative from Hongwanji. I urge all of us to search for ways in which to move our temples and churches, to move all of us a tiny bit closer to the goal of overcoming world poverty. Let’s search together to find constructive ways in which to begin implementation of this worthy campaign.

Namo Amida Butsu!

BCA Extends Disaster Assistance to Hawai’i

Last April the Hawaiian Islands of Kaua’i and Oahu were hit with severe flooding, and since May the Big Island has been enduring devastation from the erupting Kilauea volcano. Fortunately, no human casualties have been reported, but many homes, workplaces, and some temples have suffered damage, including the complete destruction of over

700 homes on the Big Island.

The Honpa Hongwanji Mission of Hawaii (HHMH) has been actively assisting the community with disaster relief efforts. In response, the Buddhist Churches of America (BCA) National Board approved a recommendation from the BCA Social Welfare Committee, chaired by Terri Omori, to provide financial support for their efforts.

The following letter written by BCA President Richard Stambul was sent to Pieper Toyama, HHMH President, and Dean Sakamoto, Chair, HHMH Social Welfare Committee, along with \$25,000 in funds. The letter was copied to Rev. Eric Matsumoto, HHMH Bishop, and Rev. Kodo Umezu, BCA Bishop.

July 4, 2018

Dear Mr. Toyama, and Mr. Sakamoto:

The accompanying letter from Terri Omori, Chair of the Social Welfare Committee of the Buddhist Churches of America (BCA), amply and accurately expresses the sentiments of all of our members. Permit me to add a thought to Terri’s letter on behalf of both myself as well as Rev. Kodo Umezu, Bishop of BCA.

The Buddhist Churches of America considers each and every member of the Honpa Hongwanji Mission of Hawaii’s temples (HHMH) to be our sisters and brothers in the dharma. Shin Buddhism, and the teachings of Shinran Shonin, join us together as one family. In the context of human society, family is one of the strongest words in the English language. It is not limited by geography. Family means to feel secure, to have someone you can count on in good times, and also in times of need. It means someone who willingly shares your problems.

To me, we cannot be fully engaged Buddhists, or human beings, until we embrace the notion that our survival is connected to the survival of every person on this planet.

It is important that we continue to nourish the family ties between us. It is with heavy hearts that our members watched the suffering of some of your members and others from the recent natural disasters on Kauai and the Big Island.

We trust this expression of dana and of concern reaches you with a renewed spirit of the dharma, and an appreciation of the immutable connections between BCA and HHMH.

In Gassho,
Richard A. Stambul
President, Buddhist Churches of America

A Way of Living as a Nembutsu Follower

We would like to share this message from the Gomonshu — the head of the Jodo Shinshu Hongwanji-ha — which was issued shortly after his accession in 2016. We would like to be reminded of his wish to live a Nembutsu life, both privately and publicly.

— Rev. Kodo Umezu, Bishop, Buddhist Churches of America

Buddhism began when Sakyamuni attained enlightenment and became a Buddha about 2500 years ago. In Japan, Buddhism was originally referred to as the Buddha Dharma. The Dharma here refers to the true reality of how the world is and the nature of humanity itself. It is the universal truth that transcends both space and time. The one who awakens to this truth is called a Buddha, and the teaching of the Buddha is the wisdom that teaches us how we can live, while dealing with many anxieties and sufferings we may experience in life.

Buddhism describes the true reality of this world and humanity using such phrases as ‘impermanence’ and ‘dependent origination.’ ‘Impermanence’ refers to the fact that everything changes moment by moment. On the other hand, ‘dependent origination’ explains that all things and phenomena are interconnected with one another, which bring about various causes and conditions that then give another set of causes and conditions and so on and so forth. Therefore, in this world we cannot find an unchanging and fixed ‘self.’

However, we are unaware of this reality and thus we try to find some unchanging and fixed entity we call the self. This mindset is the basis of our egocentric way of thinking in which we judge things whether they are beneficial to us or not, or whether we like something or not. As a result, we suffer when things do not turn out as we like and we become hostile to each other, thus confining ourselves to a bitter reality where we cannot truly be free. In Buddhism, this self-oriented tendency is expressed as ‘ignorance and blind passions,’ which are the very reason we are deprived of our liberty and bound to this world of suffering. Ignorance and blind passions are represented as greed, anger, and foolishness also known as the ‘three poisons.’

Shinran Shonin pursued religious practices for 20 years on Mount Hiei with the hope to attain enlightenment by conquering his blind passions. However, being aware of the depth of human desires

which are irremovable by religious austerities, he descended Mount Hiei and under the guidance of Honen Shonin, finally encountered the salvific working of Amida Tathagata. Amida is the Buddha who not only wishes for but is actually working in accordance with the wish to save and guide to supreme enlightenment, all living beings who are in the midst of constant worries and distress. The Buddha’s Wish, or the Primal Vow, declares that Amida’s Great Compassion embraces us all as we are, as beings filled with selfish attachments and blind passions. However, even in encountering such all-inclusive salvific working, because of our own fathomlessly deep egocentric mindset and desires, we still cannot wholeheartedly entrust ourselves to the Buddha’s Great Compassion. How sad this truly is.

By listening to the Primal Vow and how it was established by Amida Tathagata, we are enabled to become conscious of our own ignorance and self-oriented inclinations, and through such awareness, we naturally become gentle in word and deed in our efforts of minimizing our egoistic way of thinking. For example, with regard to how we live our lives, we “learn to be content without wanting too much” and with regard to how we may treat others we “associate with people using gentle expressions and kind words.” Even though our efforts may pale in comparison to the Buddha’s Compassion, we are at least guided in the proper direction by the Buddha Dharma. Shinran Shonin clarifies this in his letters addressed to his followers, one of which states, “There was a time for each of you when you knew nothing of Amida’s Vow and did not say the Name of Amida Buddha, but now, guided by the compassionate means of Sakyamuni and Amida, you have begun to hear the Vow. Formerly you were intoxicated with thoughts of greed, anger, and foolishness, but since you have begun to hear the Buddha’s Vow you have gradually awakened from the drunkenness of ignorance, rejected the three poisons, and have come to prefer the medicine of Amida Buddha at all times.” This is a stern admonition we should humbly receive.

In today’s world, there is an endless list of difficult global issues that are directly related to the existence of humanity such as terrorist attacks, armed conflicts, widening economic gap, global warming, mishandling of nuclear waste, and violation of human rights through discrimination. Such are the result of our ignorance and blind passions in which we fail to see the true nature of ourselves. It is indeed true that we are imperfect with our selfish desires and cannot act in complete purity like the Buddha can. However, by

trying to live according to the Buddha Dharma, let us make an effort to consider other peoples' joy as our own, as well as other peoples' suffering as our own. In this way, we can live to the best of our ability, aspiring to live up to the Buddha's Wish.

I will endeavor to share Amida Tathagata's Wisdom and Compassion through simple and clear language with as many people as possible regardless of nationality and ethnic background. Let us encourage everyone to act in accordance with the Buddha's Wish in an effort to create a society in which everyone can live a spiritually fulfilled life. In the hopes of creating a joyous world, let us continue moving forward by putting these words into action and together walk on our path to the truth.

October 1, 2016
Monshu OHTANI Kojun
Jodo Shinshu Hongwanji-ha

Old Roots

Trees in Colorado tend to be wild, scraggly and often sprout directly from stone faces in the mountains. They're used to unpredictable weather, frequent droughts and the occasional fire. All of these events can change the way they look and grow, the same way that human beings are shaped by experiences.

The Longmont Buddhist Temple at 606 Pike Road at the corner of Pike Road and Highway 287, includes some beautiful bonsai trees donated by Ted Matsuo, a bonsai artist.

Matsuo was born during a difficult time for Japanese Americans. Early in his childhood, he and his family were moved to an internment camp in Gila, AZ.

"We were in the process of buying an orchard," Matsuo remembered, "then the war started." The Matsuo family left the camp some three years later, and moved to Denver. They moved into a "14 by 30 foot living space", that housed another family of five. Matsuo marks this event as the time that he stopped paying as much attention to Japanese culture.

"When I got out of camp, people would spit on me." He remembers. "I said, I'm going to become an American."

The family eventually purchased what Matsuo called "a crappy old house" in 1952. Ted and his father worked as a lawn service together from the time that

he was 13 years old, cutting lawns for three dollars a lawn. It was also from his father that Matsuo learned to cultivate Bonsai. It was one of his passions, and he at one point had 50 pine trees in his backyard, as well as maples and other varieties.

Matsuo learned by watching his father. "He would take 45 minutes to cut one branch." Said Ted. He admitted to moving a little more quickly in his own work on the trees.

His mother was, he said, "the smart one." While his father emphasized work, she was intent that all of the children attend college. Once they had, Matsuo's two siblings left home. He stayed.

"Somebody had to take care of the parents." he said. Many years later, when his father passed away, Ted decided to continue cultivating the bonsai that had been left behind. He felt it wouldn't have been right to let the trees die just, because their owner had. He still has one of his father's old trees.

"The first one, it's still alive, is at least 90 years old. [My father] had that for 30 years." Since then, Matsuo has cared for the tree for over 60 years more. Neither of his siblings took up the craft. "They weren't interested," he mused. "They were the smart ones."

He has since taught his son how to sculpt and care for bonsai, and has spent some time teaching his neighbors as well. One of them, he said, "bought a bonsai, but didn't know how to take care of it, so it got to be 12 feet high." With Matsuo's help and direction, the tree is now a few feet shorter, and is beginning to look the way a bonsai should.

Cultivating bonsai is a long process of letting the tree grow, and cutting branches that don't grow in the proper direction. Just like in the growth of a wild tree, the events that it faces shape it for the future. In the same way, Matsuo's childhood and family influences are part of what made him who he is. Without his father's interest in bonsai, he never would have taken up the practice, and without his mother's influence, he might not have attended college.

When I asked Matsuo what the most important thing to include in the story would be, he turned to current affairs. "When you make a mistake, like America did, you shouldn't repeat it." he said, referring to his own experience in an internment camp. He worries that "they want to do the same thing with the Mexicans that cross the border.

Though health issues have prevented Ted from visiting the temple as often as he'd like, the trees that he donated remain there in his place. With care and attention, they might still grow and change for another century.

Reprinted by permission of the Left Hand Valley
Courier
Old roots
By Harry Hildebrandt
Editorial@lhvc.com

September Calendar

| | | |
|----------------|---|---------------------|
| September 2 | 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 |
| | | |
| September 9 | Mindfulness Class with Sensei John Hughes | 10:00 am - 11:00 am |
| | | |
| September 16 | 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 |
| | | |
| September 23 | Mindfulness Class with Sensei John Hughes | 10:00 am - 11:00 am |
| | Board Meeting | 9:00 am-10:00 am |
| | | |
| | | |
| | Upcoming Events | |
| October 6 | "Buddhism 101: Shin Buddhism and Other Topics" Rev Sugiyama | 1:00 pm – 4:30 pm |
| October 7 | Service with Rev Sugiyama | |
| | | |
| November 3 & 4 | Tri-State hosts Mountain States Conference | |
| | | |
| | | |

| | | |
|--|--------------|--|
| 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 |

WHAT: Discussion seminar with Rev. Lynn Sugiyama.

TOPIC: Buddhism 101: Shin Buddhism & Other Topics

WHEN: Saturday, October 6, 2018

WHERE: Longmont Buddhist Temple Hwy. 287 & Pike Road

TIME: 1:00 p.m. – 4:30 p.m.

DONATIONS APPRECIATED

SAVE THE DATE!

MOUNTAIN STATES DISTRICT CONFERENCE



NOVEMBER 3-4, 2018

Tri-State/Denver Buddhist Temple

1947 Lawrence St. ~ Denver, CO ~ 80202

Please join us for a family weekend to reconnect with friends and meet other sangha members from Salt Lake Buddhist Temple, Buddhist Temple of Ogden, Honeyville Buddhist Temple, Longmont Buddhist Temple, Ft. Lupton Buddhist Temple, Sedgwick Buddhist Church, Brighton Sangha, Greeley, Alamosa/La Jara Sangha and the Denver Buddhist Temple.

Schedule

Saturday, Nov 3, 2018

- 6 - 8:30 a.m. – Continental Breakfast/Registration
- 9:00 a.m. – Opening Service (Guest Speaker TBD)
- 10:00 a.m. – Mtn. States District Business Meeting
- Noon – Lunch
SLC, Ogden and Tri-State BWA members will hold a lunch meeting
- 2:00 p.m. – Family workshop (TBD)
- 3 – 5:30 p.m.
*Visitor hotel check-in
*Free time activities:
 - Walking tours near Temple including the Dairy Block, 16th Mall, Union Station – more info to follow
 - Screening of movie “Coco” at the Temple
 - YBA activity
- 5:30 p.m. – Dinner
- 6:30-8 p.m. – Family activity

Sunday, Nov 4, 2018

- 8:30 – Breakfast
- 9:30 - Family service

11:00 – guests depart

Mountain States District
Conference

RESERVATIONS

**AC Hotel ~ 750 15th Street
Denver**

\$139/night

[https://book.passkey.com/e/
49760922](https://book.passkey.com/e/49760922)

**Deadline for reservations –
Oct 3, 2018**

Registration and hotel
information will follow.

Questions? Please contact:

Joni Sakaguchi at
jsak5280@centurylink.net

or

Gail Ida at
gailann.ida@gmail.com

REGISTRATION

NAME: _____

ADDRESS: _____

CITY: _____

STATE: _____

ZIP: _____

EMAIL: _____

CELL PHONE: _____

TEMPLE: _____

FAMILY MEMBERS ATTENDING:

1. _____

2. _____

3. _____

4. _____

5. _____

**THERE IS NO REGISTRATION FEE. WE WOULD LIKE AN APPROXIMATE
HEADCOUNT FOR MEALS.**

PLEASE EMAIL/SEND THE FORM TO:

**JONI SAKAGUCHI – jsak5280@centurylink.net 3866 E. 133RD COURT
THORNTON, CO 80241**