



Fellow Travelers

The monthly newsletter of the Longmont Buddhist Temple

Longmont Buddhist Temple Northwest corner – Pike Road and Main Street
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Message from Sensei John Minister's Assistant

*Thus Have I Heard:
The army ordered
All Japanese faces to be evacuated
From the city of Los Angeles.
This homeless monk has nothing but a Japanese face.
He stated here thirteen springs
Meditating with all faces
From all parts of the world,
And studied the teaching of Buddha with them.
Wherever he goes, he may form other groups
Inviting friends of all faces,
Beckoning them with the empty hands of Zen.*
-Nyogen Senzake, "Parting," May 7, 1942 quoted in
Spring 2019 Tricycle p 46.

The article, Thus I have Heard: An American Sutra, by Duncan Ryuken Williams is the telling of the internment of Japanese Americans after the bombing of Pearl Harbor. This article and, I assume, the book of the same title is an eloquent discussion of the factors in American culture that lead to the imprisonment of Japanese both citizens and immigrants during the war.

As most of you know, my dad, three of his brothers, one of mom's brothers and her sister, as well as the husbands of my aunts served in WWII. Most of them served in the Pacific. I was aware of the internment of Japanese growing up, but never questioned the necessity until I was out of the Army and in college. The critical first amendment issues never rose to the level of awareness prior to taking a constitutional law class. And I was appalled.

I was upset that my government had treated citizens so callously and pleased in the '80s when the convictions of Korematsu, Yasui and Hirabayashi were overturned. When President Reagan signed the Civil Liberties Act, it felt that justice had been served. But I wasn't aware that the Supreme Court had not denounced *Korematsu v US*

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until last year! And sadly, the SCOTUS used that decision to uphold Mr. Trump's travel ban for Muslims. Still a lot of work to do.

An intriguing question Williams raises in the article is "Is America best defined as a fundamentally white and Christian nation?" His answer is that in 1942 it was. He further posits that the answer is less true today than it was then. Some days I have my doubts. Buddhists are more acceptable in this country today than 75 years ago, but we now have an administration that is wholesale selling hatred of brown and black skinned people as a call to MAGA. Perhaps discrimination against Asians is not as bad as it was, but

Is racism ever a way to make yourself great? I think not. Is hatred of the "other" ever a way to build yourself up? To make yourself better? I think not! We need to practice loving/kindness to all beings. And, yes, all beings include those whom we truly abhor! The practice of peacefully embracing all beings in Wisdom/Compassion is the practice of Shin. We do not accept that which is unwholesome/unskillful. We work to change it, but our perspective is Loving/Kindness not anger or hatred.

Namo Amida Butsu, John Sensei

P.S. Read the Article – he asks other probing questions.

Temple Updates

by Jackie Tono, Temple Board President

By the time you read this newsletter February will be over and we will be into March. Where does the time go? How does life pass by so quickly? Here we are already thinking about spring and summer after that cold snowy February.

In February we were fortunate to be able to host an international workshop for the Aikido Shungenkai. I would like to thank everyone who took time from your busy schedules helped in overseeing the event, not just to thank you for the Aikido group but the mix choral group that comes on Tuesdays as well. The board, the Temple and I appreciate everyone's willingness to give some of your free time to come to the Temple to open or close or sit and wait for their class to be over. Your generous dana of your time is greatly appreciated.

March 7th I will be heading to Phoenix for the National Buddhist Churches of America annual Temple meetings. In this newsletter I have included an article by Richard Stambul, the BCA President, on some of the issues up for a vote regarding the financial issues BCA has to confront. I included this article so everyone knows what's happening at the National level and what actions are being taken. As with most organized religions, membership is down and there are some major repairs to several buildings that really need to be addressed.

Please mark your calendars for March 17th. After service and after community hour potluck we will be conducting our Temple annual meeting. Hopefully we can stay on task and be done with the meeting in 1 hour or less. I will update you on what transpired at the BCA meeting, as well as a discussion on raising our Longmont Temple dues, our Temple finances and upcoming events. If there is something you would like to add to the agenda please let me know. In this newsletter we have attached a proxy form for members if you are not able to attend the meeting and would like to give someone your vote.

Please welcome some of our newest members to the Temple, Terry Waddle and Jeffrey Kline. Please welcome them and make them feel comfortable at the Temple.

In gassho,
Jackie

Like Incense, Dharma is all around us

By Rev. Ron Miyamura, Midwest Buddhist Temple

This is the Dharma Talk shared at Sunday service on January 6, 2019.

For 2019, the theme or underlying thought, for all of my talks for this year will be about kindness.

As humans, we rely on others—and we should be kind to ourselves and to others because we are all inter-dependent.

When we are infants, we depend on our parents for everything – food, clothes, shelter and love. No infant could survive by him-or herself. But as we get older, we want to be independent.

As adolescents, we know that parents are so old and don't know anything. We believe that "I am the center of the universe."

As college kids, we know that adults are so dumb. We believe that "I know everything."

As young working folks, we begin to think that "I am on top of the world, and the world owes me something."

But at about the age of 25, children begin to realize that maybe parents were not so dumb and maybe, "I don't know everything, and maybe I have to find my place in this world."

All through this early aging cycle, there is the sense that I am dependent on others—despite thinking that I can take care of myself.

Maybe it takes several more decades to begin to realize that I have always been supported and assisted by many people and things that I do not control—my parent, my family, my teachers, my friends, my neighbors and so many others that I don't even know. All have been helping and assisting me.

Hopefully, this would lead to a sense of gratitude. This is the Buddhist way. The way of non-ego and selflessness.

We also have to be aware of the other ways of looking at the cycle of life. The way of the ego and selfishness. One can grow up with a sense of entitlement and that I earned everything by my own efforts. One can believe

That I deserve everything that I worked for because I earned it. And one continues to believe that I am the center of the universe and everything revolves around me.

As Buddhists, we have to have an awareness of how easily our Ego Self can get out of control. There are

schools of Buddhism that try to train our minds and body to not give in to temptations and to have the discipline to control our ego. It is the beauty of the profound message of Shin Buddhism that only wants us to laugh at our egoism and selfishness. To have a sense of humor about our limitation.

We know that we can be selfish, and then we can become aware of that selfishness and laugh. The profound humor of Shin Buddhism is that we know that we cannot overcome our Ego-Self, we need the Wisdom and Compassion that is Amida Buddha to realize that everything is temporary and this too shall pass.

Because we already know that we cannot fully overcome our Ego and our Selfishness, we can laugh and pass our limitations off knowing that our Enlightenment is already assured by Amida.

Perhaps, we can understand this with the example of incense.

When we cut an onion in the kitchen, it is very smelly and is a very strong smell. But, when we bring that onion upstairs and close to the incense smoke, we no longer smell the onion.

The incense smell is stronger than the onion. In a similar way, we are like the onion, full of blind passions and limitations. But when we come close to the Buddha-Dharma, the Teachings of the Buddha, we are overpowered by the Dharma—just as the incense overpowers the onion.

The Dharma is like incense. It is always around us.

When we look around us, the gift of Buddhism is everywhere. We express our gratitude for the Wisdom and Compassion that is Amid Buddha—and we say, Namu Amida Butsu.

What is Aikido?

**By Paula Lydon, Dojo-cho and Senior Instructor,
Aikido Shugenkai Colorado**

Thank you for welcoming us to Longmont Buddhist Temple! I am sure you have questions about us, so here are some things I would like to know if I were in your shoes.

Aikido is a modern Japanese martial art. 合気道 might be translated as “the path to harmonious life” or “the way to unify with life energy.” It is also called “the Art of Peace.” It is a synthesis of other traditional Japanese martial arts. When Morehei Ueshiba

O-Sensei, the Founder of aikido, was asked about when he started to study martial arts he said: “At about the age of 14 or 15. First I learned Tenshinyo-ryu Jujitsu from Tokusaburo Tozawa-Sensei, then Kito-ryu, Yagyuryu, Aioi-ryu, Shinkage-ryu, all of them jujutsu forms. However, I thought there might be a true form of budo elsewhere. I tried Hozoin-ryu sojitsu and kendo. But all of these arts are concerned with one-to-one combat forms and they could not satisfy me. So I visited many parts of the country seeking the Way and training, but all in vain.... I went to many places seeking the true budo. Then, when I was about 30 years old, I settled in Hokkaido. On one occasion, while staying at Hisada Inn in Engaru, Kitami Province, I met a certain Sokaku Takeda-Sensei of the Aizu clan. He taught Daito-ryu jujutsu. During the 30 days in which I learned from him I felt something like an inspiration. Later, I invited this teacher to my home and together with 15 or 16 of my employees became a student seeking the essence of budo.”

After World War II he came to realize that people had martial arts all wrong. They were not about defeating others, but about defeating the evil in ourselves. He created (he would say “discovered”) what he originally called aiki budo and which became aikido.

What is it not? It is not violent, a way to subjugate others, or self-defense classes. It is a budo (“warrior’s way”) rather than a bujutsu (“battlefield art”). So, while it may have practical use, that is not what we focus on. Again, from the Founder:

“Budo is not a means of felling the opponent by force or by lethal weapons. Neither is it intended to lead the world to destruction by arms and other illegitimate means. True Budo calls for bringing the inner energy of the universe in order, protecting the peace of the world and molding, as well as preserving, everything in nature in its right form. Training in Budo is tantamount to strengthening, within my body and soul, the love of the kami, the deity who begets, preserves and nurtures everything in nature.”

Our ryu, or school, is called Shugenkai, which might be translated as “a community who support each other in life-long practice to study the fundamental truths” of aikido. We are a Federal non-profit 501(c)3 educational organization, which gives us a rare outlook as to the purpose of an aikido dojo.

This is a physical form of meditation to be sure! We do throw each other around on the mat, but not to hurt

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or “win.” As we work with partner, we learn things about ourselves that leads to some interesting revelations. Sometimes we use a wooden sword, staff, or knife, but mostly just to highlight our own areas for improvement. We also have a number of forms of meditation and occasional misogi, or purification practices.

Interestingly, aikido can be practiced by anyone, regardless of physical state. Since it is an internal practice with an external manifestation, we have had students with a number of physical limitations who have found the practice to be helpful on their path. In fact, since we work a lot on core strength, I have found my back problems to have reduced with ongoing practice.

So please feel free to drop by and watch any time and see what our practice is like! We have some chairs set in the dojo waiting for you! We practice Monday and Thursday at 7pm and Saturday at 10 am. And if you would like to join our class, we would be very happy to play with you on the mat. Just show up at class with either a dogi (if you have one) or loose-fitting clothes like sweatpants and a t-shirt. You can learn more about our art by visiting our website at shugenkai.org or by following us on Facebook: <https://goo.gl/yXKMJJ>

Thank you again for welcoming us into your temple. We value and respect that decision and will practice to be good neighbors.

March Calendar

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| March 3 | 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 | 12:30 |
| | | |
| March 10 | Mindfulness Class with Sensei John Hughes | 10:00 am - 11:00 am |
| | | |
| March 17 | Ohigan-Spring Equinox Service | |
| | Newcomers Welcome | 9:30 am - 10:00 am |
| | Meditation Service | 10:00 am - 10:30 am |
| | Service and Dharma Talk | 10:30 am |
| | Potluck and Annual Meeting in Community Room | 11:30 am – 12:30 pm |
| | | |
| March 24 | Mindfulness Class with Sensei John Hughes | 10:00 am - 11:00 am |
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| | Upcoming Events | |
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| April 7 | Hanamatsuri | |
| May 26 | Memorial Service | |
| June 30 | Clean Up Sunday | |
| August 4 | Obon | |

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| Contact Information | | |
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Proxy Vote for March 17, 2019 Annual Meeting of the Longmont Buddhist Temple

I, _____, a member in good standing of the Longmont Buddhist Temple, give my general proxy vote for the 2019 annual meeting to

_____, who is also a member in good standing with the temple. An email or mailed proxy sent to Jackie Tono or Gail Hogsett will be considered a valid proxy. Any exceptions to this proxy are noted below (a wish to vote in a specific way, or to abstain from voting, on a specific agenda item).

Signature

Date

Moab again 2019



November 8-10, 2019 Moab Valley Inn

711 South Main Street
Meeting Room: Moab Room for Hospitality
Saturday Night Dinner, Saturday and Sunday Service

Phone: (435) 259-4419 GROUP CODE: OBC112019

20-25 Block Rooms with Group Rates of \$79.95

Guest Speaker: TBA

Activities: TBA

Lodging – Annette Koga

Annettekoga17@gmail.com Mountain States Conference

