



Fellow Travelers

The monthly newsletter of the Longmont Buddhist Temple

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LONGMONT BUDDHIST TEMPLE NORTHWEST CORNER - PIKE ROAD AND MAIN STREET, (606 PIKE ROAD), LONGMONT, COLORADO 80501

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Message from Sensei John

Buddhism as Abundant Giving

by Sensei John Hughes
Minister's Assistant

LBT was fortunate to have Rev. Dr. Ronald Nakasone, a Buddhist professor and Jodo Shinshu Priest, conduct a class in September. Dr. Nakasone discussed a number of topics regarding what constitutes a Buddhist question and what does not. There is fodder for several talks and articles in what he said; and this month we will review the idea that giving abundantly is a significant aspect of what it means to follow – to live – the path of enlightenment.

Dr. Nakasone in Ethics of Enlightenment discusses “the practical implications of the ethic of enlightenment, which is grounded in the aspiration of spiritual ease for everyone and on the vision of an interdependent world.” His thesis is that the individual who practices (actually works towards achieving enlightenment as opposed to just thinking about it) the Buddhist path is an attempt to become enlightened within the limitations imposed by being imperfect individuals in an imperfect world. While we are not able to behave with impeccable knowledge and compassion, our goal as we go through our lives should be to do the best we can.

As we try to act with wisdom/compassion in our daily lives, we need to treat all beings with the best ethic possible. Dr. Nakasone says that embracing abundant giving is the way to achieve this. He is talking about common people – lay people living the Buddhist path. Our interactions with other sentient beings are the core of living a Buddhist life. And, the ethic of giving freely – abundantly - is the most virtuous way to live.

Discussions of the Four Noble truths usually define ‘*upaya*’ as the ability to carry the Dharma to others. *Upaya* is a key characteristic of the bodhisattva. Dr. Nakasone expands the definition of *upaya* to

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include abundant giving as the proper aspect for regular individuals. Abundant giving becomes in this framework a virtuous way for lay individuals to live.

Both words abundant and giving need to be understood in the context of this teaching. First *abundant* means present in great quantity. I often say that we have the choice to live in abundance or in scarcity. It is a matter of attitude. What is present in my life is what is present. Whether or not it is plentiful or scarce is my choice. The decision is mine. The definition of *giving* that is appropriate in this context is to present voluntarily without expectation of receiving anything in return.

What is it we give? Money? Yes, as possible and appropriate. More important is time and attention. Give freely of your time to those who need it. Completely give your attention to those with whom you are interacting. Be present in your life and the lives of those you touch. Smile, be gentle and compassionate. Treat all with respect. Stand up for what you believe. To give abundantly is to open yourself to the world, and it is to be a spiritual warrior. Be strong and gentle. Be vulnerable and brave. This is not an easy path. It takes courage to walk with purpose on the Path of the Bodhisattva.

Namo Amida Butsu,
John

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News Around Longmont Buddhist Temple

Upcoming Changes and Activities for the Temple

by Jackie Tono
Temple Board President

Wow!! It's hard to believe that November is here; the holiday seasons are coming up and 2018 is just around the corner. Isn't it funny, the older we get the faster time flies!!!

As you are reading this, Sensei John, Nancy and I are in Salt Lake City for Mountain States' regional conference. If you remember last year we were the host Temple for the conference. This is when the neighboring Temples (Utah Temples, Denver Tri-State Temple and Longmont) meet to discuss any new issues or upcoming business for the annual BCA (Buddhist Churches of America) meeting that will be held February, 2018.

We have invited retired minister, Carol O'Dowd to conduct the November 4th service in John's absence. I hope you all enjoyed her Dharma talk.

Changes! Changes! The board has decided on several changes. Please make a note of the following:

1. We are going back to our original service times starting November 4th.

The first and third Sunday services will be held as follows:

9:30 am - . Newcomers Orientation
10:00 am - Sitting Meditation
10:30 am - Regular Service

We will no longer conduct Dharma school due to insufficient participation.

2. Board meetings will be held bi-monthly. Important issues will be handled via email on the months we don't have meetings. Since John, Nancy and I will be gone in November our next board meeting will be December 17th at 11:30 am. On December 3rd we will have a potluck in the Community Room.

3. Starting January 2018 our newsletter will be published every other month. For you techie people, the newsletter is available on our website at those times.

Finally, this isn't new but just a reminder that since winter is around the corner and we have already had one snow storm, please make sure you are on our email list, Facebook, or website or last resort we have your phone number so we can let you know if we have to cancel service because of inclement weather.

Thank you for all your selfless acts of kindness.

In Gassho,
Jackie

Eitaikyo Service - November 19

Perpetual Chanting/Memorial Service

by Mike Shibata

The Eitaikyo Service held November 19, 2018, is a special Memorial Service for all the loved ones who have departed from this Universe.

The Eitaikyo Memorial Service embraces all our departed loved ones and is a time set aside to pay respect and remembrance for our beloved ones who have returned to the Pure Land before us. It is a day when our thoughts may reflect to happier days and the impact of sharing life with those who have gone - to realize the impermanence of this world and the importance of faith in Amida Buddha in our everyday life.

In the word "Eitaikyo," the Chinese origin of the Japanese character "Ei" contains the ideograph for a river with many tributaries that flows on interminably. "Dai" pronounced "Tai" in this context means generations. It is composed of two radicals, meaning person and, meaning stake or post. It means a place or period in history. "Kyo" means a sutra or words of the Buddha, strung together by the threads of the Dharma.

Thus "Eitai" means generations upon endless generations. We thus imagine a river that has flowed without stopping for countless centuries, sometimes rushing in torrents, sometimes trickling like a little creek but always flowing on and gaining momentum as little tributaries feed into it, finally reaching the mighty ocean.

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Wheel of Dharma - October, 2017

Buddhist Values?

By Rev. Harry Gyokyo Bridge,
Buddhist Church of Oakland



Lately I've been thinking about values. When I started studying to be a minister I would sometimes hear how it could be confusing to figure out which values in the temple were Buddhist and which were Japanese. Of course, it isn't always that simple, since Buddhist values are deeply embedded in Japanese society.

However, recently I am realizing that now it appears that there is just as much, if not more, confusion between Buddhist values and what we might call American values.

Part of the problem is that values seem so natural that we often don't even notice them. We just assume that this is the way things are. But I would argue that one Buddhist value is precisely not to take anything for granted, including the values that we hold. It's not that we need to get rid of our values, but as Buddhists it is important to be aware of our values, Buddhist or otherwise.

One value which can be found in both Buddhism and America is freedom. This year one of Shinran Shonin's statements reported in the Tannisho keeps coming to mind. In a discussion of compassion in different types of Buddhism, he recognizes that one type of compassion is "to pity, commiserate with, and care for beings.

It is extremely difficult, however, to accomplish the saving of others just as one wishes." In other words, although we may try to help others, there are many things beyond our control, so our urge to help may not go the way we want.

Another type of compassion is the compassion of a Buddha, someone who has awakened to perfect wisdom

and compassion. With this kind of compassion, one can "freely benefit beings as one wishes." This is the perfect freedom of Buddhism – it isn't freedom to do what you want, it is freedom to help others without the impediments of ego and the Three Poisons.

Even if this vision of freedom seems fantastic, it is the emphasis on helping others that is important. Wisdom and Compassion are the ultimate values of Buddhism. Even if we can't perfect them in this life, they give us an ideal to aim for and to keep in mind when we examine the secular values we also hold.

Especially now, since the Three Poisons of Ignorance, Hatred, and Greed seem to be becoming mainstream American values.



IT ALL STARTS WITH A VISION

2018 Manifestation Workshop
with Dawn Kirby, Manifestation Guru



Saturday, December 2, 2017
10 a.m. – 4 p.m.
Early Bird Pricing: \$100*

606 Pike Road, Longmont Buddhist Temple, Longmont, CO
www.yourmostexcellenteLife.com for more pricing information

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Wheel of Dharma - October, 2017

Delivery Service



By Rev. Koho Takata,
Los Angeles Hompa Hongwanji Buddhist Temple

I was surprised about a year ago when I read a Japanese article on “*Obousanbin*.” “*Obousan*” means a Buddhist minister and “*bin*” means delivery service. Amazon Japan started marketing the “*Obousanbin*” or minister delivery service for those who do not have their own temple. For a price, an obousan or Buddhist minister will come to your home, gravesite, or mortuary to conduct a memorial or funeral service.

The basic cost of “*obousanbin*” for a memorial service is 35,000 yen (about \$350) and a funeral service costs 55,000 yen (about \$550). The service is pre-paid online by credit card. There are various options, such as receiving a Buddhist name or having two services in one day at different locations (for example, a gravesite service following a memorial service at home). Of course, there are charges for the additional services.

The company now has around 1,000 ministers from seven major Buddhist schools throughout Japan, from Hokkaido to Okinawa. The company is asking ordained ministers to sign up and join the business. According to the news, this minister delivery service is becoming popular with both ministers and lay people.

After Gautama Siddhartha attained enlightenment and became Shakyamuni Buddha, he shared the Dharma with hundreds of thousands of people for 45 years. Many of his followers abandoned all of their belongings to become monks and nuns. Many lay people also took refuge in the Buddha, Dharma, and Sangha as their spiritual foundation. The monks and nuns provided the Dharma and the lay people supported the monastics with their utmost respect and reverence, providing food, clothing, and shelter as their *dana* (charity) offerings. The practice of *dana* is called “*Kisha*.” “*Ki*” means

joyfulness or gladness and “*sha*” means to discard or become free from attachment. Our offertory system originated from this practice.

Today whenever we gather to listen to the Buddha-Dharma at our temples, we contribute our *dana* to the temple and minister as an expression of gratitude and appreciation for receiving the Buddha-Dharma I recall a *Nisei** woman who was interviewed by a Harvard University Research Group about the establishment of the Arizona Buddhist Temple. She stated, “I still remember my father saying, ‘even if you must miss a meal, I have to pay my dues to the temple.’” This thought has stuck with me. I was really moved by his deep appreciation for the Buddha-Dharma and his firm commitment to and ownership of his temple.

The spirit of *dana* continues to influence our lives and makes it possible for us to hear the Buddha-Dharma in our temples.

We are truly grateful that Amida Buddha is always delivering his service about Infinite Wisdom and Compassion. It is transmitted to all beings at all times and in all places without any exceptions. Let us all express our deep appreciation and gratitude to Amida Buddha for his delivery service of the Buddha-Dharma and live a Nembutsu life centered around the Buddha-Dharma throughout our daily lives.

*Shakyamuni Buddha and Amida Buddha
are our father and our mother,
Full of love and compassion for us;*

*Guiding us through various skillful means,
They bring us to awaken the supreme shinjin. **
(Collected Works of Shinran, p.380, #74)*

** nisei: children of immigrants from Japan
**shinjin: deep entrusting in Amida Buddha's Vow to
save all beings from suffering.*

SAVE THE DATE



Think about how you can HELP contribute to the success of our musical recital:

- Providing baked goods
- Donating silent auction items
- Sharing your musical talents with the community
- Attending the performance
- Selling ads for the program
- Soliciting donors for contributions
- Working with the backstage crew
- Additional ways to assist

Let's work together for a wonderful presentation, fun evening, and successful activity.

Contact Information Board Members		
Position: Name	Phone	Email Address
Board Members		
President: Jackie Tono	303-517-4622	jjtonto2@gmail.com
Vice President:		
Secretary: Christina Hildebrandt	720-284-8710	soundheals@earthlink.net
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Membership:		
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Eitaikyo Service - continued from page 2

How appropriate that we should apply these characters to memorialize the pioneering ministers and laypersons and chant sutras to honor their revered memory. As we sit here we cannot help but identify ourselves with the faith, the dedication, the sacrifice and the vision of our forefathers who struggled against overwhelming odds to lay the foundation

Fellow Travelers - November 2017

November Calendar		
November 5	Regular Service with Retired Minister Carol O'Dowd In memory of Tomeko Mayeda, Hajime Miyasaki, Sam Tanaka, Jack Tono	
	Newcomers' Welcome	9:30 am - 10:00 am
	Meditation Service	10:00 am - 10:30 am
	Regular Service and Dharma Talk	10:30 am - 11:30 am
	Toban (Coffee/Tea Hour) in Community Room Hosts: LaDonna and Mike Shea	11:30 am - 12:30 pm
November 12	Mindfulness Class with Sensei John Hughes	10:00 am - 11:00 am
November 19	Eitaikyo Service with Sensei John Hughes	
	Newcomers Welcome	9:30 am - 10:00 am
	Meditation Service & Dharma School	10:00 am - 10:30 am
	Eitaikyo (Perpetual Chanting/Memorial) Service	10:30 am - 11:30 am
	Toban (Coffee/Tea Hour) in Community Room Host: Ingrid Lander, Jackie Tono and Nadine Tono	11:30 am - 12:30 pm
November 26	Mindfulness Class with Sensei John Hughes	10:00 am - 11:00 am
	UPCOMING EVENTS	
December 2	Workshop: Visualize Your Future with a Vision Board - see pg 3	
December 3	Enlightenment Day (Bodhi Day Service) followed by a Potluck	
March 10, 2018	We Are All One: Diversity through Performance held at the Stewart Auditorium, Longmont Museum (see page 7)	7:00 pm

LONGMONT BUDDHIST TEMPLE

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Please check web site for latest updates on services, classes and event times at longmontbuddhism.org

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