



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

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President's Message

Sean Lehman, Temple Board President

As we acknowledge the Autumn equinox and mark the arrival of Fall, the season gives us a wonderful chance to reflect. The changing season, this one in particular, reminds us of some key elements of our practice and provides us with visual cues we can use to strengthen our commitment.

Autumn is about Balance. On the Autumn equinox, day and night are of equal length. This balancing of the darkness with light reminds us to balance the light and darkness within us. Too often we fear the darkness and embrace only the light, but it's important to remember than darkness is merely a different perspective of the same world. In fellow Buddhist Gary Thorp's book *Caught in Fading Light*, he tells a teaching story about being "left in the dark" without answers to our questions:

"Once, when the Zen master Tokusan was still a student, he visited his teacher, Ryutan, just before sundown. They sat on the floor of Ryutan's hut, casually drinking tea and discussing Zen until deep into the night. At last, Ryutan said, 'Maybe it's about time you went home.' Tokusan bowed to his teacher and walked to the door. 'It's completely dark outside,' he said. Ryutan lit the lantern and said, 'Why not take this?' Just as Tokusan was about to take the lamp from his teacher's hands, Ryutan blew out the flame. Tokusan suddenly knew everything there was to know."

Autumn reminds us of Impermanence. As Sensei John regularly reminds us, there is nothing but futility in trying to change the past. As we watch the leaves fall to the ground around us, we get to witness nature's cycle as it is mirrored in our lives. We can definitely learn from the trees and embrace Autumn is a time for letting go and releasing our own burdens. Once we start with observing the constant change around us, we can then turn our awareness to the people around us. Watch how children grow and change, how they become adults and have children of their own, how their

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circumstances are subject to unpredictable change. From there, we look inside ourselves and see how our own lives and bides change and recognize the truth of impermanence in our own experience, moment by moment.

Just as the dharma teaches us, the insight of impermanence can free us from our compulsion to cling to temporary things. Let Autumn remind us how brief and precious is our own life, and that of everyone around us, and to open ourselves more deeply in kindness and compassion to the fragile humanity we all share.

Temple Updates:

We're getting a new sign! - The board has approved the creation and installation of a new LBT sign. We've finalized a design, and construction will hopefully

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begin soon. The chain link fence will be relocated slightly, and the sign will go on the corner of the property attracting attention from both Main and Pike Streets.

Pike St. Construction – The construction scheduled to begin on Pike street has been delayed. I've spoken to the city engineer in charge of the project, and he's let me know that they're rebidding the project later this year. That means, construction won't start until early Spring at the earliest. When that time gets closer, the city will work with us to minimize its impact on our services.

Mountain States – Thanks to Sensei and V.P. Kelli (among others) for representing us at this year's Mountain States Conference! Next year, we have the honor of hosting the event. We've already established a planning committee and we'll be looking for volunteers to help in a variety of ways. Stay tuned for more info on how you can help!

Thank you all for your community and for supporting one another and the Sangha!

In Gassho,
Sean

Fundraising

By Gail Hogsett, Temple Board Treasurer

Calling all King Soopers & Safeway Shoppers!

Reminder of the Revised King Soopers Community Program:

The King Soopers Community Program has been an amazing fundraiser for LBT in the past! They now have a new Rewards Program **based on your King Soopers loyalty card rather than your reloadable gift card! Your current balance on a gift card is still good, but any future reloads will no longer benefit Longmont Buddhist Temple.** Instead, donations to our temple will be based using your King Soopers loyalty card (your gift card won't be necessary).

The new program has already started. It's simple to register your KS loyalty card:

1. Go to <http://www.kingsoopers.com>
2. Click on "My Account" under the "Sign In" dropdown.

3. Fill in email address & password, then click on "Sign In".
4. Locate "Community Rewards" under "My Account".
5. Search for "Longmont Buddhist Temple" either by name or account AR347 and then click Enroll.
6. And then simply "Shop, shop, shop!"

New users can easily create an account which requires some basic information, a valid email address and a rewards card. Customers must have a registered King Soopers rewards card account to link to "Longmont Buddhist Temple". (If you don't already have a King Soopers rewards card, they are available at the customer service desk at any King Soopers)

In 2018, LBT raised \$2649 from this reward program. Currently for 2019, we're 40% behind our year-to-date KS projected budget! Please go online today to update your King Soopers Loyalty Card and continue to contribute to Longmont Buddhist Temple!

Safeway Reward Program:

This program remains the same, but we are 30% behind our year-to-date financial budget for Safeway donations!

This is our easiest fundraiser ever. We just need each of you, your family and your friends to jump on board!

Thank you in advance,
Gail

Temple Membership

By Kelli Koga, Temple Board Vice President

For any of you that are not already Temple members, please consider an annual membership. There is a membership form attached at the end of this newsletter.

What do you get for your membership?

- You become an official member of the Buddhist Churches of America (BCA)
- You get a subscription to the Wheel of Dharma, a monthly publication of BCA, it's packed with articles and Buddhist education information
- You get a vote at the Longmont Buddhist Temple (LBT) annual meeting typically held in February
- You get a 10% discount on merchandise in the LBT bookstore

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If you have any question about membership, please feel free to contact any Board member, contact information is at the end of this newsletter.

In Gassho,
Kelli

Wheel of Dharma July 2019

Jodo Shinshu Teaches, Affirms That All Lives Matter ***By Rev. John Iwohara, Gardena Buddhist Church***



Jodo Shinshu has a long history of reaching out to “outcast” groups.

Shinran Shonin knew first hand what it felt like to be identified by society as an “undesirable.” His faith in the Vow not only allowed

him to keep his dignity but also motivated him to propagate the Dharma to those people who lived in territories deemed worthy only for an “outsider.”

Japan, at that time, viewed these people as better off unseen, unheard, and otherwise forgotten. Since then, Jodo Shinshu has continued to help people who have been persecuted and discriminated against to recognize and realize their full potential as human beings.

For example, Jodo Shinshu was one of the first to actively work toward women’s suffrage in Japan. This would also lead to the establishment of the Buddhist women’s movement or Bukkyo Fujinkai. Through their work, institutions like the first all-women college would be established.

The activity of reaching out to ostracized groups is not limited to Japan. The Buddhist Churches of America (BCA) can also be seen in this light. Immigrants that were visibly different and who held a “strange” belief could not possibly feel “at ease.”

I quote from part of a letter that was sent to the Hongwanji in Kyoto, Japan, as found translated in the “Buddhist Churches of America: 75-Year History” book:

“... for those of us living in the United States, there is no possibility of basking in the Compassionate Life of the Buddha. Not only are we unable to hear about the Buddha-dharma in general, we are cut off from enlightenment through the Teaching of Jodo Shinshu. ... In the eight directions are non-Buddhist forces surrounding the Japanese Buddhists, and we cannot be at ease. It is as if we were sitting on the point of a pin;

desire to hear the Teachings is about to explode from every pore in our body.”

In response, the Hongwanji would send two priests to the United States, and in less than two years, temples would be established in San Francisco, Sacramento and Fresno.

Unfortunately, the community would again feel the pain of prejudice with the advent of World War II and the signing of Executive Order 9066 in 1942, which authorized the evacuation of Japanese Americans from the West Coast.

Even within the Japanese American community, the rhetoric of the Japanese American Citizens League during that time could not have been easy for Buddhists.

However, the teaching of Jodo Shinshu was able to survive even within these distressing circumstances. It was able to do this because Jodo Shinshu teaches that all can become a Buddha. Jodo Shinshu teaches and affirms the truth that all life has meaning and value.

In terms of the image that is shared by Shinran Shonin in his “Shoshinge,” where he states that we “are like waters that, on entering the ocean, become one in taste with it.” For Jodo Shinshu, it does not matter where the drop of water comes from. It could be from a small river or a large one, a beautiful river or a dirty one. These distinctions do not matter. Once the water enters into the ocean, all the waters become part of the same ocean. This is the equality of all life that Jodo Shinshu is trying to help us to see, encounter and participate in.

This is important because everyone wants to find meaning and joy in their lives. This is true regardless of what your political affiliation may be, the color of your skin, and what your gender preference might be.

When we are able to share in the joy of understanding that all lives matter, including my life, we will more fully and deeply understand the words that Shinran Shonin has bequeathed to us in his “Shoshin Nenbutsuge.” Through our temples, hopefully we are able to participate in the very special encounter both with each other and with the Vow of Amida Buddha.

**Wheel of Dharma
August 2019**

To This Fan, Hockey Teaches Lesson of Finding the Middle Path

By Rev. Matthew Hamasaki, Buddhist Church of Sacramento



I was told by someone, if you love something, people will be drawn to it because of how much you love it. I hope this is the case for this article.

I love hockey. My favorite team is the Nashville Predators.

Since I am limited on words, you'll have to ask me why in person.

As I delved into the sport, I learned more about the game and the team simultaneously: On the ice, there are usually three forwards – a center and a right and left wing, and two defensemen as well as a goalie.

Nashville has always been a defensive powerhouse and three years ago, the team traded its longtime captain and defenseman, Shea Weber for PK Subban, a top five defenseman, to make the defensive core even stronger. Perhaps as a result, the Predators went on to the 2017 Stanley Cup Finals, but lost to the Pittsburgh Penguins in six games. But after finishing with the best record and losing in the Conference Finals in 2018 and losing in the first round in 2019, General Manager and President of Hockey Operations David Poile decided to go in a different direction.

Now, at the time I am writing this, it is the opening of the National Hockey League free agency period.

Earlier during the draft, the Predators traded Subban, arguably the team's best non-goalie player, for some unproven prospects and draft picks. This was a move to make room in their salary cap for the signing of Matt Duchene, the best center in the free agent market.

It was pretty clear – to me at least – the Preds are going in a different direction from where the team had traditionally been; from a defense heavy team to one with a superstar forward.

The only way to tell if this was the right way to go will be to look back on it in the future when the Preds have – hopefully – won a championship.

I have taken the time to explain all of this to you, the reader, to get to the point that it is important for all of us

find a middle way in life.

Buddhism teaches us that extremes are to be avoided. Too much defense and not enough offense will only take you so far. And in life, just like in hockey, if we do not balance our time and energy, we too will not be able to live our best life.

Instead of defense and offense, it's important to balance people we open ourselves up to and who we put our effort into. It's imperative to be mindful of ourselves as well as others. These two directions are a recurring theme throughout Jodo Shinshu, but it is up to each and everyone one of us to live it and find what balance is best for us.

Jodo Shinshu is only meaningful if it is alive and it only lives through our actions. It is my hope that we not only hear the teachings, but incorporate it into who we are. Go Preds!

Story Teaches Us the Dangers of Attachments
By Rev. Nariaki Hayashi, Ekoji Buddhist Temple



We all see value on names. Everything has a name so that we can tell them apart. Because we can separate them, we can discriminate among them and can understand them.

However, there is a story of Ananda, who was one of Sakyamuni Buddha's disciples. Ananda's story teaches us how names can lead us to attachments. This story is in a Sutra called "The Storehouse of Sundry Valuable."

Queen Shamavati of King Udayana offered Ananda 500 robes, which he naturally accepted. When King Udayana heard that Ananda accepted all 500 robes with no second thought, he thought Ananda was very greedy.

So he went to see Ananda and asked: "What are you going to do with the 500 robes?"

"King, many monks have only a tattered robe, so I will distribute the 500 among them," Ananda responded. "So what would you do with all of the tattered robes from the monks?" King Udayana said, after a moment.

"I will make bed sheets out of the tattered robes," Ananda said.

"Then what are you going to do with the old bed sheets?" King Udayana then asked.

"I will make pillow cases out of the bed sheets," Ananda replied.

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"Then what about the old pillow cases?" King Udayana asked.

"I will make cleaning rags out of them," Ananda said.

"Then what about the old cleaning rags?" King Udayana said.

"I will cut them in to small pieces and mix them with mud to make stronger walls," Ananda said.

Of course, this story tells the message of making the most of things, but it also teaches us a point of view of someone who understands the danger of attachments.

Ananda did not look at the robe as just a robe, but saw it as everything that a cloth could be. He did not see the robe as something static, but rather with the potential to change. That is to say, Ananda looked upon the robe with the understanding of impermanence, meaning that everything changes so nothing has a fixed form. This is what the king does not understand. The king saw the robe as just a robe and nothing more.

When we hear the word "robe," we may think of something to wear or just as something that Buddhist monks or ministers wear. Nothing other than that comes into our imaginations.

That means that we are taking in by the most superficial aspect of the robe. We may not see anything deeper. We get distracted by the word "robe." So the word controls us.

It makes us think only of the robe and nothing else and not of all the other things that it can be.

This is our attachments and in Buddhism, attachments are said to be the cause of human suffering. However, it is extremely difficult to free ourselves from attachments. It is because the desire to free ourselves from attachments is an attachment itself.

So, what is important is not to try to free ourselves from our attachments, but to attach ourselves to the truth of impermanence. This was the path of Ananda.

Wheel of Dharma September 2019

BCA and Social Consciousness

By Richard A. Stambul, BCA President



Editor's Note: This article is excerpted from a formal paper presented by Mr. Stambul in 2018 to the 19th Shin Buddhist Conference in Southampton, England, and translated into Japanese and republished this year by Hongwanji-ha in its

Shuho Journal.

In last month's issue, I discussed the existential crisis facing BCA in the near and distant future: As in many other religious organizations, our membership numbers are dwindling, and unless we find ways to reverse this 70-year trend, this downward spiral will continue. In my column last month, I mentioned that some BCA churches and temples have aggressively sought new members from a more ethnically diverse population. By so doing, they have begun to increase their membership.

Another way we can increase our membership, and retain new members, is to be more involved in the social issues of our time. Of course, BCA's involvement in social issues should not be pursued simply because it might increase our numbers; it should be pursued because it's the right thing to do morally and ethically. It's incumbent upon all religious organizations to confront social ills: poverty, homelessness, inadequate medical care, as well as religious discrimination, racism and hate speech.

The question is: In what ways can Jodo Shinshu take a stand on issues of social conscience? Just last year, in a Shinkyo message, Monshu Kojun Ohtani explained that "economic disparity" is an imminent issue that threatens the existence of all humanity.

"Today's economic disparity has forced many into desperate poverty, and the socially vulnerable, including children and the elderly, have become easy targets," he stated. The paper linked the issue of poverty to armed conflicts and terrorist attacks, concluding 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."

Rev. Dr. David Matsumoto, President of IBS,

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suggested that perhaps BCA has “grown a little too inwardly oriented.” He wondered whether BCA wouldn’t benefit from being infected a bit by the religious and global spirit of new Buddhist groups engaged in issues of social consciousness, 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.”

In my column published in the November 2018 Wheel of Dharma, I talked about my lunch in an English garden with Zenmon-sama, Koshin Ohtani (Immediate Past Monshu) and our wives.

He urged Shin Buddhists and BCA temples to engage directly with the social consciousness rising in the world today. I think he is right.

Historically, BCA and its religious leaders have taken action on a number of issues of social consciousness. One significant example of political and social action is the life of Rev. Kenryu Tsuji, who served as Bishop of BCA from 1968 to 1981.

Under Rev. Tsuji’s leadership, BCA opposed prayer in public schools, objected to inaccurate portrayals of Buddhism as well as to the inclusion of the unscientific theory of creationism in California textbooks. He issued public statements on important social issues such as abortion.

So, taking up socio-political issues from an altruistic perspective, speaking out in public, and discussing them in our temples to make our members aware of the great problems of our day, is not new to BCA.

Will our BCA ministers and lay leaders take up this challenge?

Some oppose such involvement as beyond the doctrine and the mission of Shin Buddhism. But when is the time, if ever, that we as Shin Buddhists, as human beings, as people interested in the civil and religious rights of all human beings, should speak out?

Let me be clear. It is part of my vision for BCA that as Shin Buddhists we ought to be involved and engaged with the pressing social issues of our time, but I do not advocate BCA’s involvement in politics, in supporting or opposing political candidates.

Every day, we witness poverty, homelessness and inadequate medical care. What can BCA do to confront such social ills?

I think BCA ought to be “roaring like a lion” when it comes to ending suffering. BCA should be talking about the pressing humanitarian concerns of our society, and finding creative ways to be of service to those suffering

right in front of our eyes.

As I said, a strong commitment to improving social ills has attracted many people seeking a new religious home. It also appears to be a magnet attracting and motivating a new millennial generation. Can we afford to ignore these grass-roots social movements spreading around the globe?

I challenge all of you, our ministers, our members and our lay leaders, to pursue new ways in which we can serve those around us who are suffering and by so doing, serve ourselves and our society. Namo Amida Butsu.

Calendar		
First Sunday of the month	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
Second Sunday of the month	Mindfulness Class with Sensei John Hughes	10:00 am - 11:00 am
Third Sunday of month		
	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
Fourth Sunday of the month	Mindfulness Class with Sensei John Hughes	10:00 am
Fifth Sunday of the month	No Services	
	Upcoming Events	
November 8-10	Mountain States conference, Moab, UT	

Contact Information		
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LONGMONT BUDDHIST TEMPLE
2019 MEMBERSHIP COMMITMENT

☐ - I would like to become a new LBT member

☐ - I am already a member and would like to make my annual pledge

The LBT's guideline for membership dues is a minimum of \$390 per year for each adult. If you are able to contribute more than the minimum, your generosity will be greatly appreciated. Other ways of contributing to the Temple include serving on the board or a committee and offering monetary donations at services (including individual family services for weddings, funerals or memorial services). By joining the Longmont Buddhist Temple, you also become a member of the Buddhist Churches of America (national headquarters located in San Francisco).

Date _____

Name _____

Spouse name _____

Children's names/ages _____

Address _____

City, State, Zip code _____

Telephonenumbe(r)s _____

Email address _____

Membership pledge amount for 2018 _____

Please choose the payment schedule you'd prefer:

To be paid: monthly _____ quarterly _____ semi-annually _____ annually _____

For further information, please contact Jackie Tono (jjtonto2@gmail.com – 303-517-4622) or Gail Kanemoto Hogsett (gkhogsett@gmail.com – 303-776-9578).

*Please return this form and check payable to Longmont Buddhist Temple to:
Longmont Buddhist Temple - P.O. Box 2083 - Longmont, CO 80502*