



Buddhist Thoughts

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Holiday Boutique

Salt Lake Buddhist Temple

211 West 100 South, Salt Lake City 84101

Saturday Nov. 22, 10 a.m. - 4 p.m.

Sunday Nov. 23, 11 a.m. - 3 p.m.

**Over 40 booths of artisans and retailers.
Gift items, clothes, jewelry, crafts, toiletries,**



Growing up in Zion

J.K. Hirano

It is proper for you, Kalamas, to doubt, to be uncertain; uncertainty has arisen in you about what is doubtful. Come, Kalamas. Do not go upon what has been acquired by repeated hearing; nor upon tradition; nor upon rumor; nor upon what is in a scripture; nor upon surmise; nor upon an axiom; nor upon specious reasoning; nor upon a bias towards a notion that has been pondered over; nor upon another's seeming ability; nor upon the consideration, 'The monk is our teacher.' Kalamas, when you yourselves know: 'These things are bad; these things are blameable; these things are censured by the wise; undertaken and observed, these things lead to harm and ill,' abandon them.

Kalama Sutra

Almost anywhere else in the world, Zion or Tzion as it is named in the Bible is usually a reference to Jerusalem, in reference to Mt. Zion near the area, which became the temple of Solomon mentioned in the Bible. However, for those of us living in Salt Lake City, Utah, we understand that Zion is in reference to the Salt Lake Valley, where Brigham Young brought the Mormon pioneers to establish their Church of Jesus Christ of Latter day Saints (LDS).

Growing up in Salt Lake City, Utah, as a non-Mormon was a very interesting experience. I imagine most people would be surprised when they meet me, a Japanese American Jodo Shinshu priest, born and raised in Salt Lake City. Why wasn't I converted to the Mormon church. In fact, my family's home was across the street from Whittier Ward, my backyard and the seminary for South High School, was only separated by a small fence. I don't think I realized there was a difference between myself and Mormon friends, since I often went to the church with them and it was only on Sundays that we went to different churches.

There was more racial discrimination than religious. However, there were some people who would seem to not want to associate with those of us who didn't regularly attend the Mormon church. Among the kids I hung out with, I remember them calling me "Jap" but I don't remember them making a disparaging remark about my religion. In fact, most of my friends thought I was lucky because I didn't have to go to church in the Summer and our services were only an hour, while they were at church for most of the day on Sunday. For the most part I had very fond memories of going to primary, mutual, scouts and other activities at the church. I could probably sing along with the song, "Popcorn popping on the Apricot tree" that they sang at Primary.

I also remember that there were these small cups where my friends would sometimes drink a little cup of water and eat some sort of cracker. That was about the only thing I wasn't invited to do. I later learned about the sacrament. It was one of the things that I first couldn't believe that my friends' believed. Although the Mormons were not as serious about it as the Catholics, I still thought eating the blood and flesh of Jesus Christ in even an imaginary or symbolic way was kind of disgusting.

It was in High School that things about religion began to pop up. My friends suddenly seemed to change. In some ways, looking back on that time in my life, their change in religious attitude, has had a very positive effect on my life. As my friends began to learn more about their religious beliefs in preparation for their missions, I began to question what I believed.

At that time, I remember my Father told me, "Jerry, you are not Buddhist until you decide that it is what you personally believe." I don't think he had a problem if I were to become Mormon. I know that he believed I needed a spiritual place to find comfort in difficult times, more than what religion it was. A few years earlier my grandfather had died and it really bothered me. I asked Rev. Watanabe what I should read to better understand my grandfather's death. He suggested I read the Tibetan Book of the Dead. Now that I have read it, I laugh at the suggestion. However, it did spur me on to better understand what we Buddhist's believe.

There are many reasons and experiences that led to my eventual ordination and study of Buddhism. However, the other day, I was reminded specifically why I could not be anything other than Buddhist. While speaking to a group of students at BYU, I was in an environment that was very familiar, yet totally alien. We were in a University setting, however, the students were not particularly interested in the particulars of my Buddhist belief. The professor who had invited me to speak was extremely open in talking to me after the

class about the Mormon belief system. He is a professor in the Mormon Doctrine department at BYU and I was curious about the Mormon belief in the “Word of Wisdom”, in particular, I was curious about Doctrine and Covenants section 89, which is the basis for the Mormon ideal of the word of wisdom

Taylor, my daughter, had told me how she just couldn’t understand why her Mormon friends would look down or rather, disparage her drinking of coffee or teas to stay up and study, yet, they would binge on Coke, Dr. Pepper or energy drinks. I explained to her about the Mormon’s “Word of Wisdom.”

Those who obey the Lord’s law of health “shall receive health in their navel and marrow to their bones; and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint” (D&C 89:18–20

Further more, in the Word of Wisdom and other scriptures, it has been revealed these health guidelines:

- 1. Fruits, vegetables, and wholesome herbs are to be used “in the season thereof” and “with prudence and thanksgiving” (see D&C 89:10–11).*
- 2. Meat and poultry have been “ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly” (D&C 89:12).*
- 3. “All grain is good for the food of man” (D&C 89:16).*
- 4. We should not “labor more than [we] have strength” (D&C 10:4).*
- 5. We should develop proper sleeping habits so “[our] bodies and [our] minds may be invigorated” (D&C 88:124).*

Upon explaining some of these philosophical ideas to Taylor, she was even more adamant about her friends’ objections to drinking tea or coffee. She went on, “Science has proven that moderate caffeine consumption through tea and coffee is good for your health. Green tea with its antioxidants have been shown to particularly be beneficial. Science also shows that consumption of energy drinks and sugared sodas is not good for your health. Why don’t they get it?” Taylor has always been very strong in her personal opinions, I remember in third grade she objected to her teacher’s remarks about taxes and health care. Her teacher told the class, “Why should my doctor, who has studied for many years and dedicated himself to the practice of medicine have to pay more taxes and be penalized to help people that didn’t study or work? Something is wrong with this picture.” Taylor raised her hand and explained to the teacher, “My mother is also a doctor and she and my father have told me that it is the responsibility of those of us who have the benefits of education and financial means to help those that are weaker than themselves.” I have told Taylor there are times, when it is better to just keep quiet about some of her personal beliefs, but I was extremely proud of her.

I explained all of this to the professor and told him I believed that section 89 was indeed ahead of its time in healthful living, yet, why don’t Mormons drink tea or coffee over sugared sodas and energy drinks. I felt that the essence of section 89 is to live a healthy lifestyle. To make a long story short, he expressed the feeling that he did believe tea definitely had health benefits. However, past presidents of the Mormon Church other than Joseph Smith, have said specifically no tea or coffee. Therefore, he does not question what the church leaders tell him to believe. He follows what he is told.

In some ways I was surprised at his response. However, in thinking about it, there are many religions that discourage questioning their church’s leaders. It is quite probably the norm rather than exception. However, Buddhism is quite specific that Buddhists should question what their leaders or scriptures tell them. This quotation I began with, is from the Kalama sutra. This was the name of a village that Shakyamuni Buddha visited. They explained to him how many religious teachers have told them that their teachings were the truth and that the villagers should follow it. The Buddha categorically expressed to them that questioning and doubting these teachers, even himself, the Buddha, was very important. I believe it is fundamental, that Buddhists should always question the teachings. Especially their leaders, who are human, should be questioned and are susceptible to make mistakes.

This is a fundamental difference between Buddhists and many others that live here in Zion. Growing up here as a non Mormon can be difficult at times. However, there are wonderful things about living here. It is

not necessary, to add to the religious divide of who is right or who is wrong. However, I hope you will always realize that you are responsible for your belief. It is up to decide for yourself, not because your parents have told you, your teachers have told you or your friends. Think about what you do and take responsibility for your decisions. Think about this, as you read this passage from the Father of Japanese Buddhism Shotoku Taishi.

*You shall be free of anger, as well as wrath.
You shall not be angry at another's being different from you.
Each person has his own mind, and each mind has its own way.
What another thinks to be right, I may think to be wrong.
What I think to be right, another may think to be wrong.
But I am no saint; he is no fool.
We are both just common mortals.
How can we tell what is really right or wrong?
Both he and I are sometimes wise and sometimes foolish,
just as an earring is endless.
Therefore, you should reflect upon your own faults,
Even when another becomes furious with you,
You should consult with others, even when you think that you are right.
(translation Bishop Kodo Umezū)*

Dharma School

Stephanie Sueoka and Sherie Hayashi

Bazaar was a tremendous success, lines wound to the west wing most of the day and the constant crowds kept the Dharma School bussers busy all day long. Thank you to **Judy Watanabe** and **Tim Jessop** for being our parent volunteers and all of the Dharma School kids for your tremendous help in bussing tables.

Ghosts and ghouls haunted the gym for our annual Salt Lake and Ogden Halloween party on October 26. The **Jr. YBA and YBA** served hot dogs and chili and led our fun-filled tradition of piñatas with an abundance of candy to be shared by all. Thank you to **our Salt Lake and Ogden families** for bringing side dishes, salads and desserts. Thank you to **Holly Black** and **Judy Watanabe** for leading the kids in crafting the spooky and cute table decorations for the luncheon.

For the month of November, we will have only two regular Dharma School Classes on **November 2nd and November 16**. There will be no classes on November 9th because of the Mountain States Conference; the 23rd due to the Boutique, and November 30th because of the Thanksgiving Holiday.

For the Dharma School Teachers and Board members, we will have our next Board meeting on **November 16th** after Dharma School.

Stephanie and I appreciate everyone who has paid their Dharma School and Temple membership dues. If you haven't yet paid, please see Stephanie Sueoka and dues will be pro-rated for this year.

With a smaller Dharma School, we appreciate all of the involvement of parents, teachers, students, and board members, especially for our larger events and activities. Your involvement is so important and keeps us stronger as a Sangha. In Gassho, Stephanie and Sherie

Elaine Endo

Eight of our BWA members attended the 43rd Conference of the Federation of Buddhist Women's Association conference in Irvine, California, from October 10-12, 2014. Junko Mitsunaga, Reiko Mitsunaga, Sherrie Koga, Joni Sueoka, Marilyn Shimada, Dot Richeda, Irene Liannett and I were part of the 600 people who attended the conference that had eight speakers who addressed the theme: "Sharing Our Life Stories as Buddhists." Sensei and Carmela were also in attendance. The keynote speakers were Rev. Shoko (Angela) Oh; and the Ven. Karma Lekshe Tsomo for the English; and Rev. Dr. Duncan Williams and Rev. Nobuko Miyoshi for the Japanese sections. Four other speakers; Rev. Shimyo Kojima, Rev. Yoshiko Miyaji, Mr. Hugh O'Neill, and Rev. Patricia Usuki rounded out the eight speakers, who told their own stories. Listening to these excellent speakers gave us a chance to reflect on our unique experiences as Buddhists growing up and living in Utah. Next year the 2015 conference will be held in Seattle, Washington in October.

It was decided in our November meeting that the BWA will ALWAYS be responsible for providing the main dish for Hoonko in January and the deserts/salads for Bodhi Day in December. The Dharma School will then ALWAYS be responsible for providing the main dish for Bodhi Day in December and the deserts/salads for Hoonko in January. Our hope is that this consistency of assignments will help all of us remember what we are expected to provide and when.

Our next meeting will be held on Sunday, December 7 after service. Hope to see you all then.

November Shotsuki Hoyo

November 23, 10:00 am

Deceased	Date of death	Next of kin
Fujii Bunzo	11/26/81	Masami Hayashi
Fujii Shigeno	11/24/99	Amy Tomita
Hachisuka Toma	11/15/87	Nancy Takagi
Hasegawa Fumi	11/19/85	Jane Sakashita
Ikegami Torako	11/18/93	Rick Ikegami
Imada Mitaro	1/24/51	Imada Family
Imada Wasaburo	11/17/67	Imada Family
Kaizumi Maki		Craig Kaizumi
Kashima Sawaki Kiyoko	11/23/93	Hitoshi Suenaga
Kobayashi Naoki	11/13/71	Kobayashi Family
Koga Sue	11/16/74	Koga Family
Koseki Toraji	11/22/79	Kathy Terashima
Matsuura GeorgeIwao	11/11/29	Greg Matsuura
Mitsunaga Tsurukichi	11/24/25	Tomio Mitsunaga
Muraki Yachiyo	11/21/87	Sam Muraki
Oishi Umeko	11/3/78	Victor Oishi
Okubo Kiyotaro	11/30/71	Harry Okubo
Omura Michiko	11/27/83	Omura Family
Omura Toyome	11/13/94	Omura Family
Sako Yoshimitsu	11/7/84	Koko Sako
Sekino Takasaburo	11/21/79	Dave Sekino
Sugino Mitsuye	11/29/91	Bob Sugino
Takagi Tami	11/25/89	Nancy Takagi
Watanabe Hikomune	11/7/93	Fumi Watanabe

Yamane Kazuo	11/12/81
Yakumo Ryujin	11/10/80
Tohinaka Masayoshi	11/29/70
Iwamoto Kiyotoshi	11/11/02
Furubayashi Masato	11/9/03
Matsuura Doris	11/1/04
Akiyama Genevieve	11/2/04
Shimizu Keiko Kae	11/6/04
Namba Kumeno	11/21/05
Sudoko Taro	11/29/04
Sumiko Hattori	11/4/05
Henry Imamura	11/11/07
Ritsuko Hayashi	11/12/11
Noriko Kobayashi	11/25/11
Chad Masanori Tohinaka	11/17/12
Miyuki Nakano	11/24/13
Masako Nakayama	11/19/98

Ken Yamane
Kazuko Yakumo
Sachiko Tohinaka
Iwamoto Family
Maxine Furubayashi
Greg Matsuura
Francis Akimoto
Kerry Shimizu Lee
Kaz Namba
Nobue Sudoko
Gary Koga
Imamura Family
Masami Hayashi
Keizo Kobayashi
Mike Tohinaka
Joy Furubayashi
Yosh Nakayama

2014 AUGUST-OCTOBER DONATIONS

(August 20 – October 20, 2014)

Ohigan

Jeanne & James Konishi	100	Mark & Gail Minaga	25
Nancy Takagi	25	Troy & Judy Watanabe	30
Mits & Terry Fujinami	25	Kazuko Yakumo	25
Ichiro & Takeko Doi	25	Karen Cone-Uemura	25
Henry & Tammi Kuramoto	25	Brent & Sherrie Koga	40
Setsuko Nagata	25	May Akiyama	25
Charlie Sasaki	20	Judy Komatsu	25
Maxine Furubayashi	25	Robert & Tami Tokita	25
Nobuo Aoki	25	Byron & Reiko Watanabe	25
Tomio & Junko Mitsunaga	25	Richard Matsuda	25
Yoshiko Uno	25		

Shotsuki Hoyo

Bob Kasubuchi	100
Yutako & Yaeko Ikegami	50
Hiroshi & Mary Aramaki	50
Mits & Terry Fujinami	25
Robert & Tami Tokita	25
Jim Eng & Faye Mitsunaga	25
Tomio & Junko Mitsunaga	40
Byron & Reiko Watanabe	25
Ichiro & Takeko Doi	50
Stan & Elaine Endo	100
Tom & Fran Akimoto	60
Tom & Fran Akimoto	30
Nancy Takagi	25
Jeanne & James Konishi	50
Richard Matsuda	30
Bob Sugino	20
Yutako Ikegami	50
Mickey & Gina Morinaka	100

In Memory Of:

Hiro Ikegami
Fukutaro & Etsuno Sakashita
Hiroshi Mitsunaga
Hiroshi Mitsunaga
Masami Mitsunaga & Hiroshi Mitsunaga
May Watanabe
Sekizo & Emiko Doi
Michiye Endo
Hideko Akimoto & Takeo Akiyama
Fukuichi Akimoto
Michael
In memory of Fusaye & Kuma Ogawa
In memory of Masako Morinaka
In memory of Masako Morinaka

Food Bazaar Donations

Faye Mitsunaga & Jim Eng	100
Kenneth Nodzu	40
Hiroshi & Mary Aramaki	50
Asako Mori	40
Robert & Tami Tokita	50

Eshinniko Service (BWA)

Hiroshi & Mary Aramaki	25	Reiko Watanabe	50
Joni Sueoka	25	Connie Sakashita	25
Kazuko Yakumo	25	Reiko Mitsunaga	20
Jane Sakashita	25	Takeko Doi	25
Setsuko Nagata	25	Terry Fujinami	25
Tom & Fran Akimoto	50	Junko Mitsunaga	55
Yoshiko Uno	25	Alice Ogura	20
Maxine Furubayashi	25	Tammie Kuramoto	25
Sandy Iwasaki	25	Gail Minaga	25
Sherrie Koga	25	Yuriko Dennison	20
Cindy Yamada Thomas	50		

BWA

Connie Sakashita	25	Steak Fry
Nobuo Aoki	50	Steak Fry
Lynne Doi	25	Steak Fry
Tammie Kuramoto	20	Steak Fry
Laverne Kyed	30	Steak Fry
Hisako Minaga	25	Steak Fry
Alice Ogura	20	Steak Fry
Grace Oshita	20	Steak Fry
Cindy Thomas	50	Steak Fry
Reiko Watanabe	25	Steak Fry
Akimoto Family	100	In memory of George Akimoto
Tats Misaka Family	50	In memory of Tats Misaka

Dharma School

Yuriko Iwamoto Family	100	Hatsubon
George Akimoto Family	100	In memory of George Akimoto
Tats Misaka Family	50	In memory of Tats Misaka

YBA

Tats Misaka Family	50	In memory of Tats Misaka
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Junior YBA

Tats Misaka Family	50	In memory of Tats Misaka
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Adult Study Class

Tomio, Junko & Reiko Mitsunaga	50	
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Temple General

Akimoto Family	700	In memory of George Akimoto
Wayne Aoki	500	In memory of Mike & Ruth Aoki
Jeanette & Tatsumi Misaka	50	Obon/Family Memorial
Tats Misaka Family	300	In memory of Tatsumi Misaka
Wat & Katie Misaka	40	In memory of Tats Misaka
Melissa Zehner	10	
Ivan VanLaningham	200	
Sherrie Hayashi	15	
Osamu Hideshima	200	
Tak Iwamoto	15	
Yosh Nakayama	100	In memory of Masako Nakayama
Family of Margine Nagasawa	500	In memory of Margine Nagasawa
Masami Hayashi	25	In memory of Naka Fujii

2014 PAID MEMBERSHIPS*(Received August 20 – October 20, kids not listed)*

Jeri Aramaki

2015 Membership Dues and 2014-2015 Donations

If you read the Buddhist Thoughts article a year ago, or attended any January general membership meetings in the past five years, you may be aware that our Salt Lake Buddhist Temple has been running a deficit. That is, expenses have been exceeding revenues (membership dues, donations) for about the past five years. The Board of Directors of the Temple is going to try many things, including making our fund-raisers bigger, continuing to eye expenses, challenging temple organizations to raise money for the Temple, and more.

Dues

As part of those efforts, we need to raise membership dues. We understand that this may be painful. The dues will rise more heavily for “working adults” and more slowly for seniors and young adults. The SLBT actually sends \$110 of every adult membership to the BCA, so the Temple doesn’t keep as much as you might imagine. We are going to repeat last year’s popular promotion. If you pay your dues in full by December 31, 2014, you can pay 2014 prices. On or after January 1, 2015, pay 2015 prices.

We are introducing the concept of a “Sustaining Membership.” Sustaining Members will donate \$1200 (or \$100 per month) for such a membership. The names of Sustaining Members will be printed in every issue of Buddhist Thoughts.

Donations

The SLBT is in the processing of winding down the previous Building Fund campaign. The names of donors in the different categories (Diamond, Platinum, Gold, etc.) have been sent off to be engraved, and a plaque will be erected honoring the donors to the Building Fund campaign.

We are going to start a new campaign to solicit donations to help the Temple survive. We will call this the “Dana Campaign.” Dana, of course, means selfless giving. The purpose of the Dana Campaign will be to help replenish our Foundation Fund accounts, which are like our savings accounts. The duration of the Dana Campaign is still to be decided. We will likely erect a second plaque, similar to the first (which is still coming).

If you can give, **ANY amount is appreciated!** It will certainly help us sustain our Temple, built and sustained with thousands of donations over the last 60 years.

The new membership/donation form is double-sided. The front side collects names, address, phone numbers and e-mail addresses. The back side collects dues and donation information, and gives details about paying by check or credit card.

If you have questions, see Robert Tokita at the 10:00 a.m. Family Service on Sundays.

Salt Lake Buddhist Temple

2015 Membership Form

Adults	
Name	Birthdate (MM/DD/YYYY)
#1	/ /
#2	/ /

Children		
Name	Grade*	Birthdate (MM/DD/YYYY)
#1		/ /
#2		/ /
#3		/ /
#4		/ /
#5		/ /

* Grade as of January 1, 2015.

Address		
City:	State:	Zip:

Phone Numbers	Name
Home:	
Work:	
Cell:	

E-Mail Addresses	Name
#1	
#2	
#3	

Dues

Temple Membership	Qty.		Price		Subtotal
			by 12/31/14	1/1/15+	
*** NEW *** Sustaining Membership	_____	x	\$1,200	\$1,200	= _____
# of Children, ages 0-17*	_____	x	\$10	\$10	= _____
# of Young Adults, ages 18-25*	_____	x	\$110	\$130	= _____
# of Adults, ages 26-69*	_____	x	\$200	\$250	= _____
# of Adults, ages 70+*	_____	x	\$110	\$130	= _____
BWA (Buddhist Women's Association)					
# of Adult Women members	_____	x	\$15	\$15	= _____
Dharma School					
# of Children, grades* Pre-K to 12	_____	x	\$10	\$10	= _____
Subtotal					_____

Donations

*** NEW *** Donations for the Dana (selfless giving) Campaign

\$ _____

Total

Add Dues and Donations and enter total here.

\$ _____

Payment Methods

1) By Check

Please make check payable to the **Salt Lake Buddhist Temple**.

Please return to Robert Tokita, Salt Lake Buddhist Temple, 211 West 100 South, Salt Lake City, UT 84101

2) By Credit Card

Frequency: (circle one) Single Payment / Monthly* / Quarterly**

*Monthly payments will be total, divided by 12.

**Quarterly payments will be total, divided by 4.

Credit Card Number: _____

CVC or CV2 code (3-digit code on back of VISA/MasterCard/Discover, 4-digit code on front of AmEx): _____

Expiration Date: (month/year) _____ / 20_____

Name on the card: _____

Signature: _____ Date: _____