

The Buddhist Temple of Chicago

BULLETIN



Volume 65 Number 12 **September 2009** (2553)

SEPT. 2009 EVENTS

NOTICE: Resuming classes for the following BTC Groups: BTC Meditation, Dharma School, Japanese Language School, Asoka Society, Crafts Class, and Sangha Class (Wed nights).

04-5-6-7/Sun-Tues EBL CONVENTION, TORONTO

No service on 6 September, Sunday

12 /Sat - Japanese Language School Fall Qtr begins

12 /Sat - Crafts Class begins 10:00 AM

13/Sun - Shotsuki Hoyo for September Service

Dharma School

11:00 AM - English Service

01:00 PM - Japanese Service

19/Sat - Japanese Language School 10:00 AM

ASOKA SOCIETY MEETING 01:00 PM

20/Sun - O-HIGAN Service, Joint English/Japanese

11:00 AM Service (Light Luncheon)

26/Sat - Japanese Language School 10:00 AM

Crafts Class 10:00 AM

27/Sun - Regular Service, Dharma School

Board Meeting after refreshments

(Yom Kipper begins)

BUDDHIST STUDIES AND ACTIVITIES

Zen meditation classes are on hiatus from April to October. Any changes will be announced on our website:

www.budtempchi.org

BTC Introduction to Buddhism -Sangha Q & A
2nd Sundays 12:30-2:00 after tea. OPEN TO ALL.
Basic concepts of Buddhism

BTC Monthly Sutra Study Class:
3rd Sundays after tea. Everyone is welcome.
Buddhist Sutra studies, Rev. Patti Nakai

BTC IAIDO (Japanese Swordsmanship)
Monday evenings - BTC Temple site

BTC Japanese Calligraphy (Brush Writing Class)
2nd & 3rd Tuesdays 7:00 PM Temple site

BTC Introduction to Kendo Dojo Sessions:
Tuesdays 8:00 to 10:00 PM
Site: Bethany United Church
Call: Bob Kumaki 847-853-1187

BTC Sangha Studies: EDUCATIONAL CENTER
Everyone is welcome to attend.
Wednesdays - 7:00 p.m.

BTC Kokyo Taiko Drum Troupe - Weekly Sessions.
To book performance

JUNIOR TAIKO CLASS - Saturday evenings 7:00 P.M.
Must call for appointment - 773.334.4661

Japanese Language School - Saturdays. All age groups.
Children & Adult Classes, Call 773-334-4661

Crafts Class - All ages, all welcome - see above schedule for classes. Call Dennie 773-478-2869

TO ENROLL IN CLASSES call: 773-334-4661 or see our website: budtempchi.org

SPIRIT OF DANA

By Rev. Yukei Ashikaga

Once there lived a prince called MAHANAMA in India, who was a devoted follower of the Buddha. His country got involved in war with a neighbor country and he was captured together with his soldiers.

Prince Mahanama wanted his men to be freed from prison as he felt sorry for them not being able to enjoy the sunshine. However, there was not a thing he could do to free them since he was under the same situation as the other prisoners.

One day, Prince Mahanama noticed a beautiful lotus pond near the prison. The prince made a request to the king of the enemy by asking if the prisoners could be let out to enjoy the sunshine if he stayed under water all during such periods. The King responded agreeably as he felt that it might be quite an entertainment and knew that the prince would be out of the water in no time. As soon as the prince heard the acceptance of his request, he went to the pond and jumped into the water. The gate of the prison was opened and all the prisoners were brought out. Five minutes passed but there was no sign of the prince coming up. Ten minutes . . . twenty minutes . . . thirty minutes went by but the prince was still under water. One hour had gone by and still no trace of Prince Mahanama. While the guards including the king himself were enjoying the show by the pond, all the prisoners had escaped to safety; and the prince, of course had drowned himself, never to return to life.

Dana - Continued on Page 2

EBL CONVENTION

Easten Buddhist League in Toronto, Canada
September 4,5,6,7 - See Schedule Insert

The Buddhist Temple of Chicago is pleased to participate in this up-coming convention. Transportation will be by bus in conjunction with the Midwest Buddhist Temple. Please call Rev. Patti Nakai and/or Gary Nakai to make arrangements.

There is no BTC service on that Sunday, September 6, 2009

Our deepest condolences to the family and friends of

Mr. Hiroshi Ota

Please see Temple News for details.

DISCOVERIES THROUGH BUDDHISM

仏ほとけはこの世よに
 おけるまことの
 師しであるの

"If a person speaks and acts
 with a good heart,
 happiness will follow."

*Numata Center for Buddhist
 Translation & Research*

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 Buddhist Temple of Chicago Bulletin
 THE BUDDHIST TEMPLE OF CHICAGO
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 Contributing: Rev. Yukei Ashikaga and Rev. Patti Nakai, Gary Nakai President
 Other contributors: Thanks to Haru Ito, Dorothy Kuse, Fred Babbin, Susan Balsam, Noreen Enkoji, and Tak Tomiyama for office, mail labeling and Shotsuki Hoyo work. We thank BTC groups for their participation in many Temple activities and helping with Sangha spirit, including Shawn Lyte and Adam Kellman, Tomio Tademoto for building and grounds care. Special thanks to Harki Tademoto, Jane Watanabe Ruby Tsuji, Kiyō Omachi, Noreen Enkoji, volunteers for tea services, and to the Asoka ladies for helping.
 Editors' Note: Comments, corrections, questions, suggestions, subject preferences are welcome. Submission of articles for publication will be reviewed and inserted upon acceptance of content and availability of space. Articles and photo sources should be identified. Deadline: first Friday of the month. e-mail: Fred Babbin fbabbin@gmail.com or to dennieo@comcast.net

Dana - Continued from Page 1:

We are commemorating the autumn OHIGAN very shortly. When I retrospect my life how often I have heard the teachings of OHIGAN I know the six paramitas, of dana (giving), sila (to observe the five precepts), kshanti (patience), virya (endeavor), dhyana (meditation and Prajna (wisdom). And I know the spirit of giving is an important daily practice. But when I come to the realization of my actual life, I cannot help but become very humble because of my greed, anger and ignorance. "GIVING" in the Buddhist sense is not so-called "give and take" but to completely give without hesitancy, without expecting any kind of reward. Prince Mahanama gave his life willingly to free his men. He could not help but do so because he and his men are one in the realm of Buddha's compassion.

OHIGAN is an opportune time for me to look into myself by observing the six paramitas. By doing so I want to become one with the Tathagata which is our common goal in NEMBUTSU. *Namu Amidabutsu*

Michael Kudo's Youth Seminar Visit to Japan Essay

When we see a finger pointing, it is instinctive to look in that direction. One saying that I remember the most was about a man pointing to the moon. The man simply wanted to show a friend the true beauty of the moon. However their dog did not look at the moon but at the finger that was pointing. Too often in my daily life did I get caught up in looking at the finger and not the many different beautiful things around me. I can truly say that my experience in Japan has been completely eye opening.

I stayed within Japan for 10 days. We were a group of 8, 6 students including me and 5 others from California, ages ranging from 15 to 26. We also had two wonderful reverends, Rev. Ito and Rev. Osa. After a couple of days of plane and train, we stayed at the Higashi Honganji Nagasaki. I didn't know what to expect from other reverends from Japan. I had an impression they were incredibly disciplined people or perhaps anti-social. I was surprised by the wide range of ages for reverends and many were so close to my age. None of them liked being called Sensei or Reverend, so everything felt more casual and less tense. Later in Nagasaki we stayed at Mangyoji Temple for several days. This temple was very different because the Higashi Honganji Temple is run by the main headquarters in Kyoto. However, Mangyoji Temple is a family run temple where the head reverend is succeeded by bloodline in the Kamei family. Arriving at these two temples, I have never felt so welcomed by so many people I didn't even know. Many people worked very hard to travel to meet us from neighboring temples or volunteered to cook for us. I felt so grateful to these people. All the reverends and other people I met were very down to earth and enjoyed life to the fullest. They all had their own talents and hobbies such as playing in a band, photography, acting, digital design, Kyudo and Kendo. It made it very easy to understand each other even though my Japanese needs work and they couldn't remember much from their English classes.

Continued on Page 6

Board Matters, A Celebration and A Dedication

Your board of directors has been busy with activity on many fronts concerning your temple. The arduous preparations for a new resident minister search, and initiating talks to employ the Coordinating Council (mentioned last month) continue to date and represent major milestones that impact future operations. Community involvement, on the other hand, is less definitive whether through our neighboring organizations such as The Organization of the North East, O.N.E., or the Heartland Health Outreach. These deal with day-to-day issues not the least of which segues into funding possibilities that BTC may be entitled to, being within the Wilson Yard TIF district. Another front, having to do with our infrastructure, is the construction of our new Nokotsudo, which is proceeding nicely.

BTC has a long history of accommodating families' needs and wishes when it comes to the interim custody of cremains. In as much as all storage in the Nokotsudo is considered temporary, BTC maintains the time-honored variations of determinate (Endowed), temporary storage, indeterminate (Displayed), temporary storage, and indefinite (Non- displayed) temporary storage.

The new Nokotsudo will have identified positions for shelf-displayed storage most of which can be readily configured with sides and framed glass door for heightened presentation and added security, with illumination to enhance viewing. A limited number of tall urns of up to 15 inches in height can be accommodated. There will be cabinets housing non-displayed shelved storage positions.

The Nokotsudo is slated to be complete and ready for full operation on Sunday, October 4th. What better time than on our 65th anniversary to dedicate the long-awaited columbarium? During the anniversary service, Rev. Ashikaga will dedicate the new Nokotsudo. Of course the group photograph taking of the Keiro-kai will take place after the luncheon as it is done each year at this time. But in addition to that activity, members will be able to leisurely inspect the beautiful, unique Nokotsudo and familiarize themselves with admittance procedures and see firsthand the variety and availability of storage positions. They will also come to understand the policy governing the Nokotsudo, admittance on a space available, first-come basis, and annual maintenance.

Please take advantage of this opportunity as we celebrate 65 memorable years. Better still, stop by

Board/Nokotsudo - Continued from previous column

the temple beforehand or contact the undersigned for a document package on the Nokotsudo operation, which includes an admittance application. This preview will best prepare you for selecting an appropriate storage position on the anniversary/dedication date, October 4th. Accordingly, the temple will be prepared to process applications and physically accept cremains for interment, from that date forward.

Gassho,

Gary T. Nakai
President

IAIDO NEWS

By Jerry Morishige

1. **Ineko Orr Ota**, donated the flowers to this Sunday's Obon Service. She was a friend of my mother and has retired to Japan and came specifically for the Hatsu-Bon Service. Thank you Ineko-san.

2. **Iaido news** - Two Sensei's from Japan, **Shimizu Sensei and Hirashima Sensei**, will be giving a seminar to the students of BTC Iaido Dojo from Oct 8 through Oct 12. The actual dates and times of practice are to be determined at a later date.

For temple members interested in Iaido, please contact temple office (773-334-4661).

Japanese Language School News

The new semester for the Japanese Language School of the Buddhist Temple of Chicago will begin on Saturday, September 12, at 10:00 AM. Please enroll your children now since it is difficult to take new students during the semester; please register at this time. Registration will take place on the first school day on September 12 from 9:30 AM for new students.

BTC Japanese Language School is open to the public. Anyone who is six years or older can enroll regardless of race, religion or nationality. The adult classes are also starting their new semester at the same time and day. Class hour is from 10:00 AM to 12:00 Noon.

(Office Phone: 773-334-4661)

TEMPLE NEWS, July 2009

07/05 SHOTSUKI HOYO (Monthly Memorial Service) was observed. Rev. Ashikaga gave Dharma message in English in the morning service, and in Japanese in the afternoon service. *** The former BTC president Mike Fujimoto visited Temple with two sons.

07/12 Regular Sunday Service was observed. Rev. Patti Nakai gave Dharma message. Temple member Allison Rosen, daughter of Noreen Enkoji, visited with her son from Harrisburg, PA. *** Rev. Ashikaga visited George Maruyama at his home.

07/17 The August issue of the Temple Bulletin was mailed.

07/18 The 100th Day Memorial Service and Ashes Burial Service of the late Mrs. Mutsue Morishige were conducted at Montrose Cemetery. *** Ms. Kazuko Abe's Pet Memorial Service was conducted at the Temple.

07/19 Regular Sunday Service was observed. Speaker was Mike Kudo, Jr., who made a report of his recent trip to Kyoto, Japan for Higashi Honganji Youth Seminar. (See his article on pages 2-6-5. *** Temple Board of Directors met.

07/21 O-Bon invitation letters were mailed.

07/23 Wedding rehearsal for Jamie Mrjenovich and Ryan Streit was conducted by Rev. Ashikaga at Woodridge, IL.

07/25 Rev. Ashikaga conducted wedding ceremony for Jamie Mrjenovich and Ryan Streit at Bobak's Signature Room in Woodridge, IL.

07/26 Temple Picnic was held at the Temple. John Sagami was picnic chairman with the assistance of Mike Kudo, Jr. and Isshin Taik members. Rev. Ashikaga gave Dharma message.

07/27 The Family of the late Hiroshi Ota came to see Rev. Ashikaga for Funeral Arrangement.

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The Meaning of Shinjin: 2009 Maida Center Retreat

This year the Maida Center retreat had fifty attendees, a jump from the attendance of 30 to 40 people at past retreats. There were four of us from BTC: myself, Dennie Okuhara, Jane Ike and first timer Adam Kellman. Also attending for the first time was our long-time study group member, Suzie Lippold, and her husband Mark Rosseter, who recently moved to Phoenix. The retreat covered a lot of content, too much to summarize in a couple pages, so I will only mention a few points that I discussed in my August 9th Dharma talk.

The retreat theme was "What is Shinjin?" - a question that Maida Center director, Dr. Nobuo Haneda, answered from various angles. One phrase that struck me as a description of shinjin was "listening-awakening." In Buddhism, we often talk of "awakening" so why do we need the "listening" part?

Awakening would be easy if each of us was like a jewel (Buddha-nature) with just a thin layer of dust (defilements) to brush off (through self-discipline). But as described in a passage by Soto Zen master Dogen that Dr. Haneda referenced, our deluded ego-self is more like a thick stone that can barely be penetrated no matter how hard we scrub and scrape. In his twenty years as a monk on Mt. Hiei, Shinran began to think he was nothing but a hardened mud-ball, with layers and layers of rock and no jewel to be found. Yet when he met Honen, something happened to break through the stone and reveal the jewel that was hidden deep within. For many years, Shinran tried to figure out what had happened and how it happened. He found his answers in the Larger (Sukhavativyuha) Sutra.

I think the Larger Sutra was compiled because too many people thought Shakyamuni's enlightenment came about purely from his own efforts. Those people saw themselves as jewels that just needed to be dusted off and buffed up through meditation and ascetic discipline. To point out that this is not the case, in the Larger Sutra, Shakyamuni recounts his own encounter with a teacher (through the story of Dharmakara), the beggar with the serene, joyful face that he saw after witnessing old age, sickness and death. To express concisely what he wishes all people to experience, Shakyamuni has his story's character, Dharmakara, come up with a way for people to hear the voiceless voice of truth. It is in hearing his new name, which is "Namu Amida Butsu."

In another illustration, Dr. Haneda said our ego-attachment was like a large deposit of gunk inside a drain pipe. Although the water flows around the deposit, it does not

Continued on Page 5

Shin Sangha - Continued from page 4

penetrate or dislodge it. Only a powerful chemical solution can break up the deposit so it can wash away. As Dr. Haneda put it, "Namu Amida Butsu" works like Drano.

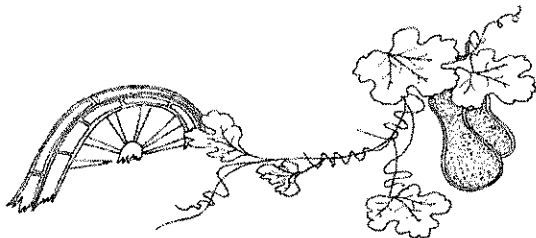
Getting back to the earlier illustration, the Name (referring to what Dharmakara aspires to be known by) of "Namu Amida Butsu" is the sound that penetrates the thick stone and reaches the jewel hidden deep within. Shinran saw that in the Pure Land tradition of China and Japan, there was an emphasis on saying "Namu Amida Butsu" and some people believed it was a prayer to an external power to take them to enlightenment in the afterlife. But Shinran went back to the teachings of the historical Buddha and saw that the Larger Sutra is telling us to listen to the Name as a calling to that jewel deep within us, the seed of shinjin.

We think our commitment to the Buddhist path begins with our saying "I go to the Buddha, Dharma, Sangha for refuge," but our real encounter with the truth starts with hearing the calling to come to the path. Dr. Haneda dismissed the usual translations of "Namu" as in "I bow down to," "I go to for refuge" and "I am one with." He said all of those are declarations with "I" as the subject. He said "Namu" in the Name is an imperative statement, someone telling us what to do. Instead of me saying, "I go," the Name is saying to me, "Come!"

And it is saying "Come as you are - right now," telling us to drop our efforts to polish up our thick stone layer and our wishes for a paradise after death. Paradoxically, we are called not to a far-off different realm, but to return to our original life, the dynamic flow of all lives in Oneness.

Without listening, there can be no real awakening because we are trapped in our thick stone ego-self and deludedly think that is the jewel we must keep polishing. But Shinran showed us that when we listen, we are penetrated by the meaning (not the mere sound) of "Namu Amida Butsu." The thick stone layer starts to crack and with more and deeper listening, we enter the realm of awakening, without our being conscious of it. To self-consciously declare, "I have shinjin," could still be our ego-attachment talking. But the real person of shinjin is the one who continues to listen to and contemplate on the teachings. This is the path, the path of "listening-awakening," that I am able to more clearly see when I attend gatherings such as the Maida Center retreats.

<end>



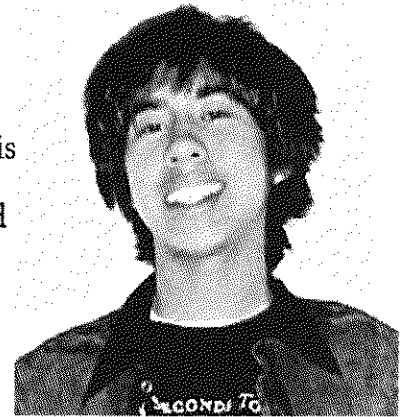
Temple News, July - Continued from Page 4

07/29 The Funeral Service for the late **Hiroshi Ota** was conducted at the Lakeview Funeral Home. The late Mr. Ota, 91, passed away on July 25, 2009.

He is survived by wife **Mary T. Ota**, daughters **Sharon Reeves** and **Marsha Pryor**, and son **Gary Ota**. He is also survived by sister **Fumiko Kasai** and brother **James Ota**.

Michael Kudo Essay - From Page 6

However this time, I remembered one of of Rev. Ashikaga's teachings about the birth of the



Buddha. The baby Buddha cried when he was born, and the cry was to represent life. It was a cry screaming "I'm alive". Looking at this crying baby I remembered that and smiled, appreciating that this child is alive and kicking. It was probably one of the most sincere smiles I've ever had. Then I looked to my left and there was a woman standing next to me smiling at the crying child, too. I doubt we were thinking the same thing, but I'm glad there were others who had the same appreciation for life. At that point I started to apply what I've learned to my daily life.

I could not be more grateful to all the people who took care of me in Japan, those I learned from, and everyone at BTC who made it possible for me to go. I believe the only way I can repay all these people is by spreading everything I've learned and gained.

<end>

Each day started with morning service usually around 7 and an afternoon service around 4. Here at BTC, our most common chanting is the Tanbutsu-Ge. However every service there had such chanting as Shoshin-Ge and different letters to Shinran. I learned very quickly and was glad that our service book had Hiragana and Romanji. During the day and night we went to visit other temples or important sites.

I have been to Hiroshima before and visiting the Peace Memorial Park and Museum in Nagasaki felt just as powerful. It was very difficult for me to walk through the museum with all the pictures and stories of survivors and heroes after the dropping of the bomb. As hard as it was, it is an important reminder of what country still has the most Weapons of Mass Destruction and at the very least not to repeat the same mistakes. I know very little about current Japanese politics, but I found out there are groups trying to amend their constitution to allow Japan to go to war. I'm bewildered that people are that intimidated and scared that they believe they must fight. I realized then why the Peace Memorial Parks of Hiroshima and Nagasaki are so imperative.

The next portion of my trip was within the Higashi Honganji Kyoto. We all stayed at the Dobo Kaikan, or retreat center at the Higashi Honganji. This was basically like a school dormitory and is used for groups such as ours to visit and learn as much as possible. The temple grounds are huge and the temples themselves are overwhelming in size. The main Hall, Goei-Do, was under complete restoration and construction. To give a sense of scale, it's one of the largest wooden structures in the world, about 125 feet or 10 stories tall, completely covered in scaffolding. We had our service in the Amida hall next door, not even half the size but still huge.

Our stay in the Dobo Kaikan was like the other days, with service at the same time, but during the day it was like going to school with several discussion sessions. I believe these discussion sessions were the most valuable part of the trip. We were led by a great teacher named Rev. Conway. As some of you know he was a member of BTC and 5 years ago decided to learn more in Kyoto. Even though he lived his whole life in Chicago, his English is getting much worse while his Japanese is completely fluent.

These discussion sessions were very open and started with different teachings by Shuichi Maida, Rev. Akegarasu, and Shinran. However, each

each discussion turned off onto many interesting tangents about Buddhism. Even with all the notes I took, I cannot explain all the subjects we covered. I remember one strong point is the questions the other students asked. I appreciated the honesty in their questions because every question they asked had no definite answer. I was even more impressed by Rev. Conway's response to such questions as "What exactly is enlightenment?", "What does it mean to be a good Buddhist?", and "What is this truth we speak of?" Rev. Conway described how enlightenment was supposed to be indescribable, and I thought how interesting it was that we were having discussions on something indescribable. He talked about how we cannot narrow our vision but to realize there are many paths that all lead to the same peak of a single mountain. We even went outside of all the different forms of Buddhism to see that all religions and walks of life are aiming for the same goal of overcoming suffering. We talked about the definition of religion. The actual meaning breaks down to getting back to or reconnecting. In Christianity, it's about reconnecting with God. In Buddhism, it's reconnecting with your true self.

Rev. Akegarasu talked about impermanence. Truth is impermanence. However, once you understand something, it is no longer impermanent. Simply, truth can only be described as a flash. What I learned is, it's not about the past or future, but the single moment of the present that I can only describe as a flash. A close family member of mine passed away this week, and it has given me a better understanding and deeper meaning of the following words: All life is impermanent. There is no avoiding the ocean of birth and death. Upon knowing this, I cannot focus my willpower on the past or future but only the present. I already know what happened yesterday, and I don't know if there will be a tomorrow, so I will do everything I can right now.

I was overwhelmed with information during the whole trip and cannot retain or understand it all. But it was the one moment, or flash, of understanding that made this trip worth it. I go back to my first saying about pointing towards the moon. All the wisdom and knowledge I may have mean nothing if I'm stuck at only looking at the finger.

On the long plane ride back, I was standing waiting for the bathroom when a child next to me started crying. Normally I would be quite annoyed.

願慧

二〇〇九年九月日
第九三七号
発行人 足利祐敬
シカゴ仏教会

「爽涼の秋に對す」

毎田周一

暑氣も過ぎた。もう秋風か吹いている。盛夏と頂裏として一年も峠を越す。やがて寒い冬が来るだろう。一年を夏と中心として考えるとき、もはや昭和二十五年も過ぎ行く思いがする。

鶏頭の紅かりを束し秋の来やわれ早九の年行かんとす

(伊藤左千夫)

私は今年四十五才。私の四十五の年も行かんとす。である。男も四十を過ぎればこういう感慨をもつのであろうか。四十を過ぎれば、人生の先が見えてくる。そして峠を越えんとする

に当る半生を見返る思ひがする。自分の人間としての一生もかゝるものであつたかと。

私は今年四十五で、自分の一生と大観するような気持の兆しているのは、私が早老のうかを帯びているのであろうか。早く翁と自称した芭蕉のことも思い合はれる。

私は依然として青年だと頑張り方も当らず。力むも考へず。このようなことは、自然の感じに委せておけばよいことなのだろ。

今年の夏も過ぎたように、私の人生の夏も過ぎたのであろうか。私は人生に於いて嘗むべきあらゆる苦惱と歡喜とをなめ尽くしたのであろうか。私は此の後の自分の人生というものを全然知れない。どうなるのかも皆目見考がつかない。未来は完全に未知である。

完全に未知な未来に對することは不安である。だがこの不安から免れ得るたゞの一人も二三人には居ない。親尊のいわゆる「一切皆苦」もこのうら束である。これは人間悉く運命である。私の未来に何が待っているであらうか。それを誰か知らう。

惨めな混乱が来るかも知れない。破滅か。野垂死か。来るかも知れない。おごまみ、みまほ、うしいしめたれたような老衰が来るかも知れない。或いは突然の死というようなものかも知れない。それは何とも想像出来よう。だが未来が何であるかは誰にもわからない。

私はモントレーの多くの人家に旅を臨終というようなものを希むに對して言ひ放つた真理の言葉を愛好する。曰く「私ははとえにしまりなくたかし

なく死にたい」と。私も心かウこれに同意するのである。人は各々不幸を荷せざるを得ない。二世の如何なる家にも不幸の忍びが寄る。いやいやに押し人は明朝快活にやつて行くのである。べそをかいて居たそ始まらない。不幸を越えて快活に、いまた人の通有性である。

そこでのいさよと私達は、又爽涼の秋に對するものである。深く澄んだ青空と背景として、背の伸びたフスマスの桃色の花となよやかな茎とが風にゆらゆらしている。フスマスの葉を知らぬか。その人はやがて人の歎きとも知らずであらう。(昭二五・八・三一)

毎田周一全集 第九卷



お彼岸法要二采収

お盆もすでに暑く夏も過ぎ、もう秋風が吹いています。皆様は如何にお過ごしでしょうか。シカゴ仏教会では左記の通り秋のお彼岸法要を営みますのでご家族、お揃いでお参り下さるようご案内申し上げます。

記

秋彼岸法要

日曜 九月二十日(日)午前十一時
シカゴ仏教会 中井 八重子 師
お彼岸法要(日・英両語)
足利祐敬 師

午後法要はございません。朝の法要は同法要に若くはご一緒にお参り下さい。法要後アカ会の皆様によるおとこのお接待があります。

盆踊りとお盆法要

去る八月十五日(土)夜七時半より恒例の盆踊りお賑やかに行われ、天候に恵まれ老いも若きも例の輪で踊る指導者も含めて夕足と上手に通じた秋の清々たる景色と共に耳目と楽しませてくれました。翌日のお盆法要は、

初盆の道旗を迎えて共に七き人々と偲び足利祐敬・中井八重子両師の法話と傾聴しました。法要後アカ会メンバーの奉仕によるおとこの頂上から敬語のひとときを過ごすことができました。

日本語学校新学期

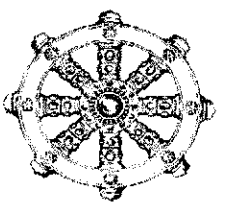
シカゴ仏教会附属日本語学校では去る九月十日(土)秋の新学期を始業します。六才以上の子女の入学を歓迎します。授業時間：毎週土曜日午前十時から一時までです。お成人社のクラスも同時に始業します。詳細は仏教会までお問い合わせ下さい。

表 示 意

法名釋要傳 七月十五日(土)往生
結名 大田博 行年九十一歳
お念仏と共に謹んで弔意を表します。

仏教会各費納入お願

- 仏人会費 七十五ドル
- 家族会費 百五十ドル



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Rev. Yukei Ashikaga, Head Minister
Rev. Gyomay M. Kubose (1905-2000)
Founder and former Minister Emeritus

The Founding Principle:
The Buddhist Temple of Chicago was
Founded on October 8, 1944 by Reverend
Gyomay M. Kubose as a non-sectarian Temple
with a new direction - the way of Oneness, a
non-dualistic approach to Buddhism.
As a uniquely independent temple, the
Buddhist Temple of Chicago has been free to
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manner, encouraging the realization of the
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