

# The Buddhist Temple of Chicago

# BULLETIN

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Volume 66 Number 9 June 2010 (2554 B.E.)

## Scheduled Events

(call 773-334-4661 or see [www.budtempchi.org](http://www.budtempchi.org))

**Dharma Sunday School** - Sunday 11:AM - 12:00pm June 13, 2010 only, after that summer recess.

### Religious Services

Sunday at 11:00AM - 12:00PM in English Sunday at 1:00PM - 2:00PM in Japanese (only on day of Monthly Memorial)

**Monthly Memorial Service** - Shotsuki Hoyo, 1<sup>st</sup> Sunday of each month, except where noted.

### Buddhist Studies/Practices

**Discussion Group** - Open to All, Sangha Q & A, 2<sup>nd</sup> Sundays, 12:30PM - 2:00PM

**Introduction to Buddhism** - call temple to confirm dates and time

**Meditation Classes** - Sundays 9:00AM - 10:15AM, Beginners' orientation half hour prior to start. Please use parking lot entrance.

**Sutra Study Class** - 3<sup>rd</sup> Sundays, Open to All, 12:30PM - 2:00PM

**Weekly Study Class** - Wednesdays, 7:00PM - 8:30PM

### Special Observances/Events

**Summer Festival (Natsu Matsuri)** Sunday, June 27, 2010, 11:00AM - 5:00PM

### Activities

**Asoka Society** - 3<sup>rd</sup> Saturdays, 1:00PM

**Calligraphy** - Japanese brush writing class 2<sup>nd</sup> & 3<sup>rd</sup> Tuesdays 7:00PM

**Crafts Class** - 1<sup>st</sup> & 3<sup>rd</sup> Saturdays, 10:00AM - 12:00PM, Open to All (call temple for confirmation)

**Fencing** - Introduction to Kendo, Dojo sessions, Tuesdays, 8:00PM - 10:00PM at Bethany United Church (Bob Kumaki, 847-853-1187)

**Japanese Language Instruction** - Saturdays, 10:00AM - 12:00PM, children and adult classes, call 773-334-4661 to register

**Japanese Swordsmanship** - Iaido, Mondays 7:00PM - 9:00PM

**Taiko Drumming** - BTC Kokyo Taiko Drum Troupe, Fridays, 7:00PM - 9:00PM

**Taiko Drumming** - Isshin Daiko Group, Saturdays 7:00PM - 9:00PM, call for appointment

## "ROSENKI"

### MEMORIAL OF REV. MANSHI KIZOZAWA

Rev. Yukei Ashikaga

This year marks the 108<sup>th</sup> year of the death of Rev. Manshi Kiyozawa, who is regarded as the Shinran Shonin of modern times. Here at the Buddhist Temple of Chicago, on June 6<sup>th</sup>, we will be observing "Rosenki", the special memorial service of Rev. Kiyozawa. In his book, December Fan, Rev. Kiyozawa described himself as "useless as a fan in December".

Rev. Manshi Kiyozawa (1863-1903) was the teacher of Rev. Haya Akegarasu, and his writings have been the source of inspiration for other Shinshu followers, scholars, and reformers. I heard the name of Kiyozawa for the first time when I became a student at Otani University in Kyoto. Rev. Kiyozawa was the first president of Otani University.

Rev. Kiyozawa was born a son of the samurai class, which was dismantled because of the transition of political power from the feudal Tokugawa government to a modern state in the Meiji period (1868-1912). For financial reasons, he found a way to get his education through a grant from Higashi Honganji. He studied western philosophy at the University of Tokyo and became an eminent religious philosopher and a Buddhist teacher.

While Rev. Kiyozawa was teaching philosophy in Tokyo, Higashi Honganji requested that he become the principal of Otani High School in Kyoto. He had a bright future ahead of him, teaching at the university level. However, remembering the grant he had received from Higashi Honganji, he very

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Our deepest sympathy to the family and friends of:

Mr. Harry Yoshioka

Mr. James Kumaki

(Please see Temple News for details)

### TEMPLE NEWS

04/02 Rev. Ashikaga and Michio Iwao picked up the donated flowers at Wall's Flower Shop. These flowers were used for the Hanamido (Flower Shrine) Decoration.

04/03 Hana Matsuri preparation. Hana-mido was decorated by the former Dharma School parents and the Asoka Society members.

04/04 Hana Matsuri Special Service was observed. Rev. Patti Nakai gave Dharma School message and Rev. Ashikaga delivered the message both in English and Japanese.

04/07 Rev. Ashikaga visited Harry Yoshioka at University of Chicago Hospital.

04/08 Rev. Ashikaga visited by the members of the Yoshioka Family for the Funeral arrangement for Harry Yoshioka who passed away the night before.

04/09 Jerry and Jane Morishige visited Temple for final arrangement of Yoshioka Funeral.

04/10 Spring Quarter of the Japanese School began \* \* \* The 49<sup>th</sup> Day Memorial Service of the late Roy Kuse was conducted at the Temple. \* \* \* The Third Year Memorial Service of The Late Takahisa Nakagawa and the 7<sup>th</sup> Year Memorial Service of the Late Akira Nakagawa were conducted at the Temple.

04/11 Shotsuki Hoyo (Monthly Memorial Service) was observed. Rev. Ashikaga delivered Dharma message both in English and Japanese. \* \* \* The

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Funeral/Memorial Service for the Late Harry Masuo Yoshida was conducted at the Temple. The Late Mr. Yoshioka, 90, passed away on April 7, 2010. He is survived by wife Betty Hiroko Yoshioka, sons Ronald (Veronica) Yoshioka, Russell (Linda) Yoshioka, daughters Jane (Jerry) Morishige, Julia (Herbert) Beregsasy and Jean (Terrence) Lindsay.

04/15 Rev. Ashikaga attended Mitutoyo America's "Susensai" (Memorial Service of the Ancestors) in Aurora, and gave Dharma talk to all the employees who attended the service.

04/16 The May issue of the Temple Bulletin was mailed.

04/16 Group of 29 students from Olivet Nazarene University in Bourbonnais led by Prof. Charles Perabeau (Pastor of nearby Chicago Northside Church of the Nazarene) visited the Temple. Rev. Patti welcomed them and gave them a talk on Buddhism.

04/17 Rev. Ashikaga and Rev. Patti attended the visitation for James Kumaki held at the Lakeview Funeral Home.

04/17 The Memorial Service of the Late James Kumaki was held at the Lakeview Funeral Home. The Late Mr. Kumaki, 88, passed away on March 9, 2010. He is survived by wife Yuki, his daughter Margaret (Wendell) Goler & sons David (Betsy) and Bob (Mary) Kumaki, and sister Toshiko Nishida \* \* \* Asoka Society met.

04/18 Regular Sunday Service was observed. The Lay Speaker was Janet Lipner. \* \* \* Natsu Matsuri meeting was held.

04/24 Hiroshima Kenjinkai's Annual Party was held at the Temple.

04/25 Regular Sunday Service was observed. Rev. Ashikaga gave a talk to Dharma School and Rev. Patti Nakai delivered to the General congregation. \* \* \* Temple Board of Directors met.

04/26 U.S. Census Bureau started to use the Temple for class room.

04/27 Rev. Ashikaga visited Fujie Nakamura at the St. Joseph Hospital.

04/29 The 49<sup>th</sup> Day Memorial Service of the Late Kenneth Shindo was conducted at the Temple.

04/30 U.S. Census Bureau concluded the session.

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The Buddhist Temple of Chicago Bulletin

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[www.budtempchi.org](http://www.budtempchi.org)

Rev. Yukei Ashikaga, Head Minister.

Rev. Patti Nakai, Associate Minister

Gary T. Nakai, President

Edited and produced by Gary T. Nakai, Ruby Tsuji

Contributors: Rev. Ashikaga, Gary Nakai, Rev. Patti Nakai, Wen Qing

Editor's Note:

Comments, corrections, questions, suggestions are encouraged. Submitted material will be reviewed for suitability and availability of space. Anonymous submissions will not be published, but authors names may be withheld from publication upon request. Deadline: first Friday of the month. [budtempchi@hotmail.com](mailto:budtempchi@hotmail.com)

- continued from page 1, "Rosenki" -

strongly felt a debt of obligation. He quit teaching at the university and became the principal of a local high school. When I learned this, it made a strong impression on me, probably because I was still under the influence of the samurai spirit of the old Japanese Naval Academy, where as a midshipman, I was taught duty, obligation, and responsibility as priorities. While Rev. Kiyozawa was at Otani High School, he met a student named Haya Akegarasu, who later became a serious disciple.

At this period, Rev. Kiyozawa changes his lifestyle into the life of "minimum possible". He experimented in the way of the truth seeker, focusing on the life experience of Shakamuni Buddha and Shinran Shonin, to search for the way to absolute humanity and freedom. About his life, Dr. Nobuo Haneda writes: "Kiyozawa's life was full of difficult experiences, particularly in his final years. His health had deteriorated due to tuberculosis. He was unsuccessful in his attempts to reform the traditional Otani-ha institution. His wife and two sons died. But he faced these difficulties courageously and learned from them. "It appears that the greater his hardships, the deeper his religious conviction became." (December Fan, page 6.)

A person who can live in a tradition is a fortunate one. We are very fortunate, because we live in the Buddhist tradition, particularly the tradition of the Nembutsu. From the life of Rev. Kiyozawa, we can learn much about this tradition. Rev. Kiyozawa's religious thoughts develop from the essence of Buddhism. He focused on the life experience of Shinran and his seven Masters, and on the life of Shakamuni Buddha.

I truly believe that the study of Manshi Kiyozawa would focus our religious goal and future direction of the Buddhist Temple of Chicago.

**Thank You, Thank You, Thank you**

Understanding the Nembutsu through recognizing the Paramitas in others - send in yours.

Sunday Service Chairpersons: Bill Bohlman, Anna Idol, Kay Schroeter and Sue Balsam.

Sunday Refreshments: Joshua Garcia, Jovana Nieves, Rodel De Ocampo, Noreen Enkoji, Haru Ito, May Hirai, Ruth Oda, Merry Hirata and Hide Kikuchi

Temple Bulletin Mailing: Rev. Yukei Ashikaga, Gary and Rev. Patti Nakai, Tak and Tommi Tomiyama, Yone and Mary Shimomura, Haru and Tom Ito and Noreen Enkoji

Taking care of the Temple - inside and out: Tomio Tademoto

To John Sagami and Marty Felshman for scraping dried food material off the floors and mopping entire floor.

To Adam Kellman, April Kellman, Joshua Garcia and Shawn Lyte for emptying trash containers and putting out the trash bins every Sunday.

To Tak Tomiyama for manning the temple office every Thursday.

Thanks to our neighbor Mary Ullrich who along with other volunteers in the neighborhood, cleaned our temple grounds of litter and trash during the annual City of Chicago "Clean and Green" campaign, on April 17<sup>th</sup>.

Cleaning of Temple: Harky Tademoto

Thanks to Roy Akune for donating Pens

For Hanamatsuri: Thanks to Wall's Flower Shop (Marie Kuelhorn, Owner) donated flowers for decorating the Hanamido.

Thanks to Al Shimizu who gave special service for the repair of the Temple car.

Thanks to Harky Tademoto for polishing the O-Naijin brass materials.

Thanks to Karen Kanemoto, Gwen Kato, Mary Maruyama and Jenny Watanabe for Hanamido decorating.

**Help us correct our bulletin mailing list**

- \_\_\_\_\_  My name and address need correcting as shown.
- \_\_\_\_\_  I received more than one issue of this bulletin.
- \_\_\_\_\_  I would like to share this newsletter with a friend (provide address information).
- \_\_\_\_\_  I would like to be removed from your database.

**Please return the above to the Temple**

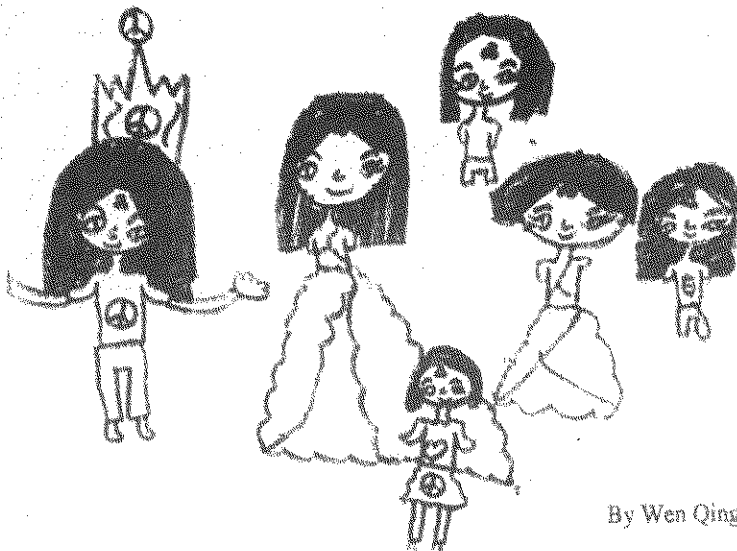
### Taiko in Dharma School

By Wen Qing

Today in Dharma School I got to play drums with my friends Bea, Yulian and Anna. First, I got to play drums on practice. The practice was on a big coffee can. Then a lady named Mrs. Tademoto – she was nice – took us to the other room. And can any of you guess what we did there? We played real drums! With the drums we played a real simple song, and that song sounded like horses galloping. Mr. Tademoto gave us drumming sticks. I was so excited that I was ready to play in a flash! Before we got started we needed to know some things. The first thing is that you need to hit the drum with the round part of the sticks!

Afterward, I was happily walking across the street to get snack so I could spy on my dad. Bea was in front of me because I was nervous that my Dad would see me. So Yulian came over and said, "What are you doing?" Bea said we want to spy on your dad. So Yulian went back and told Dad what we were doing.

So that was the nicest Dharma School I ever had.



By Wen Qing



**Shin Sangha Page**  
From the "December Fan Diary"  
By Manshi Kiyozawa

There is the self and there is what the Stoic philosophers called the "externals": the things and people outside of ourselves. It is easy to see people, even those close to us such as family and domestic helpers, as outside of ourselves. But the external world is also made up of various beings such as animals, birds, insects, fish, grass, trees, stones and pebbles, as well as things such as our shelter, food, clothing and even our own bodies, hair and skin. Delusions and wicked thoughts are also external things.

If these are all externals, then what can be called the true possessions of the self? One is the mind which knows the Way of Heaven [a Confucian term used here to refer to the way of naturalness, the Dharma, the dynamically changing flow of life]. Another is the mind which can appreciate the mind which knows the Way of Heaven. A third is the mind that realizes "I have enough" based on knowing the relation of the self and Heaven's Way. And a fourth is the mind which being satisfied with life, gratefully follows the Way of Heaven.

The true self is this mind which knows "I have enough" and so has no need to chase after material things or fight with others. It is the mind which follows the Way of Heaven and feels gratitude, so there is no aversion to doing hard work. This true self does not chase after material things or blindly follow other people.

The person who knows his or her true self displays courage, effort, independence and freedom, that is, freedom from the pressures of human society – it does not mean feeling independent of the Way of Heaven [which would be denying reality].

This true self cannot be hurt by outside things or other people. Any worry about being hurt is a delusion. We should catch ourselves when such thoughts arise. In this way, we must cultivate self-examination.

As one's true self cannot be hurt by outside things, we realize that other people are also not hurt by outside things. We should drop our urge to hurt others with abusive words and actions, just as we do not let the scorn and slander of others bother us. While we do not blindly follow others, neither do we feel the need to attack them with harsh criticism.

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[Note: The above article appeared in the June 2004 bulletin. I adapted the translation found in *Selected Essays of Manshi Kiyozawa*, translated by Kunji Tajima and Floyd Shacklock (Kyoto: Bukkyo Bunka, 1936), pp. 181-182. One significant change I made was in the translation for the Japanese *ju-soku* which Shacklock translates as "self-satisfaction" and "the mind contented within itself." I used the phrase "I have enough" to point to the true contentment that the Buddha taught.

In June we commemorate *Rosen-ki*, the memorial of Manshi Kiyozawa (1863-1903), who revolutionized the presentation of Jodo Shin Buddhism in Japan. Kiyozawa's influence is felt strongly at our temple since he was the teacher of Haya Akegarasu (teacher of Revs. Gyomay Kubose and Gyoko Saito) and Ryojin Soga (teacher of Rev. Ashikaga). -PN]

慈しむ仏の大慈悲は  
平等である

いっく  
びょう  
どう  
ほとけ  
だいひ

Buddha's Compassion extends  
equally to all people.

Numata Center for Buddhist Translation &  
Research Calendar 2006

## Actions By The Board

At the annual general membership meeting, progress was reported on the assessment being made regarding the new resident minister search preparations. This assessment when complete will profile the requirements that we will be looking for in a ministerial candidate, and will correspondingly outline the impact that hiring a minister has on our operating budget. This assessment will describe a proposal that will be put before the general membership. To present the report, a special meeting of the general membership will be convened. Proper notice will be given in advance and the proposals presented will be enacted by the affirmative vote by the general membership. There will be subject-specific articles forthcoming in the bulletin. Please watch for them.

The Buddhist Temple of Chicago is not unique in experiencing the challenges facing temples today. All temples are struggling with membership strength issues and with religious versus non-religious/cultural activities. So much so that this topic finds its way in our everyday discussions and we read published ideas about them often these days. But talk is cheap. We must act to engage discussion in order to address; we must act to make things happen. If we do our homework right, our directed action becomes stewardship. To undertake the continuing challenges BTC faces, I am pleased to announce the newest additions to our board of directors.

Representing the Shin Sangha and the 18-40 Age Group is Adam Kellman. Adam has been an active participant as service chair and with the study groups as well as regular temple cleanup. He has been one of BTC's regular representatives at EBL Conferences and was selected to represent BTC in 2007 at Higashi Honganji Hoshidan at Shinshu Honbyo in Kyoto, Japan. Adam's keen desire to have the younger voices heard at the board level is a welcomed breath of fresh air. Please support his efforts to tap into the energy and ideas of our younger temple members.

Joining the board as an at-large member is long-time temple member Elaine Siegel. Elaine has taken active roles in the past involving our Dharma School, subcommittees concerning ministerial relations and temple operations. Most notably perhaps, Elaine is known for her study of the Haiku poetry form. She has shared this passion with everyone through her initiatives during our Summer Festival running the Haiku contests, and writing articles for our bulletin featuring Haiku poetry from our membership.

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Related to making changes that are in line with our Not-For-Profit corporation status and in accordance with our By Laws, the board has created the officer position of Corporate Secretary. This is the position most identified by governmental agencies as being the registered agent for the temple. According to the language used in affidavits filed on record for the temple, the corporate secretary is most recognized as the entity complying with records, etc. Our current Board Secretary, Margaret (Peggy) Waters who has been doing a splendid job, has been elected to fill the role of Corporate Secretary. She will continue on as Board Secretary also. The position of Corporate Secretary is an elected officer position and will appear on the ballots at election time.

Thank you for your continued support of our board of directors so together, we may accomplish the best for our temple.

Gassho,

Gary T. Nakai  
President

## COMMUNITY INTERESTS

Heiwa Terrace is now taking names for people interested in getting on Heiwa's Waiting List – this is called the "Interested Party List". People can call the Heiwa if interested in moving to Heiwa Terrace. When we do open the waiting list, the individuals on the "Interested Party List" are sent a flyer as to when to come to Heiwa Terrace to fill out the formal application.

This information is posted on Heiwa's web-site.

The BTC Nokotsudo is fully operational. It is configured to accept varied sized urns in varied presentations, for storage periods to fit each family's need. The Nokotsudo will be open for regular inspection each Sunday immediately after service, and by appointment made with Rev. Ashikaga, Gary Nakai, or Kiyu Omachi.

To inter cremains in the Nokotsudo, fill out the application form attached to the Nokotsudo Policy. These documents are available from the temple office or they can be mailed to you by contacting the above.

Whether you have a definite length of time in mind for interment in the Nokotsudo, or whether that time is indeterminate while ultimate plans are being worked out, be rest assured that the beautiful design of the BTC Nokotsudo presents each applicant with a flexible, dignified storage accommodation. Furthermore, the BTC Nokotsudo policy permits the holding of burial certificates when accompanying the admitted cremains.

# 願慧

二〇一〇年六月一日  
第九三五号  
発行人 足利祐敬  
シカゴ仏教会

## 「倫理以上の安んじ」 清沢満之

平重盛は、日本の史上でも、賢者と呼ばれた人である。しかし宗教の眼から見れば、またまた至極した人とは言われぬ。なせなら、忠ならんと欲すれば孝ならず、孝ならんと欲すれば忠ならず、重盛の進退これに合する。歎息して、自死を祈るなどは倫理上から見れば一寸賢者の様に見えるが、あんなに位に進退合まり、手も足も動かぬ様に、なりて、終に死地に陥ると言うはいかに、重盛は倫理上に立脚地を持って居たから、あんな苦悶に陥りたのである。そこで吾々は倫理以上に大安心の立脚地を持って、如何なる場合にも平気に活き

て居る様にあらねばならぬ。現在安位の妙境にあらねばならぬ。世間の人が多くの苦悶に沈んで自死を求むる様になるのは、やはり重盛流で、倫理上に立脚地を定めて、如來不可思議の威神力を知らぬからである。若し私にして「責任」と言うことを感ずるならば、もう者に自殺して居ねばならぬ位である。しかし宇宙間一切の出来事に關しては、私はいつも責任を持たない。みな如來の導きたる所である。運如上人が仏法は無我にて、優と仰せられたが、如來の威神力を信知したるものは、一挙手一投足が皆如來の成さしめたもう所である。更に自我と言うことを見ないものである。自我がないから、従つて自分の責任と言うこともないのである。若し運如上人にして今日の世にあて、今日の言にて仰せられれば必ずや、仏法は如來の威神力にまかして無責任なりと申さるるであらうまいしやう。

も、常に心苦しいものである。我々か如來の仕事を盗み来りて、これも自己の責任、あれも気がすまぬ。あの一歩は生涯の過りをあつたと思ふから、常に苦悶かやまぬのである。そこで大安心の境に至るには断じて如來の仕事と盗むことと止めねばならぬ。一切を如來に任せ奉りて、その導きたるもうまうに従わねばならぬ。かくすりた所で始めて倫理以上の大安心の基礎を文である。「心と弘誓の私地」に樹て、情と難思の法海に流すと、自己の信念を表白せられた親鸞聖人の御口から「親鸞に於ては善惡の二つ総じて以て存知せざるなり」と仰せられたは、決して偶然ではありませぬ。全く自我とすて、一心を養つて如來海中に投じた上は、凡ての事がみな如來威神力の所為となるから、是非善惡の区別は更に無く、唯だ威神力の活動を見るばかりである。かく言う世の論者は難しと言います。自分か無我にすりて如來の威神力にまかせ、凡ての事がみな如來の成さしめたもう所な

らば、おれが勇氣を鼓して親を殺してもよいか、おれが奮発して大争亂を起してもよいか、おれが盜賊をやつてそれを如來にゆりけるぞ、それでもよいかと申す人があります。是は大いなる誤りをあります。自家撞着であります。無我にすりたるものは、おれかやるの、おれか殺すの、おれか盗んでみせるの、と言うことは断じてない筈である。なせならば、おれかやるとか、おれか殺して見せるよといふとは、無我どころでは無い。大々的、我を主張して居る人でもあります。こんな人は、無我にすりて如來の威神力にまかせた人とは申されませぬ。(未完)

六月六日清沢満之先生の訓令「願慧」です。今月は先生の文章を、大谷大学東洋総合研究所から発行された清沢満之「精神界」論文集の中より選んでみました。(足利記)