



The Buddhist Temple of Chicago

BULLETIN

願慧

Volume 68 Number 7 April 2012 (2556 B.E.)

Scheduled Events

Call 773-334-4661 or visit
www.budtempchi.org

Regular Sunday Services

Dharma Sunday School
Sundays 11am, Apr 8 and 22

Religious Services
Sundays at 11am – Noon, in English

Monthly Memorial Service
Shotsuki Hoyo, Sunday, Apr 1,
11am in English, 1pm in Japanese

Special Observances & Events

Hana Matsuri – Sunday Apr 8
(see article within)

Introduction to Buddhism – Call temple to confirm dates and time

Meditation Sessions – 9am
Sundays and 7:30pm Thursdays – use parking lot entrance.

Sutra Study Class – Open to All,
3rd Sundays, 12:30pm to 2pm

Study Class – Open to All,
Wednesdays, 7pm

Activities & Meetings

Asoka Society – 3rd Saturdays,
1pm

Calligraphy – Japanese brush writing class, 1st & 3rd Tuesdays,
7pm

Crafts Class – 1st & 3rd Saturdays,
10am to noon, open to all (call temple to confirm)

Fencing – Introduction to Kendo, Dojo sessions, Tuesdays, 8pm to 10pm at Bethany United Church (call Bob Kumaki, 847-853-1187)

Japanese Language Class – Saturdays, 10am to noon, children or adults, call 773-334-4661 to register

Japanese Swordsmanship – Iaido, Mondays 7pm to 9pm

Middle Way – 1st Sundays, noon

Taiko Drums – BTC Kokyo Taiko Drum Troupe, Fridays, 7pm to 9pm

Faces Brightly Shining:

Rev. Akegarasu and the Eternal Life Sutra

By Rev. Patti Nakai

This article was originally published in the August 1997 issue.

It may sound paradoxical, but in the history of Buddhism, the teachers who spoke most powerfully to the people of their time and place and to generations afterward were those who looked backward in time to India to hear the words of Shakamuni Buddha as directly as they could. What made this so difficult to do was having to get past the layers of stale traditions and customs between the Buddha's time and theirs. The great master Nagarjuna (2nd century CE) got his name "Dragon's Lair" because for him to rediscover Shakamuni's teachings it was like fighting his way through a cave of fire-breathing rule-sticklers and strict imitators of Shakamuni's outward lifestyle. To bring the jewel of the teachings out for the wider world to encounter (Mahayana, "large vehicle"), he had to get past the narrow-minded monks who would keep it only for themselves (Hinayana, "small vehicle").

Haya Akegarasu (1877-1954) might have become just another priest caught in the thick layers of stagnant tradition smothering the spirit of Buddhism in Japan. He was born into a temple family where the priesthood is typically handed down from father to son (unlike the original Buddhist tradition of celibate masters passing on the mantle to their disciples). Unfortunately for the Akegarasu family, Haya's father died when he was ten years old, and although his mother succeeded in her struggle to raise him by herself, she did not serve as an indoctrinator as much as a father would have. Young Haya grew up without so many fixed ideas of what a priest should be and, in fact, he was planning to go into the diplomatic corps rather than become a priest. What changed the course of his life was his encounter with Manshi Kiyozawa (1863-1903), the teacher of his English class in high school.

For Kiyozawa, an outsider to the temple system, Buddhism was a personal path of seeking true peace of mind, not just a career of carrying on a family business chanting for memorial services. While generations of Jodo Shinshu priests in Japan had been educated on nitpicky analyses of commentaries, Kiyozawa found it better to listen directly to the words of Shinran in the Tannisho. For Akegarasu and other Shinshu followers, it was a revelation to be able to hear what Shinran had to say when for hundreds of years the Tannisho was kept out of public circulation.

Akegarasu was a devoted student of Kiyozawa for several years and, after Kiyozawa's death, carried on his teacher's mission to make Shinshu more understandable to modern people by introducing them to the Tannisho, where Shinran speaks plainly without complicated metaphysics and philosophy. On the wave of this rediscovery of the Tannisho, Akegarasu became a popular and highly respected priest.

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Feedback & Submissions

Comments, corrections, questions, and suggestions are encouraged.

Submitted material will be reviewed for suitability and space availability.

Anonymous submissions will not be published, but author's names may be withheld from publication upon request. The deadline is the first Friday of the month.

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TEMPLE NEWS, FEBRUARY 2012

- ❖ 02/05 Shotsuki Hoyo (Monthly Memorial Service) was observed. Rev. Ashikaga delivered the Dharma message. Anna Idol Sugano was chairperson.
- ❖ 02/12 Nirvana Day Special Service was observed. Rev. Ashikaga gave the Dharma School message and Rev. Patti Nakai delivered the Dharma message. Elaine Siegel was chairperson.
- ❖ 02/17 The March issue of Temple Bulletin was mailed.
- ❖ 02/18 Asoka Society met.
- ❖ 02/19 Pet Memorial was observed. The Pets' Memorials were shared by Rev. Ashikaga, Glenn Fujiura, Anna Idol, and others. Janet Lipner was chairperson. * * * The 49th Day Memorial Service of the late Fusako "Fuzzie" Nitahara was conducted at the Temple.
- ❖ 02/20 Katie Reid and Philip Erickson visited the Temple to make their wedding arrangements with Rev. Ashikaga.
- ❖ 02/26 Brotherhood Sunday Special Service was observed. Elaine Siegel gave the Dharma School message. The guest speaker was Rev. Jacki Belile. * * * Temple board of directors met.
- ❖ 02/27 Rev. Ashikaga visited Yutaka Oshita at Swedith Covenant Hospital.
- ❖ 02/29 Rev. Steve Stanley of ONE visited Temple to meet Rev. Ashikaga.

THANK YOU, THANK YOU, THANK YOU!

Understanding the Nembutsu through recognizing the Paramitas in others. Send in your recognitions!

- ❖ Sunday Service Participants: Ruth Abbinanti, Karen Baier, Bill Bohlman, Anna Idol, Janet Lipner, Anna Nagata, Kiyo Omachi, Elaine Siegel, Miriam Solon, Peggy Waters, Leroy Wiley, and Mrs. Hisayo Ashikaga, our pianist
- ❖ Temple Bulletin Mailing: Rev. Ashikaga, Antoinette D'Vencets, Noreen Enkoji, Evelyn Inamine, Haru Ito, Chuck Izui, Amy and Morris Kawamoto, Joe Korner, Masa Nakata, Mary Shimomura, Tommi and Tak Tomiyama
- ❖ Taking care of the Temple inside and out: Tomio Tadamoto
- ❖ Cleaning the entire Temple every week: Justin Woodward
- ❖ For manning the Temple office every Thursday: Tak Tomiyama
- ❖ Maintaining and updating the temple website and computer: Shawn Lyte
- ❖ For emptying the trash bins, filling them with new bags and putting them out for disposal: Joshua Garcia, Adam Kellman, April Kellman, Shawn Lyte, and Rev. Patti Nakai

BTC Dharma School Field Trip

On February 12, the Dharma School visited the Miller Family Youth Exhibition at the Illinois Holocaust Museum & Education Center in Skokie. The exhibition is an interactive space where youth learn to respect differences, address bullying, and learn about behaviors that give rise to horrors like the Holocaust. For more information, visit: <http://www.ilholocaustmuseum.org/>

Beatrice's report:

On our trip to the Holocaust Museum we went downstairs to see the children's exhibit. Dave put us into groups and gave us cards that said stuff like "find someone who sits with another person who is lonely in a lunchroom" and "find someone who is being bullied because of their skin color." We each got two cards. Then we went into the room to find the examples on the cards. There were computers that allowed you to see other people's experiences with bullying. The computers allowed you to record something of your own too. You could also look in an interesting exhibit made out of lockers that

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... BTC Dharma School Field Trip

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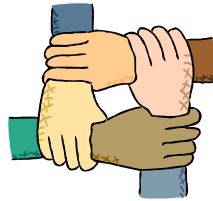
showed examples of people not being treated well, for example Rosa Parks or Anne Frank. We filled in our cards and got prizes. I really enjoyed going to the Holocaust Museum and I think everyone else did too.

Wenqing's report:

Off and away! Yulian and I were riding the car with my dad to the Holocaust Museum. First we had to pick up a friend, Aunesty. Then we were going. It was a long ride. When we were done picking up Aunesty and her family we got to the Holocaust Museum. We got there and we had a great time.

Chat! Chat! Chat! We were off to explore. I know which room was everybody's favorite room. It was the room where you use your shadow to block a frog from getting hit and where you use your shadow to collect dots. That was my favorite too.

My dad gave us some questions on a card, and we were supposed to find an example of what was on the card. Then we had a snack and we all got prizes. It was the best day ever!



Yulian's report:

Here I was, about to go to the Holocaust Museum for a BTC field trip. "I can't wait to see what we'll be doing there!" I thought excitedly. It would be my first time visiting The Holocaust Museum. We would go to the kid's section and there, Dad (our teacher), would tell us what we would do...

Stepping in, I saw a dark room. We were early – my family, Dad, Wenqing my sister, and me. We had carpooled with Aunesty's family and they now stepped through the doors as well. Later came Ian and his mom and Bea and her mom. When it was time for the museum to FINALLY open, we got our jackets checked and then went through the gate/metal detector to get our jackets put on hangers in another room.

Dad led us to the cafeteria so he could tell us the "game plan." "So, here's what we'll do: we have a hunt for the answers to the questions on the cards! Throughout the kid's section, you'll search for what the card asks."

But first we had to be put into teams to search for answers. I was paired with Aunesty. Wenqing, Bea, and Ian were a group of three. The hunt for answers had begun...

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Hanamatsuri

On Sunday, April 8, 2012 we will be observing Hanamatsuri, the celebration of the historical Buddha's birth. According to the Mahayana (east Asian) Buddhist tradition, the birth date of the Buddha is April 8. In Japan, the date is called Hanamatsuri, "flower festival," referring to the Buddha's birth in Lumbini Garden, the place his mother, Queen Maya, wanted to rest while on her way to her parents' home.



At the Hanamatsuri service you will see the hanamido "flower shrine" symbolizing Lumbini Garden. In the shrine a statue of the baby Buddha stands in a bowl of sweetened tea. As part of the Hanamatsuri service, there will be kambutsu, the pouring of the tea from small ladles unto the statue, symbolizing the soft rain that fell when the Buddha was born. The Hanamatsuri service will also feature the o-chigo procession where children are dressed in the colorful costumes of the court nobility of ancient Japan.

Please mark your calendars and join us for this most colorful and significant service in our tradition.

After receiving the cards, we all set off. Aunesty went to one section and I followed her. Many answers were on computers; they showed situations where you could help someone in trouble by selecting answers from the screen. When I had found all of my answers, I went to go help Aunesty with her cards. When she had gotten all of her answers, we went to have fun.

My favorite part was the screen where there were falling dots of colors, and you could hold them with your shadow. It was so cool. Bea, Aunesty, and I made a long chain and collected a lot of dots then let them fall. I had a great time with that exhibit!

When everybody was finished with the cards, we went back to the cafeteria to discuss the cards in a group. I really liked hearing everyone share their cards and opinions about the situations. We also had a snack while sharing info with the group.

But there will always be good-byes, like now. We said bye to the group and dropped off Aunesty and her family. As I sat in the car headed home, I thought about the fun time I had at the museum. The exhibits were fun, and I was happy sitting in the car headed home.

Excerpts from “The ABCs of Peace: Reflections of a Buddhist Baptist”

By Rev. Jacki Belile, Living Well Ministries



Rev. Belile, BTC's guest speaker for Brotherhood Sunday on February 26, is a spiritual life coach and ordained minister in the American Baptist Churches – USA. Since 1990, she has collaborated on numerous faith-based projects for tolerance and inclusion. She

serves with Rev. Patti Nakai on the Treasures of Uptown Interfaith Committee and has benefited greatly from the wisdom of Buddhism, Hinduism, and Taoism on her spiritual path as a Christian leader. This is an excerpt from her Brotherhood Sunday talk.

“Love from the center of who we are.” This charge from the New Testament letter to Roman Christians is the central vision I hold for those I serve through Living Well Ministries. Other translations say “Love genuinely” or “sincerely.” What does it mean to you to “love from the center of who you are”? And what helps you to do so? What gets in the way?

I have found in my life and ministry that some choices and beliefs *help* and some *don't* on this journey. Have you found this to be true as well? Jesus Christ lamented one day as he looked upon the suffering of this day, “If only you knew the ways that make for peace!” We all – Baptist, Buddhist, and everyone else – must sift and sort out what makes for peace – to take responsibility for doing so. And it just goes so much better, so much more skillfully, when we are open to learning from and helping one another in doing this.

“A” is for Association, and “A” is for Aversion

I grew up in an independent fundamentalist separatist Baptist church in rural North Dakota. Such a fundamentalist church has things in common with other fundamentalist religions: a deep attachment to the literal, with a definitive history about creation, sin, and salvation; a view that their method of using approved Christian sacred texts to tell this story is the very voice of a personal God; and most significantly for my points here – a concern that its “fundamentals” are pure and protected from any error or dissolution. Leaders define

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Things Yet To Do, Help Wanted

Looking at the items on the Old Business list of your Board of Directors meeting agendas over the past three years, I feel that now is the time to revisit three of these items. The three items are: 1) Fundraising Strategy, 2) Signature Cultural/Community Events, and 3) Operating Budget Strategy. Let's look at each one in turn to establish some clarity, keeping in mind that they are related.

First, BTC needs to develop a general but cohesive strategy for fundraising – not just to execute as best we can what we've done in the past, but tie things together with greater efficiency from the effort we put forth. How much funding do we need overall to satisfy the needs of our programs and services? And is it prudent, with minimum available manpower these days, to identify one event, *i.e.*, the Summer Festival, as our main fundraiser? Does that one event connote that enough has been raised for the year? There are four seasons, if we need a theme. Thus are there opportunities to stage unique, less labor-intensive events during other seasons throughout the year whose aggregate fundraising would exceed that of the single Summer Festival?

Second, when it comes to having a long history of involvement within the Japanese cultural com-

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the truths and the boundaries, and they pass on perfect knowledge in God's name. Exposing one's self in any way so that one's ideas or reputation might be altered or blemished or weakened or complexified is to be avoided at all costs. A childhood pastor described it graphically and indelibly – “You don't have to sort through the garbage can to know it's garbage!” I have come to call this “purity mind” as an adult. I think Buddhists might call its ego expression “aversion.” I link this purity mind today with the impulse to separate.

Such separation is taught by some portion of most world religions as a path to peace – to security and safety and purity. And it is expressed in larger political life as well. In these separatist impulses, who we “are” is always defined over and against the other. “I am me, because I am not you.” “I am this because I am not that.” Think of the anti-poor, anti-rich, anti-gay, anti-religion aversion in whatever form we hear around us every day. Think of anti-immigrant

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... Faces Brightly Shining

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Then in 1925 a scandal destroyed Akegarasu's reputation, and he retreated to the family temple near Kanazawa. He described his despair at the time as being so great that he wanted to commit suicide, but caring for his mother was the only thing keeping him alive. The Tannisho no longer had the power to comfort him, but instead of giving up on Shinran, Akegarasu was driven to find out what was Shinran's source of inspiration. Akegarasu embarked on an intense study of the Eternal Life Sutra (the larger Sukhavativyuha Sutra), which Shinran clearly stated in his writings as being the basis of his conviction and practice.

At that point in his life, Akegarasu felt like his life had already touched bottom, and there was nothing he could do to raise himself up. But then in the Eternal Life Sutra he heard the powerful shout coming from deep in the Buddha's heart – or rather, the words were coming from Shakamuni's mouth, but it was the shout of his own being. It was the shout of one life realizing the unique workings of all Life in itself. In the Eternal Life Sutra, Shakamuni tells the story of the prototypical seeker, Dharmakara, who finds true enlightenment when all feelings of superiority and separation are broken down inside him, and his name becomes “the one who bows down (Namu) to all of life (Amida) as enlightened beings (Butsu).” Shakamuni says by calling the name of this seeker, “Namu Amida Butsu,” we are reminded of what is the ultimate goal of our searching and yearning, our thoughts, and efforts.

By going back in time to receive the Nembutsu teachings directly from Shakamuni, Akegarasu was inspired to the degree of feeling like he had died and been reborn. The personal scandal, the centuries of feudal traditions, all the labels, categories, and fixed concepts – Akegarasu broke free of them as he ventured back into the world to express the fervor of his spiritual seeking and the joy of living the path of Oneness

It seems Akegarasu wanted his essay about Shinran and the Eternal Life Sutra to be translated into English (included in the 1936 book *Selections From the Nippon Seishin Library*), because in his encounters with the Nisei and their friends on the U.S. mainland and Hawaii, he found that the misleading notions about Pure Land Buddhism from feudal Japan had been brought over to America. Since Shinshu encouraged the barely literate peasants to take their lives seriously, it was seen as subversive by the ruling class, so was blamed for many

of the peasant uprisings after Shinran's time. The feudal government of the Tokugawa regime (1603-1868) then let it be known that the priest must preach passivity – telling the peasants to be satisfied with their meager lot in life and look forward to the pleasures of paradise after they die. Not only the common people, but the priests themselves were kept ignorant of much of the basic Buddhist scriptures, so these twisted ideas of the Pure Land were passed down through generations who knew little of what the sutras actually said.

In his essay, Akegarasu indicated that Shakamuni appears in the Eternal Life Sutra at a great turning point in his life. Suddenly he can drop the stern schoolmaster expression of one who feels he has important instructions to give to the ignorant horde before him. Instead, Shakamuni's face is glowing with enjoyment like someone having a lively conversation with dear old friends, free of any inhibitions or worries. Seeing this, the disciple Ananda feels compelled to comment, “I have been serving you for many years, but I never observed your appearance so brightly shining in ecstasy as today.” Ananda then asks if it is the look of a Buddha contemplating other Buddhas and being contemplated by them. Yet it is not invisible Buddhas floating in space that Shakamuni sees. What his eyes have been opened to are the wonderful faces of enlightenment on all the people around him – monks and lay people, young and old, rich and poor, men and women. To express this sublime state of Oneness in his mind, Shakamuni tells the story of Dharmakara. While Buddhists point to the enlightenment under the Bodhi tree as the great event in Shakamuni's life, Shinran learned from the Pure Land teachers before him that the Eternal Life Sutra depicts the significant deepening of Shakamuni's enlightenment. This shift in perspective from being a teacher facing students to being an integral part of a landscape of shining faces is what can be described as being reborn in the Pure Land.

For many people who have been coming to the Buddhist Temple of Chicago, it may not sound surprising to define the Pure Land as realizing the world of Oneness here and now, since they have heard Akegarasu's student, Rev. Gyomay Kubose, frequently speak in that vein. But by looking at Akegarasu's life and his study of the Eternal Life

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... Faces Brightly Shining

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Sutra, we can see that attaining this state of Pure Land is not an easy thing to do. As Shinran tells us, it involves continual learning (kyo), practice (gyo), and commitment (shin) because our egoistic way of relating to the world is so entrenched. The ego is like a hard shell that keeps growing back, so Akegarasu said we must continually break out of it. There are many teachings and practices that can be followed in this constant endeavor to realize Oneness, but in the Eternal Life Sutra, we are told about how reciting the name, “Namu Amida Butsu,” works as a powerful reminder of the Pure Land we actually live in and of the blinders of ego that keep us from seeing that.

When we pay our respects to Haya Akegarasu at Kosoki (his memorial day) this summer, I hope at the least we will seek to hear the Shout of Buddha for ourselves and not just settle for anyone’s second-hand description.



... Things Yet To Do, Help Wanted

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community, BTC in previous years has been right up there with the most recognized. True, organizations have since pulled back due to the attrition of their main performers and children coming of age and moving on to other interests. But the talent pool nonetheless exists, albeit not in the forefront. Is there a way we can showcase existing cultural talent in a newly created event such as minyo dancing in addition to O-Bon? Kokyo Taiko has already made outreach overtures to expand the awareness of this drumming art to the public. It is not the goal of BTC

to become the mecca for Japanese culture, but with our in-house skills in this area, we have an attractive vehicle with which we can reach out to the community.

Third, examining our annual operating budget provides insight in many respects on what we’re all about. Most revealing is our awareness of expenditures from performing our mission that needs to be balanced by reasonable expectations of income from a variety of sources. If we look at specific line entries we can see where some items can be consolidated. For instance, BTC is assuming a greater role in outreach and community obligations, clearly out of ongoing demographic changes in our membership. Becoming more of a parish temple can’t help but usher in American cultural themes in the ever-broadening spectrum of diversity. We should re-categorize line entries by function to help identify and manage fiscal parametrics.

As you can see, a natural synergistic relationship exists between the above three items due to their purposes at BTC. They complement each other operationally, but most importantly, they depend upon the collaboration between temple leaders past and present, and on ideas from the broadest base – our diverse membership. A path on how we can get from “A to B” must be made clear, and it should be based on a strategy that justifies our tactics and game plan.

We must do this for the future vitality of BTC. The best way is do it in a systematic manner based on careful planning by engaging new, available talent. With novel approaches we will consider the what-to-do, determine the when-to-do, and formulate the how-to-do. This is where we need help. And where do we find such talent? From out there, among our members and friends. Amid our growing diverse people base, you may have already noticed demonstrated culinary, musical, literary, and organizing talent all hankering to help out!

Now we just have to coordinate and tap this resource. We have among us educators, managers, skilled tradespeople, and finance-savvy professionals from many fields and industries. I can name names, but that unfairly puts the spotlight on these individuals, kind of like an ambush. But I am impressed with the talent out there, and perhaps you are too. So this is possible, right?

Speak right up. Your board of directors is eager to hear from you.

Gassho,
Gary T. Nakai
President

**... Excerpts from “The ABCs of Peace”:
Reflections of a Buddhist Baptist”**

(Continued from page 4)

language and the great stains left by slavery and internment camps on our nation’s history. Think of the rise in anti-Muslim sentiments that is palpable today. There is the aversion energy of superiority, of control, and of stress management in all these examples. But is there peace? These parts of my upbringing – aversion and separation that nurture prejudice – are not the ways that make for peace. In such prejudice, we will be more vulnerable to aversion about others and their ideas. We will resist association with others, *but that is the precise place where we can be healed of our judgments and the pain of insecurity which lies beneath them.*

My clients are people from all kinds of backgrounds who are building lives of power and peace, and often that peace requires forgiveness work. Forgiveness is a spiritual practice. This includes forgiving those whose best efforts did not feed us well, or did not teach us well about true power and true peace, or whose habits tended toward attachment and aversion – suffering – rather than a freedom of heart that comes from an equanimity. Many of my clients and students are in very different places or “camps” (as am I) from those in which they started this life. One practice of peacemaking that is so important to emotional and spiritual health is to work through the temptation to now have aversion to our own past and to the people who remind us of our own past.

As an adult, I have come to know another Baptist way. I call it a peace practice. It’s the practice of association. I might go so far as to call it one of the three treasures of the Baptist tradition in which I have for two decades sought refuge as an adult. (As Buddhism manifests many different traditions, so do Baptist teachings.) As new social conditions and concerns arise, we wrestle again and again with the arising moral and ethical dilemmas. What are the core teachings? And when do disagreements cause us to break association with one another? Some Baptists today preserve association among those with differences as a sort of treasure. I think of it as a habit which can help safeguard against and even defuse the damaging effects of aversion.

It was these Baptists that I discovered at the beginning of my adult life, when as a young lesbian woman, I sought wisdom and community to guide me in sifting and sorting that which would make for peace for me. My life partner and I moved to Chicago to take refuge in the young movement of religious communities welcoming for gays and lesbians. For more than twenty

years, I’ve been engaged in the work for peace and understanding among faith communities divided by understandings about the LGBT community. From a spiritual standpoint, I would say that being a sexual minority in this larger wrestling religious community has been a gift. It has been a form of life in which to practice giving up aversion to self *and to opponents.* It offers the opportunity to renounce ego’s dependence on others’ approval, but also to practice what it means to have a strong self, yet to be grounded and accept interdependence with others. It has allowed me to practice compassion for those who carry fear of me, worry for me, or shame about me without making their pain into the god of my experience. It means learning to love from the center of who I am, but also the opportunity to define that “I” by such a larger measure than the western, individualistic ego.

“I believe this is the great
American experiment.”

This has been a movement that manifests religious diversity. (You know from the news that there remains great disagreement and debate about gays in the church.) This is a cultural space and moment in which we have the opportunity to inquire: What is it about this life which causes such aversion? What attachments and judgments underlie that? How best do we advance compassion and inclusion in a pluralistic society?

Not all Baptist ways make for peace, but I am glad to share the value some of us hold in the practice of association. Completely different from the impulse to separate or to purify through coercion is the peaceful impulse to coexist freely and independently. When we associate and collaborate across differences, we can not only transcend those differences but actively encounter them so that we can all grow in wisdom and in humility. Beyond a desire to tolerate difference, we see that diversity can make us wiser. It can help us see and know more about the human condition and the consequences of our unexamined prejudices, beliefs, and practices. What a treasure!

I believe this is the great American experiment. Can we really associate with one another in ways that reduce aversion and thus lead to a greater and lasting peace?



The Buddhist Temple of Chicago

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Rev. Patti Nakai, Associate Minister
Rev. Gyomay M. Kubose (1905–2000), Founding Minister

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