



The Buddhist Temple of Chicago BULLETIN



Volume 70, Number 3  December 2013 (2557 B.E.)

Buddhas With Benefits

This year our Bodhi Day service falls on the actual Bodhi Day, December 8, of the Eastern tradition (Mahayana) of Buddhism. It is important to emphasize that the event we commemorate is the Awakening (Bodhi) of the historical Buddha, Shakyamuni (also known as “Gautama”) who lived in India about 2500 years ago. It is not the be-all to end-all event for that Buddha and all Buddhists. For Shakyamuni, it was the initial breakthrough of a continuing cycle of ever-deepening breakthroughs – breaking out of the bonds of ego-attachment (which keep reappearing) and breaking into the life of Oneness (which is always there, but we keep forgetting).



Rev. Patti Nakai
Resident Minister

In the Mahayana literature, Shakyamuni keeps reminding his listeners that there have been Buddhas (awakened ones) before him and there will be Buddhas

after him. This means there have been Bodhi Days throughout the time of life on earth and there may be Bodhi Days for those living now and in the future. What about my Bodhi Day? Will there be a date that I can celebrate as my initial spiritual breakthrough?

In speaking to the school groups that come to visit our temple, I find one topic the students want to know more in detail is Nirvana. One young lady asked if achieving Nirvana is my life’s goal. At first I responded that I hope to reach that state, but then I said it wouldn’t bother me if I die without becoming enlightened. I said the more important thing for me is knowing I’ve been fortunate to encounter people already in enlightenment – I’m inspired not only by Shakyamuni, but by the great teachers of the past such as Shinran Shonin and Manshi



Kaitlin’s Bodhi Day drawing on the Temple whiteboard. Photos by Rev. Patti Nakai.

(Continued on page 5, left column)

Come As You Are

It was brought to our attention at a recent Board of Directors Meeting that some visitors had brought beverages into the Hondo during a service. An innocent enough mistake, but you would think common sense and convention would keep folks from snacking during a service. A sign of the times I suppose; we are a very informal society now.



Glenn T. Fujiura
Temple President

Our discussion over protocol led us to reflect on the “old days” of dress codes and whether there was inappropriate attire for the Temple. On this matter there was less consensus. Traditionalists associated dress standards with respect. Non-traditionalists thought dress codes an artifact of a bygone era. My sentiments go with the non-traditionalists, not because of any

disagreement with the importance of showing respect, but only because I’m inclined to comfort and casualness. More than a few times Rev. Ashikaga had asked me to be the service chairperson, but after seeing me appear in shorts and sneakers turned to someone else.

If you peruse the web sites of Buddhist Temples across the United States, one of the most frequent phrases is “come as you are.” And well it should be. It is an essential message of Buddhism. I often ask new visitors what brings them to the Temple. And so often the reasons are framed in terms of exploring how Buddhism can change them – to become different, wiser, or better. While I won’t disagree with the sentiment or the goal, Rev. Patti Nakai is always reminding us in her Minister’s Messages that the path begins right now, just as we are, with all our limitations intact.

Dress codes? I defer to common sense and convention. No shoes, no shirt, no Dharma.

Temple News 🌸 October 2013

- 🌸 10/2 Rev. Nakai attended the monthly Uptown clergy luncheon.
- 🌸 10/4 Rev. Nakai conducted cremation service for the late Mrs. Tsuyoko Kuramitsu at Lakeview Funeral Home. Mrs. Kuramitsu is survived by husband Howie and sons Dudley and Bryant (a memorial gathering was held Sunday at North Shore Baptist Church).
- 🌸 10/6 Rev. Nakai conducted monthly memorial service in English (morning) and Japanese (afternoon). * * * William Shehan spoke at First United Methodist in Downers Grove.
- 🌸 10/8 Rev. Nakai conducted makura-gyo (bedside service) at Glenbrook Hospital for the late Mr. Susumu Hirota. (member of the Midwest Buddhist Temple).
- 🌸 10/10 William Shehan spoke at Waubensee Community College.
- 🌸 10/12 Rev. Nakai conducted memorial service for the late Mr. John Terada at Lakeview Funeral Home. Mr. Terada is survived by wife Masako and sons George and Brent. After the service the ashes interment ceremony was held at Montrose Cemetery.
- 🌸 10/13 Temple anniversary service was held followed by a luncheon.
- 🌸 10/15 William Shehan spoke at Joliet Junior College.
- 🌸 10/17 Truman College Asian Religions class visited temple. * * * Rev. Nakai participated with MBT minister Rev. Ron Miyamura in seventh-day memorial service for the late Mr. Hirota held at Smith-Corcoran Funeral Home.
- 🌸 10/18 November Bulletin was mailed.
- 🌸 10/19 Asoka Society meeting.
- 🌸 10/20 Lay speaker for Sunday Service was Miriam Solon. * * * William Shehan attended the celebration at the Hindu Society in Medinah, IL.
- 🌸 10/26 Minister Emeritus Rev. Ashikaga conducted memorial for the late Mr. Hatsuichi Munemoto at Lakeview Funeral Home. Mr. Munemoto is survived by wife Chizuko and sons Shinji, Eiji and Koji. * * * William Shehan spoke at Little Village Meditation Center.
- 🌸 10/27 Regular Sunday service was followed by Dharma school Halloween party.
- 🌸 10/30 Rev. Nakai spoke at the Moody Bible Institute.

Our deepest sympathy to the family and friends of:

Tsuyoko Kuramitsu
Hatsuichi Munemoto
John Terada

BTC Mission Statement Input Needed



The Board of Directors is working on developing a concise mission statement that expresses BTC's approach to the Dharma. It should reflect our lineage, our history, our outreach, and our acceptance of all Dharma seekers. We would like your input.

Please send any ideas or suggestions to budtempchi@aol.com. The board would like to present the new mission statement at the next general membership meeting in January.

Gassho,
Bill Bohlman

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

- 🌸 Sunday Service Participants: Ruth Abbinanti, Sue Balsam, Bill Bohlman, Wendy Fawcett, Haru Ito, Peter Mizuki, Alice Murata, Bill Nagata, Gary Nakai, Linda Triplett, Rachel Triplett, and Ava, Beatrice, Ian, Wen Qing, William V., Yulian. Accompanists: Mrs. Ashikaga, Mia Blixt-Shehan. Audio Controls: Jacob and Wendy Fawcett.
- 🌸 Sunday Service Refreshments: Noreen Enkoji, Haru Ito, Anna Nagata, Rudy Tsuji, Dharma School, Upaya Group.
- 🌸 Halloween Party: Debbie Miyashiro, Asoka Members, Board Members, Dharma School, Isshin Daiko Group.
- 🌸 Temple Bulletin Mailing: Sue Balsam, Noreen Enkoji, Jane Ike, Haru Ito, Michele Mulcahy, Rev. Patti Nakai, Masa Nakata, Helene Rom, Mary Shimomura, Tak and Tommi Tomiyama, Ruby Tsuji, Antoinette d'Vencets.
- 🌸 Taking care of the Temple inside and out: Tomio Tademoto.
- 🌸 Maintaining and updating the temple website and computer: Shawn Lyte.
- 🌸 Emptying the trash bins, filling them with new bags and putting them out for disposal: Sue Balsam, Adam Kellman, April Kellman, Michele Mulcahy, Rev. Patti Nakai.
- 🌸 Special thank you to Ed Horiuchi for donating a new LED TV/monitor and DVD player in memory of his wife Yasuko.

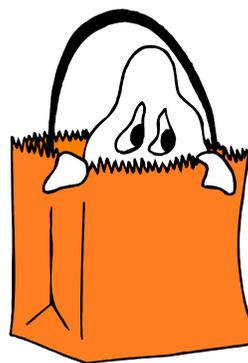
2013 Halloween Party Success

By Debbie Miyashiro

On October 27th, the Dharma School and Isshin Daiko group sponsored the annual BTC Halloween party. Approximately 15 children and 45 adults participated in the festivities. The party began with the traditional parade after service followed by lunch and games. As always, the biggest hit was the pumpkin bucket game and the mad scramble for candy when the piñata broke. The children tried their luck at Halloween Bingo, Ring Around the Witches Hat, Ghost Bean Bag Toss, Pin the Bow Tie on the Skeleton, and The Halloween Match Game. The party ended with trick o' treaters visiting the adults to receive special treats.

With the spirit of Dana in mind, participants donated supplies such as razors, soap, toothpaste, toothbrushes, socks, deodorant, and other basic daily supplies for the Cornerstone Community Outreach Center, a nearby homeless shelter. We collected several boxes of supplies and happily delivered them to the shelter at the end of the party.

The help and support for the Halloween party were tremendous. There were several groups that came out to bring goodies, help with games, and help in the kitchen. The Dharma School and the Isshin Daiko group would like to thank the Upaya group, the Asoka ladies, members of the Board, and many of the children's parents and relatives who helped make this party a success. Thank you to each and everyone who gave their time and energy to this party.



Photos by Ken Kikuchi

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Feedback & Submissions

Comments, corrections, questions, & suggestions welcome. Submissions of articles, essays, book reviews, photos, poetry, news items, announcements, drawings, etc., strongly encouraged. Submissions 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.

Contact

E-mail BTCbuledtr@hotmail.com or speak with anyone on the BTC Team

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World Dobo Conference Report From Miriam Solon

In May of 2013, BTC delegates attended the World Dobo Conference hosted by Higashi Honganji in Kyoto, Japan (see “Experiencing the Worldwide Sangha,” by Rev. Patti Nakai in the June 2013 issue of the bulletin). Delegates agreed to prepare lay talks for Lay Speaker Sunday and many agreed to contribute essays to the Bulletin. Dennis Chan and Alice Murata have presented lay talks and contributed articles.

This month we feature an article from Miriam Solon. It complements her lay talk, presented on October 20.



Left to right: Miriam Solon, Rev. Wagner Haku-Shin Bronzeri, and Rev. Sayuri Sakane Bronzeri at Minamimido (Higashi Honganji Namba Betsuin Temple), Osaka, May 9, 2013.

Bodhichitta as Cheerful Misanthropy

Ikeda Yūtai-sensei’s speech at the 2013 World Dobo Convention and his essay “Standing Firm on a Sense of Crisis” from his book, *Nembutsu no Sukui (Liberation Through the NEMBUTSU)* posits that human reasoning can’t solve human reasoning-created problems. Like other Shin teachers, Ikeda-sensei emphasizes the need to transcend selfishness to awaken to reality.

Ikeda Yūtai-sensei wrote the book and essay before the March 2011 tsunami disaster in Japan. His talk was to have been given at the 2011 World Dobo Convention for Shinran’s 750th memorial, but the convention was delayed to 2013 due to the disaster. The disaster gave Ikeda’s 2013 talk a sharper focus. There, in his homeland during his lifetime, was proof that the smartest people can be the biggest idiots.

The Misanthropic Side of Shinshu

Ikeda-sensei excoriated human attachment to material outcomes derived from “common sense.” The meltdown at Fukushima was a direct result of people more attentive to common sense than reality, relying on the fantasy that intellectual achievements directed toward the material wellbeing of themselves and – in *seeming* altruism – others, could subdue and harness the power of nature. The same idea is in the *Dhammapada* XIX.

“Here shall I make my dwelling, in summer and winter, and the rainy season.” So a fool makes his plans, sparing not a thought for ultimate concerns. Death carries off that person distracted by the world, caring just for his flocks and his children, as a flood carries off a sleeping village.

The people of modern Tohoku in northeastern Japan ignored ancient stone marker tsunami warnings and built below the boundaries the markers indicated. Similarly, the designers of the Fukushima nuclear plant’s backups couldn’t imagine a tsunami so big that it would overwhelm their fail-safes.

Rigid adherence to common sense can result in unintended consequences of well-intentioned projects: nuclear meltdowns, gender imbalance and depopulation caused by China’s one-child policy, ecological imbalances created by pest control and introducing non-native species, etc. None of these initiatives was intended to cause harm. Common sense is aimed at doing good, and, according to Ikeda-sensei, common sense often misses the mark. That’s because our definition of doing good reflects the short-sightedness and self-absorption of people. This is what I view as the misanthropic side of Shinshu.

The Cheerful Side of Shinshu

On the cheerful side of Shinshu is Buddhahood, realizable by anyone, as presented in *Dhammapada* LIX: “... on the rubbish heap of blinded mortals, the disciple of the Supremely Enlightened One shines resplendent in wisdom.” Ikeda-sensei made the case for cheerful misanthropy in the experience of Shinran, who recognized that the forces beyond his control that knocked him off his narrow self-centeredness were always in play and that no amount of wishful thinking or common sense would keep him from dukkha (discontentment; lack of flow; suffering). *Tariki* 他力, power beyond self-absorption, impelled Shinran to share this awareness with others. The Nembutsu is a distillation of this idea: “Infinite wisdom and compassion are all-pervasive, even if I am too oblivious to appreciate it.”

(Continued on page 6)

... Buddha With Benefits

(Continued from page 1)

Kiyozawa, and by teachers I've personally met such as Rev. Gyoko Saito. But most of all I've learned that there have been so many enlightened beings who lived very ordinary lives as farmers, laborers, housewives, etc., and some of them were among our temple's members.

Encountering others' enlightenment is more meaningful than trying to achieve my own enlightenment. Without my having to do the hard work of an arhat ("worthy of alms" monk who follows a strict lifestyle and devotes himself solely to religious practice), I receive the benefits of enlightenment given over to me by those who are already awakened.

What are those benefits? In his many writings Shinran Shonin describes these benefits of "present life" (as opposed



to life after death). For example in the six poems, *wasan*, that are usually chanted with the *Shoshinge*, he cites the benefits we enjoy because of enlightened beings of the past, represented by the archetype Dhar-

makara, who achieves awakening "ten kalpas" ago. In these verses we are blessed "by the Light" – that is, even in our utter foolishness, wisdom is revealed to us. From what they have taught and done in their lives, the awakened beings of the past guide us in how to see beyond our selfish concerns and open the awareness of our interconnection with all beings.

Boundless is the Light-wheel of Deliverance

All those illuminated by the Light

Are freed of being and non-being, says the Buddha.

(Third verse of *Mida Jobutsu no Konokata wa*, translation from the Higashi Honganji North America District Service Book, 2008)

As attached as we are to arbitrary judgments ("being and non-being"), the wisdom of the Buddhas works to free us from black/white dualism and appreciate the subtlety of grays in situations that are in continual flux. By encouraging us to approach problems with open-mindedness and act with flexibility and concern for others, our lives are made more fulfilling and less aggravating.

So at Bodhi Day we not only appreciate the awakening that the historical Buddha experienced, but we find ourselves grateful to receive the radiating effects of that awakening and the awakenings before and around us.

Buddha 'Bout Town: Buddhist & Cultural Happenings

☸ Through December 8, "American Heroes: Japanese American WWII Nisei Soldiers and the Congressional Gold Medal" will have its only showing in the Midwest at the Chicago History Museum (1601 N. Clark Street) through December 8, 2013. In addition to the Gold Medal itself, the Museum will display a collection of images and artifacts from Chicago-area veterans. Visit:

<http://chicagohistory.org/planavisit/exhibitions>.

Thanks to Karen Kanemoto.

☸ The Art Institute is hosting Shomei Tomatsu: Island Life through January 5, 2014 in Galleries 188–189. This is the first museum exhibition on Japanese photographer Tomatsu since his death, anywhere in the world, and it is his first solo show in the United States in nearly ten years. Island Life is also the first to concentrate on Tomatsu's long fascination with Japan's southern islands.

In 1966, when he was just a decade into his career but already a highly influential figure, Tomatsu published a magazine series called *The Sea around Us* that ran for nearly a year. This sustained look at coastal waters, for which Tomatsu traveled all around his country, was inspired by a book of that title by the American environmentalist Rachel Carson, but also by Americanization itself, which had wrought profound changes in Japan since the bombings and occupation that ended World War II. For more information, visit:

www.artic.edu/exhibition/shomei-tomatsu-island-life

☸ The Art Institute is hosting "Japanese Art of the 1960s: The Challenge of Tradition" through January 12, 2014 in Gallery 109. In the 1960s, the work of many contemporary Japanese artists meshed with the international interest in abstract art and Eastern cultures. Many took inspiration from Japan's artistic past, others turned to classic art forms. All the artists utilized some aspect of tradition in an effort to forge a contemporary art that was distinctly Japanese. For more information, visit:

<http://www.artic.edu/exhibition/japanese-art-1960s-challenge-tradition>

(Continued on page 7)

... Bodhichitta as Cheerful Misanthropy

(Continued from page 4)

Ikeda-sensei calls crisis a turning point, using two kanji 危機 (*kiki*) that mean “danger” and “opportunity.” When turned around by a crisis, one’s perception of it changes from problem to opportunity. The situation doesn’t change; your attitude towards it does. In Shinshu, we hear about being turned by *tariki*. *Tariki* is not an externalized god; it’s reality, itself. Altruism is not *tariki*. Altruism is self-absorption in disguise. The cheerful part of the equation is based on the history of humans who transcended their selfishness, not through their own effort, but because reality smacked them, and they survived the encounter by accepting reality as it is.

Although much was made of Shinran’s 750th memorial, Ikeda-sensei cautions in his opening essay that encountering Shinran Shonin “has been taken up as the basic principle upon which this memorial service is being celebrated ... the *Shonin* that we encounter in this way cannot be ... a person that we gaze upon from far away, but instead is the *Shonin* that works continually within us.”

Cheerful Misanthropy

Shin works for me because of the skepticism and open-mindedness (especially with regard to my own inner workings) it calls for, even in matters of common sense and science. However, I value rational inquiry, and I wonder if it’s dangerous to swing too far away from it in a quest for *shinjin* (entrusting heart). Zealots work this anti-intellectual bias to such an extent that huge swaths of this planet are dominated by a culture of blind faith. There is a fine line between intellectual arrogance and intellectual independence. I worry there’s an interpretation of Shinshu that disdains the latter.

It’s comforting to know that encircling my narrow struggle to reconcile my own paradoxical views regarding the known and the unknowable, there lies the vast Buddhadharma to show me that views are mutable and conditioned like bubbles, and that there is freedom beyond views. The best I can do is aspire to be a cheerful misanthrope: mistrustful of, and amused by, views.

The movie, *The Great Yokai War*, directed by Miike Takashi, shows nature rebelling against human carelessness by giving us a villain, Kato, who aims to destroy humans. He finds a *yokai* (the conscious essences of nature and the built world, as diverse as rivers, azuki beans, oil lamps, etc.) named Kawahime and makes her the *yokai* of rivers, whereupon she must spend eternity rescuing people who fall in the water.

The climactic confrontation between them is an illustration of cheerful misanthropy: Kato asks Kawahime what she thinks of her eons inserted in human affairs. She says she hates it. He asks her what she hates about it. She says she hates humans. He asks if she hates us, why doesn’t she join his plan to destroy us? She answers that she wouldn’t dirty herself doing that. Her life’s work is to rescue and love us *because* she hates us.

There’s nothing altruistic in Kawahime’s acts. Her behavior is like the trans-personal quality of Buddhahood. It’s easy to love the lovable. It takes Bodhichitta to love the unlovable.

In the English subtitles, Kawahime uses the same word, *sukui* for “rescue” as Ikeda-sensei uses in the title of his book, *Nembutsu no Sukui (Liberation Through the NEMBUTSU)*. In contrast, the English translation by Rev. Michael Conway uses the term “liberation” and the Portuguese translation by Rev. Gonçaves uses the term “salvation.” Each of these translations is an approximation. Rev. Conway said that his choice reflected Rev. Ikeda’s comment that our relationship with the *Shonin* is not like the relationship between two separate beings. Likewise, the BuddhaDharma is all-pervasive. There’s no outside being that saves or rescues us. Liberation occurs the moment we awaken from the fantasy of our isolated and unchanging selves. Rescue and salvation are like the relief one feels upon awaking from a nightmare.

I can *aspire* to *shinjin*, but I can’t *make* it happen. *Shinjin* is expressed in the World Dobo Conference’s 750th Memorial slogan, “Now life is living you.” The only action choices I have are to ignore, despise, or fall in love with reality, yet none of these choices change reality.

Ironically, it was a Zen priest, not a Shin teacher, who made *shinjin* make sense to me when he said, “You don’t need to believe in rain to get wet if you go out in it.” Trusting reality is not paying allegiance to, or believing in, reality. Trusting reality gives a glimpse of a life stripped of self-attachment. No amount of altruism, or common sense, erases self-attachment. *Shinjin*, as I understand it, means I can relax, because I’m guaranteed to be deluded, 24-7, and I will forget that I’m deluded, 24-7. It’s the punchline to a cosmic joke, in a language I barely understand. I feel fortunate to find it funny, most of the time.

Gassho,
Miriam Solon

... Buddha 'Bout Town

(Continued from page 5)

❁ Chicago's Japanese American community hosts the 31st Annual Asian American Coalition (AAAC) of Chicago Lunar New Year Celebration, which will be held at the Hyatt Regency O'Hare on Saturday, February 22, 2014. The theme is "Beyond the Bamboo Ceiling."

National, state, county, and civic officeholders are expected to be in attendance, as are the consuls general representing many Asian nations. The evening will commence with a reception and exhibits at 5 pm. The banquet and award presentations will start at 7. The cultural program will include performances by Tsukasa Taiko and members of the Fujima Ryu of Chicago.

Lending their support to the Japanese American host committee are partner organizations Chicago Japanese American Council, Chicago Japanese American Historical Society, Heiwa Terrace, Japanese American Citizens League – Chicago Chapter, Japanese American Service Committee, Japanese Mutual Aid Society of Chicago, and Midwest Buddhist Temple.

For more information on the AACC Lunar New Year Celebration—including sponsorship and advertising opportunities, table reservations, and Host Community Partnerships—visit www.aacchicago.org, or contact the host committee at info@aacchicago.org or 773.728.7171.

❁ Please send information on other Buddhist and/or Japanese cultural events in the Chicago area to: BTCbuledtr@hotmail.com



December Temple Events & Activities Guide



- ❁ See Calendar on page 8 for specific dates.
- ❁ Up-to-date details and last-minute changes are available on Facebook at: www.facebook.com/budtempchi.
- ❁ All events are free, held at the Temple (unless otherwise noted), and open to the public.

➤➤➤➤ Special Services & Events ◀◀◀◀

- ❁ Dec. 8, 11 am, Bodhi Day Service – Commemoration of historical Buddha's enlightenment. Guest speaker Hillary Johnson of the Little Village Meditation Center will speak about the growing interest in Buddhism among Latinos in Chicago. Dharma School will chair the service and provide music. The Buddhist Educational Center will host the luncheon with chili provided by award-winning chefs Joey and Lauren Woodel of Husky Hog BBQ.
- ❁ Dec. 15, 11 am, Lay Speaker Sunday – Ann Yi will present a lay talk on her visit to the World Dobo Conference in Kyoto this past May.
- ❁ Dec. 22, 2013 Annual Mochitsuki – We will pound sweet rice to make mochi for the new year. Prep work starts at noon on the 21st and resumes at 7 am on Dec. 22. Pounding will begin at 10 am. All are invited to participate in the making of mochi, as well as to taste, dine on, and purchase mochi after the 11am service.
- ❁ Dec. 29, 11 am – Year-end service.
- ❁ Jan. 1, 11 am – New Year's Day service followed by festive refreshments.

🔔 Regular Sunday Services 🔔

- ❁ Religious Service (in English) – Sundays, 11 am.
- ❁ Dharma Sunday School (for children) – Second and fourth Sundays, 10:30 am.
- ❁ Shotsuki Hoyo (Monthly Memorial Service) – The first Sunday of the month at 11 am (in English) and 1 pm (in Japanese).
- ❁ Lay Speaker Sunday – Third Sunday of month, 11 am.

📖 Education & Meditation 📖

- ❁ Introduction to Buddhism – This 4-week course is held periodically throughout the year. visit budtempchi.org for the schedule or e-mail Rev. Nakai at rev.eshin.patti23@gmail.com.
- ❁ Buddhism Study Class – Wednesdays, 7 to 8:30 pm. No previous Buddhism study required.
- ❁ Meditation – Thursdays, 7:30 pm and Sundays, 9 am.
- ❁ Sutra Study Class – Second or third Sunday of the month (tentative), 12:30 to 2 pm. No previous Buddhism study required. This month: December 29 (tentative).

📞 Meetings, Socials, Volunteering 📞

- ❁ Asoka Society – Third Saturday, 1 pm. Social includes refreshments.
- ❁ Board Meeting – Once a month, Sunday, 12:30 pm. This month: December 15.
- ❁ Bulletin mailing & submissions – Mailing is conducted the second-to-last Friday of every month, at 10 am. Submissions to the Bulletin are due eight days prior to the mailing on Thursday, 6 pm. See page 3 for details on submissions.
- ❁ Crafts Group – First & third Saturdays, 10 am to noon.

☀ Cultural Activities ☀

- ❁ Calligraphy (Japanese brush writing) – First and third Tuesdays, 7:30 pm (tentative).
- ❁ Chinese Movement (Qigong) – Every Tuesday morning, 11 am to noon. Call Dennis Chan 312-771-6087 for information & to register.
- ❁ Japanese Fencing (Kendo) – Dojo sessions held every Tuesday from 8 to 10 pm at Bethany United Church. Call Bob Kumaki, 847-853-1187 for info.
- ❁ Japanese Language School (children or adults) – Every Saturday, 10 am. Call Temple to register.
- ❁ Japanese Swordsmanship (Iaido) – Mondays, 7 to 9 pm.
- ❁ Taiko (BTC Kokyo Taiko Drum Troupe) – Fridays, 7 to 9pm.

BTC CALENDAR DECEMBER 2013

日本語の 祥月法要
12月1日 午後1:00 時

See Temple Events & Activities Guide on page 7 for details.
Events may be cancelled or moved after press time due to unforeseen circumstances.
Check www.facebook.com/budtempchi for the most up-to-date changes.

Sun	Mon	Tues	Wed	Thu	Fri	Sat
1 9am Meditation 11am Shotsuki Hoyo (English) 1pm Shotsuki Hoyo (Japanese)	2 7pm Iaido	3 11am Qigong 7:30pm Calligraphy	4 7pm Buddhism Study Class	5 7:30pm Meditation	6 7pm Kokyo Taiko	7 10am Japanese 10am Crafts
8 9am Meditation 10:30am Dharma School 11am Bodhi Day Service	9 7pm Iaido	10 11am Qigong	11 7pm Buddhism Study Class	12 6pm Bulletin submissions due 7:30pm Meditation	13 7pm Kokyo Taiko	14 10am Japanese
15 9am Meditation 11am Service – Lay Speaker Ann Yi 12:30pm Board Meeting	16 7pm Iaido	17 11am Qigong 7:30pm Calligraphy	18 7pm Buddhism Study Class	19 7:30pm Meditation	20 10am Bulletin mailing 7pm Kokyo Taiko	21 10am Japanese 10am Crafts 1pm Asoka Society
22 All day - Mochitsuki 9am Meditation 10:30am Dharma School 11am Service	23 7pm Iaido	24 11am Qigong	25	26 7:30pm Meditation	27 7pm Kokyo Taiko	28 10am Japanese
29 9am Meditation 11am Year-End Service 12:30pm Sutra Study	30 7pm Iaido	31 11am Qigong	1 11am New Year's Day Service			

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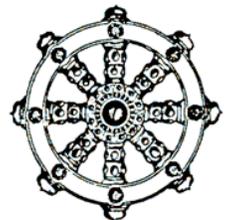
Flip it over for details on the specific events.

Never miss a Temple event again!



Rev. Patti Nakai, Resident Minister
Rev. Yukei Ashikaga, Minister Emeritus
Rev. Gyomay M. Kubose (1905-2000), Founding Minister

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