



The Buddhist Temple of Chicago BULLETIN



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Tathagata in Chicago

A life problem is incomparably beyond the most complex and sophisticated of math problems. And whether we human beings like it or not, all of us are stuck with these unique life problems which, unlike math problems, have no solution. ...Zen Buddhism demands of us that we just sit. Nembutsu gives us the same insight: Discover how useless it is to escape from our problems. It is at this point that a problem becomes the problem of real life. When we face the insoluble problem without solving it, then new life unfolds, and that life is the Life of No Solution. Until now we have had problems in our life and have been spending all our energies looking for solutions to these problems of life. Now this ceases, and for the first time we face life itself.

- From *Meditations on Death and Birth* by Gyoko T. Saito (privately published by Joan Sweany, 1983).

In the month of March we observe the memorials for Revs. Gyomay Kubose (1905-2000) and Gyoko Saito (1927-2001). In honoring Rev. Kubose as the founding minister, we also recognize the help he received from several Japanese Americans coming out of the internment camps in 1944. "Founder's Day" is really "Founders Day" because our temple came into being as a group effort, not due to only one person.

Introductions Not Necessary

How thoughtless of me. Rev Patti Nakai reminded me that it would be nice to formally acknowledge the Board of Directors of The Buddhist Temple of Chicago. There is the "golden rule" for keeping non-profit boards happy – feed them and put them to work. They definitely work. As volunteers they are asked to look at the big picture for BTC, react to crises, support Rev. Patti, and debate, review, create, and guide the temple's directions. Feeding is whatever is leftover from the tea after Sunday services. So Rev. Patti was correct as usual. I need to introduce them.

Everyone recognizes Bill Bohlman, of course. The tall fellow behind the bookcase. His (now ex) wife is Anna Idol's niece. The connection to Anna brought him to a BTC picnic in 1988. A couple of years later his wife was out of town and Anna invited him to help out with the barbecuing at the Natsu Matsuri (working the pit, or what he referred to as Dante's rings of

Rev. Kubose made great contributions to the presentation of Jodo Shinshu throughout the English-speaking world, not just at our Chicago temple. His family and friends have put out information and praises about him in several books and on many websites, including Wikipedia. But for me and perhaps some others, Rev. Kubose was like John the Baptist, preparing the way for a more significant figure.



Rev. Patti Nakai
Resident Minister

Rev. Gyoko Saito came to Buddhism as a seeker and continued to be one throughout his life, always brushing off the notion that he was a *sensei*, a teacher, much less a "venerable" or "honorable." In much the same way as the historical Buddha and Shinran, Rev. Saito was desperately searching for the truth after being severely let down by what higher authorities pointed to as salvation. He was deeply moved when he heard the Dharma talks of Rev. Gyosei Ono, and Rev. Ono introduced him to Haya Akegarasu. Although Rev. Saito had trained to be an electrical engineer, he abandoned that career to study Buddhism and become a minister.

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Chicken Hell). During her trip out of town, Bill's wife decided to divorce him. From this Bill learned that "a cause of suffering in the moment can lead to so much joy of realization."



Glenn T. Fujiura
Temple President

Wendy Fawcett is one of our newer members, helping the temple reach out to a younger generation (though she's always leaving the door open to the, ahem, more mature among us). She and her husband Jacob were among our "first time visitors" that we introduce at the end of service, just dropping in from the neighborhood. Fortunately for us, they never stopped.

Our other youthful person, Adam Seiichi Kellman, got connected when he was a little one, taking Japanese School in 1991. He recalls meeting Jeff Tadamoto for the first time and having a blast

(Continued on page 6)

Temple News January 2014

❁ 1/1 Rev. Nakai conducted New Year's Day service, which was followed by the 108 bell sounds and pot luck luncheon.

❁ 1/5 Rev. Nakai conducted the monthly memorial service which had only one family (honoring George Izui) due to severe weather. No one was able to come for the Japanese service, and Shoshinge class was cancelled.

❁ 1/7 The passing of longtime BTC friend, Mrs. Setsuko Ikeuye. Her late husband Kay was instrumental in developing the Dharma School program in the early years of the temple. Even after the Ikeuyes moved to California, they continued to support BTC. Mrs. Ikeuye is survived by daughters Adele Sato, Noreen and Colleen Ikeuye.

❁ 1/9 Rev. Nakai did a Skype presentation on Pure Land Buddhism for a religions workshop in Hartford, CT conducted by Paul deNeui of North Park University.

❁ 1/12 Regular Sunday service was held. William Shehan gave the Dharma School talk and Wendy Fawcett was lay speaker. *** Rev. Nakai was guest speaker at Midwest Buddhist Temple for their Ho-on-ko Service.

❁ 1/15 Rev. Nakai conducted cremation service for the late Mrs. Merry Hirata at Lakeview Funeral Home. *** She also attended memorial visitation for the late Mr. Glenn Itano at Haben Funeral Home in Skokie. Mr. Itano is survived by his wife Lisa, two daughters, Rachel and Jessica, and his mother Harriet. *** Rev. Nakai attended meeting of Chicago Japanese American Council as this year's representative of the Japanese Buddhist Federation. *** The passing of former BTC member Richard Maya Romanoff. During the 1970s and 80s Maya was active with the meditation group. He was a renown fabric artist with work displayed at the Art Institute, Cultural Center, and Harris Theater.

❁ 1/18 Asoka Society meeting. *** Rev. Nakai participated with the Treasures of Uptown in hosting an interfaith poetry program at Peoples Church.

❁ 1/19 Regular Sunday Service was held. *** Board meeting was held. *** Rev. Nakai conducted seven-day service for Merry Hirata at Elk Grove Village Park District pavilion (public memorial service scheduled for March 8).

❁ 1/24 February bulletin prepared for mailing.

❁ 1/25 Rev. Nakai did a presentation of Buddhism at the monthly Spiritual Beans discussion (Treasures of Uptown).

❁ 1/26 Rev. Nakai and Minister Emeritus Rev. Ashikaga conducted Eitaikyo Service, which was followed by the annual General Membership luncheon and meeting.

❁ 1/29 The 49th day memorial for Rev. Nakai's mother Lily Y. Honda was conducted at BTC by Rev. Ron Miyamura from Midwest Buddhist Temple, followed by a Chinese buffet-style dinner.

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Our deepest sympathy to the family and friends of:
Glenn Itano
Richard Maya Romanoff

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

❁ Sunday Service Participants: Bill Bohlman, Karen Baier, Wendy Fawcett, Neil Kanemoto, Janet Lipner, Lynn Maruyama, Debbie Miyashiro, Michele Mulcahy, Betty Segal, William Shehan, Rachel Triplett. Accompanists Ruth Abbinanti, Mrs. Ashikaga, Mia Blixt-Shehan.

❁ Audio Controls: Jacob and Wendy Fawcett.
❁ Sunday Service Refreshments: Noreen Enkoji, Haru Ito, Izui Family, Wendy Lua, Debbie Miyashiro, Betty Segal, Ruby Tsuji, and Kokyo Taiko

❁ Bulletin Mailing: Dennis Chan, Noreen Enkoji, Haru Ito, Chuck Izui, Michele Mulcahy, Masa Nakata, Mary Shimomura, Ruby Tsuji.

❁ 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, Glenn T. Fujiura.



The 2014 new year's sake toast.



William Shehan delivers the dharma school talk.



Happy New Year!

The Dharma School students decorate their annual New Year's cookies. Photos by Dave Leshuk and William Shehan.



The BTC Mission Statement

Founded in 1944 as an administratively independent temple, The Buddhist Temple of Chicago aspires to the following:

- ☸ To present and explore the Three Treasures of Buddhism – the Buddha (teacher), the Dharma (teachings), and the Sangha (community).
- ☸ To be guided and inspired by the historical Buddha, Gautama Shakyamuni, and the teachers who have followed – Shinran Shonin, Manshi Kiyozawa, and Haya Akegarasu.
- ☸ To present the Buddha-Dharma in a language and manner relevant and understandable in contemporary America.
- ☸ To welcome all who seek the Dharma without any exceptions.
- ☸ To be a positive presence in our local community working to enhance the vitality of our neighborhood.
- ☸ To honor and continue the traditions of our founding members.
- ☸ To always live the Nembutsu – Namu Amida Butsu.

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THE BUDDHIST TEMPLE OF CHICAGO

1151 West Leland Avenue
Chicago, IL 60640-5043

Tel: 773-334-4661
Fax: 773-334-4726

budtempchi.org
facebook.com/budtempchi

Resident Minister
Rev. Patti Nakai

Minister Emeritus
Rev. Yukei Ashikaga

President
Glenn T. Fujiura

BTC BULLETIN

Team

Ruth Abbinanti, Michele Mulcahy, Rev. Patti Nakai, Gary T. Nakai, Ruby Tsuji, Ann Yi (Editor)

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 2013 Report: The Chicago Frontier, Part II

By Ann Yi

I was privileged to be one of nine delegates from BTC to attend the 11th Annual World Dobo Conference in Kyoto, Japan in May of 2013. On December 15, I presented the final of the four talks presented by delegates. This is the second of a two-part article summarizing and supplementing that talk. Many thanks to BTC for sponsoring part of my trip.

The Experience

So what was it like to attend a World Dobo Conference service at Higashi Honganji?

We sat on tatami mats in the Founder's Hall, which is the size of a basketball court. If we were lucky, we sat in low chairs. We received instructions that the service book should be treated with respect and never placed on the floor. Signs throughout the temple urged everyone to *Please Sit Quietly* in multiple languages.

Each minister and bishop came out in pre-determined order. The minister leading the service would walk straight to the center of the mats, spin on his foot to turn precisely 90 degrees, then walk straight to the bell and kneel. We chanted the Sho Shin Ge at every service and at a much faster pace than we do at BTC. Many attendees didn't even refer to their service books to start the chant because they had memorized the start. On the tour bus, I overheard a conversation between two teenage girls about how much of the Sho Shin Ge they had memorized. One gentleman from Los Angeles sitting next to me chanted the first ten of thirty verses memorized before he referred to his book. After the chant, he kindly gave me his official HH service book to keep when he saw the photocopy I had.

The Immersion

Across the street from the HH Honganji temple complex, dozens of stores sell everything from \$300,000 gold Amida shrines to cheap incense. I spent half an hour at an o-juzu shop looking for the perfect hand-threaded beads. I spent another several hours looking for the perfect Amida scroll. One scroll was too ugly. One scroll was too big. One scroll depicted the Amida Buddha with a mustache. The hand-painted scrolls were more expensive but rougher looking. The machine-made ones were neater but didn't have an aura of authenticity (or least didn't seem to after I learned that hand-painted ones cost more). I very nearly decided on a scroll but learned that the logo at the top was that of Nishi Honganji, not Higashi Honganji, so that scroll didn't work either.

Obviously, once I set up my color-coordinated shrine at home with a fancy scroll and a set of perfect o-juzu beads meticulously displayed on the ¥2,000 Higashi Honganji o-juzu holder I got at the Higashi Honganji gift shop, I would attain awakening in no time.

I felt behind. I was on a pilgrimage to the Shin Buddhist Vatican, and I didn't even know that you weren't supposed to keep the service book off the floor. The people around me knew the Sho Shin Ge by heart when I barely knew what the Sho Shin Ge was. I was the uncouth country girl visiting the big city for the first time. I was the woman leaving the wilderness to

soaked through with Buddhism that the mainstream is not Jesus but Buddha, I was drunk on knowing that I was part of the majority religion, not the minority, for the first time since I visited BTC.

In the end, I did not buy a scroll. My view changed during a casual conversation with Rev. Patti Nakai. I admired how many people had memorized the Sho Shin Ge. I spoke with envy about the teenage girls who compared notes on how much of the poem they knew.

Rev. Patti nodded. "There was probably a mandate from Higashi Honganji to chant it at every service."

It took a while for her comment to sink in. As it did, these lovely people who could recite the Sho Shin Ge from memory suddenly seemed less like people dedicated to the dharma and more like people who had been forced to chant the same thing at every service under orders. I remembered the pitfalls of organized religion, the long history of violence and oppression from the Catholic Vatican, the rumors of the conservative and some say stifling culture of Kyoto even to this day, and the way Shinran was exiled from Mt. Hiei after failing to conform and obey the mandates of his own sect at the time.

Suddenly, I stopped being a pilgrim, revering the fancy temples and all the Buddhist merchandise I could buy. I realized I was not a pilgrim at all. I was a tourist.

I do not want to suggest that HH is tyrannical. Everyone I met from HH was unfailingly kind and genuinely interested in my experience. I admire their dedication to mission efforts and success at spreading Shin Buddhism throughout South America in particular and hope they continue to spread throughout the world.

However, it is a head temple, and they control all the HH temples throughout the United States, Brazil, and any place that they reach. Like any large organization, they make decisions that apply to every temple regardless of whether it's the best decision for that temple or not. They select the ministers, select the service book, and, yes, issue mandates.

Here at BTC, we are independent. We can chant a variety of chants, experiment with different translations, and deviate from the official HH service book. We can select our own ministers.

Chicago is a world-famous, world-class city. Yet it's a wilderness when it comes to Shin Buddhism. It doesn't have the massive Asian population of Los Angeles or Hawaii to support many Shin temples in the area. That means its service format is much more likely to be shaped by its membership, not by the traditions of a head temple. Yet BTC is well-grounded in the dharma due to its strong teaching lineage.

The Dark and the Light

The downside of this independence is that for those who love tradition, BTC can seem a bit rough and ready, not as mystical and ancient as the temples in Kyoto. The resources aren't as vast. It's a temple working with an extremely diverse population in a very urban neighborhood and a rapidly changing membership. The upside of this independence is that we get to see Buddhism in a raw way that those who reside in Kyoto rarely have the chance to see. They are surrounded by homages to the light of Amida and never see the shadow.

(Continued on next page)

encounter civilization for the first time. Here, in a city so

The nature of how Shin Buddhism is practiced will and has changed in Chicago because it must. It is impossible to transplant anything, much less a religion, and have it look and act 100% the same as it did where it came from.

How do we make Shin Buddhism more appealing to the west? The answer is that you remove it from Japan, give it an independent home in Chicago, and see what happens.

World Dobo Conference Talks, In Short

Four delegates presented lay talks. The first talk was by Dennis Chan. He talked about Shinran, Mount Hiei, and Rokkakudo, the six-sided temple upon which ours is



HH sign warning visitors in multiple languages about a sudden step in the floor.

based. He talked about the historic significance of Kyoto, the sites we visited, and their relevance to our temple. In short, Dennis explained why we, as Shin Buddhists, should go to Kyoto.

The second talk was by Alice Murata. She showed beautiful photos and talked about the conference events and the many places we visited. She reviewed all the activities Higashi Honganji planned for us and the lovely sangha that we met from around the world. In short, Alice

explained what we did in Kyoto once we got there.

The third talk was by Miriam Solon. She discussed what she perceived as a combination of misanthropy and cheerfulness in Shin Buddhism. She recounted what she had learned from Rev. Ikeda's keynote talk and agreed with many of the things he taught us. In short, Miriam explained the things we learned in Kyoto while we were there.

The fourth talk was by me. I spoke about the contrast between shadow and light, civilization and wilderness, Kyoto and Chicago. I spoke about my hope that we at BTC can help give Shin Buddhism a strong American future. In short, I have explained why we came back.

Going to the other side of the world allowed me to see how wonderful they have it there. It turns out that going there also taught me how wonderful we have it here. We have the freedom and chance to build new roads in this wilderness, this Chicago frontier. I am humbled and grateful to be part of the construction crew.

... **Tathagata in Chicago**
(Continued from p. 1)

Not knowing any language besides Japanese, it seems unlikely Rev. Saito would have gone overseas if it wasn't for Rev. Kubose's request to Akegarasu's group to find him an assistant after the young man Rev. Kubose had chosen suddenly died. And unlike most of the American temples still focused on feudal-age Japanese presentations of Buddhism, Chicago was the ideal place for Rev. Saito because Rev. Kubose had already introduced the members to the modern interpretations of

by his burning desire to convey the nembutsu teachings, Rev. Saito struggled to learn English and he was greatly assisted by Joan Sweany and others who came to study with him.

The crowning achievement of his collaboration with Ms. Sweany and the study group was the publication in 1977 of *Shout of Buddha*, a translation of Haya Akegarasu's major writings. Through the temple bulletin, Rev. Saito continued to translate other Akegarasu essays and works by many other Buddhist writers such as the poet Santoka. These and transcriptions of Rev. Saito's Dharma talks were collected and published privately by Joan Sweany in small hand-made pamphlets. The few of you out there who've received these pamphlets know what gems they are. From time to time some of these translations have been re-published in our temple bulletin and I hope to get more articles distributed to those in our study classes.

Rev. Saito's Dharma-learning activities at Chicago and later Los Angeles and Honolulu represent a giant leap forward for Jodo Shinshu, revealing its distinctiveness from "general" Buddhism. Whereas Rev. Kubose had to appeal to Westerners enamored with Zen and idealistic notions of oneness and suchness, Rev. Saito was not afraid to demonstrate concretely the dynamic truth of impermanence and interdependence. In that sense, he was a *tathagata*, one who comes and goes just as they are. I've heard Rev. Kubose speak about the discrimination against Japanese Americans, telling us to conduct ourselves as good citizens so as not to bring shame on our community. He also wanted to show himself as an example of a virtuous Buddhist, keeping up a cheerful demeanor and following a disciplined lifestyle. But Rev. Saito had no such qualms and spoke and wrote extensively about his moments of moral failing, when he showed his conceit, greed, and anger to friends, temple members, and strangers. Yet he was much like Shinran in disparaging himself while at the same time, expressing joy for all the wisdom and kindness he receives from others, even the poor and mentally-ill people of the Uptown streets. When you truly know yourself as the most "bad" (useless, undisciplined) person then there is nothing but gratitude for all the patience and help received from those around you. Those who think of themselves as "good" can complain, but those who see all others as good are saying *Namu Amida Butsu*.

One way that Rev. Saito showed that he was a student and not a teacher is that he never let us cling to anything he said as a "formula" to be recited and enshrined. He kept changing the way he presented certain Buddhist concepts because he himself explored these expressions from different angles and saw them in new light as events unfolded in his life and the world around him. It's hard to "sound bite" him – to quote short passages from his writings or talks, because he wants us to be engaged in discussion and reflection, not mottos.

It was from Rev. Saito that I learned that the word translated as "pure" in "Pure Land" (*jodo*) refers to dynamic motion, such as clear water swiftly moving in a shallow stream, and not to a static enclosed sterile substance. The more I look back on his life and how he shared the Dharma with us, the more I see that

Akegarasu and his teacher Manshi Kiyozawa. Motivated

. . . Introductions

(Continued from p. 1)

destroying the white lanterns in the old temple building (I hope that was during the demolition, right Adam?).

Haru Ito and Jerry Morishige have links to the very early days of BTC. Jerry was born the same year that BTC was established . . . is there a Buddhist term for “serendipity?” Haru Ito joined the temple shortly after arriving in Chicago in 1948 from Berkeley, California. Haru handles all our deposits and was known for the epic New Year’s Eve parties that she and her late husband Tom hosted. Jerry, who coordinates our Iaido program, makes our insurance agent very anxious ever since the agent discovered the meaning of “Iaido.”

Tracy Ito rejoined the board after a long prior stint as treasurer. She has been attending BTC on a continual basis since she was about 5 (and is coy about how many years ago that was). Along with her extended family, Tracy has very deep BTC roots. She recalls spending entire weekends at the temple: Friday night Girl Scouts, Saturday morning Japanese Language School, Sunday morning service and Dharma school. Some of her best friends to this day are the young ladies she founded Sakurakai with.

Kiyo Omachi is a long-time member, former Dharma school student, and teacher. I won’t give the year that she began at the BTC Sunday School but let’s just say that she and her older brother and friends took a street car to get to church. She claims to be a serious person but my middle daughter thinks she’s the funniest of us all.

Lynn Maruyama and Debbie Miyashiro were kids in the BTC, but living on different sides of town. Both grew up in the temple with parents who were founding members and stalwarts of the BTC. Lynn lost touch a bit after high school but returned when she had kids. Debbie was as an active member of the Taiko drum group through the 1980s. Raising their own families, both Lynn and Debbie helped re-energize the Dharma school program in the 1990s.

Like Lynn and Debbie, Tomio Tademoto and I grew up in the BTC and lived on different sides of the city. My folks lived on the South Side (both Debbie and I have memories of attending both the south and north side temples) and Tomio lived in Uptown. Like many of the BTC kids I wandered away in my teens, only to return after the passing of my parents several years ago. Tomio has a deep connection to the temple – our founder, Rev. Gyomay Kubose came from the same village in Japan as his dad. Both Tomio and I have had our share of discoveries during temple activities. I discovered the art of the poker bluff during an “unauthorized” cash poker game at a BTC picnic. Tomio discovered a stash of liquor bottles while cleaning the “crawl” space under the old building’s chapel area. The cleaning crew promptly finished off the bottles (apparently our old temple

“flowingness” in who he was.

building). I was 10 when I had my “discovery”; I hope Tomio was older when he had his.

Our newest board member is Diana Schoendorff, who has taken over the reins of the Dharma School from the very capable hands of David Leshuk. Though raised Catholic, her mother studied Buddhism and thought it complemented her Christian faith. After the birth of Beatrice, Diana sought out a Sangha and found us in 2004, attending her first service during the construction of the new temple. She and her husband Bill have been connected to us ever since. You should be familiar with Beatrice, who helps lead the special Dharma school services, and William, who is in charge of whatever it takes to get our attention.

Speaking of Dharma school, Elaine Siegel, is our go-to Dharma Sunday speaker – the one who always brings a bag of tricks. Back in the days of the Vietnam War and the Peace Movement she was exploring eastern contemplative traditions and met her father-in-law, Dr. Yasuda, professor of Japanese language and literature at Indiana University, and a Buddhist lay priest. When she and her husband moved to Chicago to begin their law practices, they visited BTC and were captivated by the elegance, simplicity and wisdom of the teachings of Rev. Kubose. Much like Bill, some of her earliest BTC memories involve chicken duty at our Natsu Matsuri.

Peggy Waters’ parents were long-time temple members but not particularly active and so Peggy had little contact with BTC growing up. Raising her children in the Catholic Church, it wasn’t until 2007 that she connected with the temple. Her mother happened to chat with Dorothy Kuse at a department store and became interested in the Asoka group. As the designated driver, Peggy found much in common with the other Asoka members and the connection has fostered a deeper understanding of her parents and their background has helped her find great peace. And she didn’t have to clean any chickens (yet).

William Shehan is book lover (and former bookstore owner) with a personal library of over 10 thousand books. No surprise that it was a BTC book sale a few years back that hooked him. During the visit he chatted with Bill, Janet Lipner, and the late Fred Babbins for hours, noticing both the diversity of books and diversity of people in the Sangha. After leaving, he told his wife, Renée, that he wanted to return to confirm if this was the religious home he was searching for. It was.

This is our board. Very much a mirror image of our Sangha: a diverse collection of people traveling many different pathways to the temple. If you see a reflection of yourself here, please consider joining us and help BTC along in its journey.

Let me end with an expression of gratitude for having known Kenji Tademoto, our fellow board member, who for years directed the Kokyo Taiko drum group. He passed away in February. We will miss him.

Editor’s Note: Mr. Tademoto’s passing will be officially announced in

members had quite a few private stashes around the old

Buddha 'Bout Town: Buddhist & Cultural Happenings

☸ **March 8 (8 am–6 pm): The 9th Annual Buddhist Women's Conference, "Dharma Women: Custodians of Our Planet."** Location: Lake Street Church, 607 Lake Street, Evanston. Includes multiple speakers, continental breakfast, and vegetarian lunch. For more info and to register, visit <http://goo.gl/viipTv> or call 847-869-5806 or 224-623-1304.

☸ **March 14 (7:30 p.m.) & 16 (3 p.m.): Cloud Gate Dance Theatre of Taiwan - Songs of the Wanderers.** Location: The Auditorium Theatre. Inspired by Hermann Hesse's *Siddhartha*, asceticism, and the quest for quietude, this work is set to soulful Georgian folk songs with a blend of Eastern and Western dance styles. The set is created from 3.5 tons of shimmering golden rice that showers down on the stage. The dancers receive training in Tai Chi Tao Yin (an ancient form of Chi Kung), meditation, martial arts, modern dance, ballet, and calligraphy. Tickets are \$25-\$68. Videos & tickets are at: <http://goo.gl/5gcF9e>

☸ **Through March 20: Hiroshige's Winter Scenes.** Location: The Art Institute, Gallery 107. Hiroshige's prints had a strong effect on generations of print

the April edition of the bulletins.

lovers. There are probably more prints by Hiroshige "in circulation" than there are by any other ukiyo-e (pictures of the floating world) artist.

☸ **Through April 6: The Year of the Horse.** Location: The Art Institute, Gallery 109. This exhibition showcases portrayals of horses in Japanese and Chinese art from the 6th to the 18th centuries.

ONGOING

☸ **The Field Museum** features Buddhist artifacts in permanent sections devoted to China and Tibet.

☸ **The Art Institute** features large collections of Buddhist statuary and art in its Alsdorf Galleries and in its collections of Chinese, Japanese, Indian, and Korean art. Additional Buddhist art in other galleries can be found using the search tool available at the Art Institute site: www.artic.edu/aic/collections/

☸ **The Smart Museum of Art** at the University of Chicago features rotating works of Chinese, Japanese, and Korean art, often with Buddhist themes. Visit smartmuseum.uchicago.edu/exhibitions/asian-art/ for current highlights.

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



March 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 ◀◀◀◀

- ☸ March 1, 7:30 pm – Young Adults group game night
- ☸ March 9, 11 am – Rev. Gyoko Saito Memorial Day
- ☸ March 16, 11 am – Spring O-Higan
- ☸ March 23, 11 am – Founder's Day

🔔 Regular Sunday Services 🔔

- ☸ Religious Service (in English) – Sundays, 11 am.
- ☸ Dharma Sunday School (for children) – Second and fourth Sundays, 11 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.

🏠 Meetings, Socials, Volunteering 🏠

- ☸ Asoka Society – Third Saturday, 1 pm. Social includes refreshments.
- ☸ Board Meeting – Once a month, Sunday, 12:30 pm. This month: March 30th.
- ☸ Bulletin mailing & submissions – Mailing is conducted the 2nd-to-last Friday of every month, at 10 am. Submissions are due eight days prior to the mailing on



📖 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. **First-timers please arrive half-hour early.**
- ☸ Sutra Study Class – Second or third Sunday of the month (tentative), 12:30 to 2 pm. No previous Buddhism study required. This month: March 23rd.

☀ Cultural Activities ☀

- ☸ Calligraphy (Japanese brush writing) – First and third Tuesdays, 7:30 pm. Currently on hiatus. Contact Temple if interested.
- ☸ Chinese Movement (Qigong) – Every Tuesday morning, 11 am to noon. Call Dennis Chan 312-771-6087 for information & to register.
- ☸ Crafts Group – First & third Saturdays, 10 am to noon.
- ☸ 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

Thursday, 6 pm. See page 3 for details on submissions.

9pm.

BTC CALENDAR  **MARCH 2014**

日本語の 祥月法要
3月2日 午後1:00 時

See Temple Events & Activities Guide on page 7 for more 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 10am Japanese 10am Crafts 7:30pm Young Adults Game Night
2 9am Meditation 11am Monthly Memorial Service (English) 1pm Shotsuki Hoyo (Japanese)	3 7pm laido	4 11am Qigong	5 7pm Buddhism Study Class	6 7:30pm Meditation	7 7pm Kokyo Taiko	8 10am Japanese
9 9am Meditation 11am Dharma School 11am Service	10 7pm laido	11 11am Qigong	12	13 6pm Bulletin submissions due 7:30pm Meditation	14 7pm Kokyo Taiko	15 10am Japanese 10am Crafts 1pm Asoka Society
16 9am Meditation 11am Service - Ohigan	17 7pm laido	18 11am Qigong	19 7pm Buddhism Study Class	20 7:30pm Meditation	21 10am Bulletin mailing 7pm Kokyo Taiko	22 10am Japanese
23 9am Meditation 11am Dharma School 11am Service 12:30pm Sutra Study	24 7pm laido	25 11am Qigong	26 7pm Buddhism Study Class	27 7:30pm Meditation	28 7pm Kokyo Taiko	29
30 9am Meditation 11am Service 12:30pm Board Meeting	31 7pm laido					

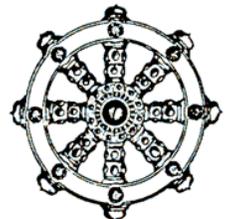
Tear off this last page and tuck it in your wallet/purse or post it on your refrigerator.

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

1151 W. LELAND AVENUE
CHICAGO, ILLINOIS 60640-5043 USA
www.budtempchi.org
phone: 773-334-4661
fax: 773-334-4726



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