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Found in Translation: Maida Center Retreat on "Innermost Aspiration (Hongan)"

This year's Maida Center retreat in Berkeley, July 24-26, had the theme, "Innermost Aspiration As the Basis of Shinran's Teachings." I learned a lot but I also found some things were confusing and incomprehensible – which is a good sign. It shows me that I have much to work on as Dr. Nobuo Haneda comes up with ways of presenting Jodo Shinshu that are different from what I heard him say in the past that I thought I understood.

This year I raised my hand and asked the first question: "Who came up with the translation 'innermost aspiration' for *hongan* – you or Rev. Gyoko Saito?" I wanted the forty-some attendees (which included only one BTC member this year) to know that particular expression was a huge breakthrough, a departure from the usual "Original Vow" still found in many Jodo Shinshu texts. For me, Jodo Shinshu would be really off-putting if it was just a bunch of talk about some divine being's Original Vow. But because I heard the term "innermost aspiration" used by Rev. Saito and Dr. Haneda, I felt the Jodo Shinshu teachings were touching on something profound and universal.

An Awakening

As mentioned in last month's *BTC Bulletin*, I was hospitalized for a week at the beginning of July. This was about two weeks after another successful Natsu Matsuri. As chairman, I once again had the privilege of working with a dedicated sangha. As has been the case since I first became chairperson, everyone went beyond the call and guaranteed a fun and successful festival. It was at Natsu Matsuri that I first experienced the level of concern others had for me personally.

Many of the members had not seen me for an extended period and commented on how much weight I had lost and how I looked fatigued. I shrugged this off as the result of overwork and stress from my business and what I thought was a sinus problem. Little did I know that my condition would worsen rapidly and require emergency hospitalization sixteen days later. We have all heard the saying "Every cloud has a silver lining", and through this health crisis I found that silver lining in the people around me.

For the last fourteen years, I have written a monthly article for *Action Magazine*, a local publication in Kenosha, Wisconsin, where I live. The articles deal with Buddhism: sometimes an explanation of an aspect of the teachings, other times how Buddhism has impacted my life. My most recent article deals with this episode in my life. I want to share it with you.



Rev. Patti Nakai
Resident Minister

For more writings by Rev. Nakai, visit her blog, *Taste of Chicago Buddhism*, at: tinyurl.com/chibud

This article continues on page 5, left column.



Bill Bohlman
BTC President

Contact Bill at budtempchi@aol.com or find him most Sundays after service at the information desk & bookstore.

This article continues on page 5 right column.

**FINAL REMINDER:
Labor Day Weekend,
September 4-6, 2015
Eastern Buddhist League Conference**

The 2015 Eastern Buddhist League Conference will be held in Cleveland, Ohio over Labor Day weekend, Friday, September 4 to Sunday, September 6. This year's theme is, "I Go to the Sangha for Guidance." What does it mean for us and others today? What is the role and purpose of the sangha in the world? How can the sangha communicate to others the peace and joy of leading a Shin life?

Author and scholar Jeff Wilson will deliver the keynote address and participate in the workshops. He has written numerous books and articles on the development of Buddhism in America, including several works on the place of Shin Buddhism. He is contributing editor for *Tricycle* magazine and author of the books *Buddhism of the Heart*, *Dixie Dharma*, and *Mindful America*.

Although it is too late to get the special group rate at the Westin Cleveland Downtown hotel, registration for the conference is open up to September 5. Some temple members are driving to the Cleveland, so if you need a ride, please contact the temple office.

More information and online registration is available at: www.EBL2015.weebly.com.

Craft Group Resumes

The craft group will now be meeting once a month on the third Saturday starting in September. Mandy Kapsalis will lead the group, replacing long-time leader Alica Murata, who will still be active in the group.

Dharma School Resumes, Plus Children's Taiko

Dharma School will be resuming on September 13, from 11 am to noon every 2nd and 4th Sunday. See the flyer insert for more details. Children's Taiko will take place on the 1st, 3rd, and 5th Sundays at the same time. See page 7 for more details and to register.

Sangha News

Last month we announced the birth of a son to Joe and Sarah Phillips. Joe has written an essay about Buddhism and the birth experience at his blog, *Dharma on the Farm*. Read the essay at the following link: <http://goo.gl/IXDnkP>

Send your news on births, engagements, graduations, and other significant events to BTCbuledtr@hotmail.com.



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.

BTC BULLETIN

Team Ruth Abbinanti, Rev. Patti Nakai, Gary T. Nakai, Darryl Shishido, 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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Temple News July 2015

- 7/05 July monthly memorial service. *** Shoshinge class met. *** Japanese service was held.
- 7/08 Vietnamese monks from Quang Minh Temple (Montrose/Damen) visited BTC as part of their annual pilgrimage to Uptown-area temples.
- 7/09 Rev. Nakai conducted cremation service for the late Mrs. Hide Kikuchi at BTC.
- 7/11 Rev. Nakai conducted ashes burial service for the late Mrs. Haruko Tademoto at Montrose Cemetery. *** Rev. Nakai participated in Bon Odori at the Midwest Buddhist Temple.
- 7/12 Regular Sunday service. *** Sutra study class met. *** Rev. Nakai participated on the interfaith panel discussion at the Iftar Dinner with representatives of other religions at the Islamic Community Center of Illinois.
- 7/14 Rev. Nakai attended monthly Uptown Clergy luncheon. *** Bon Odori teachers group met to finalize the 2015 program.
- 7/15 BTC hosted the steering committee meeting for Treasures of Uptown Interfaith Coalition.
- 7/16 Upaya group had Movie Night and watched "The Way."
- 7/18 Asoka Society met.
- 7/19 Lay Speaker service. Karl Zawadzki was the speaker. *** Board of Directors met. *** Rev. Ashikaga conducted memorial service for the late Mrs. Yoshimi Shimizu, wife of Iaido instructor Toshihiro Shimizu-sensei at BTC.
- 7/22 Visit from Greencorps, a city program for high-school students. The students volunteered to clear weeds from temple's landscaping. *** BTC hosted workshop on "Civil Disobedience" for ONE-Northside community leaders.
- 7/24-7/26 Rev. Nakai participated at the Maida Center Retreat in Berkeley.
- 7/24 July bulletin prepared for mailing (on July 27).
- 7/26 Brief service before annual temple picnic (indoors).
- 7/30 Rev. Nakai attended follow-up meeting for delegates to the June Buddhist-Catholic Dialogue at the Midwest Buddhist Temple.

THANK YOU, THANK YOU, THANK YOU!

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

- Sunday Service Participants: Tom Corbett, Jackie Denofrio, Joel Inwood, Lynnell Long, Debbie Miyashiro, Helene Rom, Diana Schoendorff, Linda Triplett, Ruby Tsuji, Beth Windisch, Karl Zawadzki
- Music/Accompanists: Mrs. Ashikaga, Ellen Goode
- Audio Controls: Jacob and Wendy Fawcett, Gary T. Nakai
- Sunday Service Refreshments: Jackie Denofrio, Noreen Enkoji, Haru Ito, Amy Kawamoto, Candy Minx, Alice Murata, Upaya Group
- Bulletin Mailing: Antoinette d'Vencets, Noreen Enkoji, Nancey Epperson, Ed Horiuchi, Haru Ito, Candy Minx, Alice Murata, Masa Nakata, Helene Rom, Mary Shimomura, Anthony Stagg, Ruby Tsuji
- Cleaning Temple washrooms: Anonymous
- Taking care of the Temple inside and out: Tomio Tademoto
- Maintaining and updating the Temple computer: John Kelly, Gary T. Nakai
- Maintaining and updating the Temple website: Ann Yi
- Emptying the trash bins, filling them with new bags and putting them out for disposal: Nancey Epperson, Adam Kellman, Helene Rom, Ruby Tsuji
- Cleaning Hondo and Nokotsudo: Michael Yasukawa
- Administrative Office Volunteers: Ruth Abbinanti, Nancey Epperson, Candy Minx, Darryl Shishido, Linda Triplett, Ruby Tsuji
- A special thanks to Enrique Cortez, executive chef at Riques Cocina Mexicana (5004 N. Sheridan Road) for donation of bean soup for the Temple picnic



From left to right: Greencorps visits to clear weeds from the temple landscaping. Monks from nearby Vietnamese temple Quang Minh Temple visit BTC as part of their annual pilgrimage to Uptown-area temples. Games at the annual temple picnic. Picnic photos by Beth Windisch. See Temple News above for more information on the events.

The Ball in the Room

By Ann Yi

This article is a summary of Ann's lay talk at BTC on April 19, 2015

Last October, BTC sponsored my trip to the West Covina Buddhist Temple outside Los Angeles for a program called *Dharma Seeds*, a multi-part multi-year program designed to train potential temple lay leaders and encourage intensive study of Jodo Shinshu Buddhism.

The retreat lasted 11 hours the first day and 8 hours the second day. Rev. Patti, the main speaker, fought a terrible cold to speak for hours on the history of Buddhism in Japan, particularly the advances made in the last 150 years due to the teachings of Manshi Kiyozawa. From the other ministers we learned about temple etiquette, how to chant, and why we chant. There was a strong focus on the *Sho Shin Ge*, which we practiced many times, with varying levels of skill. Students from the various temples gave reports on the state of their respective sanghas. Several people gave moving lay talks. Each person, including each minister, told the story of how s/he came to be on this path.

The Sangha

It's impossible to narrow the entire retreat down to one article, but the thing I remember most was this singular sangha gathered together in West Covina. It represented various genders, ethnicities, sexual orientations, family statuses, ages, and career types. Some had been Buddhists all their lives, some were recent converts, and some had always been Shin Buddhists but became more interested only recently. It was a questioning, compassionate, and curious sangha that asked hard questions, such as:

1. We read and study so much, so why does it seem like nothing has changed in our lives?
2. How can someone in chronic pain cope better via Shin Buddhism?
3. Can we live passionately and with excitement and still be Buddhists?
4. Why are we here?
5. What is the point of all this?
6. Is Buddhism really even the answer?

The questions were not all this blunt. I understood the true questions underlying the more polite ones presented because many are questions I've asked myself for decades even before I came to BTC. It's this memory—the frustration in that room and the urgency of the need for answers—that I remember most. It's almost as if by hearing these questions asked out loud I could finally face them directly. They're tough questions. Christians might call such questions a Crisis of Faith. There were many people at that retreat having a Crisis of Faith.

Yet every person at the retreat was there because s/he had been selected by their ministers. These were dedicated students, committed volunteers, and/or lay leader and potential lay leaders, not untested dabblers. There was talk about some attendees becoming fully ordained ministers and at least one person already had initial ordination. Many were outstanding chanters, almost as good as the ministers, yet those great chanters were some of the most persistent in their questioning.

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The Unsayable Can Be Given A Voice, Sans Soleil

By Candy Minx

Documentary's discursive stumbling block is the myth of objectivity.

— Laura U. Marks, *Signs of the Time: Deleuze, Peirce, and the Documentary Image*

He wrote me, that only one film had been possible of portraying the impossible memory, insane memory: Alfred Hitchcock's *Vertigo*.

— Chris Marker, *Sans Soleil*

Google searches for “Buddhist movies” will often bring up *Samsara*. *Samsara* is part of a genre of non-narrative documentary films like *Baraka* and *Koyaanisqatsi*: popular, beautifully filmed, montages of exotic locations often in time lapse, then sped up. Since *Samsara* is easy to find (it's on Netflix) it's probably already been seen by Buddhists, perhaps it might be interesting to see a movie that although older, still remains challenging, fresh and as revered as when it was first released thirty years ago. And chances are it hasn't been seen by our sangha.

Sans Soleil, made the same year as *Koyaanisqatsi* in 1982, is an experimental essay-film, primarily shot in Japan and Guinea-Bissau, as well as Paris, Iceland, and San Francisco. *Sans Soleil* was voted the third best documentary of all time in the 2014 British Film Institute's Sight and Sound film critics poll.

Somehow, this “essay-film” is a visual meditation that explores memory, history, ego, time, place and the impossibility of our ability to be objective. *Sans Soleil*, which means “without sun” in French, shines a light on how our minds work. The human brain is a meaning making machine and as we are lulled into watching this experimental juxtaposition of images and narratives we start applying and layering meaning. “Without sun” might

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... “Innermost Aspiration (*Hongan*)”

(Continued from page 1)

In answering my question, Dr. Haneda first claimed it was his translation and Rev. Saito borrowed it. But after some time explaining the term, he said, “Maybe it was Rev. Saito’s translation and I used it.” Both Rev. Saito and Dr. Haneda came from lay families with little involvement with Buddhist institutions and before even hearing the story the Buddha tells in the Larger Sutra, both were moved to the core of their beings by a great aspiration coming through their teachers’ words. I would even imagine those words were not “Namu Amida Butsu” but words in everyday Japanese that conveyed the essence of *nembutsu*. So it could have been either or both of them together (late 1970s) at our temple deciding there was no better English translation for *hongan* than “innermost aspiration.”

The aspiration (*negai* = wish) is for the most complete enlightenment, which is the awakening of all living beings to the great flow of life that includes all of us. To wish for anything less, such as one’s own individual enlightenment (“I got mine and you other guys are @#%&-ed”), is to have a shallow aspiration, rooted in the self-benefitting ego. The wish that precedes our birth and continues after our death, that pervades far and wide and also deep inside us below our usual consciousness is the innermost aspiration.

One word that kept coming up at this retreat that I hadn’t heard Dr. Haneda use much before was “participation.” Even though the writings of Shinran make it clear that the innermost aspiration does not come from “me” (the ego attached to self-benefitting thinking), there is “my” participation in the working of the innermost aspiration. To illustrate this, Dr. Haneda referred to the story of Ajatasatru from the Nirvana Sutra that Shinran quotes at length in the “True Entrusting” (*Shin*) chapter of the *Kyogyoshinsho*. Ajatasatru says he is like the seed of the eranda, a tree known for its foul odor and poisonous fruit, yet somehow there is a candala, a tree known for its pervasive sweet smell, growing out of him.

Although we continue to be ego-attached creatures causing havoc for ourselves and others in our pursuit of material goods and mental pleasures, by hearing the innermost aspiration calling to us in the *nembutsu*, we become a part of the dynamic spirit working to awaken all beings to the precious treasures of life found in each arising moment. It is a paradox that the person who is incapable of breaking free from the ego, by becoming passive (simply receiving, hearing the Dharma) ends up being very active, working as part of the innermost aspiration that reaches out to touch others. Shinran could identify with Ajatasatru – by giving up on trying to eliminate one’s defiled self, one is swept up into a great pure flow, participating in the activities to free others from the bounds of unfulfillment. In many ways it’s not clear what actions we should take as part of this participation in innermost aspiration, but Shinran and the great teachers show us by their example that the participation all starts and continues to deepen with our listening.

I am grateful to all of you who help me continue my listening – allowing me to travel to gatherings such as the Maida Center retreats and encouraging me in our study classes to dig deeper into the meanings of the teachings we listen to together.

... An Awakening

(Continued from page 1)

The Compassion of Others

One of the basic tenets in Buddhism is the idea of compassion for all sentient beings. Most of us like to think of ourselves as compassionate beings, but are we really? Shinran Shonin, the patriarch of Jodo Shinshu Buddhism, remarked that he never once performed an unselfish act. By this he meant that if he was aware of what he was doing, the pleasure it brought him prevented it from being truly unselfish. The compassion of the action is only experienced by the recipient. Recently, I had the experience of being the recipient of the compassion of others.

Due to my bullheadedness, I allowed myself to become so sick that I required emergency hospitalization for a week. As my condition had worsened, family, friends and even business customers had implored me to see a doctor. I always replied that I intended to do so but had to fit it into my schedule. Finally, my condition became so bad that I was no longer thinking rationally and my neighbor, who came to check on me, called the ambulance. Thus began a week that showed me the true meaning of compassion.

Buddhism teaches that no matter how much we think we are self-sufficient, we survive and thrive because of others. Nowhere is this more apparent than when you are lying on your back in a hospital. You realize that your comfort, and even your very survival, depends upon others. Perhaps I was lucky; no matter how difficult their day was going, every person I interacted with seemed to truly care about me. As I spoke with the nurses and nursing assistants through the week, I saw the extent of their compassion. One evening, I asked one of them how her night was going. She replied that they had eight alcoholics going through withdrawals. When I commented what a mess that must be for her, she agreed but then added that it was sad that people suffered like this. Another time, a nurse said he was having a tough night. I asked if it was because of alcoholics, he replied, “No, people dying.” Yet, he still was able to be compassionate and upbeat dealing with me.

Although I have spoken and written about compassion during the past fourteen years, I now realize how little compassion I conveyed. While in the hospital, I had numerous visitors who had taken time out of their busy days to come see me. Others called me on the phone and many sent me get well cards. The stark reality of my own shortcoming struck me: I never did anything like this for others. Buddhism teaches that we need to listen deeply to the lessons of life. This lesson affirms for me the concept that underlying all of life is infinite compassion. Buddhism does not personify this compassion; other religions see this compassion in God or Allah. Regardless, infinite compassion is expressed through the compassion of others.

... The Ball in the Room

(Continued from page 4)

Who Am I?

The second thing I remember most was revisiting Rev. Akegarasu's poem, "Who Am I?", which has been reprinted in the BTC Bulletin several times. Rev. Patti presented it as part of her materials in a discussion about the self. The poem starts:

*My thought is thought,
it is never myself.
I had thought that my thought is myself,
but now I'm aware
I made a terrible mistake.*

This stanza repeats, replacing "thought" in turn with experience, feelings, will, wishes, and deeds. The poem ends with the statement that you are manifested through all these things: thought, deeds, etc., but you also manifest yourself when you *break out* of all these things.

I was glad to see this poem again and have a chance to discuss it at the retreat. Looking back, I realized that these two things I remember most—the questions from the sangha and this poem—are actually two halves of the same thing. The sangha posed the questions. The poem gave the answers. Instead of having an open Q&A session, perhaps we should have reread this poem ten times. But I know that would not have helped. It's extremely difficult to talk about the poem and its main point, the self.

Taking Measure of Your Self

My high school physics teacher explained the problem of trying to measure difficult and distant things. For instance, how much dark matter exists in the universe? To measure something, you have to touch it somehow. The problem is that the very act of touching changes what you are trying to measure. He compared the problem to being in a completely dark room with a ball. Your mission is to find out exactly where the ball is down to the hundredth of an inch. But without light or equipment, the best you can do is stumble around, blind and naked, and grope around like a fool.

Say you find the ball. Eureka! The ball is in your hand! Except in grabbing it, you moved it. You might have moved it to the left half an inch from its actual location. Maybe it was floating down very slowly and you stopped that slow fall. Maybe it was flying by your face and you just happened to reach out at the right time. Maybe it was not a ball at all but a cone that collapsed and ballooned into a ball shape. You don't and can't truly know where the ball was. All you have is an estimate, a guess really, and it could be completely wrong.

Manshi Kiyozawa wrote, "Our true self is nothing but this: committing our total existence to the wondrous working of the Infinite, then settling down just as we are in our present situation."

Akegarasu wrote, "I cannot in speaking or writing put down who I am. I always touch this indescribable self, always follow this indescribable self."

These quotes reject the idea of quantification. Like the ball in the dark room, the more we try to hold on to something concrete, definite, and measurable, the more we end up pushing it away. Or worse, we change what it is we grasp for and lose it altogether. So then why are we here? Why go to a retreat? Why do all this study, chanting, listening?

The purpose of chanting, according to one of the readings we received, was to recreate the "music of the dharma." One of the great joys of chanting in a large group is that if you aren't very good, you can't hear yourself very well, so you sound wonderful melded into the whole. The more you practice, the better you become. The more the group chants, the better it becomes. The sound of the chant becomes uniform and resonant.

Studying the dharma isn't exactly like chanting practice, but the benefits of repetition and learning apply. The more I read, the closer I can get to this ball that I want to grab without damaging it. Every teaching, every class, every teacher who takes the time to teach me gives me another tool, another angle, another viewpoint, an alternative route to the same place, or a correction of a past mistake.

Sometimes I regress. Sometimes I hit obstacles so impenetrable that I am tempted to try another path altogether, which some people do. But then sometimes I realize there are no true obstacles, that they were put there up by me, and I can't even figure out how I did it. Sometimes—often—I feel as if I'm starting over.

The Path

My main point is simply this: This is not easy. If it is easy for you, then I apologize for insulting you. But of course I don't have to apologize because you wouldn't be offended; you'd be reading this with a face radiating the light of ultimate compassion. But for those of you with less luminous faces who have ever questioned, become frustrated, or didn't know the answers and started to doubt there are any, I want you to know you are not alone. I was in a room full of outwardly dedicated Buddhists who felt the same way. I can only recommend that we keep learning and go back to things we've already learned to see if we can learn and relearn and learn again.

Sometimes the answer is right there. Sometimes that answer we're looking for, that ball in the room, floats right up to you and slides right into your hand. In your frustration in being unable to find it, you may not even notice that it has come to you softly, settling softly into your fingers like a divine gift.

Then you drop the ball. It happens.

— Namu Amida Butsu

... The Unsayable

(Continued from page 4)

be a metaphor for sitting in the dark watching the light of a movie. "Without sun" might be a metaphor for being in the dark about our own identity because we write a story based on our own and history's unreliable memory. Then we try to keep remembering what may be a lost memory. Sans Soleil predicted the future of international fascination with Japan, anime, cats, time travel, *The Matrix* movies, and the current trend in mindfulness, or searching

for who we are by questioning how we know ourselves.

Further Reading:

- 1) *Sight and Sound Magazine* poll of Best Docs:
<http://www.bfi.org.uk/sight-sound-magazine/greatest-docs>
- 2) An article on "essay-film":
<http://artsites.ucsc.edu/faculty/gustafson/film%20223/49.2.rascaroli.pdf>

Movie Night is September 22, 7 p.m. All are welcome, admission is free. Refreshments will be provided and guests are welcome to bring treats to share.

September 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 ◀◀◀

- September 4-6, Friday-Sunday – Eastern Buddhist League Conference in Cleveland, Ohio. Temple will be closed through Labor Day, Sept. 7. No service on Sunday, Sept. 6.
- September 13, Sunday, 11 am – Shotsuki Hoyo Monthly Memorial Service (English).
- **NEW** September 15, Tuesday, 7 pm – Book Discussion. this month's book: *Empire of Signs*, by Roland Barthes.
- September 20, Sunday, 11 am – Fall Ohigan (Equinox) Service.
- September 22, Tuesday, 7 pm – Movie Night

Regular Sunday Services

- Religious Service (in English) – Sundays, 11 am.
- Lay Speaker Sunday – Generally the third Sunday of the month, 11 am. This month: September 27 (tentative).

Meetings, Socials, Volunteering

- Asoka Society – Generally the third Saturday of the month, 1 pm. This month: September 19.
- Board Meeting – Once a month, Sunday, 12:30 pm. This month: September 27.
- BTC Bulletin mailing – Generally 2nd-to-last Friday of the month, 10 am, as many volunteers as possible much appreciated. Special later date this month: September 25.
- BTC submissions – See page 3 for details on submissions. Generally due 8 days prior to mailing on Thursday, 6 pm. Later date this month: September 17.
- BTC Young Adults Group – Check the Bulletin for events scheduled throughout the year.

Education & Meditation

- Dharma Sunday School (for children) – Second and fourth Sundays, 11 am. This month: September 13 and September 27.
- Introduction to Buddhism – This 4-week course is held periodically throughout the year. E-mail Rev. Nakai at rev.eshin.patti23@gmail.com.
- Buddhism Study Class – Every Wednesday, 7 to 8:30 pm. No previous Buddhism study required. Resumes September 16.
- Meditation – Sundays at 9 am and Thursdays, 7:30 pm. Resumes September 10.
- Sutra Study Class – Generally 2nd or 3rd Sunday of the month, 12:30 to 2 pm. No previous Buddhism study required. This month: September 20.

Cultural Activities

- Chinese Movement (Qigong) – Tuesdays, 11 am to noon. Call Dennis Chan 312-771-6087 for info.
- Crafts Group – Third Saturdays, 10 am to noon. This month: September 19.
- 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. Resumes September 12.
- Japanese Swordsmanship (Iaido) – Mondays, 7 to 9 pm.
- Taiko (BTC Kokyo Taiko Drum Troupe) – Adults, Fridays, 7 to 9 pm. Email kokyotaiko@yahoo.com to confirm.
- Taiko (BTC Kokyo Taiko Drum Troupe) – Children, 1st, 3rd, and 5th Sundays at 11 am. This month: September 20. Email sanghacomod@yahoo.com for appointments.



The Buddhist Temple of Chicago

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



BTC CALENDAR SEPTEMBER 2015

日本語の 祥月法要
9月13日 午後1:00時

See Temple Events & Activities Guide on page 7 for details on events.
Events may be canceled 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 11 am Qigong	2	3	4 EBL Conference (Cleveland OH)	5 EBL Conference (Cleveland OH)
6 NO SUNDAY SERVICE EBL Conference (Cleveland OH)	7 Labor Day	8 11 am Qigong	9	10 7:30 pm Meditation	11 7 pm Adult Taiko	12 10 am Japanese Language School
13 9 am Meditation 11 am Monthly Memorial 11am Dharma School Resumes	14 7 pm laido	15 11 am Qigong 7pm Book Discussion, <i>Empire of Signs</i> , by Roland Barthes	16 7 pm Buddhism Study Class	17 6 pm Bulletin Submissions Due 7:30 pm Meditation	18 7 pm Adult Taiko	19 10 am Japanese Language School 10 am Craft 1 pm Asoka Society
20 9 am Meditation 11 am Fall O-Higan 11 am Children's Taiko 12:30 pm Sutra Study	21 7 pm laido	22 11 am Qigong 7pm Movie Night	23 7 pm Buddhism Study Class	24 7:30 pm Meditation	25 10 am Bulletin Mailing 7 pm Adult Taiko	26 10 am Japanese Language School
27 9 am Meditation 11 am Service 11 am Dharma School 12:30 pm Board Meeting	28 7 pm laido	29 11 am Qigong	30 7 pm Buddhism Study Class			