



The Buddhist Temple of Chicago BULLETIN

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VOLUME 72

NUMBER 8

MAY

2016 A.D.
2559 B.E.

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Rev. Patti Nakai

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Rev. Yukei Ashikaga

President

Bill Bohlman

One Wedding and Two Funerals

This year the month of May marks the twentieth wedding anniversary for Gary and me. But when I think back to our wedding, I can't help thinking of it as a sad time for both of our mothers.

A week before our wedding after the May monthly memorial service at our temple, we were told by Gary's mother that she needed to get to her brother Jiro's place right away. She had received word that her brother, who had long struggled with Parkinson's disease, had taken a turn for the worse and death was imminent. When we went to see Uncle Jiro, he was in bed and alert and to me he didn't look like someone near death, but rather youthful with his thick black hair. A couple days later he passed away.

On the evening before the wedding, usually couples have their wedding rehearsal and rehearsal dinner, but Gary and I, and all his relatives were at Uncle Jiro's funeral, a solemn Konko-kyo ceremony conducted by Rev. Alfred Tsuyuki from Los Angeles. We scheduled a rehearsal and luncheon for the wedding party for the morning of our wedding day, but Gary's mother didn't attend – that morning she was at the cemetery for the burial of her brother's ashes.

Founder's Day Ti Sarana

On the last Sunday in March we observe Founder's Day, the memorial for Rev. Gyomay Kubose. We reflect upon his life, his impact, and the vision he had for BTC. Although the temple's early members were mostly Japanese-American, Rev. Kubose did not want the Buddhism of BTC to limit itself to one ethnic group. Rather, he had a vision of a Buddhism for people of all ages, income levels, ethnic and racial backgrounds—a Buddhism for all who came through our door. This year, at the Founder's Day service, the ongoing fulfillment of his vision was on display. Nine members representing the diversity of our sangha received their Ti Sarana.

These nine people are the vision Rev. Kubose had for BTC. They are men and women, young adult to older adult, of European, African, Asian and Native American descent. Their lives and backgrounds may differ, but in the eyes of the Dharma, these distinctions fall away; like the beings of Amida's third vow, they are all the color of genuine gold. They shine as ones who have chosen the path of the Buddhadharmas as the guiding light in their lives. Ti Sarana at BTC requires a serious effort on their part. To be eligible, one must be a member for at least two years, actively participate, and attend study classes. As lay leaders, they will assist with Sunday service when needed; through their efforts, BTC will continue to thrive.



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 4.



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 6.

A Warning and Apologies

Recently, **The BTC Bulletin** (Vol. 72 No. 6) carried an article by Candy Minx.

It used the expression “1%.”

On Movie Night, our temple's Upaya group will see the British comedy, *Monty Python's Life of Brian*. In her preview of this film for *The Bulletin*, Candy used the expression “1%” to mock the wealthy of ancient times, but also, by implication, to attack the superwealthy of today.

In the current Presidential ballyhoo, besides race- and sex-baiting, spreading misinformation and disinformation and smearing rivals and opponents, candidates are presumptuously debating what to do with the wealth of America's wealthiest 1%. We hear: “Increase Taxes on the Wealthy,” “Increase Taxes on Capital Gains,” “Tax the Corporations,” “Break up the Banks,” and now, “Political Revolution!” Meanwhile, innumerable anonymous trolls (in print, online, on cable and the airwaves) whisper in our ears “Steal from the Rich, Give to the Poor!” But robbin' hoodlum Tony Soprano (1999)—not *Robin Hood* (1939)—is the hero of today's demagogues, self-proclaimed advocates for The People. They have The Public Interest at heart, but, greedy for money that is not theirs, they accuse the rich of being “too” greedy. They are bolstered by Conspiracy Theorists with cynical narratives regarding how the rich stole their money from us.

This economic category, or “class,” so-called “1%,” is a valid, useful, necessary idea. But it is also useful as an abstraction dehumanizing, even demonizing others, making it easier to take their money—or their lives. In our minds, the “1%” may be discriminated, segregated, mistreated compared to the “99%,” and such private thoughts may not be inconsequential. Consequently, whether in mind or reality, if it is wrong for the rich to treat the poor poorly, then it is also wrong for the poor to treat the rich poorly. Whether considering someone else's gold or someone else's life, we must consider the Golden Rule. And even if the wealth of the “1%” must be taxed, regulated, expropriated, confiscated, nationalized or redistributed, we must not forget the

rich lives that this “1%” represents. Fine examples may be found in the novel and film *Dr. Zhivago*.; with this bloody, Red Revolution in mind, Chicago attorney Clarence Darrow defended his defense of rich scions Leopold and Loeb, accused of cold-blooded murder, by reminding his hot-headed Red associates, “Even the rich have rights.” By the same token, we Buddhists remind ourselves, “I shall refrain from harming living things” and “I shall refrain from taking what is not given.”

For Gautama Buddha's Dharma to be heard by all, every member of any Sangha must practice Non-Discrimination. In our Temple, we teach and practice non-discrimination between American, European, African, Asian, Native, Foreign, Female, Male, Other, Lesbian, Gay, Bisexual, Transgender, Rich, Middle Class, Poor, Employer, Employee, Unemployed, Hindu, Christian, Muslim, Jew, etc. In our relations with others, *we try never to discriminate, neither in mind nor in practice*—between races, sexes, genders, classes, religions, etc.

For Gautama Buddha's Dharma to be heard by all, every member of any Sangha must also practice Non-Violence. In our Temple, we teach and practice never to hurt anybody—their body or possessions, reputation or good name, dignity or honor, feelings or self-esteem, sensibilities or sentiments. In our attitudes, activities and relationships, thoughts and intentions, words and discussions, *we try never to harm, neither in mind nor in practice*, neither any one nor any thing.

Therefore, **The BTC Bulletin** wishes to apologize, to the superwealthy for our use of the expression “1%,” but also to you, dear readers, who may come to dislike the superwealthy due to our poor editing and careless choice of words. A thought of “dislike” such as this, continually practiced, can soon become hatred. In our Temple, we work to dispel hatred by welcoming non-Buddhists, practicing non-discrimination and non-violence, sharing religious thoughts and feelings, finding mutual interests and concerns, creating a common cause or goal, becoming good friends to truth-seekers on a moral, spiritual quest, etc.

In 1944, Reverend Gyomay Kubose founded our Temple with the idea of Oneness in mind. With this in mind, instead of thinking “1% versus 99%,” think only “100%!” What can we do, together? A poet once suggested—“Imagine.”

The Buddhist Temple of Chicago welcomes everyone.

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, Darryl Shishido (Editor), Linda Triplett, Ruby Tsuji, Ann Yi

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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- 3/05 Rev. Nakai and Rev. Ashikaga conducted memorial service for the late Mr. Stanley Shigihara at BTC. Mr. Shigihara is survived by his wife Janice and children, Michele, Jason Kurokawa, Sara Cooperkawa and Veronica Tenerelli. *** Rev. Nakai conducted the 7th year memorial for Mr. Kenneth Shindo at BTC.
- 3/06 March memorial service. *** Japanese service was held. *** Rev. Nakai participated in “Kizuna-5” commemoration of the Great East Japan Earthquake at the Chicago Cultural Center.
- 3/09 Rev. Nakai attended monthly Uptown Clergy luncheon.
- 3/10 Rev. Nakai attended Buddhist-Catholic Dialogue group’s meeting at Our Lady of Pompeii Shrine. *** Nancey Epperson attended ONE-Northside membership council meeting at North Shore Baptist Church.
- 3/12 Asoka Society held its first meeting of the year.
- 3/13 Rev. Gyoko Saito memorial and Dharma School service. *** Sutra study class met.
- 3/14 Darryl Shishido and Candy Minx attended ONE-Northside’s environmental committee meeting at ICA building.
- 3/15 Rev. Nakai attended the Chicago Japanese American Council meeting at Park Ridge Library.
- 3/17 Darryl Shishido, Miriam Solon, Nancey Epperson and Candy Minx attended Buddhist Council of the Midwest meeting at SGI.
- 3/18 April bulletin mailing.
- 3/20 Spring Ohigan service.
- 3/26 Rev. Ashikaga conducted memorial service for the late Mr. Seiji Matsumoto at BTC.
- 3/27 Founder’s Day service and Ti-Sarana ceremony (see article, p. 1; photo, p. 6, l. to r.: Wendy Fawcett, Sue Balsam, Nancey Epperson, Lynnell Long, Karl Zawadzki, Karen Baier, Helene Rom, Darryl Shishido, Ann Yi *** Board of Directors met.
- 3/28 Rev. Nakai attended Japanese Mutual Aid annual meeting at the Japanese American Service Committee.

Our deepest sympathy to the family and friends of:

Seiji Matsumoto
Stanley Shigihara

**THANK YOU,
THANK YOU,
THANK YOU!**

Understanding the Nembutsu through recognizing the Paramitas in others.

Send in your recognitions!

- Sunday Service Participants: Karen Baier, Sue Balsam, Bill Bohlman, Nancey Epperson, Wendy Fawcett, Glenn Fujiura, Tom Lane, Lynnell Long, Alice Murata, Lisa Oda, Gary Nakai, Darryl Shishido, Elaine Siegel, Linda Triplett, Leroy Wiley, Dharma School Students
- Music/Accompanists: Mrs. Ashikaga, Drea Gallaga,
- Audio Controls: Tom Corbett, Wendy and Jacob Fawcett, Gary T. Nakai
- Sunday Service Refreshments: Noreen Enkoji, Anna Idol, Haru Ito, Lisa Oda, Carl Scroggins, Mary Shimomura, Ruby Tsuji, Upaya Group, Ann Yi, Denise Zimmerman
- Bulletin Mailing: Dennis Chan, Antoinette d’Vencets, Ed Horiuchi, Haru Ito, Tom Lane, Candy Minx, Alice Murata, Masa Nakata, Helene Rom, Mary Shimomura, 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: Sue Balsam, Adam Kellman, Candy Minx, Ruby Tsuji
- Cleaning Hondo and Nokotsudo: Michael Yasukawa
- Administrative Office Volunteers: Ruth Abbinanti, Helene Rom, Darryl Shishido, Linda Triplett, Ruby Tsuji

Our apologies to anyone we have failed to include on this list.

Sangha Support:

Reaching Out to the Sick and Injured

Rev. Patti Nakai has spoken of the importance of temple members looking out for each other. The Upaya Group would like to help temple members who are ill or suffered an injury or loss. If you know of such members, please let the Upaya Group know so that we can provide assistance or send best wishes their way. Reach out via e-mail to Karen Baier at moanin_myrtle@yahoo.com or Linda Triplett at linda.triplett11@gmail.com or let them know when you see them at the temple.

One Wedding and Two Funerals

(continued from page 1)

When my parents arrived from Minnesota my mother told me she would be leaving afterwards for Philadelphia to see her father – she had received word that he was near death. So at our wedding we had two mothers whose minds were not so much on our union as on their separation from the ones they loved. About a week after our wedding, my grandfather passed away and with my new name and marital status, I traveled to Philadelphia to join my relatives for his funeral.

Now after losing a sister and both my parents, I realize how hard it must've been at the time for both Gary's mother and my mother to put on the celebratory smiling face for the wedding. But thinking about it now, it's a reminder of how funerals more than any other occasion, teach us to value our lives.

Probably like many other girls, growing up I thought the grandest and most significant occasion in my life would be my



wedding. It's easy to think that way when you see all the fuss made about weddings – the elaborate planning the outfits, food and entertainment. But as much as young people look forward to it as the big milestone in their lives, after a few years, you see it as just a blip on your timeline of experiences.

It is at funerals that we hear about those timelines of experiences – yes, it was important that the deceased met his/her mate but so many things happened afterwards. In some cases, not having a mate meant little in a life of community involvement and achievement. Rather than a particular event – a marriage, a birth, retirement, birthday etc. – the funeral celebrates the whole tapestry of the person's various facets and their network of relationships within and outside of family.

And as we're reminded each time Rennyō's letter "On the White Ashes" is read at our Buddhist memorial services – each life has an end so we shouldn't be thinking ours doesn't. And we shouldn't

be acting as if the world will go on forever as revolving only around our particular needs and wants and that it's okay for our satisfaction to be at the expense of the well-being of other lives.

At our recent Hanamatsuri service, guest speaker Stephen T. Asma ended his stimulating talk "Buddha's Childhood" with a recounting of one of the Jataka tales (stories of the Buddha's past lives). The story he told is known as Pañcavudha Jataka: Prince Five-weapons (Jat 55). You can read a translation by Ken and Visakha Kawasaki at the Access To Insight website <http://www.accesstoinsight.org/lib/authors/kawasaki/bl158.html>

In the story, a youth tries to defeat a forest ogre with five different weapons and fails because the ogre's fur is too thick and sticky. When the ogre is about to eat him, the youth tells him he has a diamond-sharp weapon within his body which will cut the ogre to pieces from the inside. With that, the ogre not only releases him but completely gives up his bloodthirsty ways.

There are interpretations in the Theravada (southern) tradition that you can read about, but for me, that diamond-sharp weapon that cuts from within is the truth of impermanence. If we truly recognize the transiency of life, then we see the futility of trying to grab all we can for ourselves when it causes misery for others. In this short time that each of us is here, the sensible thing to do is make life worthwhile for ourselves and for those who will continue after us. Each time there is a funeral, we learn about that truth of impermanence and we hear in detail about the people who lived their lives spreading kindness and leaving a legacy of ongoing encouragement and inspiration. I admit that the words said at my wedding are a blur to me now, but I remember the poignancy of Rev. Tsuyuki's talk about gratitude for Uncle Jiro's life. To be invited to someone's wedding is of lesser significance than being witness to the honoring of a person's whole life. It may seem sad these days that we are attending so many funerals and memorial services, but each gathering is a precious time to hear the Dharma and receive wisdom from our loved ones. (Of course, those of you who come to Sunday services and study classes are already listening to the Dharma and learning from our temple loved ones, who in their 70s, 80s and 90s are still very much alive.)

THE HAIKU CORNER

AT HANAMATSURI, BASHO'S MESSAGE

By
Elaine Siegel

On Hanamatsuri, the “Flower Festival,” we celebrate the birth of Siddhartha Gautama, the historical Buddha, who lived sometime between the sixth and fourth century BCE. According to tradition, the Buddha was born in spring, on April 8, in the garden of Lumbini in southern Nepal.

At Hanamatsuri, we festoon the altar area with festive fabrics, fruits and flowers. We erect a small pavilion, the Hanamido, bedecked with fresh flowers. Inside is a figurine of the baby Buddha, right hand raised toward the sky, left hand pointed toward the earth, the gesture that accompanied his proclamation of legend, “Above heaven and below heaven, I alone am the World Honored One.” Worshippers pour ladles of sweet tea over the figurine. The ceremony evokes the legendary scene of the birds singing celestial songs, the showers of petals, and the gentle, sweet rain that bathed the infant at his birth.

Hanamatsuri is an ancient tradition, known already in 606 CE, in the town of Nara, Japan. We find it in the travel writings of the great haiku poet Basho (1644-94). For Basho, travel had become a way of life, a constant pilgrimage of poetic and spiritual discovery. He famously wrote, “Every day is a journey, and the journey itself is home.”

In the spring of 1688, Basho visited the temple complex at Nara, a Buddhist and Shinto sacred site. At Hanamatsuri, he witnessed a startling and fortuitous event:

Worshipping at various temples in Nara on the celebration of the Buddha's birth, we happened to see a fawn born, a remarkable event, given the day.

Buddha's birthday
On this day is born
A little fawn.

kanbutsu no | hi ni umare-au | ka no ko kana (Trans. D.L. Barnhill)

The deer of Nara, who roamed the nearby plains of Kasuga, had a sacred status as messengers of the Shinto gods, and of Buddhist figures. The deer were thought to have mystical powers, and were protected. Indeed, poachers were buried alive! The deer were also

Buddha began his Dharma teachings. In a haiku by Issa a century and a half later, we find them again at Hanamatsuri:

Deer of Kasuga
Also attend, I see...
Blossom-filled temple

Kasuga no no/shika mo tachiso hana mido

Basho's new-born fawn of Nara bears, perhaps, a message from the ancient past, from the Deer Park in Benares where the Buddha began his Dharma teachings. Basho's haiku perhaps alludes to the elegant poem of the ninth century CE Chinese master, Wang Wei:

LU ZHAI — DEER PARK

Empty hills, no one in sight,
Only the sound of someone talking;
Late sunlight enters the deep wood,
Shining, again, over the green moss.

Wang Wei, 9TH century C.E., trans. Burton Watson (1971, adapted)

The great Mexican poet Octavio Paz commented,

The translation of this poem is particularly difficult, for the poem carries to an extreme the characteristics of Chinese poetry: universality, impersonality, absence of time, absence of subject.

In Wang Wei's Deer Park there is no dualism. There is no subject—no “I,” no object, no “it” or “that.” The poet and the reader are inseparable from the shaft of sunlight on the green moss.

In the words of the founder of our temple, the Rev. Gyomay Kubose,

... all the poems of Japan and China express the reality or impressions of human life, and they always end in unity with nature...When one attains perfect harmony with nature, he becomes one with it. It is to live like the blooming of the flowers, the shining of the sun. It is to be truly oneself.

[Editor's note: see Basho's image, page 7.]

Construction Reminder

The Red Line Wilson CTA Station is still undergoing major renovation, impacting members and friends who travel to the temple via the Red Line. Drivers should be prepared for detours. We will try to keep our members and the groups who use the temple informed of the possible disruptions on our Facebook page at www.facebook.com/budtempchi. For more information and ongoing updates, visit: www.transitchicago.com/wilson/

Separation, Initiation and Return: The Heroine's Journey by Candy Minx

Inside Out, Movie Night May 24th, 7 p.m.

The king's consort, of her own accord, tore away her necklace and threw herself onto the great earth. Bursting into tears, she said to the World Honored One, "World Honored One, what evil deeds did I commit that I must bear the fruit of giving birth to such an evil child as this, and by what conditions did the World Honored One become a relative of Devadatta? World Honored One, for my sake, please show me the path that is free of sorrow; I have grown weary of this wretched, evil world. This world is an assembly of unhappy beings such as hell beings, hungry ghosts, and animals. From now on, I do not wish to hear unhappy voices nor see unhappy beings. I now face the World Honored One and prostrate myself on the great earth. I beg for your pity as I drown in tears of contrition. I beg of you, World Honored One who dwell amidst the world's light, please let me gaze upon a pure land. —*Sutra of Meditation on the Buddha of Infinite Life*

A hero ventures forth from the world of common day into a region of supernatural wonder: fabulous forces are there encountered and a decisive victory is won: the hero comes back from the mysterious adventure with the power to bestow boons on his fellow man. That is the pattern of the myth, and that is the pattern of these fantasies of the psyche. Now it was Dr. Perry's thesis in his paper that in certain cases the best thing is to let the schizophrenic process run its course, not to abort the psychosis by administering shock treatments and the like, but on the contrary, to help the process of disintegration and integration along. However, if a doctor is to be helpful in this way, he has to understand the image language of mythology. He has himself to understand what the fragmentary signs and signals signify that his patient, totally out of touch with rationality oriented manners of thought and communication, is trying to bring forth in order to establish some kind of contact. Interpreted from this point of view, a schizophrenic breakdown is an inward and backward journey to recover something missed or lost, and to restore, thereby, a vital balance. So let the voyager go. He has tipped over and is sinking, perhaps drowning; yet, as in the old legend of Gilgamesh and his long, deep dive to the bottom of the cosmic sea to pluck the watercress of immortality, there is the one green value of his life down there. Don't cut him off from it: help him through. —*Myths To Live By*, by Joseph Campbell

The main character of our next film discussion is a young person who is moved from one home to a new home many miles away and is terribly alienated from her normal, happy self and familiar home life. In order to understand and learn about this character, the filmmakers make a bold move and drag us into a whimsical, sometimes frightening, but always beautiful and emotional world. What would happen if you took classic a Bugs Bunny cartoon, mixed it with *The Wizard of Oz*, Dr. Seuss and *The Larger Sutra*?

You might get the movie *Inside Out*. Our next "Movie Night" film is bizarre and surreal. Yes, it's a kids' movie. Yes, it has inside jokes and references for adults. And yes.....it is a fantastic vehicle for

discussing Buddhist concerns! The movie sets up a crazy idea of going inside someone's brain and mind, where various other characters live that represent the emotions. And each of these emotions has a unique appearance, utilizing vaudevillian and fashionable wardrobe, and action using genre-busting combinations of artwork, costume and heart. The emotion "anger" is played by fiery comic Lewis Black and the character "joy" is played by lovable comic Amy Poehler. Yes, this movie is funny. Very funny but also sets up a drama and conflict in a land of pop culture and art history references, psychological scenarios dealing with memory and depression while delivering one of the most emotionally satisfying conclusions. An existential story with fantastic high brow animation: a must see for Buddhists.

Come and talk about feelings on May 24, 7 p.m. Admission is free; all are welcome. Refreshments are provided; guests are welcome to bring snacks to share.

Founder's Day Ti Sarana (continued from page 1)

Often, when I speak with first time visitors or guest speakers, they comment on the diversity of our Sunday service sangha. Many times they ask what it is that we do to attract such a diverse group. Of course, our location is a large factor; we are easily accessible to people throughout the area. But, this is only the start; people need a reason to return. For many, it is because they have found their spiritual home, a place where all are welcome, where the idea of "come as you are" is actualized.



(photo courtesy Karl Zawadzki)

Rev. Kubose often spoke of an "American Buddhism," a Buddhism that took on the best America had to offer, a Buddhism that freed itself of the constraints of "this is how it has always been done." This is the legacy, and the future of BTC. Perhaps Rev. Kubose's dream can be summed up with the words from the Three Sacred Vows Sutra: "I will open the dharma storehouse and give to all the treasure of wisdom, constantly going among the people, to teach the Dharma with a lion's roar."

Fifteen years after his passing, Rev. Kubose's roar still resounds.



Community Support: Helping the Homeless in Uptown

Various volunteers, including Upaya Group and BTC Young Adults members are doing outreach, making hot soup or cocoa and bagged lunches for the residents of the Wilson Street viaduct and the parks near the lake.

If you would like to help, contribute ideas and dialogue, participate, or donate food and supplies, please contact Candy Minx at candyminx@hotmail.com for more details.

May 2016 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 ◀◀◀

- May 1, Sunday, 11 am – Shotsuki Hoyo Monthly Memorial Service (English).
- May 14, Saturday, 12 pm – International Buddhism Festival – Buddhist Council of the Midwest
- May 22, Sunday, 11 am – Tanjo-E Service (Shinran Shonin Birthday)

Regular Sunday Services

- Religious Service (in English) – Sundays, 11 am.
- Lay Speaker Sunday – Generally the third Sunday of the month, 11 am. This month: May 15.

Meetings, Socials, Volunteering

- Asoka Society – Generally the third Saturday of the month, 1 pm. This month: May 21,
- Board Meeting – Once a month, Sunday, 12:30 pm. May 29.
- BTC Bulletin mailing – Generally 2nd-to-last Friday of the month, 10 am, as many volunteers as possible much appreciated. This month: May 20.
- BTC submissions – See page 3 for details on submissions. Generally due 8 days prior to the mailing on Thursday, 6 pm. This month: May 12.
- BTC Young Adults Group – Check the Bulletin for events scheduled throughout the year.

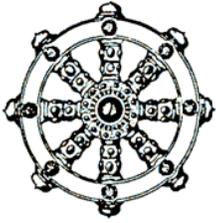
Education & Meditation

- Dharma Sunday School (for children) – Second and fourth Sundays, 11 am. May 8 and May 22.
- 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.
- Meditation – Sundays at 9 am and Thursdays, 7:30 pm.
- Sutra Study Class – Generally 2nd or 3rd Sunday of the month, 12:30 to 2 pm. No previous Buddhism study required. This month: May 15.

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: May 21.
- 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) – 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. Email sanghacomod@yahoo.com for appointments.
- Movie Night – Generally, one Tuesday night a month. This month: May 24.
- Book Club – Generally, one night a month. This month: May 31.



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 MAY 2016

日本語の 祥月法要
5月には ありません

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 9 am Meditation 11 am Monthly Memorial NO Japanese Service	2 7 pm laido	3 11 am Qigong	4 NO study class	5 7:30 pm Meditation	6 7 pm Adult Taiko	7 10 am Japanese Language School
8 9 am Meditation 11 am Service 11 am Dharma School 12:30 pm Children's Taiko	9 7 pm laido	10 11 am Qigong	11 7 pm Study Class	12 10 am Bulletin Submissions 7:30 pm Meditation	13 7 pm Adult Taiko	14 10 am Japanese Language School 12 pm – Inter'l. Budd. Festival
15 9 am Meditation 11 am Service 11 am Children's Taiko 12:30 pm Sutra Study	16 7 pm laido	17 11 am Qigong	18 7 pm Study Class	19 7:30 pm Meditation	20 10 am Bulletin Mailing 7 pm Adult Taiko	21 10 am Japanese Language School 10 am Crafts 1 pm Asoka
22 9 am Meditation 11 am Tanjo-E Service 11 am Dharma School 12:30 pm Children's Taiko	23 7 pm laido	24 11 am Qigong 7 pm Movie Night	25 7 pm Study Class	26 7:30 pm Meditation	27	28 10 am Japanese Language School
29 9 am Meditation 11 am Service / C. Taiko 12:30 pm Board Meeting	30 MEMORIAL DAY 7 pm laido	31 11 am Qigong 7 pm Book Club				