



# The Buddhist Temple of Chicago BULLETIN



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### Resident Minister

Rev. Patti Nakai

### Minister Emeritus

Rev. Yukei Ashikaga

### President

Bill Bohlman

## Seishinkai:

### The Wide World of Spirituality

Technology can be a great tool. On May 9, the Higashi Honganji North America District hosted a ministers' seminar on Skype. The presenter was Rev. Michihiro Ama at the University of Alaska in Anchorage. Besides the group gathered at the Los Angeles Higashi Honganji temple, there were long distance listeners in Chicago (me), Berkeley and Honolulu. Rev. Ama spoke about the translation he is working on of a book introducing Jodo Shinshu, but he wanted us each to think about our work of conveying Shin Buddhism in America.

One point that struck me is he said that the modern Shin Buddhist teachers, such as Manshi Kiyozawa (whose memorial, Rosen-ki, we observe this month), Ryojin Soga and Daiei Kaneko, wrote and spoke about how we as individuals encounter the Buddhist teachings. But they didn't talk much about the socially interactive aspect of Buddhism, the sangha. Rev. Ama said for Buddhists in Asia, it was a given that you encountered the Dharma at a gathering – services and discussions at a temple or someone's home. Kiyozawa and most of the others who followed him actively served as priests, conducting services for special observances, funerals and memorials, so they took it for granted that to be a Buddhist means getting together with other folks.

### The Karma of Opinion

[Author's Note: *We live in a time of deep division. Social, political and economic issues elicit strong emotions. As individuals, we are entitled to our opinions; however, as a temple we must remain neutral. Not everyone who is a member or friend agrees on every issue; for this reason it is important that BTC not appear to speak with one voice. I recently wrote an article for a publication in Kenosha, Wisconsin, where I live, explaining this point. Here is that article:*]

I am right; you are wrong. As we get deeper into another presidential election year, those sentiments will be heard more often. The question then becomes, who is right and who is wrong? From the perspective of the Buddhadharm, the answer is neither.

One of the most misunderstood Buddhist concepts is that of karma. Most people who are not Buddhist think of karma as being either good or bad. If you do something bad, bad things will happen to you; the opposite, if you do good things. In Buddhism, karma is neither good nor bad; it is simply the results of past actions. These actions do not have to be those of an individual; we are all affected by the actions of others. It is through this all-encompassing karma that our opinions are shaped.



Rev. Patti Nakai  
Resident Minister

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

This article  
continues  
on page 4.



Bill Bohlman  
BTC President

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or find him most  
Sundays after  
service at the  
information desk  
& bookstore.

This article  
continues  
on page 2.

## The Karma of Opinion

(continued from page 1)

Buddhism is often criticized because the more common idea of evil does not exist. This is not to say that Buddhism condones all actions, or that it does not find certain actions heinous and abhorrent. Rather, it says that the thoughts, words and deeds of an individual are shaped by that person's unique life experiences. Rather than blaming their actions on some undefined evil, it is better to understand the root cause of their actions so that this cause might be addressed. On an interpersonal level, rather than shut out the opinions of others, Buddhism says we should listen; all things are our teacher.

An example of this listening is found in the recent passing of Supreme Court Justice Antonin Scalia. He was renowned as a man of deeply conservative views about the Constitution. Many of those who disagreed with his viewpoint held personal animosity towards him. However, one of his colleagues, Justice Ruth Bader Ginsburg, who held views that were often the opposite of Justice Scalia, considered him to be a friend. These individuals understood that their personal life's journeys led them to the opinions they held, and that each person's opinion was therefore equally valid. This did not mean they had to agree with it, but they did have to listen to it. If new information caused them to change their mind, this is not right as opposed to wrong; this is right in an

absolute sense: having all the information before taking an action. Throughout his life, Shakyamuni Buddha adapted his outlook as new perceptions entered his life.

Our lives are unique; even identical twins have individual egos that cause them to perceive the world differently. No two people perceive everything in the same way. The Buddhadharma tells us to look beyond our ego filter and see the world as it truly is. All of our suffering is because of our opinion. When we are able to quiet our ego and listen with a non-judging mind, the sense of conflict that often arises from differing opinions subsides. We can all disagree without being disagreeable.

### HANAMATSURI, 2016



(photo courtesy Lynnell Long)

### 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](mailto:BTCbuledtr@hotmail.com) or speak with anyone on the BTC Team

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❁ 4/01 Olivet Nazarene University world religions class visited the temple.

❁ 4/02 Rev. Nakai conducted Buddhist portion of memorial service for the late Mr. Mac Kawamura at Lakeview Funeral Home. Mr. Kawamura is survived by son Jon and daughter Ami. \*\*\* BTC hosted the Catholic-Buddhist dialogue public discussion on interconnection of lives.

❁ 4/03 April memorial service. \*\*\* Shoshinge class met. \*\*\* Rev. Nakai conducted one-year memorial service for Mrs. Jennie Watanabe.

❁ 4/08 O-migaki (brass polishing) in preparation for Hanamatsuri.

❁ 4/09 Crafts group led decoration of Hanamido (flower shrine).

❁ 4/10 Hanamatsuri (Buddha's birthday) and Dharma School service with special guest speaker Stephen T. Asma of Columbia College. Luncheon hosted by Dharma School families. \*\*\* Rev. Nakai, Candy Minx, Tom Lane and other temple representatives attended ONE-Northside annual convention at Lake View High School.

❁ 4/16 Rev. Nakai conducted ashes interment service for Mrs. Matsue Pat Honda at Rosehill Cemetery. \*\*\* Craft group met. \*\*\* Asoka Society celebrated Ben Enta's 100<sup>th</sup> birthday. \*\*\* Rev. Nakai participated in Buddhist-Catholic dialogue panel at the Midwest Buddhist Temple. \*\*\* Rev. Nakai and Tom Lane participated in the Spiritual Beans interfaith discussion of the Treasures of Uptown at Everybody's Coffee.

❁ 4/17 Regular Sunday service. \*\*\* Sutra study class met. \*\*\* Rev. Nakai conducted memorial service at BTC for the late Mrs. Yoshiko Shiozaki. Mrs. Shiozaki is survived by son Andy and daughter Myra. \*\*\* Rev. Nakai conducted memorial service at Drake & Son Funeral Home for the late Mr. Arthur Kadokura. Mr. Kadokura is survived by his sister Grace Lai.

❁ 4/18 Rev. Nakai conducted ashes burial service for Mr. Arthur Kadokura at Montrose Cemetery.

❁ 4/19 Rev. Nakai attended monthly Uptown Clergy Lunch. \*\*\* Movie night was held.

❁ 4/21 Rev. Nakai attended Buddhist-Catholic Dialogue group's meeting at St. Isaac Jogues Church in Niles. \*\*\* Nancey Epperson and Darryl Shishido attended Buddhist Council of the Midwest meeting at Wat Phrasri.

❁ 4/22 Rev. Nakai spoke to the social studies class at the Chicago Academy for the Arts. \*\*\* May Bulletin was mailed

❁ 4/23 Rev. Nakai and Rev. Ashikaga conducted memorial service for the late Mrs. Mary Maruyama. Mrs. Maruyama is survived by sons Rodney and Kevin and daughter Lynn.

❁ 4/24 Dharma School service. \*\*\* Board of Directors met.

❁ 4/27 Holy Trinity High School class visited BTC. \*\*\*

❁ Rev. and Mrs. Ashikaga left for trip to Japan.

❁ 4/29 Rev. Nakai participated on the Catholic-Buddhist dialogue panel at Awaken Chicago, interfaith forum on community building at the University of Chicago.

Our deepest sympathy to the family and friends of:

**Arthur Kadokura  
Mac Kawamura  
Mary Maruyama  
Yoshiko Shiozaki**

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

**Understanding the Nembutsu through recognizing the Paramitas in others.**

**Send in your recognitions!**

- Sunday Service Participants: Ruth Abbinanti, Karen Baier, Sue Balsam, Bill Bohlman, Tom Corbett, Albert Gonzalez, Glenn Fujiura, Carrie & Ester Hague, Dave Leshuk, Lynnell Long, Debbie Miyashiro, Alice Murata, Elaine Siegel, Miriam Solon, Linda Triplett, Leroy Wiley, Ann Yi
  - Music/Accompanists: Mrs. Ashikaga, Drea Gallaga,
  - Audio Controls: Tom Corbett, Wendy and Jacob Fawcett, Gary T. Nakai
  - Sunday Service Refreshments: Noreen Enkoji, Mariko Gallaga, Haru Ito, Karen Kanemoto, Jim Kikuchi, Michael Kudo, Wendy Lua, Alice Murata, Arlene Nozawa, Carl Scroggins, Linda Triplett, Ruby Tsuji, Upaya Group, Dharma School Families
  - Bulletin Mailing: Sue Balsam, Dennis Chan, Antoinette d'Vencets, Noreen Enkoji, Haru Ito, Amy & Morris Kawamoto, Candy Minx, Alice Murata, Gary Nakai, Masa Nakata, Mary Shimomura, Darryl Shishido,
  - 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
  - Hanamatsuri Service Helpers:
    - Omigaki: Karen Baier, Antoinette d'Vencets, Nancey Epperson, Amy & Morris Kawamoto, Tom Lane, Candy Minx, Darryl Shishido, Anthony Stagg
    - Hana Mido: Ruth Abbinanti, Karen Baier, Nancey Epperson, Alice & Michelle Murata, Ruby Tsuji, Karl Zawadzki
    - Altar: Tom Lane
    - Maku (curtain): Adam Kellman, Ken Kikuchi
    - Ochigo Dressers: Alice Murata, Jan Saki
- Our apologies to anyone we have failed to include on this list.

## Seishinkai

(continued from page 1)

But in the West, people are more likely to discover Buddhism through reading books (the “nightstand Buddhists” with books piled by their bed) or increasingly, through the Internet, staring at their computer or phone screens. They identify themselves as Buddhist due to their personal choice of philosophy, a choice that had nothing to do with their family or friends. I can see that in reading the English translations of Kiyozawa and others, a Westerner could feel inspired to live their life “Buddhistically” without seeing the need to connect with other Buddhists.

So Rev. Ama encouraged us to emphasize the gathering with other people as an important aspect of being a Buddhist. He would even say the real encounter with the Dharma only happens in a sangha, so the gatherings at our temples are the necessary means by which individuals are able to hear the teachings.

If anything, I want to dispel the idea of Manshi Kiyozawa (1863-1903) as someone in the “lone seeker” category. He was involved with fellow Buddhists from early on – as a student in the priest-training program, in Tokyo with the college students and teachers discussing how to make Buddhism relevant for modernizing Japan, then as he began his career as an educator in Kyoto, he rallied with his friends for reform of the head temple. Kiyozawa was on the front line of the protest movement – for the cause of making Buddhism more accessible to people, his band of activists demanded the head temple spend more funds on religious education than on constructing buildings of record-breaking size. For his rebelliousness, he lost his job and clerical status, but during his “exile” to his father-in-law’s temple, he kept in communication with a wide range of Buddhist followers. Finally, after the head temple reinstated him and asked him to head their new university in Tokyo, he gathered a group of young people (including Haya Akegarasu, who became Rev. Gyomay Kubose’s and Rev. Gyoko Saito’s teacher), to share the Dharma together in challenging discussions and in bringing Buddhism to the general public through weekly lectures and a widely-distributed journal called *Seishinkai* (“Spiritual World”). In my translation of Kiyozawa’s “Tariki No Kyusai” (“Liberation by the Power Beyond Self”) that was used as a reading in the 1987 Higashi Honganji service book, I deviated from Dr. Nobuo Haneda’s version in *December Fan*, particularly in these lines:

When I remember that the Buddha’s power liberates me  
from ego, I perceive the Light that embraces all beings  
with me on the Path.

When I forget that the Buddha’s power liberates me from  
ego, I become blind to others and I am trapped in bleak  
loneliness.

I really took liberties with extending the meaning from the Japanese phrases, which literally say, “I perceive the Light shining” and “I am trapped in bleakness.” Where did I get “all beings with me on the Path” and “blind to others”? I can’t ask my thirty years ago self, but that question brought me to look at what Shinran says and how Kiyozawa might have received his words. In the *Jodo Wasan* verses, Shinran paraphrases the Chinese Pure

Land master Tanluan, who comments on the working of Amida (Amitabha = the unbounded Light).

The light of compassion illumines us from afar;  
Those beings it reaches, it is taught,  
Attain the joy of dharma, so take refuge in Amida, the great  
consolation.

The light shines everywhere ceaselessly;  
Thus Amida is called “Buddha of Uninterrupted Light.”  
Because beings hear and apprehend this power of light,  
Their mindfulness is enduring and they attain birth.

[p. 327, *The Collected Works of Shinran*, trans. Dennis Hirota, et. al., 1997]

Since the Japanese text is ambiguous about singular and plural and what person(s) – me, you, them – is the object of this Light, the translator has to make an interpretation. Although the CWS translation has many arguable word choices, here I believe Shinran’s view is accurately conveyed. It is all of us that the Light shines on. With the Light of wisdom, we not only see ourselves more clearly but we notice all the Dharma friends around us, “surrounding us a hundredfold, a thousandfold” (*Jodo Wasan*, p. 355 CWS).

So I believe Kiyozawa deeply felt the importance of sangha as Shinran did. Those teachers never meant for us to listen only to them and go on our way alone – they want us to hear through their voices, the voice of nembutsu, calling us to go forth, interacting with a variety of beings. In “Namu Amida Butsu” is the renouncing of our self-centeredness and the realization of all people as our fellow seekers on the Path. Buddhist or not, they are all part of our widening perception of the world of spirituality.

## HANAMATSURI, 2016



(photo courtesy of Patsy McEnroe)

## Dharmadhatu

By Candy Minx

### ***The Mirror*, BTC Movie Night June 28, 7 p.m.**

My meaning is that no man can expect his children to respect what he degrades. -*Martin Chuzzlewit*, Charles Dickens

‘Why can’t we know this secret of the universe?’ And the answer given was very significant: ‘Because we talk in vain, and because we are satisfied with the things of the senses, and because we are running after desires; therefore, we, as it were, cover the Reality with a mist.’ -Swami Vivekananda

While the authority of the doctor or plumber is never questioned, everyone deems himself a good judge and an adequate arbiter of what a work of art should be and how it should be done. -Mark Rothko

One of the most significant movies one can examine the themes of Buddhism with is *The Matrix*. There, the filmmakers aligned the idea of maya, illusion, with an oppressive machine dictatorship that tricked the human race into believing they were living in a familiar world of work, family, friends and urban settings. What Neo, the protagonist discovers, is that all humans were put into an illusionary drug state and were dreaming of reality. The real world was where humans lived underground without any average, simple human pleasures like a nice meal, countryside or freedom: humans were used as batteries to run an entire planet of war and destruction. The drugged dream state where humans believed they were happy, productive citizens was a kind of illusion, and a good portrayal of the philosophical concept of maya. Maya is the Sanskrit word for illusion, where one hopes to see through illusion to reveal the realm of Dharma.

I’ve always joked with my friends that the most spiritual city I’ve ever been to was Las Vegas. There, everything is entertainment, food, money and mind-altering drinks. There isn’t any subtext and no pretense that something deeper than the most direct physical aspects of life are to be found everywhere. Las Vegas doesn’t pretend to be deep, or intellectual or artsy. There is no illusion to escape within. You are at a casino or a pop culture concert. You are a physical animal on a physical planet.

The movie *The Mirror* is filmed in Tehran and stars a seven year old girl. Child-focused Persian films are almost a genre in Iran since childhood is innocent and their narratives can often get past censorship. The story involves a grade one student waiting for their parent to pick them up after school, but the parent does not arrive. The child is offered a few rides and one adult after

another tries to help her get home and the little girl is feisty and strong-willed, often turning down help from adults that don’t always know how to help her. Yes, this is a bit of a pilgrimage story. But it also becomes something else. The story explores the tension between reality and art, between structure, imagination truth and fiction. The structure of the film begins as a lush, elegant treatment of a city and then the second half utilizes Cinéma Vérité. Cinéma Vérité means “truthful cinema” and *The Mirror* explores this idea of truth in art and the world and storytelling with a feel of documentary improvisation and the camera attempting to unveil something hidden behind an illusion.

Like a character from a Dickens novel, our little girl meets lots of strange characters and is lost and wants to find her way. She does not need saving or deliverance. She eventually finds a public bus route she recognizes and we observe the day-to-day life of Iran where most of the women complain about their marriages, how their children don’t respect them while on a gender-specific sectioned bus. Throughout the movie the men are purely concerned with a soccer match between South Korea and Iran.

The child actor captures our attention with her soulful eyes and firm conviction she can find her own way in the world while suspense is created with terrifying traffic crossings, while she seems alone and vulnerable. This is a strange movie. It is so realistic and so experimental at the same time. It seems to be about filmmaking as well as about how we look at truth and reality. When we go to a movie we hope to suspend our disbelief. We say, “Don’t look at reality” or “Don’t break the illusion”. We expect directors to fool us absolutely. Critics will denounce a movie if it’s “too fake.” Here in *The Mirror*, we can’t tell what’s fake or real and the feeling lasts a long time after the movie is over. What happens when we do break the illusion? In this movie we find that fiction and reality have the same problems and challenges! What a philosophical puzzle. The movie also hints at another puzzle. How do we reconcile the apolitical with social consciousness?

The directors of *The Matrix* and *The Mirror* understood and utilized the medium of film as a metaphor for maya in these two narratives, leaving audiences with useful tools to discuss both art and life as mirrors to see ourselves, and to explore the concept of illusion.

In March 2010, Jafar Panafi, director of *The Mirror* and several other critically acclaimed films, was arrested and sentenced to six years in jail. He is still under house arrest with a little freedom to move about but is not allowed to leave Iran.

Let’s talk about the nature of reality on June 28 at 7 p.m. Admission is free; all are welcome. Refreshments are provided; guests are welcome to bring snacks to share.

### ***NATSU MATSURI !!***

It’s not summer until *Natsu Matsuri*! This year, the festival is **Sunday, June 19 from 11 AM – 5 PM**. We’ll have all the great things you love: *taiko*, *haiku contest*, *cultural exhibits*, *Taste of Chicago Buddhism talks*, *sweepstakes*, *crafts*, *gift items* and *delicious food featuring our world famous CHICKEN TERIYAKI!!* This issue of The Bulletin includes a Food Presale Order Form. Make sure to send it in to guarantee your share of the delicious specialty items. There are few sadder than those who don’t get their chicken because they forgot to pre-order! We look forward to seeing you at ***NATSU MATSURI!***



## BTC Movie Night Reviews (Series 1)

By Darryl Shishido

### Karma

Richard Curtis' *About Time* illuminates the notion of determining one's Karma with closeted, close-eyed contemplation, practical experiences, hard-won knowledge and deeper understanding of situations, conditions, and causes—consequences, results and effects.

### Zen

Michael Goldberg's *A Zen Life: D. T. Suzuki* documents Bodhidharma's coming-to-the-(Mid-)West, settling into married-life in Lasalle, Illinois, near Chicago, and writing 100+ volumes on Buddhism (English and Japanese)—principally Zen, but Shin as well (visited with our teacher, Rev. Gyomay Kubose)—earning thunderous applause from one hand clapping; Film-makers, “High five!”

### Shin

Jon Favreau's *Chef* presents an artist with food [Jon Favreau], who finds the courage to go his own way (an experience I lack) and a glimpse at a relationship of trust and mutual respect between a father and a son (another experience I lack) . . .

### Theravada

Emilio Estevez's *The Way* portrays a man [Martin Sheen] so moved by the spirit of a son recently deceased as to complete the son's interrupted religious pilgrimage; by befriending fellow travelers on the road, by journey's end he is consoled—and returns renewed to his own way of life.

### Mahayana

Nancy Meyer's *The Intern* concerns a bodhisattva [Robert Deniro]—congenial, courteous and charming, knowledgeable, experienced and enlightening, patient, helpful and kind—assisting a harried, harassed subject [the viewer], torn between independence vs. assistance/family vs. career; at an opportune moment, he reminds her of her True Self.

### Compassion

Martin Scorsese's *Living in the Material World* reveals The Beatle's Quiet One, George Harrison, Member of the Order of the British Empire, his experiences, career and relationships; and unearths the deep, moral and spiritual roots of his thoughts, with their lush, luxuriant branches: mesmerizing, mystical musical magic; and not-for-profit musical materialism, one global good deed—in the ongoing effort to save all beings, a leaf from the tree of music eases a pain of daily living in the material world . . .

### Wisdom

Monty Python's *Life of Brian* punctures both old and new Middle Eastern (hence, “Western,” monotheistic) notions of “Salvation” and “Liberation” (unwittingly, benefiting “Eastern,” Buddhist, notions); and punctures these notions gleefully, from the point of view of an ordinary, common person [Eric Idle] facing a slow death for no sensible reason (to the tune of “Always Look on the Bright Side”)—not from the point of view of a crucified savior-god—just a typical fool (“He's a naughty boy.”), like you or me.

## 2016 Eastern Buddhist League Conference September 2-4, 2016

**Location:** SEABROOK BUDDHIST TEMPLE—  
9 Northville Road, Bridgeton, New Jersey 08302-5918.

**Theme:** COME AS YOU ARE—Buddhism and Daily Life.

**Speaker:** REV. DR. KENNETH K. TANAKA—author of *Ocean: Introduction to Jodo Shinshu Buddhism in America* and *Buddhism on the Air: Televised Kaleidoscope of a Growing Religion*.

**Events:** Opening Services; Meet the Ministers; Keynote Speaker; Panel Discussions; Obon, Chanting, Mindfulness Workshops; Walking Meditation, Yoga; Seabrook Museum; “Dharmathon”; Barbecue Dinner; Open Mic. DHARMS SCHOOL PROGRAM (ages 5 through 14)—lessons, games, music, crafts, meditation and outdoor fun.

**Registration:** Register for conference and hotel either through EBL Web page <http://ebl2016.weebly.com> or via snail mail. Hardcopy registration packages available at B.T.C.



### HELP WANTED

#### Opportunities Available (Part-time)

**The BTC Upaya Group** is currently seeking prospective **ACTIVISTS**—no experience necessary. Buddhist Temple or religious affiliation NOT required. No age limits. Your mission: to deliver one (1) good meal a week per resident of “Tent City”—the Lake Shore Drive viaducts at Wilson, Lawrence and Foster Avenues. Flexible hours: every Wednesday, rain or shine, 5-6 pm to 8-9 pm. Positions available: kitchen crew, driver. Full kitchen, cooking utensils and groceries supplied; bring your own ingredients and recipes. Ground floor opportunity. No monetary investment. Earnings potential: great merit (not guaranteed). Great satisfaction guaranteed! Inquire now. What have you got to lose?

## June 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](http://www.facebook.com/budtempchi)
- All events are free, held at the Temple (unless otherwise noted), and open to the public.

### ➤➤➤ Special Services & Events ◀◀◀

- June 5, Sunday, 11 am – Shotsuki Hoyo Monthly Memorial Service (English)/Rosen-ki (Manshi Kiyozawa Memorial)
- June 19, Sunday, 11 am – Natsu Matsuri (Summer Festival)

### Regular Sunday Services

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

### Meetings, Socials, Volunteering

- Asoka Society – Generally the third Saturday of the month, 1 pm. This month: June 11,
- Board Meeting – Once a month, Sunday, 12:30 pm. June 26.
- BTC Bulletin mailing – Generally 2nd-to-last Friday of the month, 10 am, as many volunteers as possible much appreciated. This month: June 24.
- BTC submissions – See page 3 for details on submissions. Generally due 8 days prior to the mailing on Thursday, 6 pm. This month: June 9.
- 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. June 12. On break until September.
- Sutra Study Class – Generally 2nd or 3rd Sunday of the month, 12:30 to 2 pm. No previous Buddhism study required. This month: June 12.
- Introduction to Buddhism – This 4-week course is held periodically throughout the year. E-mail Rev. Nakai at [rev.eshin.patti23@gmail.com](mailto:rev.eshin.patti23@gmail.com).
- Buddhism Study Class – Every Wednesday, 7 to 8:30 pm. On break after June 15 until September.
- Meditation – Sundays at 9 am. Thursdays on break after June 9 until after Labor Day.

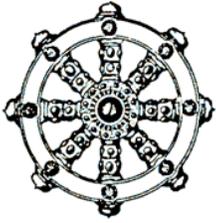
### Cultural Activities

- 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: No meeting.
- 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, 7-9 pm.
- Taiko (BTC Kokyo Taiko Drum Troupe) – Adults, Fridays, 7 to 9 pm. Email [kokyotaiko@yahoo.com](mailto:kokyotaiko@yahoo.com) to confirm.
- Taiko (BTC Kokyo Taiko Drum Troupe) – Children, 1st, 3rd, and 5th Sundays at 11. Email [sanghacomod@yahoo.com](mailto:sanghacomod@yahoo.com) for appointments.
- Movie Night – Generally, one Tuesday night a month. This month: June 28
- Book Club – Generally, one night a month. This month: No meeting.

### HANAMATSURI, 2016



(photo courtesy of Lynnell Long)



# 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 JUNE 2016

日本語の 祥月法要  
 6月5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](http://www.facebook.com/budtempchi) for the most up-to-date changes.

Sun	Mon	Tues	Wed	Thu	Fri	Sat
			1 7 pm Buddhism class	2 7:30 pm Meditation	3 7 pm Adult Taiko	4 10 am Jpn Lang Schl
5 9 am Meditation 11 am Memorial Service 11 am Children's Taiko 1 pm Japanese Service	6 7 pm laido	7 11 am Qigong	8 7 pm Buddhism class	9 7:30 pm Meditation	10 7 pm Adult Taiko	11 10 am Japanese Language School
12 9 am Meditation 11 am Service 11 am Dharma School 12:30 pm Sutra Study	13 7 pm laido	14 11 am Qigong	15 7 pm Buddhism class	16	17 7 pm Adult Taiko	18
19 11 am – 5 pm <b>NATSU MATSURI</b>	20 7 pm laido	21 11 am Qigong	22	23	24	25
26 9 am Meditation 11 am Service 12:30 pm Board Meeting	27 7 pm laido	28 11 am Qigong	29	30		