



The Buddhist Temple of Chicago BULLETIN

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VOLUME 72
NUMBER 12
SEPTEMBER

2016 CE
2560 BE

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Beyond "Basic" Wisdom: 2016 Maida Center Retreat

"Wisdom and Compassion" was the topic Dr. Nobuo Haneda announced for the 2016 Maida Center retreat, but what he really talked about was that there are two kinds of wisdom. He pointed out that Shinran split the Japanese term for wisdom, *chi-e*, into two parts. The second syllable "e" meant "basic" wisdom, seeing the emptiness (no permanent substance) of reality. The first syllable "chi" refers to "subsequently acquired" wisdom.

"Basic" wisdom is what attracts most Westerners to Buddhism—it is what they think Shakyamuni attained as an individual by his own efforts and abilities. This seeing into the true nature of reality as empty of substantiality (everything exists through changing causes and conditions) could initially feel like a blissful state—one can be an aloof observer no longer concerned about one's own or others' problems. Shakyamuni could have stayed in that state (or he could've become like one of the 20th century gurus, selling his packaged technique for money, sex and admiration). Instead something told Shakyamuni that state of wisdom wasn't the ultimate and it was dangerous to stay there. He got to his feet and began a 45-year journey of interacting with and

Emptiness

"Form is emptiness; emptiness is form." This statement could be that of a physicist or an astronomer. A physicist will explain that at the subatomic level vast spaces exist between the atoms. An astronomer ponders the nature of dark energy, the mysterious force in the cosmic void that binds the universe together. However, the sentence that follows reveals that we are not speaking of matters scientific; "Feelings, perceptions, impulses, consciousness are also like this."

These statements are part of a translation of the *Heart of Wisdom Sutra*, a basic Buddhist teaching, and the foundation of Zen Buddhism. Sutras are similar to the gospels; many are the recitation of the teachings of Shakyamuni Buddha by those who heard him speak. The idea of the emptiness of all things is a fundamental teaching in Buddhism. What is this emptiness?

The Buddha realized that one of the major causes of discomfort and suffering in our lives is our perception of reality. We are convinced that we know the truth and anything that varies from this personal truth causes conflict within us. How can it be that one person's truth is different from another's? Perhaps, it is because all things are empty, and we fill them with our own truth.



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 7,
column 1.



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 7,
column 2.

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

➤➤➤ Special Services & Events ◀◀◀

- September 3-4, Eastern Buddhist League conference in Seabrook, New Jersey. No Sunday Service. Temple closed
- September 11, Sunday, 11 am – Shotsuki Hoyo Monthly Memorial Service (English).
- September 20 – 26, Iaido Seminar. This 6-day event will occupy a majority of the Temple space, and affect several regularly scheduled meetings. See individual notices below.
- September 25, Sunday 11 am – Fall O-higan service, followed by special luncheon.

Regular Sunday Services

- Religious Service (in English) – Sundays, 11 am. No service Sept 4 – due to EBL.
- 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: September 17.
- Board Meeting – Once a month, Sunday, 12:30 pm. September 18.
- BTC Bulletin mailing – Generally 2nd-to-last Friday of the month, 10 am, as many volunteers as possible much appreciated. This month: September 26, MONDAY, to accommodate Iaido.
- BTC Bulletin submissions – See page 3 for details on submissions. Generally due 15 days prior to the mailing on Thursday, 6 pm. This month: September 8.
- BTC Young Adults Group – No events scheduled.

Education & Meditation

- Dharma Sunday School (for children) – Second and fourth Sundays, 11 am. Resumes September 11.
- 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. On break through Sept. 21. Resumes Sept 28.
- Meditation – Sundays at 9 am and Thursdays, 7:30 pm. Thursday meditation resumes September 8. No Sunday meditation Sept. 4. No Thursday meditation September 22.
- Sutra Study Class – Generally 2nd or 3rd Sunday of the month, 12:30 to 2 pm. No previous Buddhism study required. This month: September 11.

Cultural Activities

- Chinese Movement (Qigong) – Tuesdays, 11 am to noon. Call Dennis Chan 312-771-6087 for info.
- Crafts Group – On hiatus until further notice.
- 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 – discontinued.
- Japanese Swordsmanship (Iaido) – Mondays, 7 to 9 pm. See special events.

(continued on next page)

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 Darryl Shishido (Editor), Ruth Abbinanti, Linda Triplett, Ann Yi, Nancey Epperson, Rev. Patti Nakai

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 BTCbullettr@hotmail.com or speak with anyone on the BTC Team

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(continued from previous page)

- Taiko (BTC Kokyo Taiko Drum Troupe) – Adults, Fridays, 7 to 9 pm. Email kokyotaiko@yahoo.com to confirm. Please note: No meeting September 23.
- 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: No meeting
- Book Club – Generally, one night a month. This month: No meeting.

Temple News JULY 2016

- ☸ 7/03 July memorial service. *** Shoshinge class met. *** Japanese service held.
- ☸ 7/08 Rev. Nakai and Rev. Ashikaga conducted ashes burial service for the late Tad Sasamoto at Montrose Cemetery.
- ☸ 7/09 Rev. Ashikaga conducted 49th day service for the late Sats Tanakatsubo at BTC.
- ☸ 7/10 Regular Sunday service. *** Sutra Study class met.
- ☸ 7/12 Bon Odori instructors group met to finalize the 2016 program.
- ☸ 7/13 Rev. Nakai attended the monthly Uptown clergy luncheon.
- ☸ 7/15 Rev. Nakai conducted 100th day service for the late Arthur Kadokura at BTC.
- ☸ 7/16 Rev. Nakai conducted ashes burial service for the late Steve and Marie Yamauchi at Montrose Cemetery. *** Asoka Society met.
- ☸ 7/17 Lay speaker Sunday service – Carl Scroggins spoke on “Mindfulness, Happiness and Shin Buddhism.”
- ☸ 7/19 Movie night. *** Rev. Nakai attended the Chicago Japanese American Council meeting in Park Ridge.
- ☸ 7/21 Book club met.
- ☸ 7/22 Bulletin mailing.
- ☸ 7/23 Rev. Nakai conducted the public memorial service for the late Mrs. Mariko Nakano Gallaga at BTC. She is survived by husband Michael, son William and daughter Amanda

Our deepest sympathy to
the family and friends of:

Mariko Gallaga

- ☸ 7/24 Regular Sunday service. *** Board of directors met.
- ☸ 7/28 Nancey Epperson and Candy Minx attended the Buddhist Council of the Midwest meeting at Heartland Sangha.
- ☸ 7/29-31 Rev. Nakai participated in the annual Maida Center retreat in Berkeley, CA.
- ☸ 7/31 Temple picnic.

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

- Sunday Service Participants: Ruby Tsuji, Z Williams, Jim Kikuchi and Mary Getty, Karen Baier, Mary Harvey, Carl Scroggins, Tom Lane, Ed Horiuchi, Anna Idol, Darryl Shishido, Bill Bohlman, Troy Cam
 - Music/Accompanists: Mrs. Ashikaga, Drea Gallaga
 - Audio Controls: Tom Corbett, Wendy and Jacob Fawcett, Gary T. Nakai
 - Sunday Service Refreshments: Noreen Enkoji, Haru Ito, Ruby Tsuji, Carl Scroggins, Gallaga Family, Jackie Denofrio, Amy Kawamoto, Jim Kikuchi, Mary Getty, Roy & Carol Koizumi
 - Picnic Refreshments: Noreen Enkoji, Haru Ito, Ruby Tsuji, Peggy Sasamoto, Upaya Group
 - Bulletin Mailing: Antoinette d’Vencets, Noreen Enkoji, Ed Horiuchi, Haru Ito, Alice Murata, Lane Kometami, Tom Lane, Candy Minx, Masa Nakata, Mary Shimomura, Helene Rom, 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: Wendy Fawcett, Rev. Patti Nakai, 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. Nancey Epperson
 - Cleaning Hondo and Nokotsudo: Michael Yasukawa
 - Administrative Office Volunteers: Ruth Abbinanti, Helene Rom, Darryl Shishido, Linda Triplett, Ruby Tsuji, Nancey Epperson, Tom Lane.
- Our apologies to anyone we have failed to include on this list.

DHARMA BRANCHES

By Elaine Siegel

For our annual Natsu Matsuri haiku contest, this year's theme was "branch." It inspired an unusual crop of haiku, as our entrants wrote of the growth, change and connectedness implicit in the theme. One of the loveliest of our contest winners was this haiku by Hanako Zimmerman:

Caterpillar sleeps
Blossoms drift from the branches
Dreams of butterflies

The haiku recalls the tale of the great Taoist philosopher, Zhuang Zhou (ca. 399-295 BCE):

Once upon a time, Zhuang Zhou dreamed that he was a butterfly, flying about enjoying itself. It did not know that it was Zhuang Zhou. Suddenly, he awoke and veritably was Zhuang Zhou again. He did not know whether it was Zhuang Zhou dreaming that he was a butterfly, or whether it was the butterfly dreaming that it was Zhuang Zhou.

In Zimmerman's haiku, it is the caterpillar who dreams of butterflies. Unlike the philosopher, however, the caterpillar has within it the power of physical metamorphosis. The caterpillar will in fact become one of the butterflies of which it dreams, amid a shower of blossoms. In the words of Zhuang Zhou, "This is a case of what is called the transformation of things."

Another haiku, submitted anonymously, also addresses the transformations in our lives:

By the river bank,
where the willow is weeping
water lily blooms

As the willow weeps, its tears flow into the waters of suffering and change as they stream by. Yet these turbulent waters are the font of the beautiful water lily, whose pure blossom figures the wisdom that may come from sorrow and grief.

Of the willow, the seventeenth-century haiku by master Bashō (1644 – 94) wrote:

April air stirs
In willow leaves --
A butterfly floats and balances

The willow is one of the first trees to leaf out as winter passes. In the spring breezes, the willow shelters a butterfly which navigates the air streams in a kind of dance.

The popular favorite in this year's haiku contest was a pair of poems by Robert Miller. Both deal with loss, from very different perspectives. In the first, the poet is exalted, only to take a fall from a high branch:

Took me to the top
Showed me things I never saw before
Then you let me drop

The poet leaves the reader in mid-air. Does he suffer a devastating crash? Does he latch onto another branch as he plummets to the ground? Does he take wing, like the butterflies? The poem ends in a downdraft of energy.

In the second haiku, the poet ventures back out on a limb:

Sitting out on a limb
If a storm should come this way
Find another limb to stay

This haiku expresses the Buddhist teaching of impermanence. We cannot expect to remain on our high perch, secure against misfortune as we regard the splendid prospect beneath us. Life is in constant flux. Amid continuous change, we will experience uncertainty, change and suffering. Yet when storm clouds darken our view and threaten our refuge, we may seek another, balancing like Bashō's butterfly. Risk is inherent in life. We dance in the rain.



Crafts Report

By Alice Murata

Huge, huge thanks to Adamandia Kapsalis for heading the craft group this year. In addition to creating fun objects, the craft group made scarves, hats, mittens, gloves, blankets and afghans for our less fortunate neighbors. Donors included Ruth Abbinanti, Betty Dunn, Nancey Epperson, Mimi Hansen, Alice Murata, Arlene Nozawa, Dennie Okuhara, Ruby Tsuji

A variety crafts were attempted this year, such as finger puppets taught by Adamandia Kapsalis, cards folded and cut in three dimension taught by Gene Skala, and creative painting of wooden objects by Karen Baier.

Regulars were Ruth Abbinanti, Adamandia Kapsalis, Alice Murata, Arlene Nozawa, Gene Skala and Ruby Tsuji. We had lots of additional participation by Nancey Epperson, Elizabeth Fong, Candy Minx, Jane Morishige, Peggy Waters, Betty Yoshioka and Ellen X.

After Natsu Matsuri ended, the craft group shared unsold items with temple groups and our neighbors at Cornerstone Community Outreach, the Cook It Forward group (feeding the “Tent City” homeless), Brown Elephant and Heiwa Terrace. (photos courtesy of Alice Murata)



Roman Holiday!

Please join us for a BTC fundraiser/social –Spaghetti Night! With classic Italian-American music and the chance to wear a toga or sequins or a chef’s hat (no, a costume is not really necessary)!

Dine in warm candlelight with homemade spaghetti, garden salad, garlic bread and friendly conversation. Tickets are \$15 at the door, \$10 in advance—see Pre-Sale Form included with this month’s issue of **The BTC Bulletin**. Invite family, friends or coworkers—all are welcome!

Saturday - October 22. Doors open at 5 p.m.



COMMUNITY EVENTS

Buddhist/Christian Dialogue in Lincoln Park

Rev. Avena Ward, associate pastor at Saint Pauls United Church of Christ in Lincoln Park, invites BTC members and friends to the ongoing Buddhist/Christian Dialogue. The group is currently discussing *Living Buddha, Living Christ*. The group meets on Sunday, September 18, 2-4pm and on Sunday, November 6. For the location and more information, please contact Rev. Ward at nobleoat@gmail.com or talk to her husband, Tom Corbett, who regularly attends BTC.

Estate Planning Seminar at the Japanese American Service Committee

What’s an estate plan? Who needs one Why? When should you create one? How do you get started?

Presenter: Brian O’Grady, Managing Attorney, O’Grady Law Group, PC

Co-sponsors: Japanese Mutual Aid Society and Japanese American Service Committee

When: Tuesday, September 13, 2016, 7 pm

Where: Japanese American Service Committee, 4427 N. Clark Street, Chicago, IL 60640

For more information, call 773/907-3002, or email jmaskanemoto@gmail.com. Free/Open to the public.

Introduction to Thought-Heaps

By Candy Minx

The last great feeble chance for human-motivated survival lies with exposure, tolerance and discussion in comparative philosophy.

After a year and a half of participating in book club readings, movie viewings and group discussions set in our Sangha I have come to see that there is a struggle between the concepts of comparative philosophy and world philosophy. World philosophy is attractive to the ego since its goal is to merge a variety of traditions into a cohesive world view. The weakness in that goal is that the mind latches on to homogenizing ideas and opinions while dismissing profound experiences or not observing actual differences between some philosophies.

World philosophy appeals to the part of the ego that excels in academic endeavors. Academia is a very useful tool for teaching and learning but its stature often supports totalitarian agricultural worldviews. When it comes to the rest of the hundreds of other cultures in the world, academia is lagging far behind explanatory theories for healing, religious experiences and peace-making. Basically world philosophy tends to allow the aspirant to recreate another tradition in the image of its own tradition: for example forcing the so-called similarities between Christianity over top of Islamic, Buddhist, Indian or any other tradition, or vice versa. World philosophy tends to project the idea that there is a common thread between traditions constructing a sort of ubiquitous philosophical strip mall: no matter what town you go to you can find the inter-twined customs as if any difference between religions or morality has been assimilated and understood. If you dine in one philosophical food court, you've dined in them all.

This past year in our Sangha when we have begun a discussion of a book or movie, almost each time the discussion has begun with someone saying "I didn't like it." This has become quite humorous and it takes us a few minutes to move beyond what we like or don't like to begin to pull apart some of the main themes a movie tries to portray or a book tries to explore.

Part of the response and criticism in a discussion occurs because nothing is static in the world, not even art or monuments or "classic" novels. And part of the need for discussion and argument is to sort out what these books or movies are making us feel. All human-made objects, including human-made observations about philosophy and the philosophies themselves, are always evolving, and even the discussions surrounding philosophy are always evolving.

In July we read two books attempting to reflect on comparative philosophy, *The Good Heart* and *Living*

Buddha, Living Christ. Comparative philosophy is also called cross-cultural philosophy and the authors of these two books, Dalai Lama and Thich Nhat Hanh, respectively, each tried to compare the philosophies and practice of two world religions. The discussion was challenging because people tend to be sensitive and protective of their personal feelings about their own unique philosophical backgrounds. We live in a world where there is no one type of anything. There is no one type of Christianity, there is no one type of police, there is no one type of Feminist and there is no one type of approach to comparing philosophy. When we surrender to a discussion and sharing of a movie or book, we are opening ourselves up to the possibility of learning, or a paradigm shift, or having a new experience. Comparative philosophy is not concerned with creating a synthesis of thought. The goal of comparative philosophy is to find a new way to talk and think. We open ourselves to the idea of living with several possibly conflicting positions at once, and that is a survival tool.

We are taking a break from our movie and book meet ups in September. I hope that people will check out our upcoming reading lists and movie selections and join us. We do discuss difficult topics and we do it with kindness and openness. A participant does not need to be academic or well-versed in religious texts: no one style of thinking or learning rules our study. We compare a lot of approaches and ideas and have fun doing it together.

New Kumihimo Workshops

Calling all crafters! While the Crafts Group takes a break, let's meet and get our braid on. We'll practice the braiding skills we've learned, and explore new design ideas and techniques.

We plan on four workshops, 9 AM - 12 Noon, on Saturday mornings at the Temple: October 15 and 29, November 5 and 19.

The Kumihimo toolkit (disk, bobbins, counterweight, glue) costs \$11 and can be purchased at the workshop if you don't already have one. Cost of materials for a project is \$10 to \$15 depending on the materials chosen, but includes refreshments!

Project descriptions and other details will be in the October bulletin. No previous Kumihimo experience is necessary.

Contact Nancey Epperson (naepperson14@gmail.com) for information or to sign up.



Beyond “Basic” Wisdom

(continued from page 1)

learning from other people. In this dynamic mode, he subsequently acquired a wisdom that went deeper and farther than “basic” wisdom. Instead of emptiness, he found richness in each moment of his life.

This “subsequently acquired” wisdom is what we praise in our Sunday services when we chant “Tan Butsu Ge” and “San Sei Ge.” Both chants are from the Larger (Sukhavati-vyuha) Sutra, the text which Shinran tells us is essential for understanding the path leading from “basic” wisdom to ultimate wisdom. In that sutra, what the Buddha tells his disciple Ananda is that it’s a mistake to think of spiritual awakening as only for one’s self. Real awakening occurs when we notice all the buddhas (awakened ones) around us; when we do “nembutsu” (contemplate other beings as enlightened).

Dr. Haneda spent considerable time going over the Larger Sutra where Shakyamuni tells us the story of the seeker Dharmakara taking on the name “Namu Amida Butsu.” In the story, Shakyamuni emphasizes the practice of visiting other teachers. This doesn’t mean you get on a plane to see Thich Nhat Hanh in France or follow around the Dalai Lama on his world tour. Dr. Haneda said you could be bedridden in the hospital and be “visiting buddhas” by reading books and talking with people (your visitors, fellow patients, hospital staff).

The bodhisattva is “saving” people by showing them how to be students – to get out of their self-centered way of thinking and to discover their connection to other beings. Dr. Haneda pointed out that this “subsequently acquired” wisdom is great compassion. Petty compassion has a giver conscious of giving his possession to a receiver, but in great compassion there is no consciousness of being a giver having a possession to hand over to another. There is only the consciousness of being a receiver, of knowing that the things I have, including wisdom, are gifts from others. This consciousness is expressed as “Namu Amida Butsu.”

In the passage below we see how Shinran felt the two kinds of wisdom working on him – first to show him the emptiness of his self, then to have him appreciate the spiritual benefit from all things in his life:

The innermost aspiration (*hongan*) is the sun of “basic” wisdom (*e*) that breaks through our darkness (*mumyo*, “not clear/bright”).

... The Name (Namu Amida Butsu) is the true “subsequently acquired” wisdom (*chi*) that transforms evil things into virtues. --

Shinran, preface, *Kyogyoshinsho*

Emptiness

(continued from page 1)

“The original nature of all things is emptiness.” This line from the sutra expresses this idea. No matter what we see, hear, taste, touch or think, none of it has any substance until we fill it with our perceptions. Yet, each person perceives things differently. We all have our personal preferences in food, music, art and every other aspect of life. How could this be if there was a fixed, never changing reality? Three individuals see a mature oak tree; the first, seeking shade sees the tree as a source of escape from the heat. The second, a carpenter, sees the tree as a source of lumber from which to build. The third, needing to heat his home, sees the tree as a source of fuel. The tree does not change, only the perceptions of it differ. This is the nature of emptiness.

Every day, we experience this emptiness in our own lives. As we look in the mirror, whom do we see? We see the person we define as our self; however, who is this self; isn’t it simply the person we are at this moment? It certainly isn’t the same person whom we saw in the mirror five years ago, ten years ago, twenty years ago. Have our likes and dislikes remained the same? Have our opinions changed in any way? We certainly are not the same person as the day we were born. Our physical changes and life experiences fill us, and continue to do so every day.

“When the mind does not become attached to anything, there are no obstacles and fear does not exist.” Our awakening to the emptiness of all things, and their constant state of change, liberates us from the attachments that cause suffering. We awaken to life as it is.





The Buddhist Temple of Chicago

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



BTC CALENDAR SEPTEMBER 2016

日本語の 祥月法要
 9月11日 午後1:00 時

See Temple Events & Activities Guide on page 2 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	2 7 pm Taiko	3 Temple closed EBL in Seabrook NJ
4 Temple closed EBL in Seabrook NJ NO 11am SERVICE	5 Labor Day 7 pm laido	6 11 am Qigong	7	8 10 am Bulletin Submissions Due 7:30pm Meditation	9 7 pm Taiko	10
11 9 am Meditation 11 am Monthly Memorial Dharma School starts 12:30 pm Sutra Study	12 7 pm laido	13 11 am Qigong 7 pm Book Club	14	15 7:30pm Meditation	16 7 pm Taiko	17 1 pm Asoka
18 9 am Meditation 11 am Service 12:30 pm Board Meeting	19 NO laido	20 11 am Qigong 7 pm laido seminar begins	21 All day/eve laido seminar	22 All day/eve laido seminar NO meditation	23 All day/eve laido seminar NO Taiko	24 All day/eve laido seminar
25 9 am Meditation 11 am Fall Ohigan Service 12:30 pm laido Seminar	26 10 am Bulletin Mailing 7 pm laido	27 11 am Qigong	28 7pm Buddhism study class begins	29 7:30pm Meditation	30 7 pm Taiko	