



# The Buddhist Temple of Chicago BULLETIN



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## Afterlife: Departed but Not Gone

In the year 2016, a great many performers in pop culture passed away but, also, several of our temple members lost dear family members, some unexpectedly, at an age far too young to be considered elderly. As we observe Nirvana Day this month, I would like to discuss how we look upon the deaths of our loved ones in the light of the Buddhist teachings.

Different Buddhist sects have varying interpretations of the historical Buddha's death. I tend to follow the realistic presentation—that as a biological being, the Buddha came to the end of his life due to the inevitable deterioration of his body. It was *pari-nirvana*, liberation from both the physical and mental ego-self.

Then what happened to him? There was no longer a “him” for things to happen to. Did some invisible essence of “him” transmigrate to another body? Maybe, maybe not—I’m not one to verify whether or not reincarnation exists.

In 1984, when I began my studies at Otani University in Kyoto, I received word that my grandfather had died. The news upset me greatly so I wanted to speak with a seasoned minister in my own language. Fortunately there was Rev. Dennis Yoshikawa, an



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 7, column 1.

## February Services

In the midst of a cold Chicago winter, February is a month of reflection and gratitude at BTC. Every Sunday in February provides us the opportunity to reflect upon the interconnectedness of all things, the oneness that is expressed in the dharma.

The first Sunday of the month is *shotsuki hoyo*, the monthly memorial for those who have passed away in prior years during that month. Although the name cards at the front of the hondo have special meaning for the family and friends of those remembered, there is a deep meaning for all. We are reminded of our loved ones who have died and of the lessons we learned from them. We are grateful for the lives that were and the impact they had on us. Our own mortality confronts us as we realize that one day our name may be on display. We see the importance of our thoughts, words and deeds in this present moment.

The second Sunday is Nirvana Day, the remembrance of the Buddha's passing into *parinirvana*. At the age of eighty, after forty-five years of sharing his enlightenment, the Buddha transcended the cycles of birth and death and left this world of *samsara*. As we reflect upon his life, his admonition to his followers to understand that all things are impermanent and that



Bill Bohlman  
BTC President

Contact Bill at [budtempchi@aol.com](mailto:budtempchi@aol.com) or find him most Sundays after service at the information desk & bookstore.

This article continues on page 7, column 2.

## FEBRUARY 2017 Temple Events & Activities Guide

- See Calendar (page 8) for specific dates.
- Up-to-date details/last-minute changes are available on Facebook: [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 Temple Services and Events ◀◀◀

- Feb. 12—**Nirvana Day**.
- Feb. 19—**Pet Memorial**.
- Feb. 26—**Interfaith Sunday**.

### Regular Temple Services

- **Religious Service** (in English)—Sundays, 11 am.
- **Lay Speaker Sunday**—Usually 3<sup>rd</sup> Sunday every month, 11 am.

### Temple Meetings & Community Service

- **Bulletin mailing**—Usually 2<sup>nd</sup> to last Friday every month, 10 am; volunteers welcome. This month: Feb. 17.
- **Bulletin submissions**—Deadline for notices and articles: every month, 6 pm, the Thursday 15 days prior to mailing. This month: Feb. 2.
- **Temple Board Meeting**—Once a month, Sunday, 12:30 pm. This month: Feb. 26.
- **Upaya Helpers** (refreshment service, community outreach, ping pong, etc.) Call Candy Minx for info: 312-618-0880.
- **Cook It Forward** (feeding the homeless)—Mary Harvey <https://www.facebook.com/groups/CookItForward/>

### Meditation & Buddhist Education

- **Buddhism Study Class**—Wednesdays, 7 to 8:30 pm. No previous Buddhism study required.
- **Dharma School** (children's Sunday school)—2<sup>nd</sup> and 4<sup>th</sup>

Sundays, 11 am. This month: Feb. 12 and Feb. 26.

- **Introduction to Buddhism**—offered periodically throughout the year. E-mail Rev. Nakai at [rev.eshin.patti23@gmail.com](mailto:rev.eshin.patti23@gmail.com).
- **Meditation**—Sundays, 8:45 am and Thursdays, 7:30 pm.
- **Sutra Study Class**—2<sup>nd</sup> or 3<sup>rd</sup> Sunday of the month, 12:30 to 2 pm. No previous Buddhism study required.

### Social & Cultural Activities

- **Asoka Society** (refreshment service, social club, outings, etc.)—3<sup>rd</sup> Saturday every month, 1 pm. No meeting in February.
- **Book Club** – One night a month. Next meeting in March; *The Third Chimpanzee*.
- **Iaido** (Japanese Swordsmanship)—Mondays, 7-9 pm.
- **Kumihimo** (Japanese braiding). Will return in March. Email Nancey Epperson: [naepperson14@gmail.com](mailto:naepperson14@gmail.com).
- **Movie Night**—One Tuesday night a month. This month: Tuesday, Feb. 28, 6:30 pm; *Lo and Behold*.
- **Qigong** (Chinese Movement)—Tuesdays, 11-12:30pm. Call Dennis Chan 312-771-6087 for info.
- **Taiko** (BTC Kokyo Taiko Drum Troupe)—**Adults**, Fridays, 7-9 pm. Email [kokyotaiko@yahoo.com](mailto:kokyotaiko@yahoo.com) to confirm. **Children**, 1st, 3rd, and 5th Sundays at 11. Email [sanghacomod@yahoo.com](mailto:sanghacomod@yahoo.com) for appointments.
- **Ukulele Group**—Tuesdays, 1-3 pm.

## 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** Rev. Patti Nakai, Darryl Shishido (Editor), Nancey Epperson, Ann Yi.

**Feedback & Submissions** Questions, comments, corrections and suggestions are welcome. Submissions of articles, essays, book reviews, photos, poetry, news items, announcements, drawings, etc., are encouraged. Submissions are reviewed for suitability and space availability. Anonymous submissions will not be published, but author's names may be withheld from publication upon request.

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- ❁ 12/01 Rev. Nakai attended Emperor's birthday celebration at the Japan Consulate.
- ❁ 12/04 December memorial service. \*\*\* Chanting class met. \*\*\* Rev. Nakai conducted memorial service for Henry Hanamoto (25th year) and Namiye Hanamoto (3<sup>rd</sup> year) at Montrose Cemetery.
- ❁ 12/06 Rev. Nakai attended monthly Uptown clergy luncheon.
- ❁ 12/08 Rev. Nakai and Darryl Shishido attended ONE-Northside year-end meeting at North Shore Baptist Church (they appear briefly in the video <http://www.youtube.com/watch?v=E4unTZymZ2I>)
- ❁ 12/11 Bodhi Day service with Wendy Fawcett giving Dharma School talk and Lay Speaker talk. \*\*\* Rev. Nakai was guest speaker at the Las Vegas Buddhist Sangha.
- ❁ 12/17 Asoka Society met – new board was elected and installed.
- ❁ 12/18 Regular service. \*\*\* Mochi-tsuki (rice cake pounding).
- ❁ 12/20 Movie Night.
- ❁ 12/25 Rev. Nakai conducted 7-day service for the late William Nagata. He is survived by mother Anna, brother Steve and sisters Joyce Lee and Jane Coyle. (A public memorial to be scheduled at a later date.) \*\*\* Year-end service.
- ❁ 12/27 Book Club met.
- ❁ 12/29 Calendar and January bulletin compiled for mailing (mailed out 12/30).

No board of directors meeting during December.  
 We learned of the passing on Dec. 8 of past BTC president Mike Fujimoto in Arizona. He is survived by sons Bryant and Gordon.

Our deepest sympathy to the family and friends of:

**Mike Fujimoto**  
**William Nagata**

Please help us maintain our amazing kitchen with one evening a month to jazz it up—with elbow grease. We might make non-toxic cleaning supplies, too. The sky is the limit!

Bring your labor and sense of humor to BTC on Feb 7 between 6:30 and 8:00 pm.

RSVP to [candyminx@hotmail.com](mailto:candyminx@hotmail.com).

**THANK YOU!**

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

- **Sunday Service Participants:** Sue Balsam, Becky Bishop, Bill Bohlman, Tom Corbett, , Wendy Fawcett, Glenn T. Fujiura, Alec Hudson, John Kelly, Debbie Miyashiro, Michael Nudo, Helene Rom, Miriam Solon, Ann Yi
  - **Music/Accompanists:** Drea Gallaga, Ann Yi
  - **Audio Controls:** Wendy and Jacob Fawcett, Gary T. Nakai
  - **Sunday Service Refreshments:** Tom Corbett, Noreen Enkoji, Haru Ito, John Kelly, Kikuchi Family, Peter Mizuki, Tademoto Family, Ruby Tsuji, Tsurusaki Family, Ann Yi, Michael Tanimura and the mochi-tsuki crew
  - **Calendar and Bulletin Mailing:** Ruth Abbinanti, Sue Balsam, Dennis Chan, Antoinette d'Vencets, Nancey Epperson, Haru Ito, Adamandia Kapsalis, Lane Kometani, Candy Minx, Alice Murata, Masa Nakata, Arlene Nozawa, 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, Wendy Fawcett
  - **Emptying the trash bins, filling them with new bags and putting them out for disposal:** Sue Balsam, Adam Kellman, Candy Minx, Nancey Epperson
  - **Cleaning Hondo and Nokotsudo:** Michael Yasukawa
  - **Administrative Office Volunteers:** Ruth Abbinanti, Darryl Shishido, Helene Rom
- Our apologies to anyone we have failed to include.

## **Do Robots Dream of Enlightenment?**

by Candy Minx

***Lo And Behold: A Reverie On A Connected World.***  
**Feb. 28, 6:30 p.m.**

*To begin with, the Amish are not one, but a variety of subtly, and in some cases drastically, different groups with a wide range of attitudes towards modern devices. Most importantly, no Amish group has rejected technology outright—rather, they struggle with the appeal of technologies, usually accepting a new machine at first, agonizing over its real and projected social consequences, and then deciding whether and to what extent it will be used. They become the closest I have seen to a living embodiment of a philosophy for technology.* Paul Lewinson, *WIRED Magazine*.

Could anyone have predicted that two limited audience cult figures might become iconic pop culture phenomena in the 2000's? George Takei had an income signing autographs at fan festivals and Werner Herzog made a living making art-house films, but both have had second careers, seemingly from the word-of-mouth nature of a little invention we call "the internet." The internet enabled cult movie recommendations and fan-based dialogue to become a pastime consistently growing a larger fan base. If you spend any time on Facebook you know that one of its most beloved and popular members is George Takei, who has created a following much wider than Star Trek fans due to his ability to post funny quips with images. It's like Takei was lying-in-wait for the internet. Another feature of the internet is to create a space for diverse analysis about difficult, usually ambiguous, content, such as art. The internet hosts forums conducive to discussing the meaning of art, literature, film, and the nature of reality. I believe the films and persona of Werner Herzog have become pop culture material because people were able to share and use platforms to spread the word about his work. Werner Herzog's easy to recognize scruffy face and hypnotizing voice have become the go-to mascot of an existential inquiry into humans and our behaviors. He makes appearances as the manifestation of

"earnestness," "romanticism" and "expressionism," and makes musing on death, love and mysticism in a totally non-ironic way. If you didn't know this ... the whole world is infected with irony—except for Werner Herzog. In the way that pop culture has been filled with the puns and visual jokes of George Takei, it is also filled with Herzog as the signifier of humanity, death and existence. *Exclaim Magazine* Josiah Hughes called Herzog "the most quotable man on earth." For example, Herzog does not have a cell phone, he says, "for cultural reasons."

If a space alien came to earth and looked at humans anthropologically, I think they would look past all the unsavory content and want to contact Takei and Herzog because they are anomalies, and observers can learn so much by comparing outsider behavior to mainstream patterns. To observe an outsider who has become popular is so fascinating, no? Listening to Herzog speak is to be lulled into a sublime feeling while exploring something exotic. Herzog asks questions about death because he is not afraid of death.

In his recent movie *Lo And Behold*, he interviews scientists, hackers, game addicts in recovery, security analysts, and a co-creator of the internet, all the while haunting us with questions bringing to task technological inventions for how they do or do not alienate us from each other. His new movie is a documentary about the internet and our relationship with technology, Artificial Intelligence and each other.

This movie reminded me of the conscientious approach of some Amish communities, experimenting with innovations in technology instead of accepting things because they are being manufactured. As Buddhists we ask ourselves, what technologies do we expose ourselves to, how do they influence our practice, our philosophical life and relationships?

How do we process those kinds of inquiries? Werner Herzog conducts a guided meditation on taking technology for granted in only the way he can, as a dreamer suspicious of a mechanical Frankenstein.

Actor George Takei



Director Werner Herzog



## Spaghetti Night Report

by The Fundraising Steering Team

Our October Spaghetti Night Fundraiser and Social was an overall success. Not only did the event raise some much needed funds (to be announced by Glenn T. Fujiura at the annual temple general meeting), the evening also provided a really fun, intimate setting.

An atmosphere conducive to socializing was created by checkered table cloths, flowers, classic Italian American music, candle lights, and a hard-working, charming crew of volunteers. We would like to send out a great warm thank you to all who donated goods and prizes and purchased tickets and auction items. One hundred of you bought tickets to the event—thank you! Those ticket sales and the auction prizes helped us entertain, inspire and make a delicious meal for our Sangha, and helped our Temple's budget needs as well.

One of the best results of the event was to allow people to get to know each other in a relaxed environment. Another positive outcome was that volunteers found out more about each other and what skills we have to offer the Temple. We found out that our Sangha has a lot of people with professional food and service experience, as well as event production experience, experience we can bring together again for another event. We hope to have another social event in the spring and another pasta night in October.

Again, what a great community we have! Such valuable experience with a way to fundraise for the temple!

12<sup>th</sup> World Dobo Gathering: August 27-28, 2016

### Growing the Temple: Panel Discussion

#### Notes

by Miriam Solon

*Rev. Tatsuru Kigoshi from Japan was the main speaker. Instead of focusing on the "Dharma Seeds" curriculum, he discussed Higashi Honganji experience during the 20<sup>th</sup> century military dictatorship in Japan, and the experience of government crackdowns on Jodo-Shinshu leaders for perceived seditious activity. He insisted that the government's charges were baseless, that there is a difference between political activity and standing up for human rights, and that*

*standing up for human rights is a basic tenet of Jodo-Shinshu. This has its echoes in Shinran's and Honen's own time, and resonates to this day. In the US, 501(c)(3) religious organizations are forbidden to meddle in electoral politics but are free to work on behalf of human rights. Our tradition is to stand up for marginalized people and to welcome everyone as equals and partners. This is the essence of "on dobo/on dogyo."*

We each gave examples of our activities that have been useful in expanding awareness and growing membership, and some of the challenges to accomplishing this goal:

**BTC:** I mentioned our Web site (thanking West Covina's Rev. Peter Hata for its inception), social media, study classes, student visits, *taiko*, *zazen* (I was pleasantly surprised that there were no raised eyebrows when I mentioned this since it was considered heretical by more traditionalist Jodo-Shinshu followers), Buddhist Council of the Midwest, Japanese and American joint cultural and religious activities, interfaith and neighborhood outreaches, and Natsu Matsuri ("Summer Festival," our annual fundraiser).

**Berkeley:** Weeklong youth camping trips encouraging community service and *toban* (rotating shared duties). This has been happening for 21 years and is well attended.

**West Covina:** Yearly offsite retreat, like a mini-Dobo (gathering), trying to engage with other temples with limited success. This year in San Luis Obispo; no other temples joined.

**Los Angeles:** Cultural classes, Buddhism classes.

**Nagoya:** Parent/child group works on bridging the generation gap and keeps young people active in the temple, with music performances and outreach to disabled people. "Jo Sai Ji" is available as a community center, not only for temple members.

**Newport Beach:** Struggling with phenomenon of one-time visitors, because the temple is too focused on being a religious institution. (See below, "Religious intimidation.")

**Brazil:** Rev. Higashi is teaching the meaning of "itadakimasu" and "gochisosama" to Portuguese speakers, to bridge cultural and linguistic gaps with younger Japanese Brazilians and Brazilians of other ethnic backgrounds. Rev. Higashi is learning as he

(continued on page 6)

## Growing the Temple (continued from page 5)

goes. He's an "accidental" minister, coming from a business background, and has minimal formal training. He wants to break out of the "o-soshiki bukkyo" (funeral Buddhism) stereotype and feels a little overwhelmed because he has to learn ritual procedures in a hurry, while maintaining two fragile congregations, hundreds of miles apart and challenged by cultural and linguistic fractures. His final comment was, "I need all the help I can get!"

**Hokkaidō:** Ho-on-ko and Ohigan. Hokkaidō does not have issues with waning memberships. (*I noticed this when I was in Kyōto both times at Honzan events. The largest Japanese delegations were from Hokkaidō both in 2003 and 2013.*)

*Everybody has Bon Odori as a public event.*

Fukuoka, Hiroshima and Ishikawa representatives did not have specific additional comments, but said they did some of the same things as others who spoke.

A shared challenge is "religious intimidation." They're all conscious of the need to not "sell" the religion and to be seen as down-to-earth. Hokkaidō seems to have always made this kind of impression on the general public. The irony is that, by backing off religiosity, Jodo-Shinshu sells itself.

I was surprised that the breakout session was so practically focused, since the previous presentations by ministers and scholars were heavy on concepts and the basis for the theme of unity within diversity, to be found in the Pure Land Sutras and commentaries by our great teachers. The transition from heightened language and doctrinal discourse to nuts and bolts brainstorming was a bit abrupt for me. In the moment, I felt it was kind of a letdown, but now that I review my notes and think about what was going on at the people-to-people level, I wish that we had had even more of these kinds of interactions throughout the time we were together (not to take anything away from the presentations by the ministers and scholars or the other activities). I would have welcomed another full day of us getting to know each other.

The thing that emerged for me was that diversity is not as widely experienced in Japan as it is in the West. The exception to an overarching homogeneity in Japan might be Hokkaido, but I didn't get to ask Ms. Miyamoto about this. (I base my impression more on the time I spent in Hokkaido in 2014, where I

encountered a different atmosphere from the other parts of Japan I had been to. Sapporo, Hokkaido's capital, in particular, gives off a more diverse, cosmopolitan vibe than Tokyo, much more so than Kyoto, though Sapporo has less than a quarter of the population of Tokyo proper.)

Diversity inside of Jodo-Shinshu temples is a moving target in the Western US, and the sense of a need to make meaningful contact with a diverse public is growing among Western US congregations. This is also true in the eastern part of Brazil, where the temples were also exclusively ethnic Japanese for decades. The farther east you go in the US and the farther west in Brazil, the more ethnic diversity there is typically among people drawn to Jodo-Shinshu. The traditional ethnic Japanese communities in both countries are beginning to grasp that Jodo-Shinshu is not just a Japanese thing, but was meant to travel out into the broader community and can do so quite successfully without sacrificing its core, because, in addition to the scriptural basis for its existence, it is deeply ingrained as a way of engaging with the world, i.e., "on dobo/on dogyo\*," as highlighted by Prof. Curley in her talk. Jodo-Shinshu, largely due to Honen Shonin's influence on Shinran Shonin, doesn't turn away from the "not like me," even though there's a stubborn xenophobic streak in all human civilizations.

\*Translatable as *e pluribus unum* (out of many, one), meaning, "Without you, there's no me, and without me, there's no you, so we must awaken to the reality that we're traveling together."

December 18, 2016: **MOCHITSUKI** (rice pounding)



an American who ended up taking over his Japanese wife's family temple. I asked Rev. Dennis, "Where did my grandfather go?" and he answered, "Your grandfather is in the Pure Land." It was wise of Rev. Dennis not to explain further—he knew I was in Japan to study Shin Buddhism and "What is the Pure Land?" was a question I would have to continually struggle with in readings from the whole history of the Pure Land teachings.

Now I can say Rev. Dennis was telling me there was no need for me to be so anxious over the whereabouts of my departed grandfather. My grandfather is in the Pure Land—the realm of flowingness that moves through my life and everyone else's lives. His physical form came to an end in 1984 but his effect on my life is continuous, through all the things he did when he was alive and all the things I continue to learn about him, as well as all the things I'll never know because they happened before I was born or old enough to comprehend.

When I'm asked what the Buddhist view of the afterlife is, I answer it's the life that that person leaves for us after he or she has died. It's our awareness of how he or she is still continuing to affect us. It's not only in our memories but also in the concrete results of what they thought, said, and did. I've lost several loved ones and I know that there are scores of people whose lives they affected—mostly in ways I've yet to hear about.

When we reflect on the lives of those we've lost, we can't help but feel gratitude for all the ways they helped us grow stronger and more open-hearted, even in the episodes where they opposed us or acted cruelly in our eyes. If anything, for those of you reading this bulletin, they were instrumental in your coming to our temple and finding the teachings to guide you through life's difficulties.

We are being helped at all times by myriads of beings, but I feel that the mourning process brings that awareness to us in a very poignant way. While our loved one was alive, and especially if we encountered them frequently, we tended to take their help for granted. But upon losing them, we realize how much is missing in our daily world without their presence and then we start to appreciate the recent things, the long ago things, the little and big things they did for us and for others. And in looking over the course of that loved one's life, we see how others influenced them,

people long gone in history but kept alive through our loved one's actions. In the appreciation of one dear life, we feel the interconnection with so many other lives. The total network of those interconnections is beyond our comprehension—that is why "Amida" means uncountable lives and sources of wisdom.

So in doing nembutsu, in hearing "Namu Amida Butsu," we are acknowledging that one dear life lives on for us as do the many, many other lives in our dynamically unfolding world. To feel we are being helped (my translation of *tasukeru*, the term Shinran uses that is usually translated as "saved"), is to feel gratitude and be awakened to the interdependence of all life. Here in this rendering of the first chapter in *Tannisho*, we are reminded that the vast network of Life called "Amida" includes those very loved ones who have departed, yet live on.

*When in my heart/mind the thought arises to say the nembutsu, entrusting myself to the inconceivability of the aspiration of Amida which is **helping** me and making me be born anew, then I have definitely received the benefit of being grasped, never to be abandoned.*

#### **February Service** (continued from page 1)

his admonition to his followers to understand that all things are impermanent and that they must be their own light, reminds us that our destiny is in our own hands. We are the masters of our joys and sorrows; like the Buddha we too can find our awakening.

The third Sunday is Pet Memorial Sunday. At this service people are invited to bring a picture of a beloved pet that has passed away and to share their remembrance of this loved companion. As each speaker tells their story, the impact these animals have had on their lives becomes apparent. We laugh, and sometimes cry, as the stories of how these animals enhanced the lives of those who cared for them. This symbiotic relationship is a true expression of the oneness of all things.

The fourth Sunday is Interfaith Sunday. At this service, a guest speaker, usually of another religion, shares their insights. The many points of commonality among faiths become evident. The Buddha taught respect for the beliefs of others; we learn from different perspectives. It is simply karma, the circumstances of our birth, which often determine our religion. By hearing the beliefs of others we get a deeper appreciation of how similar we all are.

As we move from the depths of winter to the promise of the coming spring, the dharma lessons of February bring us the warmth of gratitude for the lives that were, and gratitude for those who enhance our appreciation of the life we have.



# The Buddhist Temple of Chicago

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## BTC CALENDAR FEBRUARY 2017

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](http://www.facebook.com/budtempchi) for the most up-to-date changes.

Sun	Mon	Tues	Wed	Thu	Fri	Sat
			1 7 pm Study Class	2 6 pm Bulletin Submissions Deadline 7:30 pm Meditation	3 7 pm Taiko	4
5 9 am Meditation 11 am Monthly Memorial	6 7 pm laido	7 11 am Qigong 6:30 pm Cleaning	8 7 pm Study Class	9 7:30pm Meditation	10 7 pm Taiko	11
12 9 am Meditation 11 am Nirvana Day/ Dharma School	13 7 pm laido	14 11 am Qigong	15 7 pm Study Class	16 7:30 pm Meditation	17 10 am Bulletin Mailing 7 pm Taiko	18
19 9 am Meditation 11 am Pet Memorial	20 7 pm laido	21 11 am Qigong	22 7 pm NO Study Class	23 7:30 pm meditation	24 7 pm Taiko	25
26 9 am Meditation 11 am Interfaith Sunday/ Dharma School 12:30 pm Board Meeting	27 7 pm laido	28 11 am Qigong 6:30 pm Movie Night				