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Kiyozawa: Seen and Heard

“Don’t preach – you might as well bite a rock.”
—Kiyozawa Manshi, as reported by Akegarasu Haya

Our temple is one of the few outside of Japan which regularly observes Rosen-ki, the memorial for Kiyozawa Manshi (I will follow the Japanese custom of family name followed by given name).

Kiyozawa was born in June, 1863 and died forty years later, in June, 1903. His significance to our temple is that he was the teacher of Akegarasu Haya (1877-1954), the direct teacher of our temple’s ministers, Rev. Gyomay Kubose and Rev. Gyoko Saito. Kiyozawa was the focus of my master’s thesis at Otani University in Kyoto. But as much as I read his works and gather information about him, there is always more for me to learn, about his pivotal role in modern Jodo Shinshu, and in my own spiritual journey.

One of the best essays in English to read about Kiyozawa is “Rev. Akegarasu and Rev. Kiyozawa” by Maida Shuichi in *Heard By Me: Essays on My Buddhist Teacher*, translated by Nobuo Haneda (an abridged version of the essay may be found in *Shout of Buddha*, translated by Rev. Saito and Joan Sweany, in the section

Natsu Matsuri (Summer Festival) Time!

For BTC, Natsu Matsuri marks the official start of summer. This year, the festival will be held on Sunday, June 18 from 11 AM to 5 PM. All of your favorite foods return with our world famous (OK, maybe an exaggeration) teriyaki chicken, chirashi, inari, udon and other special treats. *To not miss out* on your share of these delicious treats, be sure to fill out the presale form enclosed with this month’s Bulletin!

Natsu Matsuri is more than just food. Performances will include taiko, iaido, kyudo, aikido and possibly some impromptu musical acts. Again this year the haiku contest will bring out the poet in all of us. Throughout the day, Rev. Patti will present her informative “Taste of Chicago Buddhism” talks. An assortment of donated items, along with handcrafted jewelry and artwork provides the opportunity to find that special item for yourself or as a gift. The “Pick Your Prize” raffle gives you the opportunity to try to win the prize of your choice. In the next week or so, you should receive entry forms for this year’s sweepstakes. This is your chance to support BTC while trying to win great prizes.

Natsu Matsuri is an example of the Sangha in action. Started over seventy years ago, the festival has changed in form but has



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 at 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 6 at column 2.

JUNE 2017 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, OPEN TO THE PUBLIC, and held at the Temple (unless otherwise noted).

➤➤➤ Special Services & Events ◀◀◀

- June 4—**Manshi Kiyozawa Memorial Service.**
- June 18—**Natsu Matsuri (Summer Festival).**

Regular Temple Services

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

Temple Meetings & Community Service

- **Bulletin mailing**—2nd to last Friday every month, 10 am; volunteers welcome. This month: June 23.
- **Bulletin submissions**—Deadline for notices and articles: every month, 6 pm, the Thursday 15 days prior to mailing. This month: June 8.
- **Temple Board Meeting**—Once a month, Sunday, 12:30 pm. This month: June 25.
- **Upaya Helpers** (refreshment service, community outreach, ping pong, etc.) Call Candy Minx for info: 312-618-0880.
- **Cook It Forward** (feeding unhoused persons)—Mary Harvey <https://www.facebook.com/groups/CookItForward/>

Meditation & Buddhist Education

- **Buddhism Study Class**—Wednesdays, 7 to 8:30 pm. On break until September.

- **Dharma School** (children's Sunday school)—2nd and 4th Sundays, 11 am. This month: school year ends June 11.
- **Introduction to Buddhism**—offered periodically throughout the year. E-mail Rev. Nakai at rev.eshin.patti23@gmail.com.
- **Meditation**—Sundays, 9:00 am and Thursdays, 7:30 pm. On break after Jun 11 until September.
- **Sutra Study Class**—2nd or 3rd 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.)—3rd Saturday every month.
- **Book Club** – One night a month, 6:30 pm. This month: date not yet determined.
- **Iaido** (Japanese Swordsmanship)—Mondays, 7-9 pm.
- **Kumihimo** (Japanese braiding). On break until September. For information, Email Nancey Epperson: naepperson14@gmail.com.
- **Movie Night**—One Tuesday night a month, 6:30 pm. This month: *Contact*, June 20; see page 4).
- **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 to confirm. **Children**, Usually, 1st, 3rd & 5th Sundays, 11 am. Email sanghacomod@yahoo.com for appointments.

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 Nancey Epperson, Rev. Patti Nakai, Darryl Shishido, Ann Yi

Feedback & Submissions Comments, corrections, complaints, questions and suggestions are welcome. Submissions are strongly encouraged (articles, essays, book reviews, photos, poetry, news items, announcements, drawings, etc.). Submissions are reviewed for suitability and space availability. Anonymous submissions are not 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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- ❁ 4/02 April memorial service. *** Chanting class met.
- ❁ 4/05 Rev. Nakai was invited to speak about Buddhist culture at the Mayor's Advisory Council on Aging monthly meeting. After the meeting, Rev. Nakai met with the Cook County Elder Justice Center.
- ❁ 4/06 Volunteers did *omigaki* (polishing the brass altar ornaments).
- ❁ 4/07 Volunteers prepared the *hanamido* (flower shrine).
- ❁ 4/09 Hanamatsuri Dharma School service.
- ❁ 4/12 Rev. Nakai spoke to the seminary class at North Park University.
- ❁ 4/15 Asoka Society met.
- ❁ 4/16 Regular Sunday service. *** Sutra study class met.
- ❁ 4/19 Rev. Nakai attended monthly Uptown clergy lunch.
- ❁ 4/21 May bulletin mailing.
- ❁ 4/22 Rev. Nakai conducted 3rd year memorial service for Dick Masato Hirata at BTC.
- ❁ 4/23 Dharma School Sunday service.
- ❁ 4/24 BTC's *kansho* (inviting bell) included in filming for CBS Evening News story on Chicago's church bells.
- ❁ 4/25 Rev. Nakai conducted home *makura-gyo* (pillow service) for the late Mr. Morris Kawamoto. (Public memorial service will be held 5/13 at BTC.) *** Rev. Nakai spoke at the "Coffee With the Clergy" event at Lincolnwood Village Hall.
- 4/30 Regular Sunday service. *** Board of directors met.

Hanamatsuri, 2017 (photo: Lynnell Long)



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

Sunday Service Participants: Alice Murata, Ann Yi, Anna Idol, Bill Bohlman, Darryl Shishido, Debbie Miyashiro, Diana Schoendorff, Eric Kato, Glenn Fujiura, John Kelly, Mary Harvey, Nancey Epperson, Sadie Kasamoto, Susan Balsam, Tom Corbett, Wendy Fawcett.

Hanamatsuri: Omigaki (brass polishing): Evelyn Pudzisz, Candy Minx, Wendy Fawcett, Susan Balsam, Rudy Tsuji **Hanamido (flower shrine):** Alice Murata, Ruby Tsuji, Susan Balsam, Arlene Nozawa, April Kellman **Altar set-up and clean-up:** Nancey Epperson, Darryl Shishido, Ann Yi, John Kelly **Ochigo Dressers:** Alice Murata, Gwen Kato, Jan Saiki

Music/Accompanists: Drea Gallaga, Ann Yi

Audio Controls: Wendy and Jacob Fawcett, Gary T. Nakai

Sunday Service Refreshments: Noreen Enkoji, Haru Ito, Ruby Tsuji, Kato Family, Yoshioka Family, Alice Murata, Arlene Nozawa, Lynn Maruyama, Wendy Fawcett, Zee Williams, Dharma School, Upaya Group

Bulletin Mailing: Seichi Shiraiwa, Sharon Shiraiwa, Nancey Epperson, Noreen Enkoji, Haru Ito, Masa Nakata, Alice Murata, Antoinette d'Vencets, Sue Balsam, Ruby Tsuji, April Kellman, Candy Minx

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, Nancey Epperson, Ruby Tsuji

Cleaning Hondo and Nokotsudo: Michael Yasukawa

Administrative Office Volunteers: Ruth Abbinanti, Darryl Shishido, Nancey Epperson, Susan Balsam

Our apologies to anyone we have failed to include.

Movie Preview

Where Are The Others?

by Candy Minx

Movie Night: *Contact*, June 20, 6:30 pm

Of course, many religions, devoted to reverence, awe, ethics, ritual, community, family, charity, and political and economic justice, are in no way challenged, but rather uplifted, by the findings of science. There is no necessary conflict between science and religion. On one level, they share similar and consonant roles, and each needs the other. Carl Sagan

“First contact” is an anthropological term describing an initial meeting between two different cultures not previously aware of each other. The term emerged in anthropology to replace the idea of “discovery.” When one culture meets another and describes this as a “discovery,” they position themselves as the dominant, more knowledgeable culture, demanding the discovered culture adhere to its rules and customs. The word “discovery” reflects ethnocentricity.

Studies of the brain have proved what psychologists have long theorized: surprise helps us learn. Novelty stimulates the brain and memory more than familiar stimuli. The hippocampus is a “novelty detector,” comparing incoming information with stored knowledge. It acts as a feedback loop, which is why we remember things better when the information comes to us as a novelty. Being exposed to something out-of-the-ordinary may explain the enduring popularity of magic shows, nature walks, fantasy or science-fiction. We get positive feedback from surprise and novelty.

In the history of science-fiction literature, first contact is a popular theme. This theme allows authors to explore xenophobia, basic linguistics, dualism, and comparative philosophy. Science-fiction provides a strong format to explore topics, avoiding the potential censorship of ideologies, governments or religions. First contact in literature often attempts to challenge the belief that one culture is better than another. The movie *Contact* is a science-fiction written by two scientists. The story involves classic first contact concerns of hierarchy between different people and of fear or xenophobia. However, the story also explores

contact between science and religion. Married writers Carl Sagan and Ann Drugan do not stop there; they also study what might happen when nature, philosophy and science come into contact with business, greed and politics.

Several decades after Carl Sagan hosted the TV series *Cosmos*, his legacy continues with the reboot of *Cosmos*, hosted by Neil DeGrasse Tyson. Watching both *Contact* and *Cosmos* (again), I noticed Sagan’s wife is a producer and writer of both. Two other producers of the new *Cosmos* are Seth MacFarlane (*Family Guy*) and Brannon Brago (*Star Trek*). Here are different disciplines meeting to expose mainstream culture to novelty in the natural world. Can we learn something from these collaborations between unlikely producers? The idea of a male satire writer working with an influential female scientist may be hard to grasp. Does “opposites attract” prove true in the work place as well? The movie *Contact* explores the sharing of strange ideas between unlikely characters. Communication seems to be part of the plot of *Contact* and it’s unusual for a big budget film to give much time to characters discussing the meaning of life: big budget movies too often depend on supplying the audience with special effects and action at the cost of meaningfulness. *Contact* gives us lots of meaning, especially about what is important in life. *Contact* portrays people spending time with each other because they are interested in the nature of reality and the workings of the universe while looking at Life very differently from each other. Carl Sagan and Ann Drugan are famous as much for being scientists as for being science communicators. Their professional collaboration has given many people access to hard-to-understand concepts and novel theories in a practical format.

Part of this movie’s significance to our Sangha might be that we each experience being a unique being, therefore, our differences might conflict with the stereotype of “togetherness” associated with spiritual communities. It’s not easy to feel connected with others when we don’t drink the same beverages, or eat the same foods or watch the same entertainments. What is our definition of “connected?” What is our definition of “community?” What is our definition of “consciousness?” We may think so-and-so doesn’t have anything in common with ourselves because of their job, their diet restrictions, their age,

(continued on next page)

Where Are The Others?

(continued from page 4)

their fashion. Maybe we think we have too little in common to see each other outside of temple? I suggest we approach others as from another culture as a first contact, Go for coffee with each other. Participate with each other in a project or cleaning at the temple. Participate in Qi Gong, Asoka, movie night, Ukulele Club or book club. Create your own activity to get together with others. Go to a movie theater or play together. Step outside your social comfort zone. So many of us have no idea what other people in our own Sangha are going through. We might be surprised. Find out. Listen. Make contact.

Photos

April 7, 2017: Volunteers prepare the *hanamido* (flower shrine) for Hanamatsuri (photos: Rev. Patti Nakai)



Help Wanted

Want to help the Temple? We have all kinds of simple tasks that need doing—sweeping the floors, taking out the garbage, etc.

Text Candy at 312-618-0880 or email candyminx@hotmail.com.

If you have the time, we have the work!

Reminder

2017 Eastern Buddhist League Conference

Labor Day Weekend, September 1-3, 2017
Midwest Buddhist Temple

‘North American Buddhism: A Path Forward’

Keynote Speaker: Rev. Kurt Rye
(Placer Buddhist Church, Penryn, California)

Registration forms available online at
<http://mbtchicago.org/ebf2017>,
or at BTC office.

Kiyozawa Manshi (1863-1903)



(see article, page 1)

Remember the Jay-Bees!

Part 3

(continued from last month)

by Darryl Shishido

My father had been born in the US, which made him American, but he was raised in Imperial Japan before The War, an authoritarian and most unAmerican place to grow up in. Thanks to the Jay-Bees, I learned about more typical Americans and American family life by listening to and observing our many adult advisors, most of whom were nisei (some, veterans of the US Army), and their children, my sansei friends. I observed the casual, informal, friendly relationships of more ideal American families. Half a century after my Jay-Bee experience, these observations about the Jay-Bee advisors help me in my relationships with my sweetheart and her family.

We Jay-Bees learned how to organize a good time for ourselves, with good humor and wholesome activities—good, clean fun. We learned how to get along with each other and help each other, at the temple and community, school and home. We learned about other Temple social and cultural, religious and educational activities. We learned about our ethnic heritage. We saw the necessity of education and hard work, and the benefits of business risk-taking and personal integrity, prudent planning and making a good living. We experienced crushes and first romances, and a few met future spouses. Not all of the Jay-Bees turned out well. But most of us did.

At Pure Land/Shin Buddhist temples, we are taught, if we are to be “saved” or “liberated” or “enlightened,” our Salvation or Liberation or Enlightenment should not be thought of as a matter of “Self Power,” that is, as something driven by “me,” by “my” own effort alone, by sheer will-power. Rather, Salvation or Liberation or Enlightenment should be thought of as driven by “Other Power” and “we,” that is, each of us individually and all of us collectively, are but the co-pilot for Other Power. For me, the Jay-Bees and our advisors were nothing more than a manifestation of Other Power.

Realizing this now, at retirement, appreciating all that was done for me in the days of my youth, I am overwhelmed with gratefulness, tears come to my eyes and I am compelled to proclaim publicly, out loud,

(continued on next column, this page)

Natsu Matsuri (Summer Festival) Time

(continued from page 1)

retained its function. In the twenty-one years that I have been chairman, it has gone from an elaborate two day event to a more modest one day affair. However, the dedication and hard work on the part of many temple members and friends has remained constant. Each year, new people step forward to take the place of those who can no longer do the work.

Although the fun is an important part of *Natsu Matsuri*, the festival serves a greater purpose; it is the largest fundraiser for BTC. Although our membership has remained fairly constant, our costs of operation have increased. We now find ourselves with a projected budget deficit each year. Even though we are looking at new ways to raise funds, our reliance on *Natsu Matsuri* increases. We hope you can join us in celebrating another great *Natsu Matsuri*. It is through your support that BTC is able to present the Dharma to all who are seeking. Namu Amida Butsu.

Remember the Jay-Bees!

(continued from previous column, this page)

“thank you” to those who helped me so much, more than half a century ago, whether they knew it or not, then, whether they believe it or not, now—the Hayashis, the Tsurusakis, the Shimomuras, the Maruyamas, the Oshitas, the Minagas, the Kurokawas, the Fukawas, the Itos, the Hiratas, the Momiis, the Taketoshis, the Hoovers . . .

In our tradition of Buddhism, we have an expression that I like to think of as an all-encompassing “thank you”—Namu Amida Butsu.



Hanamatsuri, 2017 (photo: Lynnell Long)

Kiyozawa: Seen and Heard

(continued from page 1)

about Akegarasu). Maida conveys Akegarasu's description of his teacher as someone who never let him cling to any assertion. If Akegarasu asserted something one day, Kiyozawa would counter it with a different assertion, but if the next day Akegarasu came to Kiyozawa saying, "I agree with what you said yesterday," Kiyozawa would totally destroy what Akegarasu thought he was agreeing with. Maida writes, "Rev. Kiyozawa never let Rev. Akegarasu grab at any definite conclusion; and what is more, he never hung onto such conclusions himself, either."

Somewhere I read that Soga Ryojin described Kiyozawa as "seeming confused a lot of the time" and I thought that Soga just didn't appreciate Kiyozawa's non-grasping as Akegarasu did. But at the ministers' seminar in Los Angeles this past February, Rev. Michael Conway, in his presentation of Soga's life and thought, showed us how Soga's opinion of Kiyozawa changed from negative to positive.

When Kiyozawa and his colleagues were trying to bring Jodo Shinshu to modern audiences by using philosophical terms Western scholars brought to Japan, Soga was highly critical of this approach for seeming to cut off from the teachings of Shinran and the Pure Land sutras. But then Rev. Mike said Soga attended a gathering of Buddhist scholars and heard one esteemed expert after another trash Kiyozawa for his "heretical" views. Soga was shocked Kiyozawa would not say a word in his own defense and only kept apologizing for causing confusion for those scholars. Soga heard Kiyozawa admit that he found nothing in his own words worth defending as reliable and that all he could do was rely on the Tathagata ["thus-come," i.e. Amida Buddha]. In seeing Kiyozawa's utter selflessness, Soga was witness to Kiyozawa as someone manifesting *shinjin*, the heart/mind of awakening.

It doesn't surprise me that Soga compared himself to Myoho-bo, the shaman who went after Shinran to kill him but broke down in tears when he witnessed Shinran's total open-heartedness. Just as the Myoho-bo story gives us a glimpse of the power that people felt from Shinran, Soga's account makes us able to see how impressive Kiyozawa must have been as the "person who does not defend himself" (*Jiko o bengo sezaru hito*, title of essay Rev. Mike quoted).

It is important to read the words of our great teachers—but in their own words they are so self-effacing it's hard to imagine the impact they had in their communities. To read Akegarasu's accounts of Kiyozawa (as reported by Maida) is to see and hear a man who continually reflected the light of wisdom, not letting any dark patches of self-benefitting grabbiness get in the way.

Kiyozawa was a real teacher because he conveyed the teachings with his life and because his words come out of that life, not from calculation or from parroting others. But he didn't allow himself to think of himself as a teacher and warned others such as Akegarasu who held positions as temple priests not to let themselves get stuck in the delusion that they could cleverly change the thinking and behavior of others. When I learned about Kiyozawa from Dr. Haneda, it was the "Don't preach—you might as well bite a rock" saying that got me. In published translations, Dr. Haneda prefers to write it as "Never preach, even if you die," but somehow the idiom of "bite a rock" strikes me more deeply. Flapping our jaws in the belief that we can say something to make another person change as we wish is as futile as wrecking our pearly whites on a hard mass of mineral.

If there were no Kiyozawa, there would be no Akegarasu, no Rev. Kubose, no Rev. Saito, no Maida and no Dr. Haneda for me. Kiyozawa is the grandfather of BTC and we continue his legacy of making Jodo Shinshu accessible, not only in the language of present times but through seeing those teachings manifested in people's lives. In Kiyozawa we see one such life of humility and dynamic activity (studying to interact with the rich Jodo Shinshu tradition and the wisdom of other cultures and engaging in discussions with the public) despite the setbacks of ill health and severe criticism against him. He shows us the way to stop clinging to our self-centered delusions and rely on the flow of the greater life of the interconnection of all beings.





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BTC CALENDAR JUNE 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 for the most up-to-date changes.

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
				1 7:30 pm Meditation	2 7 pm Taiko	3
4 9 am Meditation 11 am Manshi Kiyozawa Memorial	5 7 pm laido	6 11 am Qi Gong	7	8 6 pm Bulletin Submissions Deadline 7:30pm Meditation	9 7 pm Taiko	10
11 9 am Meditation 11 am Regular Service/Dharma School Ends	12 7 pm laido	13 11 am Qi Gong	14	15	16	17 9 am Festival Preparation
18 11 am Natsu Matsuri (Summer Festival)	19	20 11 am Qi Gong 6:30 pm Movie Night	21	22	23 10 am Bulletin Mailing 7 pm Taiko	24
25 11 am Regular Service 12:30 pm Board Meeting	26 7 pm laido	27 11 am Qi Gong	28	29	30 7 pm Taiko	