



The Buddhist Temple of Chicago BULLETIN

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Resident Minister
Rev. Patti Nakai

President
Bill Bohlman

Obon: Illuminated by the Light of Our Loved Ones

Tricycle magazine asked me to develop into an article one of my blog posts, “Confronting the Heart of Darkness”; it was published in this summer’s issue. I sent it to my teacher, Dr. Nobuo Haneda, and he emailed me back his critique, which included several references to Shinran’s writings. I haven’t had the block of quiet time to study his criticisms, but here in this article I would like to discuss the conclusion of my *Tricycle* article.

Dr. Haneda felt I should have written something like “It is only when one experiences the destruction of the darkness of ignorance by the illumination of the true light of wisdom one realizes that one is nothing but the ego-self.” It is a statement similar to what I’ve read by Shinran and many great Jodo Shinshu teachers, such as Kiyozawa Manshi. But my problem with that sort of expression is that it describes the subjective state of a person who is humbled by encountering the Dharma, but it doesn’t describe how that person is seen by others, how that person influences and interacts with others.

In the conclusion of my article, I meant to describe people such as Shinran and Kiyozawa: “It is only when one identifies totally with the heart of darkness, that the walls of the proud ego-self are shattered and the true light of wisdom can shine through in one’s

An Exercise in Sangha

Another year, another successful Natsu Matsuri; for over seventy years, we have held our annual summer festival. Although what had been a two day festival is now only one day, the one constant has been the involvement of the Sangha. Every aspect of the festival depends on the volunteers.

With over 750 chicken dinners sold, Team Teriyaki once again hit a homerun. On Saturday morning, the chicken arrived and was promptly processed and placed into the BTC secret teriyaki marinade. Sunday morning at five AM, the cooking crew started to arrive for a day of masterful grilling. Throughout the day, visitors enjoyed delicious teriyaki chicken. But that wasn’t the only taste treat.

After a Saturday of chopping and preparation, Sunday brought a crew of dozens to assemble the chirashi and make the inari. Throughout the day on Sunday, the kitchen crew worked tirelessly to serve the steady stream of customers. When the day ended, every bit off food had been consumed by satisfied customers.

This year’s festival attendees were treated to various performances on the new indoor stage. Designed by Gary Nakai and built with the help of temple members and friends, the new



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.

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continues
on page 7
at column 2.

August 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 held at the Temple (unless otherwise noted), open to the public and FREE.

➤➤➤ Special Services & Events ◀◀◀

Obon Service—Sunday, Aug. 6, 11 am.

Haya Akegarasu Memorial—Sun., Aug. 20, 11 am.

Regular Temple Services

Religious Service—Sundays, 11 am

Lay Speaker Service—3rd Sunday of month, 11 am.

Temple Meetings & Community Service

Asoka Society—3rd Sunday of the month, 1 pm. This month: Aug. 19.

BTC Bulletin Mailing—2nd to last Friday of every month, 10 am, BUT this month: Aug. 25. Volunteers welcome. **Submissions**—Deadline for articles and notices: every month, 6 pm, the Thursday 15 days prior to mailing. BUT this month: Aug. 10.

Temple Board Meeting—Once a month, Sunday, 12:30 pm. This month: Aug. 20.

Upaya Helpers (refreshment service, community outreach, ping pong, etc.)—Call Candy Minx 312-618-0880 for info.

Cook It Forward (feeding unhoused persons)—Contact <https://www.facebook.com/groups/CookItForward/>.

Meditation & Buddhist Education

Meditation—*Thursdays*, 7 pm; *Sundays*, 9 am. *Thursday* meditation on break until Sept. 8.; *Sunday* meditation on break until Sept. 10.

Dharma School (Buddhist education for children)—On break until Sept. 10.

Introduction to Buddhism—4 week course held periodically throughout the year. Future course to be determined.

Buddhism Study Class—On break.

Sutra Study Class—2nd or 3rd Sunday of the month, 12:30 pm to 2 pm. No previous Buddhism study required. This month: Aug. 13.

Cultural Activities

Chinese Movement (Qigong)—Tuesdays, 11 am to 12:15 pm. Call Dennis Chan 312-771-6087 for info.

Japanese Swordsmanship (Iaido)—Mondays, 7-9 pm. Call 773-334-4661 for info.

Taiko (BTC Kokyo Taiko Drum Troupe)—*Adults*, Fridays, 7-9 pm. Email kokyotaiko@yahoo.com for info. NOTICE: no meeting September 23. *Children*, 1st, 3rd, 5th Sundays at 11 am. Email sanghacomod@yahoo.com.

Ukulele Group—Tuesdays, 1 pm. Call 773-334-4661 for info.

Kumihimo (Japanese braiding)—New session starts Sept. 16, 9 am-noon. Experienced braiders and beginners are welcome. Contact Nancey Epperson, naepperson14@gmail.com.

Movie Night—One Tuesday night a month, 6:30 pm. This month: to be determined.

Book Club—One night a month. This month: to be determined.

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), Ann Yi, Nancey Epperson

Feedback & Submissions Comments, corrections, questions and suggestions are welcomed. Submissions are encouraged (articles, essays, book reviews, photos, poetry, news items, announcements, drawings, etc.). 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.

Contact E-mail BTCbuledtr@hotmail.com or speak with anyone on the BTC Team

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- ❁ 6/03 Rev. Nakai conducted 49th day memorial service for Morris Kawamoto at BTC.
- ❁ 6/04 June memorial service. *** Chanting class met.
- ❁ 6/09 Rev. Nakai conducted memorial service for Truong Trong Son at BTC for visiting family members.
- ❁ 6/10 Rev. Nakai conducted one-year memorial for Mary Maruyama and burial service for she and her husband George at Montrose Cemetery. *** Asoka Society met.
- ❁ 6/11 Dharma School Sunday service.
- ❁ 6/18 Natsu Matsuri summer festival.
- ❁ 6/20 Movie night.
- ❁ 6/23 July bulletin mailed. *** BTC visited by Rev. Kiyonobu Kuwahara, co-director of the Buddhist Churches of America Center for Buddhist Education and Rev. Yamagishi, student from Toyama, Japan.
- ❁ 6/25 Pride Sunday service with lay speaker Lynnell Long. After service, temple recognized Tommy Shimoda who won gold and bronze medals at the March 2017 Special Olympics in Austria. *** Board of Directors met.
- ❁ 6/27 Bon Odori teachers met to practice for the 2017 program.



photo: Rev. Pao Nakai

President Bill Bohlman (above) asks a volunteer “How many chickens are left?”

The kitchen ladies (right) prepared the chirashi in the case above, and also served up a ham.



photo: Carlos Navarro

THANK YOU, THANK YOU, THANK YOU!

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

- **Sunday Service Participants:** Helene Rom, Z'Jay Williams, Jared Lortie, Tom Corbett, Aaron Eckart-Frank, Darryl Shishido, Nancey Epperson, Ellen Goode, Karen Baier, Elaine Siegel, Jackie Donofrio
 - **Music/Accompanists:** Drea Gallaga, Ann Yi, Dharma School
 - **Audio Controls:** Wendy and Jacob Fawcett, Gary T. Nakai
 - **Sunday Service Refreshments:** Noreen Enkoji, Haru Ito, Ruby Tsuji, Gallaga Family, Sakai Family, Takata Family, Morishige Family, Pertasky Family, Anna Idol, Upaya Group, Kikuchi Family, Elaine Siegel, Amy Kawamoto, Jackie Donofrio
 - **Bulletin Mailing:** Noreen Enkoji, Haru Ito, Sue Balsam, Masa Nakata, Ed Horiuchi, Dennis Chan, Candy Minx, Ruby Tsuji, Sadie Kasamoto, Alice Murata
 - **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, Helene Rom, Carrie Breitbach, Mary Samson
- Our apologies to anyone we have failed to include on this list.

I'm with Stupa

by Candy Minx

B.T.C. Movie Night: *All Is Lost*,

A stupa is a Buddhist artifact that combines aesthetics, sculpture, symbolism and celestial content. A stupa's architectural symbolism is to space what myth is to language. Myth comes from the word "mu" which means "to speak silently." The Greek *muein* means to close the eyes, *mueo*, to initiate silently. The stupa contains an ecosystem of information that is transmitted through history, construction, design, location and spiritual significance rather than words. Stupas can be found throughout Asian countries including Thailand, Japan and India. Stupas have pre-Buddhist origins as they were sometimes a mound covering the remains of sages, nuns or "muni," ancient ascetics who performed acts of austerity.

A stupa is an object made to stand up vertically from the ground with architectural details not only marking a location but representing directions of the earth, seasons, the pole star and both the moon and the sun. A stupa is built in several sections with its square base placed into the ground with each side marking a direction of north, south, east, and west. The design of a stupa has constant characteristics of centrality, axiality astronomical movements and orientation. The prime essence of a stupa is verticality. Verticality is a symbol aligning the stupa with other visual motifs and imagery, such as the tree of life, the mast of a ship, a mountain, a pillar, a Cosmic Person, a crucifix, a wheel spoke, a vajra, a ladder, a lattice or the smoke that rises from a fire. Jainism, Buddhism and Hinduism all share the design symbolism of the stupa. Buddhist art-historian Adrian Snodgrass describes the ritual surrounding the construction of a stupa as "the ritual orients and delimits space and in so doing renders it meaningful. It creates special order from disorder, cosmos out of chaos. . . . [I]t establishes a sacred area, in the midst of profane environs. The periphery of the square separates a frame area, a space with form, from an amorphous surrounding; it marks out a defined, and therefore knowable, space, from an indefinite and inconceivable extension; it specifies a relevant area, a field of ritual operation, from an irrelevant space." Snodgrass continues, "The ritual of site demarcation and orientation is to be understood in this context of significance. By means of the ritual,

(continued on next column)

the builder identifies the center of his structure with the axis of the universe, by measuring out from the centre he repeats by analogy the process of cosmogony. The space he delineates is a reflected likeness of the total cosmos, its area made meaningful by way of its connection with the supra-physical realms located along the axis that centers it."

Not only does the stupa represent a marker for location and time but it is also a figurative representation of the Buddha. The square base of the stupa represents the crossed legs of the meditating Buddha and the circular top of the stupa represents the head of the Buddha. What does this design begin to tell us about who or what is Buddha? And what is the purpose of designing a sacred object that marks seasons, the moon and the sun and represents the Buddha? A stupa is a Buddhist building and its simple symbolism can give us insight into more complicated forms like towns, tombs, palaces and temples. I love to do volunteer work in sacred spaces in part because it allows me to study the construction of stupas. The logic behind a stupa offers insight into directionality and the practical operations of a church or temple. One of the possibilities of doing service in a sacred building is that the design helps expedite (upaya) comprehension and experience.

A boat also has a design that derives from and relates to nature, location, verticality, time and astronomical movements, aligning some of its symbolism with a stupa. I grew up on boats and as a kid I used to catch salmon and crabs to bring home to feed our family. But no matter how much fun it is to be on the ocean or a lake sailing, swimming or fishing, my family always instilled a serious attitude towards the practical side of boating and the design and outfitting of a boat. The ocean is beautiful but it is also dangerous. Our next selection for movie night is a Robert Redford film called *All Is Lost*. Remember the root of the word of myth being "mu" mentioned earlier? *Mu* means to speak silently. This Redford movie, filmed in 2013, is basically a contemporary silent film. Redford is outstanding and every bit as profound and monumental as Charlie Chaplin and Buster Keaton. Redford brings a similar pathos to his clown living alone on the ocean on his expensive sailboat. Is he stupid or entitled or full of grace? The premise of the film is that for some reason unknown to the audience, Redford is sailing alone in the Indian Ocean. We meet him the day his boat is rammed and

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I'm with Stupa

(continued from last page)

damaged by a shipping container. Robert Redford captivates his audience in the same way as Keaton or Chaplin, with charisma and brilliant physical work. It's difficult to believe only one actor in a limited setting can produce so much angst, passion and fear in an audience but Redford does so. Both a boat and a stupa are like proto-gps units. The idea of location and direction are powerful survival needs and their different designs depend and contain ways for the human to navigate and live with directionality. They are both a literal manifestation of the Dharma path and powerful symbolic objects of the Dharma path. The stupa is metaphorically the embodiment of the Buddha. The boat is metaphorically the embodiment of a human. I hope you will join us exploring how a boat can symbolize the human body, the womb of the Great Mother, a journey, a moving home and the human condition in an unlikely adventure story.

2017 NATSU MATSURI RAFFLE WINNERS!

Grand Prize—Gary Shimomura

1st Prize—Gene & Helen Ideno

2nd Prize—Michael Gallaga

3rd Prize—Tsuruko Sue Nakamoto

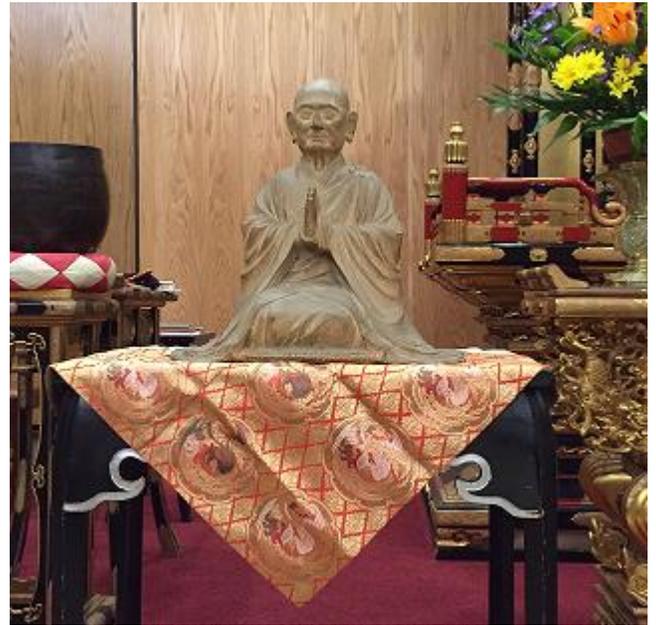
Congratulations to all!



(photo: Carlos Navarro)

Treasurer Glenn Fujiura and daughters

Remembering Reverend Akegarasu



August 20 at the 11am service we will observe Koso-ki, the memorial service for Haya Akegarasu, teacher of Rev Gyomay Kubose and Rev Gyoko Saito.

Arigato Gozimashita 6/22/17

by Alice Murata

A gigantic “THANK YOU!” to the donors and purchasers of crafts and *omiyage* (gift) items. It is a great help in raising funds for operating The Buddhist Temple of Chicago. We are very fortunate to have so many talented friends and relatives who can always be counted on to assist us.

Donations were received from: Reverend and Mrs. Ashikaga, Bill Bohlman, Dennis Chan, Kimi Fresco, Jane Ike, Marion Ishii, Karen Kanemoto, Gwen Kato, Debbie Miyashiro, Etsuko and Yasuo Mizuuchi, Jane Morishige, Alice Murata, Laura Muraoka, Arlene Nozawa, Kiyoko Omachi, Frances Patzwaladt, Betty Segal, Fumi Takata, Toshi Dorothy Wakamatsu and Betty Yoshioka. Special thanks to Ruth Abbannati, who assisted in managing the tables.

This list may not be complete and we apologize if we omitted your name. Again, we are very grateful for the donations and purchases of Japanese goods, gift items, handmade craft items and other treasures.

After Natsu Matsuri ended, some items were donated and others will be used at BTC as prizes for the picnic, Halloween, Asoka, etc.



(photo: Rev. Patti Nakai)

Our New Festival Stage

by Gary Nakai

Many years ago, when BTC's principal fundraiser was a two and a half day affair, it went by different monikers, such as "Fourth of July Festival." It is now known as "Natsumatsuri," or "Summer Festival." After construction of our new temple building (2005-2006), our fundraiser was resumed but reduced to a one day annual event. Gone were stage performances showcasing various arts practiced throughout the Japanese-American community, including BTC.

This year, BTC offered festival goers a stage thanks to the eagerness of those who wish to perform before an audience. This year's festival featured stage performances of Japanese taiko (drumming), iaido (swordsmanship), kyudo (archery) and folk dancing, plus Native American story telling.

To make all these arts possible, an indoor stage was built so that performers and spectators could enjoy air-

conditioned comfort, free of weather concerns. We have "Great Expectations"—with this stage, we expect to have even greater attendance next year. "What larks!"

Hats off to the hard-working, dedicated individuals whose teamwork gave us our first stage in many years, making possible fantastic performances enjoyed by all!

Please show your appreciation to the following talented individuals who applied their various skills toward the project's success: Jim Edgren, Jacob Fawcett, Drea Gallaga, Michael Gallaga, Mary Harvey, Yasuo Ito, Pete Izui, Gregory Kawashima, John Kelly, David and Stanley Kurokawa; Bryce, Dennis, and Marcus Lortie; Tomio Tademoto, Terrell Woodfork.

Gassho.

Obon: Illuminated by the Light of Our Loved Ones

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actions.” It is enough for me if I can attain the insight of “I am nothing but the ego-self,” but I want people to appreciate those great Buddhist teachers whose varied actions (studying, discussing, giving aid and spiritual guidance, etc.) allowed the light of wisdom to shine through to us in our darkness of confusion, despair and destructive desires.

For each of us, all beings who serve as guides and inspiration—not only those teachers whose names are inscribed in history—all let the light of wisdom shine through in their actions. This light is not some Hollywood special effect of bright sunbeams streaming through clouds. It is the illumination we experience in our heart/mind when we witness concrete actions by particular people.

At the many memorial services I’ve conducted and attended, I hear the family and friends remember the loved one for what they actually did—kind acts, humorous stunts, career and cultural achievements, community participation, etc. The people we miss most are those who did things that affected our lives irreversibly—our present would be quite different if not for the ways they interacted with us in the past.

We recognize our loved ones weren’t perfect people but even in their seeming deludedness, they brought enlightenment into our lives. The more we realize our coming onto the path of Buddhism was due to how our loved ones guided us, the more we see the light of wisdom coming through the actions of their life, no matter how full of faults it seemed.

This is what Obon is about—the paper lantern decorations symbolize how our hearts/minds have been lit up by the wisdom received from those of our past. At Bon Odori, let us dance joyfully, dance with our bodies full of the life and light received from myriad other beings. And at the Obon service, let us continue with the sense of joyful gratitude by listening to the Buddha-Dharma that is the inspiration for our actions. Even in the depths of our heart of darkness, the light of various kinds of wisdom received from our loved ones are knocking down the walls of our ego-self in order to release us into the dynamic world of interconnections.



An Exercise in Sangha

(Continued from page 1)

stage hosted a taiko drum performance, demonstrations of Iaido (sword drawing), Kyudo (Zen archery), a Native American storyteller, and a preview of the upcoming O-Bon dance.

In the hondo, for Dharmathon, four lay leaders presented brief talks on various aspects of Buddhism, led an incense offering and answered questions. Again this year, our haiku contest brought out the poet in many of us with some exceptional haikus on the subject of fog or mist.

The new stage limited the space available for the craft group’s offerings but they made the best of the situation and displayed a wide range of great gift items. Various vendors offered handmade jewelry, ojuzu and artworks. The “Name in Japanese” calligraphy table produced beautiful bookmarks as a keepsake of the festival.

Many others helped with the raffle, food ticket sales, food service, set up and clean up, and myriad behind the scenes tasks. Every job is important because every job needs to be done.

As chairman of the festival for over twenty years, I find that my job gets easier each year. It isn’t that the overall workload for the festival is less; it is because I know that I can count on the Sangha to get things done. Working together as one, with one common goal, we are able to make Natsu Matsuri a success each year. Thank you to each of you for all that you do.



photo: Rev. Pañi Nakai



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BTC CALENDAR		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.				
AUGUST 2017						
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		1 11 am Qi Gong 7:30 pm Bon Odori Practice	2	3 7:30 pm Bon Odori Practice	4 7 pm Taiko	5 7:30 pm Bon Odori
6 11 am Obon Service	7 7 pm laido	8 11 am Qi Gong	9	10 6 pm Bulletin Submissions Deadline	11 7 pm Taiko	12
13 11 am Monthly Memorial	14 7 pm laido	15 11 am Qi Gong	16	17	18 7 pm Taiko	19 1:00 pm Asoka Society
20 11 am Haya Akegarasu Memorial 12:30 pm Board Meeting	21 7 pm laido	22 11 am Qi Gong	23	24	25 10 am Bulletin Mailing 7 pm Taiko	26
27	28 7 pm laido	29 11 am Qi Gong	30	31		