



# The Buddhist Temple of Chicago BULLETIN



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Rev. Patti Nakai

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Bill Bohlman

## The Roots of Shinran's Joy

You've heard me say often in Sunday services that Rev. Gyomay Kubose showed the "flower of Buddhism," that is, the beauty and brightness of everyday living in harmony with oneness. It's understandable that he wanted to accentuate the positive at a time (the 1950s-60s) when Americans' image of Buddhism was of emotionless monks living in isolation from the world. However, while the flower Rev. Kubose showed attracted many new people to Buddhism, Rev. Gyoko Saito felt it was important to look at the roots of this flower. The flower is able to develop and bloom because of the roots that sink deep into the dark soil of our struggles and sufferings. Both Rev. Kubose and Rev. Saito appreciated the flower and roots of their teacher Akegarasu Haya, but it was Rev. Saito who emphasized looking at the roots as necessary for each of us to do.

In this month of November, we observe Ho-on-ko, the memorial of Shinran Shonin. We could praise Shinran as a flower—he was such a selfless, hard-working man full of gratitude and joy. "But how did he come to that state?" is the question I've asked and keep returning to.

It was at the weekly study class at our temple when I heard Dr.

## A Time of Thanksgiving

All life has suffering. This basic Buddhist teaching, the First Noble Truth, has been sadly evident during the past year. Hurricanes, earthquakes, war, terrorism, and the threat of nuclear holocaust have filled the daily news. Amidst all this turmoil, we sometimes lose sight of the things for which we should be grateful.

Autumn is in full swing and soon the holiday season will begin. Thanksgiving signals the start of this season of celebration. Amidst the food, drink and fun we take time to be thankful. How can we make every day a day of gratitude, a day of thanksgiving?

"Every day is a good day." This saying seems to make no sense. We have all had "bad days," haven't we? But, is it the day that is bad? If the weather and the events of the day meet our wishes the day is good. If our wishes are not met, the day is bad. Is the day any different? Unfulfilled expectations cause us to suffer. The Dharma teaches us to change our expectations.

Buddhism has a long tradition of gratitude. For centuries, monks followed the example of Gautama Buddha and his disciples. Their worldly possessions consisted of three robes and a begging bowl. The only food they ate was that which the people of the town gave them. If they received no food they did not eat. Depending on others for survival, they were grateful for whatever



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 at column 1.



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 at column 2.

# NOVEMBER 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, OPEN TO THE PUBLIC, and held at the Temple (unless otherwise noted).**

## ➤➤➤ Special Temple Services and Events ◀◀◀

- **Ho-on-ko Service** (Shinran Shonin memorial service)—Sundays, 11 am.
- **Lay Speaker Sunday**—Usually 3<sup>rd</sup> Sunday every month, 11 am.

## 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**—2<sup>nd</sup> to last Friday every month, 10 am; volunteers welcome. This month: Nov. 17.
- **Bulletin submissions**—Deadline for notices and articles: every month, 6 pm, the Thursday 15 days prior to mailing. This month: Nov. 2.
- **Temple Board Meeting**—Once a month, Sunday, 12:30 pm. This month: Nov. 26.
- **Upaya Helpers** (refreshment service, community outreach, ping pong, etc.) Call.
- **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. NO classes Nov. 22 and Nov. 29.

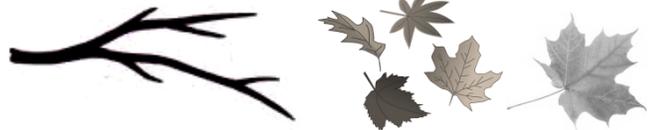
- **Introduction to Buddhism**—offered periodically throughout the year. Email Nancey Epperson: [naepperson14@gmail.com](mailto:naepperson14@gmail.com).

- **Meditation**—Sundays, 9:00 am and Thursdays, 7:30 pm. First-timers: come 10 minutes early for instruction.

- **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.)—3<sup>rd</sup> Saturday every month, 1 pm. This month: Nov. 18.
- **Iaido** (Japanese Swordsmanship)—Mondays, 7-9 pm.
- **Kumihimo** (Japanese braiding. This month: Nov. 4. Email Nancey Epperson: [naepperson14@gmail.com](mailto:naepperson14@gmail.com).)
- **Ukulele Group**—Tuesdays, 1 pm. Call Ruth 773-784-0239.
- **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.



## 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, Nancey Epperson, Ann Yi

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

**Contact** E-mail [BTCbuledtr@hotmail.com](mailto:BTCbuledtr@hotmail.com) or speak with anyone on the BTC Team

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- ☸ 9/01-9/03 Rev. Nakai and several temple members attended Eastern Buddhist League conference at the Midwest Buddhist Temple. NO Sunday service.
- ☸ 9/06 Rev. Nakai conducted 49<sup>th</sup> day service for Mieko Kotake.
- ☸ 9/10 September memorial and Dharma School service. \*\*\* Chanting class met.
- ☸ 9/11 Catholic-Buddhist dialogue committee met at BTC to plan for an upcoming event.
- ☸ 9/14 Nancey Epperson attended ONE-Northside meeting at North Shore Baptist Church.
- ☸ 9/16 Asoka Society met.
- ☸ 9/17 Fall Ohigan service. \*\*\* Sutra Study class met.
- ☸ 9/22 October bulletin mailed. \*\*\* Rev. Nakai participated in memorial celebration for the late Lisa Oda at BTC. She is survived by husband Stanley and daughter Clea.
- ☸ 9/24 Dharma School service – Nancey Epperson was lay speaker. \*\*\* Board of Directors met.
- ☸ 9/26 -28 Rev. Nakai attended the WE-Hope (joint Nishi-Higashi ministers) retreat in Berkeley, CA.
- 9/27 Lay leaders, Miriam Solon, Darryl Shishido, Karen Baier, Sue Balsam, Nancey Epperson and Wendy Fawcett chanted for 3<sup>rd</sup> year memorial gathering for Joseph Korner at the “ghost bike” site at Lincoln/Addison.

Our deepest sympathy to  
the family and friends of:  
  
**Lisa Oda**



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

**Note:** The Bulletin is always edited and printed two months after events occur so that, for example, this month's (November's) THANK YOU! and Temple News (above) are actually for *September*. This new list is necessary because so many people do so much tremendous work—especially cleaning—*anonymously*. It's time for everyone to know who is keeping our temple so clean, especially as it becomes harder and harder to find people to do it. Thank these people profusely, or, even better, join them! See this month's Help Out flyer for more details.

(continued on next column)

### Temple Keepers

- Maintaining Temple inside and out: Tomio Tadamoto
- Cleaning Hondo & Nokotsudo: Michael Yasukawa
- Cleaning washrooms: Helene Rom, the L family
- Emptying trash, putting it out for disposal: Sue Balsam, Adam Kellman, Nancey Epperson, Upaya Group
- Cleaning minister's residence: Miriam Solon, Diana Schoendorff
- Weeding/Picking up litter: Wendy and William Fawcett
- Setting up and taking down chairs & tables: Too many to thank, thank you all!

### Service & Hospitality

- Sunday Service Participants: Carrie Breitbach, Nancey Epperson, Wendy Fawcett, Glenn Fujiura, Amy Kato, Lynn Maruyama, Diana Schoendorff, Darryl Shishido
- Lay Leaders: Karen Baier, Sue Balsam, Bill Bohlman, Wendy Fawcett, Nancey Epperson, Lynnell Long, Helene Rom, Elaine Siegel, Darryl Shishido, Miriam Solon, Ann Yi
- Music/Accompanists: Drea Gallaga, Ann Yi
- Audio Controls: Wendy and Jacob Fawcett, Gary T. Nakai
- Sunday Service Refreshments: Noreen Enkoji, Haru Ito, Amy Kawamoto, Wendy Lua, Lynn Maruyama, Bob Moore, Alice Murata, Stan Oda, Ruby Tsuji, Upaya Group

### Special Projects

- Bulletin Mailing: Dennis Chan, Noreen Enkoji, Haru Ito, Sadie Kasamoto, Candy Minx, Alice Murata, Masa Nakata, Helene Rom, Ruby Tsuji
- Administrative Office Volunteers: Ruth Abbinanti, Sue Balsam, Carrie Breitbach, Nancey Epperson, Helene Rom, Darryl Shishido
- Maintaining and updating the Temple website: Ann Yi, Wendy Fawcett
- Maintaining and updating the Temple computer: John Kelly, Gary T. Nakai

**Our apologies to anyone we have failed to include on this list. Please send your recognition of hard-working temple volunteers to [BTCbuledtr@hotmail.com](mailto:BTCbuledtr@hotmail.com).**



## New Glasses: No Prescription Required

by Ann Yi

Editor's Note: This article is an edited version of a lay talk given by the author on August 27, 2017.

*Particularly to those in suffering and sorrow...are sent forth oceans of Wisdom and Compassion.*

– Closing Meditation, BTC Service Book

I bought eclipse glasses for the big 2017 August eclipse and tested them out on the deck. Glasses on my face, I kicked a patio table and nearly fell over a plastic chair. I quickly took the glasses off so that I wouldn't tumble down the stairs and land headfirst on the ground. It turns out that you can't see anything when you have eclipse glasses on. They are totally useless except for one thing: gazing at the sun.

Eclipse glasses are a great metaphor for Attachment. The Sun is the Self. Without the Sun/Self, we would not exist, but the Sun/Self isn't something you should stare at all day. The more Attached we are to the Self—the more time we wear eclipse glasses to stare at the sun—the more we hurt ourselves as we trip, fall, and cause unending suffering for ourselves and for others.

But eclipse glasses come right off. How do you get rid of Attachment?

A year and a half ago, I developed a crick in my back that I brushed off as a pulled muscle until it twisted onto itself and exploded into excruciating pain and violent twitching that radiated down my shoulder into my right arm. My doctors eventually diagnosed radiculopathy, or nerve-related pain. An MRI showed that osteoarthritis led to degeneration of the vertebrae in my neck, causing a herniated disk to press on the nerve.

Mornings were fine, but as pressure steadily pushed on the nerve, afternoon brought on debilitating pain that eased only when I could lie down for several hours. I cried at my desk at work, barely functional. Muscle relaxers and opioids conked me out but did nothing for the pain.

One evening during this ordeal, my husband and I went to our favorite pizza parlor. The linebacker-sized man taking our order at the counter seemed irritable and impatient. We ordered as apologetically as possible and took our seats.

From my table, I watched the man enter our order then slowly walk into the dining room and ease

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himself down into a chair. He sighed and stared a dead stare at a spot ten feet away. I saw something in his stare that I would have missed in the past: profound pain. His movements suggested a back injury, but it could have been the death of a loved one, a recent divorce, or a dark spell of depression. His irritability was because he was surviving on his last reserves. I felt a powerful moment of empathy as I recognized the look on his face that was the same look that I so often wore on my own.

I saw clearly. My pain gave me powerful new empathy glasses. Testy people on the train were grieving a beloved pet they put down last week. Slow people who blocked sidewalks were recovering from injured Achilles tendons. Angry people yelling on the street had just gotten off two rough work shifts in a row on blistered feet. They all deserved kindness even if they were unkind, because they, like me, were doing the best they could with what little they had left. Even the happy and outwardly healthy hid tragedies or chronic illnesses betrayed by slight winces or a flash of sadness. People at the temple that I had known for years seemed new to me as I began to understand the depths of some of their suffering.

Sadly, the experience faded. When I found better medication that worked well, I reverted back the more careless version of myself. I noticed the loss of my glasses and mourned how easily I had misplaced them, how quickly I had lost a crucial Truth. I had failed again, being a weak person riddled with Ignorance.

After all this happened, I was hospitalized with an infection in Costa Rica. After four days on penicillin, I forgot what it was like to be well. I remembered how I lost my empathy glasses once before and took the opportunity to work on getting them back.

Mindfulness, which is all the rage now, tends to focus on the mundane of the everyday: wash the dishes, feel the water run over your hands, listen to the trickle of water in the sink, etc. But mindfulness can also help encapsulate a time. I sat and memorized each physical discomfort, how I couldn't remember I what it felt like to be well, and how a few steps wore me out so much that I had to lie down. I took five whole minutes to do this, focusing on every body part and every layer of pain, fatigue, and the strange cramps you get when you are in bed and on fluids for so long.

That time paid off. I didn't get my great empathy

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glasses back (and maybe I won't until I'm 80, if I survive), but at least I got a lesser version of them. Preparing for my lay talk and writing this article is another way to bring them back. Talking to others about my experiences and hearing theirs is yet another.

My father suffered from prolonged illness and died a sad death. So many loved ones have passed away. There are many people older and/or sicker than I am. At our temple, with the elder members passing away so frequently and with so many suffering from chronic illness, including our own resident minister, I am surrounded by the opportunity to practice empathy and compassion every day. And I can learn from those who are far more empathetic and compassionate than myself. These lessons are the gifts of the Sangha and of life.

I plan to keep my eclipse glasses and travel to Dallas for the full eclipse in 2024. As for my empathy glasses, I resolve to pull them out more often. Maybe, with enough practice and learning, I can upgrade them to Wisdom and Compassion glasses and wear them all the time. How great would it be if we all had a pair and wore them every day, every minute? Then maybe the rest of the Closing Meditation would become the world's reality.

*May the infinite light of wisdom and compassion so shine within us that the errors and vanities of self may be dispelled, so shall we understand the changing nature of existence and awaken into spiritual peace.*

Namu amida butsu.



**SHINRAN SHONIN**



**Reverend Noriaki Ito**

### Announcement

## **Ho-on-ko Special Events November 18-19**

Our temple will be observing Ho-on-ko, the memorial for Shinran Shonin, the weekend of November 18 and 19. This year we have a special guest speaker, Rev. Noriaki Ito, Bishop of the North America District of Higashi Honganji (Shinshu Otaniha) and Rimban (Head minister) of the Los Angeles Higashi Honganji Betsuin.

On Saturday morning 10:00am to 12 noon, Bishop Ito will conduct a workshop on Higashi Honganji rituals and chanting. Anyone is welcome to attend the workshop but it is primarily an opportunity for the lay leaders to get hands-on training in setting up and conducting services. After the workshop, we will have lunch with Bishop Ito (location TBD) followed by an informal discussion.

At the Ho-on-ko service at 11:00am Sunday, Bishop Ito will give the Dharma talk and also conduct the Kikyoshiki (confirmation) ceremony for six of the lay leaders. After the luncheon, around 1:00pm Bishop Ito will join the monthly sutra study class. We look forward to his participation and commentary. Also, as usual, everyone is welcome to attend the class.



Chanting (not singing)

**NAMASTE – GASSHO – ASAALAM  
ALAIYKUM**  
by Elaine Siegel

Thank you all for joining in this important work this afternoon.

My name is Elaine Dōmyō Siegel. I am an American Buddhist, of the Japanese Higashi-Honganji tradition.

I am here today to mourn, with you, the ghastly murders of the Rohingya people of Burma at the hands of the Burmese government.

I am here today to join my voice with our Muslim sisters and brothers, with Buddhists worldwide, with people of all faiths all over the world, in denouncing these crimes against humanity.

This is nothing less than a genocide. A terrifying word from which we must not shrink when it applies. With consequences that we must pursue.

I see out there a poster of a Buddhist monk, with shaved head and a crimson robe, with a Hitlerian moustache and a swastika emblazoned on his forehead. I cannot express the depth of pain I feel at this image of a false Buddhism. The swastika is, in fact, an ancient Buddhist symbol, but the Buddhist symbol is reversed, it turns the other way. It is like a prayer wheel, turning for peace and Oneness.

And so we all are here to commit to bringing peace and justice to the Rohingya. To return the hundreds of thousands of Rohingya refugees to their homelands, to protect those still in that homeland against brutality and violence, so they may live in safety, as full citizens of Burma.

And to live as full citizens of the world.

The Burmese military, and radical violent Burmese monks, claim they are acting as Buddhists. This is a cruel illusion.

Nothing in the Buddhist teachings, in the Dharma, calls for or in any way justifies these horrific crimes.

The ancient writings of Buddhist contemplatives can be difficult to understand, but on a fundamental level, the teachings are simple.

WE ARE ALL ONE, IN UNIVERSAL BROTHERHOOD, SISTERHOOD. That is what this gesture – Gassho -- means. Not Muslims vs. Buddhists, not Muslims vs. Christians, not Muslims vs. Jews, but all joined together, in Oneness.

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Buddhism calls for kindness, compassion, to all sentient beings.

We seek to *awaken* in a land of peace. Not some future world. This world. With all of humankind.

My Dharma name, Dōmyō, means “bright path.” The path to peace and Oneness. But our Rohingya sisters and brothers walk a terrifying path. They run from oppression and death. Their paths are planted with land mines, riven with bullets. Their paths lead to miserable camps, and to an unknown future.

That is, if they are able at all to escape the genocide in their homeland of the Rhakine.

Let us join the Rohingya on that path. Let us join our voices to those of people around the world.

We cry out for the Burmese government to stop the genocide.

We cry out for the radical monks to renounce their terrorism.

We cry out to Daw Aung San Suu Kyi to raise her voice, and to exercise her unique leadership to bring peace.

We cry out to the United Nations to take immediate action, in accordance with the Geneva Convention.

We cry out to our own U.S. government to take powerful measures to stop these heinous crimes. Even as our own government oppresses Muslims, immigrants, and refugees in our own country.

Let us make the Land of Peace a living reality, in Burma, in our country, in the world.

Inshallah. May it be so.

[**Editor’s Note:** This is the text of a speech given by Elaine on Sept. 16, 2017 at the Burma Task Force rally in downtown Chicago. For more information on the Rohingyas and the situation in Burma, see [www.burmataskforce.org](http://www.burmataskforce.org)]



Gassho (not praying)

## The Roots of Shinran's Joy

(continued from page 1)

about Shinran's state of mind after spending twenty years as a monk on Mt. Hiei. Shinran felt extremely disappointed with himself. He thought Buddhism would make him a man of purity, free of defiling thoughts and emotions, but the more he tried to eliminate such filth from his heart/mind, the more overwhelming and pervasive his greed and anger became.

What struck me is, "Isn't that why I'm coming to the temple—to overcome my ego-driven rages and desires? If Shinran after twenty years practicing as a monk couldn't hack it, what hope is there for me?" But as Dr. Haneda went on to talk about Shinran's dream in the Rokkakudo and his meeting with Honen, what came across is Shinran hearing the call to face our defilements instead of trying to escape them. The person who deludes themselves into thinking they are purely egoless is like the seed smugly satisfied within its shell. But to feel the sadness and despair over one's harmful acts, words and thoughts, is to break through the confining shell, extending shoots into the nourishing environment, drawing in wisdom from the experience of our failures.

It is the whole universe outside our ego-shell and working deep within us that is calling us into the rich messiness of real life, waking us up from the dream of being a neat morally perfect robot. Shinran heard this call through Honen saying "Namu" (seeing myself as I really am) "Amida Butsu" (appreciating the various streams of wisdom and compassion flowing throughout the world). This "Namu Amida Butsu" is one form of expressing *hongan*, the innermost aspiration of all lives to awaken to oneness.

It seems many people think that you start with saying "Namu Amida Butsu" and somehow the awakening to oneness will eventually dawn on you. But that "oneness" is not very concrete if the "Namu Amida Butsu" is not rooted in the encounter with *hongan*. It is the painful confrontation with our individual ego—to recognize our selfishness and to suffer the consequences of our attempts to control others—that brings us to the depth of yearning for true oneness, to have the barriers torn down that we ourselves had erected.

In the life of Shinran and the other great teachers, we see that the roots take time to grow downwards before the plant can sprout upwards and flower. Shinran spent six years studying in Kyoto with Honen and his following of men and women of various social statuses. Then in exile in Niigata in northwestern Japan, Shinran learned the harsh lessons of having to depend on the kinds of people he used to look down on—the farmers, fishermen and hunters.

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What resulted is Shinran's "Namu Amida Butsu" became a shout of joy, deeply grounded in the awareness of his interconnection to all lives. From Niigata he went to travel through the interior of eastern Japan, sharing the teachings of *hongan* with thousands of working-class people, giving them a fresh dynamic outlook on life, breaking away from the superstitions and devaluing that society had imposed on them.

To honor Shinran at Ho-on-ko means not only singing his praises but looking at his footsteps and asking ourselves if we are actively on the path of seeking or just complacently paying lip-service to Buddhism. I hope we all continue to deepen our roots in our own dark struggles and keep listening to the teachings that bring us true awakening.

## A Time of Thanksgiving

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they received. This tradition of gratitude still exists today.

It is customary to recite the word "Itadakimasu" before eating. Roughly translated this means, "I will receive." The deeper meaning is one of gratitude. Buddhism teaches that all that exists is the result of cause and effect. Everything depends on what went before. Nothing exists independently. When we say, "Itadakimasu" we are expressing our thanks to those responsible for providing the food. The farmer, truck driver, store owner, cook and even the animals killed so we have meat are recipients of our gratitude. We are thankful and humbly receive their offering.

During our busy, stressful lives we often forget what we have and instead focus on that which we think we need. If only we had more money, more possessions, more friends, more of everything then we would be happy. Our ego drives us onward. The Dharma teaches that this is the world of illusion caused by our ego. How can we truly have anything when everything is impermanent? The only thing we have is now. We must appreciate the moment.

As you take the first bite of food at your Thanksgiving dinner, your anticipation is rewarded. You savor the delicious taste and feel happy. Carry this feeling into your everyday life. Savor every moment and the opportunity for happiness that it provides. Namu Amida Butsu.





# The Buddhist Temple of Chicago

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<b>NOVEMBER 2017 CALENDAR</b>							See page 2 for details on specific events. Events may be canceled or moved. Check <a href="http://www.facebook.com/budtempchi">www.facebook.com/budtempchi</a> for the most up-to-date changes.
Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	
			<b>1</b>  7 pm Buddhism Study Class	<b>2</b>  7:30 pm Meditation	<b>3</b>  7 pm Taiko	<b>4</b> 9-12 pm Kumihimo	
<b>5</b> 9 am Meditation 11 am Regular Service	<b>6</b> 7 pm laido	<b>7</b> 11 am Qi Gong 1 pm Ukulele	<b>8</b>  7 pm Buddhism Study Class	<b>9</b> 6 pm Bulletin Submissions Deadline 7:30 pm Meditation	<b>10</b>  7 pm Taiko	<b>11</b> 8 am Chirashi making for JASC	
<b>12</b> 9 am Meditation 11 am Regular Service/ Dharma School	<b>13</b> 7 pm laido	<b>14</b> 11 am Qi Gong 1 pm Ukulele	<b>15</b>  7 pm Buddhism Study Class	<b>16</b>  7:30 pm Meditation	<b>17</b>  7 pm Taiko	<b>18</b> 10 am Ho-on-ko Seminar 1:00 pm Asoka Society	
<b>19</b> 9 am Meditation 11 am Ho-on-ko Service 1 pm Sutra Study	<b>20</b> 7 pm laido	<b>21</b> 11 am Qi Gong 1 pm Ukulele	<b>22</b>  7 pm NO Buddhism Study Class	<b>23</b>  7:30 pm NO Meditation	<b>24</b> 10 am Bulletin Mailing	<b>25</b>	
<b>26</b> 9 am Meditation 11 am Regular Service/ Dharma School 12:30 pm Board Meeting	<b>27</b> 7 pm laido	<b>28</b> 11 am Qi Gong 1 pm Ukulele	<b>29</b>  7 pm NO Buddhism Study Class	<b>30</b>  7:30 pm Meditation			