



The Buddhist Temple of Chicago BULLETIN

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Address:

1151 W Leland Ave.
Chicago, IL
60640-5043

Telephone:

773-334-4661

Online:

BuddhistTemple
Chicago.org

Resident Minister

Rev. Patti Nakai

President

Bill Bohlman

Multi-cultural Kiyozawa

The first and second generations of Japanese Americans tended to think of temples as being exclusively for ethnic Japanese members because Buddhism was presented as being from Japan. However, in fact, Buddhism itself originated in the Indian subcontinent and traveled in all directions from there before arriving in Japan. Even Jodo Shinshu is not strictly Japanese—Shinran, of course, was born and lived his whole life in Japan, but he noted that he received the teachings from India, central Asia, China and Korea. To me, Manshi Kiyozawa (whose memorial Rosen-ki will be observed in June) shows us the way to appreciate and present Shin Buddhism as something not limited to a purely Japanese identity.

In 1853 Japan was said to be opened to the world by the threatening “black ships” of Admiral Matthew Perry. During the Tokugawa shogunate (1603-1868), Japan had very little contact with the outside world but throughout the second half of the 19th century, foreign goods and ideas flooded into the country with no turning back. When Manshi Kiyozawa was born in 1863, Japan had been trading with Western countries for a decade and in his youth, Kiyozawa experienced the 1870s “boom” in Western

Natsu Matsuri Time 2018

For BTC, Natsu Matsuri marks the official start of summer. This year, the festival will be held on Sunday, June 17 from 11 AM – 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. Also, keep checking your mail for the entry forms for this year’s sweepstakes. This is your chance to support BTC while trying to win great prizes.

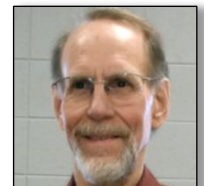
Natsu Matsuri is more than just food. Performances will include taiko, iaido, kyudo, aikido and possibly some impromptu musical acts. Again this year, the haiku contest will bring out the poet in all of us. In the hondo, various lay leaders will give brief talks about Buddhism throughout the day. This year’s cultural exhibit will highlight three traditional Japanese holidays: Hinamatsuri (Girls’ Day Festival), Tango No Sekku (Boys’ Day Festival) and Tanabata (Star Festival).

Natsu Matsuri is an example of the Sangha in action. Started over seventy years ago, the festival has changed in form but has retained its function. In the twenty-two years that I have been



Rev. Patti Nakai
Resident Minister

This article continues on page 5 at column 2.



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 2018 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
- **ALL EVENTS ARE FREE, OPEN TO THE PUBLIC, and held at the Temple (unless otherwise noted).**

➤➤➤ Special Temple Services and Events ◀◀◀

- June 3—**Rosen-ki (Manshi Kiyozawa Memorial)**
- June 17—**Natsu Matsuri (Summer Festival)**
- June 24—**Pride Sunday**

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 22.
- **Bulletin submissions**—Deadline for notices and articles: every month, 6 pm, the Thursday 15 days prior to mailing. This month: June 7.
- **Temple Board Meeting**—Once a month, Sunday, 12:30 pm. This month: June 24.
- **Upaya Helpers** (refreshment service, community outreach, ping pong, etc.)
- **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 CLASS AFTER JUNE 6. CLASS RESUMES AFTER LABOR DAY.
- **Dharma School**—NO SCHOOL AFTER JUNE 10. SCHOOL RESUMES AFTER LABOR DAY.

- **Introduction to Buddhism**—offered periodically throughout the year. Next session planned for August. E-mail Nancey at naepperson14@gmail.com.
- **Meditation**—Sundays, 9:00 am and Thursdays, 7:30 pm. NO THURSDAY MEDITATION AFTER JUNE 7; NO SUNDAY MEDITATION AFTER JUNE 10. MEDITATION RESUMES AFTER LABOR DAY.
- **Sutra Study Class**—2nd or 3rd Sunday of the month, 12:30 to 2 pm. No previous Buddhism study required.

Social & Cultural Activities

- **Aikido** (“cooperation, not competition”)—Sundays, 5-7 pm. Email DJ Lortie: djaikibudo@gmail.com.
- **Asoka Society** (refreshment service, social club, outings, etc.)—3rd Saturday every month, 1 pm. June 9: kitchen cleanup for Natsu Matsuri.
- **Iaido** (Japanese Swordsmanship)—Mondays, 7-9 pm.
- **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. **Children**, 1st, 3rd, and 5th Sundays at 11. Email Miriam: kokyotaiko@buddhisttemplechicago.org.
- **Ukulele Group**—Tuesdays, 1 pm. Email Ruth Abbinanti: fabbianti@sbcglobal.net.

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 & suggestions are welcome. 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 or speak with anyone on the BTC Team

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- 4/01 April memorial service. *** Chanting class met.
- 4/03 BTC hosted celebration of the culture of Haiti (dance, art and food) sponsored by the Haitian American Museum and the Chicago Cultural Alliance.
- 4/08 Hanamatsuri (Buddha's birthday) service chaired by Dharma School.
- 4/12 Darryl Shishido gave presentation on Shin Buddhism at North Park Seminary.
- 4/15 Regular service.
- 4/20 May bulletin mailed.
- 4/21 Asoka Society hosted film showing *And Then They Came For Us*.
- 4/22 Dharma School service. Wendy Fawcett gave the Dharma School talk and Mary Harvey gave the lay talk.
- 4/29 Regular service. Darryl Shishido gave the lay talk.
- We were notified by the Second Unitarian Church of the passing of Maryann Brandon on May 8. Maryann had been active at BTC for many years, writing for the Bulletin and involved with projects such as the Eastern Buddhist League conferences. A memorial service at the Second Unitarian Church is planned for June (no details at this time).

THANK YOU!

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

Service & Hospitality

- **Sunday Service Participants:** Sandra Adams, Bill Bohlman, Nancey Epperson, Wendy Fawcett, Mary Harvey, Jerry Morishige, Diana Schoendorff, Darryl Shishido, Miriam Solon, Dharma School students
- **Lay Leaders:** Sue Balsam, Bill Bohlman, Wendy Fawcett, Darryl Shishido
- **Musicians:** Drea Gallaga, Dharma School students
- **Audio Controls:** Wendy and Jacob Fawcett, Gary T. Nakai
- **Sunday Service Refreshments:** Drea Gallaga, Karen Kanemoto, Gwen Kato, Amy Kawamoto, Jane and Jerry Morishige, Alice Murata, Arlene Nozawa, Frances Patzwaldt, Asoka Society, Dharma School students, Upaya group

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THANK YOU!

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- **Bulletin Mailing:** Dennis Chan, Noreen Enkoji, Nancey Epperson, Haru Ito, Sadae Kasamoto, Alice Murata, Masa Nakata, Ruby Tsuji

Hanamatsuri

- **Preparations:** Nancey Epperson, Mary Harvey, Jerry Morishige, Darryl Shishido, Miriam Solon
- **Hanamido:** Sandra Adams, Jane Morishige, Alice Murata, Arlene Nozawa, Betty Yoshioka
- **Ochigo Dressers:** Jan Saiki, Gwen Kato, Alice Murata
- **Clean Up:** Alan Kato, Eric Kato, Gary T. Nakai

Temple Keepers

- **Maintaining Temple inside and out:** Tomio Tademoto
- **Cleaning Hondo & Nokotsudo:** Michael Yasukawa
- **Cleaning washrooms:** DJ and family
- **Emptying trash, putting it out for disposal:** Sue Balsam, Adam Kellman
- **Sweeping and mopping:** Jacob Fawcett
- **Restocking paper towels and toilet paper:** Miriam Solon
- **Watering plants, laundering kitchen towels and aprons:** Alice Murata
- **Clearing trash from temple exterior spaces:** Wendy, Jacob, and William Fawcett
- **Cleaning minister's residence:** Diana Schoendorff, Miriam Solon
- **Administrative Office Volunteers:** Nancey Epperson, Mary Samson, Darryl Shishido
- **Maintaining and updating Temple website:** Ann Yi
- **Maintaining and updating Temple computer:** John Kelly, Gary T. Nakai
- **Setting up and taking down chairs & tables:** Too many to thank—thanks to all!

NOTICE: Natsu Matsuri Omiyage/Treasures Table

The Natsu Matsuri team is deeply grateful to the many donors of items for our Treasures Table in past years. *However, this year, there will not be a Treasures Table, so we are not seeking any donations.* Thank you. Domo Arigato Gozaimashita.

Asoka News

by Alice Murata

At the last Asoka gathering, we viewed the film, *Then They Came for Me*. It was a good film, attended by about 35 people. The viewing was followed by a discussion. The first question posed was “How do we apply the lessons from the film in our lives today?” One guest replied that her mother thought it was important to speak up whenever she faced injustices. Can we be brave enough to speak up when we see a person mistreated, when derogatory remarks are made, or injustices done? Another guest described how she walked away instead of engaging in verbal exchanges when mistreated.

The title of the film, *Then They Came for Me*, emphasizes the importance of speaking up. It is from a poem from Rev. Martin Niemoller, a German Lutheran minister, referring to the cowardice of the German elite after the Nazi were in power and purging various groups. It goes:

First, they came for the Socialists
And I did not speak out—
Because I was not a Socialist.
Then they came for the Trade Unionists
And I did not speak out—
Because I was not a Trade Unionist.
Then they came for the Jews
And I did not speak out—
Because I was not a Jew.
Then they came for me—
And there was no one left to speak for me.



Covering a basket with paper flowers for Tanabata decoration

Asoka News

(continued from previous column)

Fear and racism are the reasons Japanese Americans were incarcerated during World War II. You wouldn't think it could happen again and yet it is. Today fear of Muslims is so strong they are targeted and stereotyped on the basis of race. Japanese Americans and Japanese American organizations lived such experiences and are steadfast in supporting Muslims. Everyone really believes they are not racist yet their actions do not show that.

It should not be difficult to be inclusive, to make each person feel important. It can be done simply by greeting everyone with smiles and welcoming them. Speak up in support when you see racist actions!

Natsu Matsuri Cultural Displays

By Jerry and Jane Morishige.

For the May activity for Asoka, we helped make tissue paper flowers for the Natsu Matsuri cultural display.

The theme for this year is “Three Major Festivals in Japan”: *Hinamatsuri*, *Tango no Sekku* and *Tanabata*. At the Tanabata festival, it is customary to write a wish on colorful strips of paper and tie them to bamboo branches



Noreen Enkoji and Alice Murata make flowers while Tom Omachi looks on.

Photos: Patti Nakai

On Giving

by Mary Harvey

One of the more popular views of Buddhism is that it is more concerned with enlightenment than charity. This misconception is not borne out by reality.

There are many local and national Buddhist organizations that address many societal concerns: the Cambodia AIDS project, which supports people too sick and too poor to access the resources they need; Lotus Outreach International, which provides education, health, and economic opportunities to women in India and Cambodia, Buddhist Global Relief, which provides food aid to the hungry and malnourished, and provides education and other opportunities for girls and women. The Buddhist Compassionate Relief Foundation has 500 offices countries and regions. They have millions of volunteers around the globe who have built schools, offered medical care, and provided disaster relief in 87 countries, including the United States.

So, Buddhists absolutely “do” charity!

Buddhism views charity as a way to reduce our personal greed. An act of giving that is done with the mind and heart is called dana. Giving, in the normal, everyday way, in which one person recognizes that another is in trouble and offers to help however they can. When a person gives with their heart and mind, they are giving as a way of reducing their own selfishness and craving.

If that is not enough, consider this: compassion is not something which should have to be justified. Those who say the homeless are homeless by choice, do not understand the individual circumstances of the life of that person. A homeless person is only homeless on the outside. Their true essence is not defined by their life circumstances. It is not up to us to measure a person’s self-worth by what they own. To help out a person living on the street is to help out a fellow human Being, with a capital B. Whatever perceived negative life situation a person is living in, is a symptom of imbalance. It is not our place to pass any sort of judgment or to deprive anyone of reaching their potential.

The greatest act of giving was committed by the Buddha when he gave us all the gift of Dhamma, the truth, which can liberate all beings from

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On Giving

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suffering. Giving has the power to help but it is the Dhamma which has the true power to change a person’s life. Dhamma makes the cruel compassionate, the thoughtless more thoughtful, the restless more serene. Give in Dhamma, give in merit, and you will experience happiness here and now. You will experience happiness on your way to Nibanna.

Editor’s note: This is a condensation of the lay Dharma Talk given by Mary Harvey on April 22, 2018.

(left)
Japanese Buddha with hands showing abhaya (fearlessness) and varada (generosity) mudras.

Natsu Matsuri Time 2018

(continued from page 1)

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 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 thru your support that BTC is able to present the Dharma to all who are seeking. Namu Amida Butsu.

Multi-cultural Kiyozawa

(continued from page 1)

fashions and customs in Japan that included an influx of Christian missionaries.

This historical context made Kiyozawa and others of his generation much more cosmopolitan than previous generations in Japan. Growing up in Nagoya, a major commercial center, he was exposed to more foreign influences than those in the countryside and traditional towns such as Kyoto. At the age of eleven he learned English and after mastering that language began studying German. As a teen he began learning about Western medicine at a nearby hospital and served as an interpreter for the foreign doctors, but when the hospital moved, he was left without access to higher education. Since his father lost his stipend as a samurai in the 1868 imperial restoration, the family subsisted on whatever his father earned doing various jobs such as peddling tea in the streets. So when Higashi Honganji was recruiting students to learn Western science and philosophy in their effort to defend Buddhism against the Christian missionaries' attacks, Kiyozawa jumped at the chance.

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Kiyozawa as a young man.

Multi-cultural Kiyozawa

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After being trained as a minister in Kyoto, Kiyozawa was sent to Tokyo University and studied under the American, Ernest Fenollosa who taught German and English philosophy, and other professors who were either foreign-born or had studied abroad. As Kiyozawa and many of the Higashi Honganji students realized, Buddhism as a philosophy was as developed and refined as any school of thought in the Western world and didn't deserve the labels of "backward" and "superstitious" that the Christian missionaries used.

In his years of struggling with poor health and fighting the Higashi Honganji bureaucracy, Kiyozawa came to experience Buddhism as the basis of his personal outlook on life, not just as an abstract philosophy. His understanding of Shinran's teachings deepened because of how it reverberated with two texts outside of the Shin Buddhist tradition. One was the collection of Agama Sutras where Kiyozawa read about the life of the historical Buddha, and the other was the recorded sayings of Greek philosopher Epictetus, who had lived as a slave in Rome. To Kiyozawa, because he heard echoes of the historical Buddha and Epictetus in the *Tannisho*,

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Hatsu Mairi

The Hatsu Mairi ceremony celebrates a child's first "official" visit to the temple.

On May 20, 2018, BTC welcomed Stephen and Ai Rogers and their son Jun. Jun is an active member of the Children's Taiko group.

Photo: Lynnell S. Long



Cook It Forward in Action

BTC members and friends demonstrate the Buddhist principle of *dana*, or generosity. Several times during the year, Cook It Forward provides meals for the residents of Sarah's Circle, a facility for unhoused women in the Uptown area.



Elizabeth Rollins and Mary Harvey prepare sandwiches.



Albert Gonzalez slices turkey for a Sarah's Circle dinner.

Photos: Mary Harvey

Multi-cultural Kiyozawa

(continued from page 5)

Shinran spoke, not simply as a native Japanese, but as a man who transcended his place and time, a teacher for the world.

In his early adulthood Kiyozawa had hoped Japan would inspire this same open-mindedness in other Asian countries, but later on he saw the beginnings of Japan's imperialistic drive to impose "Japanese-ness" on its neighbors. To his credit, Kiyozawa did make sure the education of Shin Buddhist ministers included knowledge of other religions and philosophies so that this multi-culturalism could be introduced far into the Japan countryside. That same requirement still continues in the minister training programs at Higashi Honganji universities. .

The generations following Kiyozawa continued in the global view of Shinran's teachings. We can see it in the writings of Haya Akegarasu and Akegarasu's student Shuichi Maida. (As some of you know, it was Maida's Buddhist commentary on Goethe's Faust that introduced my teacher, Nobuo Haneda, to Buddhism.) There are currently Shin ministers and scholars in Brazil, Australia, Britain and other European countries. A recent anthology of works by Kiyozawa's student Ryojin Soga was edited by Dr. Wamae Muriuki from Kenya who teaches at the University of Nairobi. (When Dr. Muriuki was doing research in the U.S., I had invited him to our temple thinking it would be helpful for him to hear Rev. Ashikaga's memories of Soga-sensei but he has yet to visit us.) So Jodo Shinshu is not simply "Japanese Buddhism" but a teaching for people all over the world.

In Shinran's deep examination of his self, he confronted the inextricable frailty and cruelty in all of human nature, not just in those of a certain class or ethnic group. In his awareness of our darkness, Shinran finds joy in the Light that illumines us and shows us that we are all fellow beings to be appreciated and respected – it is through them that we are helped by the unbounded Life symbolized as Amida Buddha. How could the sharing of such teachings be confined to only the people who look similar to us?





The Buddhist Temple of Chicago

1151 W Leland Ave
 CHICAGO, IL 60640-5043 USA
www.buddhisttemplechicago.org
 Phone: (773) 334-4661

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JUNE 2018 CALENDAR		See page 2 for details on specific events. Events may be canceled or moved. .Check www.facebook.com/budtempchi for the most up-to-date changes.				
Sun	Mon	Tues	Wed	Thu	Fri	Sat
					1 7:00 pm Taiko	2
3 11 am Rosen-ki/Monthly Memorial Service 5 pm Aikido	4 7 pm laido	5 11 am Qigong 1 pm Ukulele	6 7 pm Buddhism Study Class	7 10 am Bulletin Submissions due 7:30 pm Meditation	8 7:00 pm Taiko	9 9 AM Asoka Society Kitchen Clean Up
10 11 am Regular Service 11 am Dharma School Ends 5 pm Aikido	11 7 pm laido	12 11 am Qigong 1 pm Ukulele	13	14	15 7:00 pm Taiko	16
17 11 am Natsu Matsuri (Summer Festival)	18 7 pm laido	19 11 am Qigong 1 pm Ukulele	20	21	22 10 am Bulletin Mailing 7:00 pm Taiko	23
24 11 am Pride Sunday Service 12:30 pm Board Meeting 5 pm Aikido	25 7 pm laido	26 11 am Qigong 1 pm Ukulele	27	28	29	30