



The Buddhist Temple of Chicago

BULLETIN

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VOLUME 72

NUMBER 9

JULY

2016 C.E.
2560 B.E.

Articles

Looking In the
Faces of
Enlightenment, by
Rev. Patti Nakai ..1
Delusion of Control,
by Bill Bohlman...1
Wandering, by
Candy Minx4

News & Items

Construction
Reminder6
Photos7

Regular Features

Events & Activities
.....2
Mission Statement
.....2
Temple News3
Thank You!3
Calendar8



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Looking In the Faces of Enlightenment

Native Americans have long protested sports teams for using exaggerated caricatures as team logos. The campaigns still continue now – even though most high school and college teams have dropped such racist images, a few national professional teams still use them. In the same vein, I think Buddhists should protest the caricatures used of us in the mass media – not just the Chinese “laughing Buddha” folk figure, but the stereotype of shaved-head men and boys in yellow, orange and maroon robes. Unfortunately some people have adopted that look to collect “donations” in downtown Chicago as well as in most major cities.

Suppose there is a young boy whose father was caught in a skirmish with a rival gang. While he lay dying, the father instead of asking the boy to seek revenge, tells him to be one of those shaved-head robe-wearing guys as a way to escape the cycle of gang warfare. So the fatherless child joins a monastery and becomes one of those cute kid-monks I see too often on Facebook, innocently smiling for the cameras.

The boy grows to be a man and spends decades learning the Buddhist texts and performing the rituals and physically demanding practices of the mountaintop monastery. His father

Delusion of Control

Your ego has about as much control over what goes on as a child sitting next to his father in a car with a plastic steering wheel. -Alan Watts

Who is in control here? Most of the time, we like to think that we are; we are the ones who determine our destiny. However, this delusion of control is the primary cause of our suffering. It is true that our thoughts, words and deeds in this moment can influence future events; however, circumstances beyond our control will determine the outcome. Our ego is always subservient to reality as it is.

Is our desire to overcome suffering unattainable? Are our lives like the inscription over the gate to Dante’s Hell, “Abandon all hope ye who enter here”? Not necessarily; the answer lies in the Jodo Shinshu teachings and how we apply them to our lives. Through the nembutsu, we begin to see how we are intertwined with the oneness that surrounds us. The futility of *jiriki*, self-power, becomes more apparent. After all, it is our ego that got us into this mess in the first place; why would we think that it is the answer to overcoming suffering? Namu Amida Butsu opens the way for us to draw upon the infinite wisdom and compassion, the light and life, that are *tariki*, power beyond self.



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 5.



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,
column 1.

JULY 2016 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, held at the Temple (unless otherwise noted), and open to the public.

➤➤➤ Special Services & Events ◀◀◀

- July 3, Sunday, 11 am – Shotsuki Hoyo Monthly Memorial Service (English).
- July 31, Sunday, 11 am – Temple indoor picnic.

Regular Sunday Services

- Religious Service (in English) – Sundays, 11 am.
- Lay Speaker Sunday – Generally the third Sunday of the month, 11 am.

Meetings, Socials, Volunteering

- Asoka Society – Generally the third Saturday of the month, 1 pm. This month: July 16.
- Board Meeting – Once a month, Sunday, 12:30 pm. July 24.
- BTC Bulletin mailing – Generally 2nd-to-last Friday of the month, 10 am, as many volunteers as possible much appreciated. This month: July 22.
- BTC submissions – See page 3 for details on submissions. Generally due 15 days prior to the mailing on Thursday, 6 pm. This month: July 7.
- BTC Young Adults Group – Check the Bulletin for events scheduled throughout the year.

Cultural Activities

- Chinese Movement (Qigong) – Tuesdays, 11 am to noon. Call Dennis Chan 312-771-6087 for info.
- Crafts Group – Third Saturdays, 10 am to noon. This month: No meeting.
- Japanese Fencing (Kendo) – Dojo sessions held every Tuesday from 8 to 10 pm at Bethany United Church. Call Bob Kumaki, 847-853-1187 for info.
- Japanese Language School (children or adults) – Every Saturday, 10 am. Call Temple to register. On break through August.
- Japanese Swordsmanship (Iaido) – Mondays, 7 to 9 pm.
- Taiko (BTC Kokyo Taiko Drum Troupe) – Adults, Fridays, 7 to 9 pm. Email kokyotaiko@yahoo.com to confirm.
- Taiko (BTC Kokyo Taiko Drum Troupe) – Children, 1st, 3rd, and 5th Sundays at 11. Email sanghacomod@yahoo.com for appointments.
- Movie Night – Generally, one Tuesday night a month. This month: July 19.
- Book Club – Generally, one night a month. This month: July 21.

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 Ruth Abbinanti, Rev. Patti Nakai, Darryl Shishido (Editor), Linda Triplett, Ruby Tsuji, Ann Yi

Feedback & Submissions Comments, corrections, questions, & suggestions welcome. Submissions of articles, essays, book reviews, photos, poetry, news items, announcements, drawings, etc., strongly encouraged. 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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- ❀ 5/01 May memorial service.
- ❀ 5/03-5/04 Rev. Nakai attended continuing education seminar for Nishi and Higashi Honganji ministers in Berkeley, CA.
- ❀ 5/06 BTC hosted the monthly Buddhist-Catholic Dialogue group meeting.
- ❀ 5/08 Dharma School service chaired by the older class, including a Dharma Bingo game.
- ❀ 5/14 BTC co-hosted with Wat Phrasri the Buddhist Council of the Midwest's Visakha celebration.
- ❀ 5/15 Guest speaker Rev. Mushim Ikeda at Sunday service. *** Sutra study group met.
- *** Rev. Nakai conducted memorial service for the late Mrs. Machiko Sakai at the family's home. Mrs. Sakai is survived by her son Harry and daughters Peggy Waters and Janet Pultorak.
- ❀ 5/17 Rev. Nakai attended the Chicago Japanese American Council meeting in Park Ridge.
- ❀ 5/18 Rev. Nakai attended the monthly Uptown Clergy luncheon.
- ❀ 5/19 Bon Odori instructors group met to plan the 2016 program.
- ❀ 5/20 June bulletin was mailed.
- ❀ 5/21 Craft group met in morning. *** Asoka Society met.
- ❀ 5/22 Tanjo-e (Shinran's birthday) and Dharma School service.
- ❀ 5/24 Movie night.
- ❀ 5/27 Rev. Nakai conducted cremation service for the late Ms. Sherry Lynn Payne at the Bohemian National Cemetery. She is survived by her mother Lillian and brothers Mark and Scott. *** Rev. Nakai participated in the interfaith panel at the Universal Muslim Association of America convention in Rosemont.
- ❀ 5/28 Rev. Ashikaga conducted ashes burial service for the Mr. Seiji Matsumoto at Montrose Cemetery.
- ❀ 5/29 Hatsu Mairi (welcoming children) ceremony at Sunday service. *** Board of Directors met.
- ❀ 5/30 Rev. Nakai participated in the Japanese American community Memorial Day Service at Montrose Cemetery.

Our deepest sympathy to
the family and friends of:

Tsuyaka Oda
Sherry Lynn Payne
Machiko Sakai

The temple received notice that past temple supporter Mrs. Tsuyaka "Kathy" Oda passed away in May.

In the April 2016 Temple News in last month's bulletin we omitted the one-year memorial service for Dick Hirata conducted by Rev. Ashikaga on April 24. We apologize to the Hirata family for the error.

THANK YOU, THANK YOU, THANK YOU!

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

- Sunday Service Participants: Tom Corbett, Adam Kellman, Lynnell Long, Robert Miller, Carl Scroggins, Elaine Siegel, Ruby Tsuji, Leroy Wiley, Karl Zawadzki, Dharma School
- Music/Accompanists: Drea Gallaga
- Audio Controls: Tom Corbett, Wendy and Jacob Fawcett, Gary T. Nakai
- Sunday Service Refreshments: Noreen Enkoji, Haru Ito, Kanemoto Family, April Kellman, Anna Idol, Carl Scroggins, Linda Triplett, Ruby Tsuji, Upaya Group, Z Williams,
- Hatsu Mairi refreshments: Tom Corbett, Cam Family, Csoke Family, Gallaga Family, Miller Family, Sagami Family
- Bulletin Mailing: Antoinette d'Vencets, Noreen Enkoji, Ed Horiuchi, Haru Ito, Lane Kometani, Masa Nakata, Helene Rom, Mary Shimomura, Ruby Tsuji
- Cleaning Temple washrooms: Anonymous
- Taking care of the Temple inside and out: Tomio Tademoto
- Maintaining and updating the Temple computer: John Kelly, Gary T. Nakai
- Maintaining and updating the Temple website: Ann Yi
- Emptying the trash bins, filling them with new bags and putting them out for disposal: Sue Balsam, Adam Kellman, Candy Minx, Ruby Tsuji
- Cleaning Hondo and Nokotsudo: Michael Yasukawa
- Administrative Office Volunteers: Ruth Abbinanti, Helene Rom, Darryl Shishido, Linda Triplett, Ruby Tsuji

Our apologies to anyone we have failed to include on this list.

Wandering By Candy Minx

BTC Movie Night, *Samsara*, July 7 p.m.

After morning service and breakfast we shoulder our packs and he leads us down the steps, across the road, and down again into a ravine cut by a swift stream. "The old henro-path runs below the present road," he tells us, "and below the henro-path are dozens of graves. This came to be called the Valley of Amita's Pure Land." We plunge into a tangle of rank weeds and scrub, searching for stones. Of those we find, most are marked simply HENRO; a few bear a posthumous Buddhist name and date. Japanese Pilgrimage, Oliver Statler.

In the neuter austerity of that terrain all phenomena were bequeathed a strange equality and no one thing nor spider nor stone nor blade of grass could put forth claim to precedence. The very clarity of these articles belied their familiarity, for the eye predicates the whole on some feature or part and here was nothing more luminous than another and nothing more enshadowed and in the optical democracy of such landscapes all preference is made whimsical and a man and a rock become endowed with unguessed kinship. Blood Meridian, Cormac McCarthy

We are headed back to Number One but I know now my pilgrimage will not end there. When I started from Mount Koya on my first pilgrimage, the abbot of my temple sent me off by saying, "You will see all aspects of man, some pure, some impure. You should see both without misunderstanding." Pure and impure: I have seen both aspects, in myself. He also said, "If you are earnest, you will to some degree be transformed." This I know to be true. Anyone who performs the pilgrimage seriously must be to some degree transformed. But, in my own case, to what degree? Of one thing I am certain: the transformation I yearn for is incomplete. I do not know whether I am any closer to enlightenment—I do not really expect to achieve it—but I know that the attempt is worth the effort. Japanese Pilgrimage, Oliver Statler.

The Sanskrit word *sutra* is related to the word *suture* because of the meaning "thread" or to "sew". How interesting is the idea our thoughts and speaking often have aphorisms indicating movement or perhaps holding things together. We say "train of thought" and we call internet discussion topics "threads." When we are stressed and worried or manic, we say a person's thoughts are "cycling" or "racing". We "weave a story" or "connect" ideas or "join" our thoughts. Writing, speaking and thinking have tradition in exploring ourselves as we do with philosophy. A pilgrimage can happen when we write or share ideas with each other.

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We can construct contradictory or complimentary thoughts and ideas by "sewing" them together and have an experience of "moving" within ourselves, commonly called a "paradigm shift" or "shining a light on a topic" we thought we didn't know, or knew about, but see it fresh. The film maker Ron Fricke constructs and edits his movies as visual meditations: his most popular movies *Baraka* and his cinematography on *Koyaanisqatsi* became cult classics with audiences who shared by word-of-mouth and box office sales how powerful their reactions were to challenging juxtapositions of images. As one watches a Ron Fricke movie we travel through emotions and sensations of thought and no-thought.

Ron Fricke has attempted to sew together images of great beauty that can also be very disturbing. Workers in huge factories or a warehouse full of inflatable dolls or beautiful tribal body adornments mixed with stunning nature. The viewer isn't sure whether we are to enjoy or reject these images and somehow we might want to do both. The movie stimulates contradictory questions. Is life meaningless amid crushing, mindless jobs, or is life so creative it explodes with meaning? Does everything mean something or does everything not mean something? If nothing matters then everything doesn't matter. People often apply "if-then" logic to Buddhist philosophies as they are introduced to ideas that are quite different from Western science or Christian-Judeo philosophies. Often people react existentially "if everything is the same, then it's meaningless." Somehow this even extends to a political interpretation of Buddhism. Sometimes people confuse liberalism with Buddhism attempting to intellectualize equanimity. Practicing Buddhism doesn't mean you accept everything and every behavior: We might experience Buddhism as a constant movement between potential opposing concepts while feeling compassion. Compassion doesn't mean one accepts cruelty or social mind-games or all politics or economies. Compassion means we think about those human issues by recognizing we are part of the path and we have darkness and foibles within us that we do not want to control us, and we want to have boundaries to reject darkness and foibles from others. Difficult or dualistic notions in the world are a pilgrimage in themselves.

(continued on page 6, column 2)

Looking In the Faces of Enlightenment

(continued from page 1)

father wanted him to leave the violence of the streets, but in the monastery he finds the men he encounters daily are no different in their words and attitudes than the gangbangers of his father's world. In fact, he himself feels he is no different from what he might have been in the streets – he may not be engaged in knife fights, but in all the rivalries and back-biting of the monastery, he is just as vicious and vengeful.

Something tells him this is not what the Buddha spent forty-five years teaching the people throughout India, so he pours over the texts – the rules (vinaya), Buddha's talks (sutras) and commentaries (abhidharma), not just once but five times over. Then a passage hits him: "Remember the Buddha's awakening – whether standing, walking, lying or sitting."

What hits him between the eyes is the commentator doesn't tell us to do anything special – like shave one's head or wear only flowing dyed robes. He says that the Buddha's awakening can permeate our usual life of motions – walking, sitting, sleeping, standing.

To see if this is really true, he leaves the mountaintop and goes into the city below. He is bowled over to find Buddha's awakening is brightly shining in the faces of women and men of various classes of society – the shopkeepers and artisans, the low-priced prostitutes and silk-dressed court ladies, the gravediggers and petty thieves, et al. Even though these people do everything the monks are told not to do – eat meat, have sex, buy and sell goods – there is a selfless flow of wisdom and compassion coming through them.

Yet these people look at his incredulous face and ask, "Sensei, what must I do to be born in the Pure Land?" In his mind he's thinking, "You guys are already showing me what the Pure Land is. I should be asking you what to do." As a response, he tells them to say the words he needs to hear, "Namu Amida Butsu." Please remind me to Namu (bow down) to Amida (the Unbounded) as Butsu (awakening).

I'm sure there are lots of people who would quibble with this account of Honen Shonin (1133-1212), but I'm putting it out there to show that he found the faces of enlightenment are not attached to bodies that fit the stereotype image of "Buddhist."

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At the end of April, I and several of our temple members attended "Awaken Chicago," a three-day conference presented by Shambhala (an international organization of meditation centers). I can honestly say the people I learned the most Buddhism from were not the ones wearing robes and sporting impressive rankings as Dharma teachers. Instead, the most wise and compassionate people I listened to in panel discussions about social justice had the clothes and hairstyles of ordinary people, no different from the folks you'd ride the CTA with. As Shinran so poignantly learned from his teacher Honen, the Buddhas and bodhisattvas are all around us. The faces of enlightenment are there in the "common" folks (including many of our temple's past and current members) and not necessarily in those who shave their heads and wear colored robes.

(Photos below from Rev. Patti Nakai)



May 27, Universal Muslim Association of America Convention - Interfaith Forum: Rev. Patti with Shaheen Khan and Maxine Sukenik of the Children of Abraham Coalition.



April 30, Awaken Chicago – Catholic-Buddhist Panel: r. to l.: Susan Pudelek (Shrine of Our Lady of Pompeii), Aarti Tejuja (Shambhala Meditation Center), Asayo Horibe (Buddhist Council of the Midwest and Heartland Sangha), Rev. Patti, Rev. Ron Miyamura (Midwest Buddhist Temple)

Delusion of Control

(continued from page 1)

The past year has shown me the power of the nembutsu. Last year at this time, I had allowed myself to become so sick that I had to be hospitalized. I was a prime example of ego; a single, business owning man who thought he knew everything. The result of my illness is that I am now on dialysis. During my illness and recovery, my brother, who was also my business partner, took care of everything. Now, my ego told me, we were back in control. Then, shortly after, my brother was diagnosed with cancer and passed away within two months. Reality had once again preempted my plans. Anger, sadness, frustration, helplessness, a flood of emotions arose within me. My peace of mind was restored through the nembutsu.

It was not rote recitation that accomplished this; rather, it was a deeper understanding of the meaning of the nembutsu. The Namu reminds me to bow down to all of life; its joys and its sorrows. The Amida tells me that by opening myself to the infinite light and life even my deepest sorrows and fears will be transformed. The Butsu assures me that true awakening, the Pure Land of seeing life as it is, not as my ego chooses to see it, not only is possible, it is attainable.

Together as a Sangha we share and reinforce the nembutsu teaching. Our ego may not control our destiny, but like the child in the car, there is a vehicle that will get us to our destination. Namu Amida Butsu.



Monks of Quang Minh Temple in the Ravenswood neighborhood visit BTC on their annual pilgrimage to Buddhist temples in our area (photos courtesy Rev. Patti).

Wandering

(continued from page 4)

A pilgrimage doesn't have to be a huge hike. The practice of circumambulation is rooted in walking meditation. Buddhist and Hindu cultures practice forms of circumambulation around venerated sites; a Jewish bride around her groom, a Catholic priest around an altar, are all versions of circumambulation, or walking meditation. Many New Age practitioners adopt a trail or nature walk to meditate on while moving. In the movie *Samsara* we watch thousands of people perform a walking meditation around the most utilized structure in the world for such activity, the Kaaba, the sacred building in Makkah (formerly known as Mecca), the destination for Islamic pilgrims. Using cinematography, high-tech cameras, time-lapse photography and a montage of human and natural images *Samsara* offers a chance for optical democracy. We can spend a relatively short period of time having a visual pilgrimage.

Let's "travel" together with the movie *Samsara* on July 19, 7 p.m. Refreshments are provided; guests are welcome to bring snacks to share. Admission is free; all are welcome.

Construction Reminder

The Red Line Wilson CTA Station is still undergoing major renovation, impacting members and friends who travel to the temple via the Red Line. Drivers should be prepared for detours. We will try to keep our members and the groups who use the temple informed of the possible disruptions on our Facebook page at www.facebook.com/budtempchi. For more information and for ongoing updates, visit www.transitchicago.com/wilson/.



Hatsumairi, 2016



(photo courtesy Lynnell Long)

May 29, children introduced to the Buddhist Temple of Chicago.

Ukulele Group



(photo from Rev. Patti Nakai)

A ukulele class has started! First project: "Happy Little Children." Interested? Contact Candy Minx.

International Visakha Festival



(photos courtesy Dr. Boonshoo Sriburin)

Above: May 14, BTC co-hosted with Wat Phrasriratanamahadhatu the Buddhist Council of the Midwest's Visakha Festival. Right: Native American flutist performs at Festival.



May 15, BTC heard Rev. Mushim Ikeda of East Bay Meditation Center in Oakland, CA.

June 5, BTC observed Rosenki, memorial for Rev. Manshi Kiyozawa (1863-1903).





The Buddhist Temple of Chicago

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Rev. Patti Nakai, Resident Minister
Rev. Yukei Ashikaga, Minister Emeritus
Rev. Gyomay M. Kubose (1905–2000), Founding Minister



BTC CALENDAR JULY 2016

日本語の 祥月法要
7月3日 午後1:00 時

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.

Sun	Mon	Tues	Wed	Thu	Fri	Sat
					1 7 pm Adult Taiko	2
3 9 am Meditation 11 am Memorial Service	4	5 11 am Qigong	6	7	8 7 pm Adult Taiko	9
10 9 am Meditation 11 am Service	11 7 pm laido	12 11 am Qigong	13	14	15 7 pm Adult Taiko	16 1 pm Asoka
17 9 am Meditation 11 am Service	18 7 pm laido	19 11 am Qigong 7 pm Movie Night	20	21 7 pm Book Club	22 10 am Bulletin Mailing 7 pm Adult Taiko	23
24 9 am Meditation 11 am Service 12:30 pm Board Meeting	25 7 pm laido	26 11 am Qigong	27	28	29 7 pm Adult Taiko	30
31 11 am Service/Picnic (tentative)						