



Ginza welcomes all: Aug. 8–10

By Alexa Tang

Ginza Holiday Festival is just around the corner, Aug. 8–10. Thank you to all of you who have signed up to volunteer and for everyone's hard work so far.

Be sure to stop by the temple to pick up raffle tickets to sell (*see page 7*)—every ticket helps support MBT. Also, keep an eye out for worker

food signup sheets so we can keep everyone well-fed and happy throughout the weekend.

Festival Hours:

- Friday, Aug. 8: 5–8 pm
- Saturday, Aug. 9: 11 am–7 pm
- Sunday, Aug. 10: 11 am–4 pm

Invite all your friends and family —see you at [Ginza!](#)

Midwest Buddhist Temple

Bulletin

The monthly newsletter of the Midwest Buddhist Temple

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435 W. Menomonee St., Chicago, IL 60614 • 312.943.7801 • mbtchicago.org • Resident minister: Rev. Todd Tsuchiya • Retired minister: Rev. Ron Miyamura

Time to reflect on influences on our lives

The following is from a Dharma message that was shared on July 13, 2025.

By Rev. Todd Tsuchiya

Obon is an annual observance and is an opportunity for us to reflect upon the innumerable causes and conditions that continue to influence our lives and the benefits we have received from the countless lives of others.

How does a Sunday service come together? You might be surprised ... See "Anatomy of a Sunday Service," page 3.

The word "Obon" is the abbreviated name of the ancient Ullambana Sutra, whose Japanese pronunciation is "Urabon."

This story is about Moggallana, who

was a disciple of the Buddha who had the ability of extraordinary vision.

He saw his deceased mother suffering in the Realm of Hungry Ghosts. She was unable to get any nourishment because, in this state, anything she ate or drank turned to fire. The images of Hungry Ghosts are usually depicted with large bloated stomachs and tiny mouths.

Greatly disturbed, he went to the Buddha and asked how he could release his mother from this suffering. The Buddha instructed him to make offerings to the many Buddhist

*see **obon**, page 4*



Photo by Joy Zavala

Bon Odori dancers fill the parking lot with smiles and joy, while dancing to familiar Bon Odori songs and the beating of the taiko.

Dancing, remembering, honoring

By Elaine Miyamura

The forecast in Chicago for July 12 looked pretty good. Then it didn't. Then it did. The dark clouds dissipated and gave way to beautiful blue skies. Bon Odori 2025 was going to happen!

People dressed in summer yukata and

colorful happi joined together as the sun was just beginning to set. On the temple terrace, memorial candles bearing the names of our loved ones who have passed—human and fur babies—shown brightly, reminding us of those who have

*see **bon odori**, page 9*

happenings

By Elaine Matsushita

The entire Chicago Japanese community and friends are invited to share in a day of games, food, sports, sunshine, good times and more food at the **Japanese Community Picnic** on Saturday, Aug. 2 at LaBagh Woods Grove #1. Bring a dish that's big enough for your family (plus a little more) to share with everyone at the community food table buffet. BYOB (beer, wine, etc.) is allowed, but no glass containers.

The fun begins at 11 a.m. and includes games for kids and adults, karaoke (until 4 p.m.), volleyball, kickball, and tug-of-war. This event is free. You can enter LaBagh Woods at North Cicero Avenue, north of West Foster Avenue.

Floating lanterns

The ceremony of **Toro Nagashi** (literally, "floating lanterns") will be held from 7–10 pm Wednesday, Aug. 6 at Osaka Garden (Garden of the Phoenix). The Toro Nagashi is a Buddhist tradition held to celebrate the end of Obon season. Lanterns will be floated in the waters of the Osaka Garden pond, and can be placed throughout the garden, where you can see **Yoko Ono's** Sky Landing sculpture and enjoy the sounds of shamisen—courtesy of renowned musician **Toyoaki Sanjuro** of Asian Improv Arts Midwest will comfort guests throughout the evening.

This year coincides with the 80th anniversary of the atomic bombing of Hiroshima, Japan. To this day one of the largest Toro Nagashi ceremonies in Japan is held there to pay respect to the lives lost as a result of the bombing.

The Osaka Garden is in Jackson Park, 6300 S. Cornell Ave., Chicago. JACL Chicago will be speaking at this event. This event is currently wait list-only; sign up for the wait list via [Eventbrite](https://www.eventbrite.com).

Kids movie night

Presented in partnership with the Chicago Japan Film Collective, the **Japanese American Service Committee** is holding its first **Summer Movie Night** from 6 to



Above: The Toro Nagashi, the Buddhist floating lanterns tradition that celebrates the end of the Obon season, will be held at Osaka Garden in Jackson Park on Aug. 6.

Below: Gillion Carrara's design collective was exhibited at the Alma Gallery of Art and Design recently.



9 pm Aug. 22. The featured film will be "Moon of a Sleepless Night," directed by **Takeshi Yashiro**.

The movie is about a squirrel and a boy, who set out on a journey together to restore daylight. They must find and



release the moon stuck high up on a tree somewhere far, far away.

Tickets are \$10 for JASC members (additional child \$5/child); \$15 for

see *happenings*, page 12

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Don't forget to visit our website, mbtchicago.org, for more information about Shin Buddhism and the Midwest Buddhist Temple.

Hatsubon



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In addition to the many service components to decide upon, Zoom slides also need to be prepared for each component—and for every service.

Anatomy of a Sunday service

By Carl Ichikawa

Rev. Todd approached me several weeks ago about serving as chairperson for the MBT Obon Service. I was honored to help and gladly accepted sensei's invitation.

About three weeks before the service, Rev. Todd sent an outline of the service, along with details on every aspect of the opening remarks, introductions to the sutra chant, readings, the gathas and closing remarks. Those were supplemented by the slides that are shown on Zoom and in the hondo. I, as chair, simply had to read the script that sensei prepared.

It struck me that sensei and our office manager, Taryn Hutt, do this not just for this Obon service but for *every* weekly service. The amount of detail prepared each week is amazing.

Besides the script, there is the careful selection of the meditations, gathas and readings that support the Dharma message. Then add in the visuals needed to support the Zoom slides. And, then, of course, there is the Dharma message itself.

Even the announcements are carefully edited as there are so many activities taking place.

see *anatomy*, page 4

We only need the Nembutsu

The following is from a Dharma message that was shared on June 29, 2025.

By Rev. Ron Miyamura

Today we are celebrating Founder's Day, we celebrate the founding of the Midwest Buddhist Temple. And let me take a quick look back at the beginnings of MBT, the founding of MBT.

In 1944, Rev. Gyodo Kono came out of the Rowher, Ark., Internment Camp and came to Chicago hoping to start a new temple in Chicago.

Somehow, he contacted many of the young Japanese American Buddhists that were

already living in Chicago and where there were already a few informal gatherings of young Buddhists. Back in 1944, there was no internet, no email. And even telephones were rare.

And, yet, somehow, Rev. Kono found the South Parkway Community Center on the South Side of Chicago. There were seven people at the first service on July 10, 1944. They were: Akira Yebisu from Visalia, Calif., and the Poston Camp; Barry Saiki from Stockton, Calif., and the Rohwer Camp; Marion Nakasuka from Fresno, Calif., and the Jerome Camp; Helen Sasaki from Reedley, Calif., and the Poston Camp; Tatsuko

Fukushima from Los Angeles and the Poston Camp; Sueko Masuda from Los Angeles and the Heart Mountain Camp; and Shizuo Nakashita from Compton, Calif., and the Rohwer Camp.

It was Helen Sasaki who found the South Parkway Community Center, and services were held there until Nov. 5, 1944, when services moved to the Uptown Players Hall at 1219 N. LaSalle St. They continued to be held there until April 1946, when the Uptown Players Hall burned to the ground.

Rev. Kono found office space at
see *founders day*, page 14

obon

Continued from page 1

monks who had just completed their summer retreat, on the 15th day of the seventh month.

The disciple did this and, thus, saw his mother's release. He also realized the true nature of her past unselfishness and the many sacrifices that she had made for him.

Moggallana, happy because of his mother's release and grateful for his mother's kindness, danced with joy with all the other monks.

In our Jodo Shinshu tradition we don't dance for the benefit of others as our birth as a Buddha is assured through the compassion of Amida Buddha. So we dance out of gratitude, giving and joy in the Truth of Life. For that reason, it is called a gathering of joy, or Kangi-e. Kangi refers to the Joy of becoming awakened to Wisdom and Compassion.

For us Jodo Shinshu Buddhists, the story of Moggallana in the Ullambana Sutra reminds us that the memory of our ancestors is urging us to awaken to the truth of Amida Buddha. This awakening causes us to dance for joy as a spiritual and festive activity in gratitude and is not a necessary ritual for their benefit.

During this time of Obon, I would like to talk about our relationship with our ancestors. I would like to start by talking about one of the fundamental teachings that Shinran emphasizes. In his major work, Shinran Shonin states the framework of Pure Land Buddhism in the very first chapter and opening passage.

Please join me in gassho: *"Reverently contemplating the true essence of the Pure Land way, I see that Amida's directing of virtue to sentient beings has two aspects: the aspect for our going forth to the Pure Land and the aspect for our*

return to this world."

Namo Amida Butsu

What Shinran Shonin is saying is that when our loved one dies, there are two aspects. First, due to the power of the vow, due to Amida's directing of merit, they are reborn in the Pure Land and attain enlightenment and become a Buddha. This is the assurance that they are completely liberated from all suffering and able to give guidance to others experiencing suffering.

With this assurance, we don't have to have fear, anxiety or grief of separation or disconnection. Amida Buddha of great compassion showed us that it is not an end but a spiritual continuation with the second part in the aspect of our return.

I want to focus on the second part of his statement, which is the aspect of return to this world. This is referred to in Japanese as *Genso Eko*. This completes the Bodhisattva path in which we come back to this world of suffering to guide other beings.

It comes from the infinite compassion of Amida. This is a very important part of the Jodo Shinshu tradition. It means guiding others to see the truth of reality and enlightenment.

How does this happen? How do we receive the state of benefiting and guiding others?

We become one in the compassionate working of Amida Buddha. Our loved one becomes Namu Amida Butsu and returns to this world of suffering as the principle of universal oneness.

This might sound confusing. I think another way to think about it is when someone close to you passes away—someone with whom you have close karmic relations—and causes you to seek the Buddhist path, or someone moves you to encounter the Buddha Dharma, they are a Bodhisattva.

The fond memories you have of them is the world of Amida Buddha's infinite

compassion and speaking to tell us that there is a world that embraces you just as you are.

The aspect of return to this world is not a literal coming back. They don't come back as a direct being or a ghost or apparition of some sort.

They come back as the working of compassion or the working of the Buddha. You can think of it as a verb or activity. It can be expressed in so many different ways.

They can be things in nature—like a setting sun, a bright sunny day full of life, a fresh snowy day, a rain-filled day nurturing the fields and the grass. It is the smell that reminds you of someone. It can be the tororo and takuan that reminds you of your mother's kindness through her cooking. That was more personal for me!

They work as connections for our loved ones to awaken us to the truth of reality. It prompts us to reflect on the impermanence of life, what is the purpose of our life, to awaken to the meaning of life.

They are triggers to connect you to the greater reality of life, that is trying to awaken you to this realization.

Our loved ones come back as truth. They come back to guide us to the Pure Land. Although our loved ones are no longer physically with us, they are not gone from our lives. Our relationship with them no longer has the barriers of physical restrictions of time and space. In the freedom of this thought, we can understand our relationship really begins anew.

This is how we can understand this aspect of return.

It doesn't have to be life-altering, profound events that hit you over the head. We just have to listen to our world, listen to Amida's call. Because of our blind passions, the

see **obon**, page 5

anatomy

Continued from page 3

For the Sangha, the result is a cohesive service where all the pieces flow together.

For the Obon service, participants included Rev Todd, Rev Ron and our Minister's Assistant Grady Hutt. Elaine Matsushita played the piano before, during and after the service (she was joined by Christina Szabo in a piano/cello duet of "Remember Me," chosen particularly for this Obon service). Grady and Jason Matsumoto led the readings. Grady did the announcements while Ian Taura and Alex Vincer provided technical support for

the Zoom broadcast which had 27 members joining online.

Taryn Hutt finalized the slides and created the printed program. Plus, there was a whole group of toban volunteers who spent the morning preparing a delicious udon lunch.

Yes, it takes a village to hold a beautiful service.

If you haven't been to a service lately, please join us in-person or online. Those 45 minutes will help you prepare for the coming week. And if you'd like to help as a reader or tech (we'll train you), just contact Taryn in the office (312.943.7801)..

In our Jodo Shinshu tradition,

Obon is called Kangi-e or a gathering of joy. This is an opportunity to express our gratitude to those who have enriched our lives through their love, their care, and their guidance.

One of the Readings was "Sen No Kaze Ni Natte" ("I Am a Thousand Winds"), based on a poem by Mary Frye (1932) with translation of the Japanese lyrics by Helen Tsuchiya, Rev Todd's mother.*

*Don't cry in front of my grave
I am not there, I am not asleep
there.*

*I am now like the thousand
winds blowing and floating in
the big sky.*

*In the autumn, I am the bright
light that shines on your place.
In the winter, I am like the
diamond that glitters on the
snow.*

*In the morning, I am the bird
that awakens you.
In the night, I am the star that
will protect you.*

*Don't cry in front of my grave, I
am not there.*

*I did not die.
I am now like the thousand
winds blowing
and floating in the big sky
watching over all of you.*

* Here is a [link to a recording](#) of "I Am a Thousand Winds" by Hayley Westenra.

obon

Continued from page 4

filters that make it difficult for us to see clearly, this can be difficult for us to see and hear.

When we have these feelings, it is great compassion telling us that we are OK and true reality embraces us just as we are. The person who passes away is the messenger or the teacher. They are working on us.

We have all probably read something written by a departed family member or friend and deeply reflected on its contents—or remembered something they said or an experience we had with them that left a strong memory. That person's karmic energies—or the person's Dharma—will continue to have their powerful influence on our minds and hearts. This energy, this Namo Amida Butsu is not passive but active and dynamic.

For Hatsubon families, this Obon can be difficult for it brings back memories and sorrow that is still fresh. But it is the spirit of Obon that reminds us that life goes on, and for us, the ones left behind, we live with deeper appreciation for life and the benefits we have received from our loved ones. They are still a part of who we are.

As we honor our ancestors, we also honor our own lives and remind ourselves to make the most of our time. It is our loved ones who are helping us gather and support each other and to help each other move forward. By bringing us together, they are reminding us to be mindful that every opportunity to be with those we love is one to cherish.

I want to share a Jodo Shinshu poem with all of you:

People will leave, but their smile does not leave.

People will leave, but their words do not leave.

People will leave, but their warmth does not leave.

People will leave, but they return to the hands placed together.

For us, who don't have eyes to fully grasp the whole universal truth, sadness often overwhelms us because from our eyes, our loved ones seem like they are gone forever.

However, Shinran Shonin taught us that we will always be together with them as Buddhas continuing to guide us. Like this poem, people leave from this world, yet through placing our hands together in gassho, we can realize the deep and warm connection with our departed loved ones and behind the connection, we will see the unconditional compassion that always embraces us together.

There is a misconception that is often stated that Buddhism is a passive religion. That it is about being calm, trying to realize a state of bliss, being more internally focused on attainment.

I think this aspect of return that we are talking about in Jodo Shinshu is just one reason you can look at that to see that this is not totally true. Buddhism is not passive, it is active. Buddhism is not neutral either.

Historically, the Buddha took a stand against the caste system in India. He rejected his riches to a life of asceticism to attain enlightenment. When he attained enlightenment, he consciously made a decision to not retreat from the world but to return to the world and begin to teach others as he did for 45 years. He taught that others could attain enlightenment and that their caste designation was not punishment for past deeds nor a barrier to enlightenment. He pointed out this opportunity for more people.

Shinran Shonin, the founder of our tradition, was also a radical innovator. He brought the teachings down from the mountaintop to make them accessible to the common person like us. For him, one did not have to give up their everyday lives to become an ascetic. Buddhahood was available to the regular, ordinary person, those traditionally overlooked by the Buddhist establishment of that period.

His teachings were considered so radical by the Buddhist establishment, that he was disrobed and exiled. He was politically persecuted because he was trying to liberate people from the oppressive social order through religious means. The cultural impact of his teaching made this the most popular form of Buddhism in Japan.

So historically, Buddhism was really a religion of activism. The aspect of return I have been talking about is an example of this.

Many of you may not know, but where the Twin Cities Sangha used to meet was in the middle of the rioting and activism associated with the death of George Floyd.

My family has been lifelong members of the TC Sangha—from my grandparents to my parents and siblings. The police precinct station that was burned down was a block from the YWCA where we used to meet.

May was the 5th anniversary of George Floyd's death. I saw a photo that expressed the desire for George Floyd to Rest in Peace. RIP is a phrase often used to memorialize someone who has passed away—to express their wish for the person to rest in eternal peace in the afterlife.

But this tragedy became a tipping point in history. With so much activity and change worldwide, this desire for George Floyd to rest in peace may not be an accurate wish. When I visited the memorial site to George Floyd shortly after the rioting, I saw many different images of RIP but most of them said "Rest in Power." That seemed to be a much more appropriate phrase to memorialize someone like George Floyd. From a Buddhist context, this certainly relates to Shinran's aspect of return to this

world as Buddha activity.

I looked up the origins of this phrase and it started in response to the deaths of influential people, especially those whose deaths were the result of systemic oppression. Spiritually it can express the wish for the person to finally rest free from oppression, yet it expresses that their deaths have the power to make a meaningful difference.

Although we should be sensitive to its history in communities of color in the expression of unjust deaths for the Black and LGBTQ+ communities, it is also used for people who were influential and meaningful in their lives in some way.

There is a book written by Trayvon Martin's parents called "rest in power." You may remember Trayvon Martin as the 17-year-old fatally shot in Florida in 2012 by George Zimmerman—though Zimmerman was eventually acquitted of second-degree murder. Trayvon's death was a catalyst in the Black Lives Matter movement.

In the Jodo Shinshu context, I think we can think of "rest in power" as Amida Buddha's activity in the aspect of return. We can have different understandings of what Amida Buddha means to each of us. Sometimes seeing a statue like we have at MBT, makes Amida seem like a being we should worship. But I think it can be helpful to think of Amida Buddha like a verb in this context. It is Buddha Activity—the working of wisdom and compassion in the ultimate reality that historical Buddha Sakyamuni awakened to in his enlightenment. It is the dynamic working of Amida moving toward us.

In the Shin tradition, each person will assuredly become a Buddha. And what that means is they are fully awake—they see and fully understand the truth. And Buddhas have a responsibility to teach and guide us to show us what is important in our lives.

Our ancestors, whom we are honoring today, continue to be with us in our hearts and minds and continue to guide us. During this time of reflection during Obon, we express our gratitude to our ancestors for this continued spiritual relationship and guidance they provide for us. They are resting in power.

I would like to close by reading a passage by Shinran Shonin from the Hymns of the Pure Land Masters. Please join me in gassho:

The directing of virtue for our return to this world is such that we attain the resultant states of benefiting and guiding others; Immediately re-entering the world of beings, we engage in the compassionate activity that is the virtue of Samantabhadra, the bodhisattva manifesting the Buddha's compassion in its complete fullness.

Namo Amida Butsu

Twin Cities Sangha continues tradition of Obon

*Hatsubon memorials
recognized,
ancestors honored*

By Cheral Tsuchiya

It's Obon season around the BCA, and the Twin Cities Buddhist Sangha is no exception. The joy of bringing people together to honor our ancestors and to continue the tradition of Obon is very special for all of us.

Rev. Chiemi conducted our service, and Rev. Todd offered a lovely Dharma message, reflecting on the tradition and meaning of Obon. [Rev. Todd's message](#) can be viewed on our YouTube channel.

As part of our service, we recognized three Hatsubon memorials for the families of Bill Lang, Jean Takeshita and Sumiko Kosobayashi.

Like usual, Obon brought out a great crowd for this special service and holiday, including members from Pennsylvania and Florida, and visitors from all over Minnesota.

Hinako Kuwamoto, 102, along with her granddaughter Laura and great-grandson traveled four hours from Embarrass, Minn., to be part of the festivities. Embarrass is often listed as the coldest place in the United States. It's not unusual to see temperatures there of -35 to -45!

We were so pleased that they joined us and that Mrs. Kuwamoto was able to dance.

We came, we danced, we honored our ancestors—and we enjoyed the fellowship of the Sangha. Happy Obon Twin Cities, Sangha.



Clockwise, from top left: Longtime MBT members Asako Nishimura and daughter Jan Nishimura with Asako's great-grandsons, Paxton and Kyler. Rev. Todd shares a Dharma message. And 102-year-old Hinako Kuwamoto dances Tokyo Ondo.

Photos from
Cheral Tsuchiya

*Although my eyes, blinded by passions, do not see the brilliant light which embraces me,
the Great Compassion never tires, always casting its light upon me.*

—Shinran Shonin

Come join a toban and help make, serve *otoki*

By Lynne Matsumoto

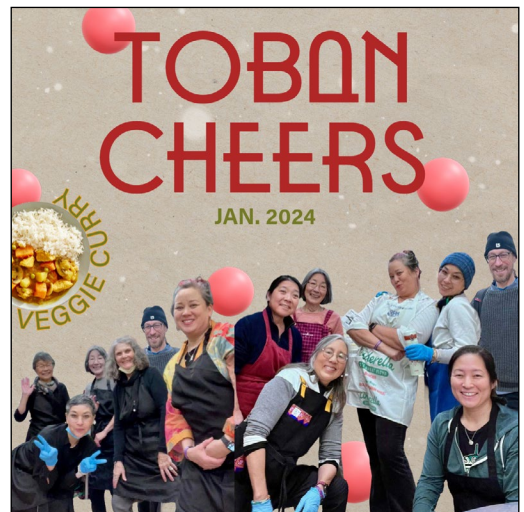
As we organize our 2026–2027 toban list, we want to reach out to anyone who is interested in volunteering their time to help make and serve *otoki* (light lunch) for one holiday each year. No cooking skills are required since we need help also putting out coffee and meal service items, bringing food plates to the serving table, setting up tea service at tables, etc.

A toban is a small group of temple members assigned to a two-month period of the year to make one light

lunch, as well as help at any memorial services that take place during those months. There is a lead chairman who will organize the menu and communicate with the toban.

Thank you to those who already help out. We are truly grateful for all the delicious *otokis* that we all enjoy!

If you haven't yet joined a toban, we encourage you to do so. More information can be found on our temple [website](#). And if you wish to join in the fun, please contact Lynne Matsumoto at lynne.matsumoto@gmail.com.



buddhist women's association

'Oishii'

cookbooks on sale at Ginza

By Jeanne Toguri

The MBT Buddhist Women's Association will be selling our cookbook, "Oishii Cookery" in the bookstore area at the Ginza Holiday Festival. The book includes the recipe for the temple's famous teriyaki chicken (which we're giving you a sneak peek at on *page 17*) and so much more from our temple's Sangha.

Buddhist Women's Association celebrating 125th Anniversary: We're looking for old photos of the MBT Women's Auxiliary, MBT Women's Association/ MBT Buddhist Women's Association for a short slide show of all chapters that the BCA is making. If you have any, can we please have a copy? Deadline is Aug. 10.

New Life for Old Bags:

Our next session for making sleeping mats for the unhoused will be held in the Social Hall from 12:30 to 2:30 pm Sunday, Sept. 14.

Acknowledgements:

- Lisa Doi

Save the Date: The MBT BWA will hold its general meeting and luncheon from 12:30 to 3 pm Sunday, Sept. 28.



Photo by Kiku Taura

How many MBTers does it take to make a Ginza?

Ginza Holiday must be just around the corner—with Albert Sora, Rich Taura, Jesse Zavala, Jim Chikaraishi, Marcus Moore and Ian Taura recently gathering to stock the temple with all the ingredients needed to make for a yummy festival.

Be sure to pick up Ginza raffle tickets to buy and sell

The Ginza Holiday Festival raffle returns with the drawing to be held at 2:30 pm Sunday, Aug. 10, the final day of the three-day event. Prizes will include three top cash prizes (\$1,000, \$500 and \$300) and gift cards from

various restaurants.

The Midwest Buddhist Temple is asking for your help in selling and purchasing raffle tickets. Tickets are \$2 each (\$20 per 10-ticket books). You can pick them up at the temple.

The stubs from sold tickets may be dropped off at MBT or during the festival, along with cash or checks. Thank you for your support and hope to see you at Ginza!



MBT's Bon Odori 2025 brought together taiko drumming, friends and family. Clockwise from top left: Jason Matsumoto on taiko; Ellen Dunleavy and Connie Tsuchiya; the Ichishita family; Nancy Rivera with Jaxon, Kimi and Emi; and Myrna Hogan and her daughter.





Above: Rev. Todd drums as dancers fill the temple lot.

Below: Yvonne Harada, Connie Tsuchiya and Emily Harada.

Bottom right: Jesse and Joy Zavala.



bon odori

Continued from page 1

gone before us. Many people could be seen dancing and glancing up at the candles with a smile of remembrance.

It takes a village and Bon Odori is no different. A very special thank you to Jim and Ben Chikaraishi and crew for handling the outdoor setup; Grady Hutt and Rev. Ron for ensuring that the music would be ready.

To Albert Sora and Terry Cichocki and crew who worked the concession stand during the night.

To the Minyo Group for leading the practices for two weeks and led the dancers at the Bon Odori in their brightly colored happi; to the dressers Roxane Tono, Kaye Shinozaki, Joan Ambo and JoAnn Toguri who helped people get dressed in their yukata and obi.

To the members of MBT Taiko and Ho Etsu Taiko and friends



Rev. Todd Tsuchiya, Connie Tsuchiya, Anabel Hirano and Emily Harada.

And last but not least, to the many dancers, family and friends who came out to support this moment in time with gratitude and love.

Namu Amida Butsu.

Joy of Dharma music, sounds of the Pure Land

The following is from a Dharma message that was shared on July 6, 2025.

By Rev. Todd Tsuchiya

On this monthly memorial service, I want to give some of my reflections on how we can begin to understand the Pure Land.

In our tradition, the spiritual development of the person is completed with their birth in the Pure Land. Birth in the Pure Land means the perfect growth and fulfillment, to achieve a state of perfect selflessness, to become a Buddha and achieve oneness with infinite wisdom and compassion which is personified as Amida Buddha. Yet, one does not stay there since, now, as a Buddha, we want to help guide others.

However, when we try to objectively discuss the Pure Land, it can be limiting. It is not the object of our knowledge or our comprehension. It is more important to discuss it how it functions, how it is working in our life. More like a verb or Buddha activity here and now in our everyday life.

That is Jodo Shinshu practice—understanding how to live our life here and now.

I want to talk more about one aspect of the Pure Land as it is described for us in the sutras to help us understand the Pure Land.

In the Amida Sutra, one of the three foundational sutras in the Jodo Shinshu tradition, the Buddha is describing the qualities of the Pure Land to one of his disciples, Sariputra. Please join me in gassho as I read this passage:

Sariputra, in that Buddha-land, when a gentle breeze begins to blow, causing the arrayed jeweled trees and decorative jeweled nets to stir, they produce subtle, harmonious sounds. It is as if a hundred thousand musical instruments were being played simultaneously. Everyone who hears those sounds becomes spontaneously mindful of the Buddha, the Dharma and the Sangha. Sariputra, that Buddha-land is filled with such splendor and adornments.

Namo Amida Butsu

This explanation of the Pure Land says that the natural sounds in the Pure Land are harmonious as if a hundred thousand musical instruments are being played simultaneously causing those who hear it to be mindful of the Buddha, Dharma and Sangha.

This should not be understood literally. It is more important to understand what it means. For a hundred thousand instruments to play harmoniously would be quite a feat. It would require everyone to understand they are part of something bigger. If they were all self-centered soloists trying to show off, it would be chaotic. They would have to all be aware of their effects

Sounds of the Pure Land meditation—the quiet

Connie Tsuchiya led this guided meditation at the July 6 service. The Sangha was able to hear Connie's words while experiencing the collective energy of the group. We share this meditation in the hope that, even alone, you can visualize the message.

For today's "Sounds of the Pure Land" meditation, I'd like to focus on silence—or emptiness.

When I was first learning how to play taiko drums some 40 years ago, Rev. Ron taught us that it is really the space between the beats, or *tsu*, that is the most meaningful part of a taiko piece. The *tsu*, or silence, offers support, form, texture and depth to a taiko piece.

With that in mind, let's attune to negative space, or quiet, as a playful experience of our state of being and way to ground us in the present moment.

So please begin by blinking your eyes closed, if you feel safe to do so. Breathe deeply and appreciate how breath is always with us. Take comfort in how gravity is there keeping us grounded to the earth—we don't fly up into space.

And breathe with me—in the way of Thich Nhat Hanh. Breathing IN I am aware of my IN breath. Breathing OUT I am aware of my OUT breath. IN breath, OUT breath. IN breath, OUT breath.

Then please shift your awareness so that you inhabit the internal space of your body, as opposed to peering at yourself from the outside. Sit inside your "temple," if you will, and feel the quality of internal space. Is it electrical, calm, wavelike. Does it have

a color or shape? Are there places inside your body that need attention or love? Send it.

And then attend to quiet space. It is similar to noticing the sky—rather than watching the clouds of drifting thought and emotions passing through the sky. Or noticing the sunlight that passes through the branches of a tree.

Find a calmness—knowing the sky is always there, beyond the weather-filled clouds.

Next, see if you can recognize the oneness of the space inside your body with the space in the environment that surrounds you. Our bodies are made of energy, just like the air and everything that is around us—energy in slightly different forms.

And now, if you could notice sound in the form of my voice—as if my voice were the clouds moving through the sky. And it's not a hard focus on the content of the words, as much as the soft noticing of where words begin and where they end.

Note the emptiness IN BETWEEN THE WORDS. Immerse in the quiet of the space when there are no words.

How does your whole body respond when sound empties, and we attend to the ease of the moment?

It is a subtle practice. But allow yourself to "feel" the quiet as you move through your day.

Please gently open your eyes and join me in Gassho.

*May you be happy
May you be well
May your heart and mind be at peace.*

Namu Amida Butsu

on each other.

If we take the time to listen, these are experiences and relationships that draw us to listen to the Dharma.

Connie and I were walking in the Minnesota Landscape Arboretum, near our home, some time ago and we saw a sign that reminded me of this passage from the Amida Sutra. The sign says: "Do you hear music in the pines?"

It is asking you to stop to listen to the sounds of nature.

There is also a quote on the sign from John

Muir—a naturalist, founder of Sierra Club, considered the father of national parks, an early advocate for the preservation of wilderness in the U.S.: "Between every two pines there is a doorway to a new world."

Shinran composed *wasans* or poems that speak about the harmonious sounds of the Pure Land. These both are from the Hymns of the Pure Land—the Jodo Wasan.

The delicate, wondrous sounds of jewel-trees in the jewel-forests

see **sounds**, page 11

sounds

Continued from page 10

*Are a naturally pure and harmonious music,
Unexcelled in subtlety and elegance,
So take refuge in Amida, the music of purity. (CWS 334) #39*

*Pure winds blow in the jewel-trees,
Producing the five tones of the scale.
As those sounds are harmonious and spontaneous,
Pay homage to Amida, the one imbued with purity. (CWS 335) #41*

Shinran notes that the sounds from the wind in the branches of the trees, the waters of the ponds, and the things that work and move—these all, without exception, produce the sound of dharma.

What is the sound of dharma? In these wasans, Shinran gives us a more tangible hint by describing the sounds of the dharma as the five tones of an ancient Chinese scale. For you musical people, this corresponds to the pentatonic scale.

This scale has a long ancient history found independently in many cultures. The pentatonic scale is considered a versatile scale that carries with it minimal tension when used.

What I mean by that is the tones in this scale, when played, do not make you anticipate something else or anticipate something to come. You have all heard certain notes or chords that create tension in a movie. It is said the pentatonic scale is not like this and lends itself to purity and tenderness.

Many contemporary music genres utilize it—like the song "My Girl" by The Temptations, "The Shape of You" by Ed Sheeran, "We Will Rock You" by Queen. You will find it in many traditional spiritual and folk tunes like "Amazing Grace," "Auld Lang Syne," and "Swing Low Sweet Chariot."

In Jodo Shinshu, this is the musical scale we use for our sutra chanting.

You may have heard of Bobby McFerrin, the singer. He sang "Don't Worry Be Happy," of course made famous by the MBT Ukulele group with their kazoos, also known as "The Ian Taura Ukulele Experience." McFerrin shares a [presentation](#) on stage at a science conference on the power of the pentatonic scale. In it, he shows that humans have a natural, universal appreciation and understanding of the pentatonic scale and it can be reliably and naturally brought out. He shows that everyone automatically understands this scale, no matter your musical background or lack thereof. He says it is a natural phenomenon.

It seems that ancient civilizations understood the naturalness of the



pentatonic scale—as did Shinran. It is not something unknown, it is natural.

Even though these specific notes are mentioned, these virtues of the Pure Land, like musical purity, are explained as "not material objects, but instead are expressions to dharma-nature itself." Using these notes of the scale are a way to help us understand the inconceivability of the Pure Land into things we can understand.

I would like to expand this thought to the sound of the taiko as a sound that produces the Dharma—a sound that guides us to listen to the Dharma.

Most of you probably know MBT has a taiko group that was started by Rev. Ron and Elaine Miyamura in the late 1970s. They are pioneers in the development of Buddhist taiko. Which means they are old!

I played for MBT taiko over 36 years ago and when I moved back to Minneapolis, I played with the Twin Cities Sangha taiko group for 30 years. We were called Kogen taiko. It was a name that was given to us by my mother, and it came from the opening line of Sanbutsuge—which we chant regularly. You may remember the sutra chant as "Ko gen gi gi"—meaning the bright shining face of the Buddha.

Those of you who have heard taiko played know that you don't just passively listen to taiko. Listening to taiko is engaging in taiko. As an audience member, you take it in with your eyes, your ears and your heart. It is a total body experience.

I remember speaking to an audience member who said he recently had a heart attack and was worried listening to our group because it affected his whole body, literally, including his heart.

Taiko is a noun, but I also think of it as a verb. It is Buddha activity.

What do I mean when I say that the sound of the taiko is the sound that produces the Dharma? In Buddhist taiko, the drum is considered the voice of the Buddha. It's sound is the Dharma or the teachings calling to us.

For players, we learn about our ego self

and the blind passions we carry. When you get on a stage and play in front of hundreds of cheering audience members, it would be easy to develop an inflated self-centered ego.

Playing the taiko is a means to listen to the Primal Vow of Amida Buddha. By doing so, the player is enabled to become conscious of their own ignorance and self-oriented inclinations, and through such awareness, naturally becomes gentle in word and deed in their efforts of minimizing their egoistic way of thinking.

As a player we know we are part of something bigger. We know that if we have self-centered thinking it would not go well, like the passage from the Amida Sutra I started with.

The sound of the taiko is the "voice of the Buddha," it is a sound that facilitates transformative awareness for the player and listener. Taiko sound can be the vehicle that helps us understand wisdom and compassion.

With each voicing, one is saying "I take refuge" and at the same time, the Buddha is calling to me, as "Namo Amida Butsu."

When we watch taiko players play with their entire being, smile with not just their face but with their entire body, we see the joy of the Dharma. It is the sentiment of gratitude coming from the heart/mind. It is the indescribable feeling that comes from the understanding of the source of our realizations within taiko.

Shinran refers to this as the joy of Dharma music—the joy produced by wisdom arising from love of the Buddha's virtue.

If we can accept that the sounds of the trees, the sounds of the water, the sounds of taiko all produce sounds of the Pure Land, sounds that guide us to listen to the Dharma, we can have a greater appreciation of all the sounds around us.

Please join me in gassho as I read a passage by Rev. Kenryu Takashi Tsuji, where he reminds us that the Dharma speaks to us through the sounds of the world:

*Listen. Listen to the voice of the Dharma.
Listen to the birds, singing in the morning,
And the roar of the waves on the beach.
Listen to the rain on the roof and the snow
falling in the fields.
The Dharma speaks to us through the
sounds of the world—
forcefully and eloquently and beautifully.
It speaks of the unending change around us,
The immutable truth of interdependence,
and the peace in nature.
Do we have the ears to hear and listen...?
Listen to the Nembutsu in the Hondo.
Listen to the noble silence of the Buddha.*

Namo Amida Butsu



BCA Music Committee
 NEWSLETTER • JULY 2025

Midwest Buddhist Temple String Quartet: Strings Tying Us Together

By Elaine Matsushita, Midwest Buddhist Temple



The MBT String Quartet was honored to play at the BCA's 125th Anniversary celebration in 2024, with each member recording individual tracks of the gatha "Nembutsu" by Chōin Iwanoaga. The quartet — Dean Katahira, Kevan Kosobayashi, Elaine Matsushita and Kori Park — first became involved in the project when Kevan Nakabayashi contacted Kevan and Elaine in April 2024 about finding a recording studio in the Chicago area so that MBT musicians could participate in the anniversary service.

When studio costs put that idea out of reach, MBT's Grady Hutt joyfully agreed to handle the recording project. Grady is a professional entertainment industry technician, currently working as a stagehand at WBHM (CBS Chicago) and, in the past, leading technical crews at the Disneyland Resort and Walt Disney Imagineering.

The recording for the BCA anniversary isn't the first time Grady has offered his skills to the temple. In 2009, Grady completely updated the audio and visual systems at the Midwest Buddhist Temple, enabling the Sangha to enjoy multifaceted Zoom telecasts of Sunday services as well as video presentations in the temple's Social Hall.

So, on a pretty, sunny Sunday in April 2024, the MBT hondo was converted into a little recording studio. The quartet's four string players — two violins, a viola and

a cello — recorded their parts for the gatha "Nembutsu" separately. Grady then compiled the tracks and sent them off to Daane Takahashi in California to be mixed. The members of the MBT String Quartet, which formed in 2022, span generations — three Sansetsu and a Yonsei — and geography — from Chicago's far southwestern suburbs to the city and to northwestern suburbs. Sadly, schedules have kept them from performing as regularly as they would like. Still, they've found great joy in sharing their music at MBT for special music services inaugurated by Rev. Todd Tsuchiya.

(continued on page 2)






Clockwise from top left: The MBT String Quartet is featured in the BCA Music Committee newsletter; Nicole Sumida and Kailani, Mari and Alex Yu run into violinist/singer Kishi Bashi while vacationing in Seattle; Christina Szabo and John Green visit Spokane Buddhist Temple and visit with Mary and Celeste; Allison Hagio-Conwell joins the Bikes and Mics group at the 54th annual Pride parade.

happenings

Continued from page 2

nonmembers (additional child \$10/child). Tickets include complimentary pizza, sweets and drinks along with an interactive workshop and lantern-making activity.

Vroom, vroom

Who's that very cool biker? It's **Allison Hagio-Conwell**, of course. "I rode in the 54th annual Pride parade this year," she says, "first time with Bikes and Mics group. We were first to lead the parade and the theme was Mad Max."

Artist update

Our **Gillion Carrara** — a metalsmith who also works in functional glass, porcelain and wood, and makes jewelry and tableware — is spending her summer "developing new shapes and uses for porcelain." Her design collective was exhibited and creations sold at a recent exhibition at the Alma Gallery of Art and Design in Chicago (*see photos on page 2*).

Taiko in Minnesota

Mike and **Yvonne Harada** took a trip to Minneapolis in June to see two concerts featuring **Kaoly Asano**, **Gocoo**, her performing group, and **Enzo Daiko**, which **Emily Harada** performs with (*see photos on page 13*).

Cruising the mid-Atlantic

Harumi and **Carl Ichikawa** took a two-week driving trip to Frank Lloyd Wright sites in Pennsylvania, along with Gettysburg and Lancaster. A highlight for Carl was the blue crab boil in Baltimore, while Harumi enjoyed the raft trip on the Youghiogehny River.

(Kinda) fab four featured

The MBT String Quartet was featured in the BCA Music Committee newsletter in July. The foursome — **Kori Park**, **Dean Katahira**, **Kevan Kosobayashi** and **Elaine Matsushita** — recorded "Nembutsu"



in the MBT hondo so that the gatha could accompany singers at the Buddhist Churches of America's 125th anniversary celebration. Thanks to **Grady Hutt**, who stepped up to transform the hondo into a recording studio and for taking on the role of sound engineer. Here is the [recording](#) of "Nembutsu" after the recorded strings were joined with the vocalists.

Serendipitous score

Some people have all the luck. While vacationing in Seattle, **Alex Yu**, **Nicole Sumida** and **Kailani** and **Mariko** not only got to unexpectedly hear **Kishi Bashi** in a free concert, but they also got to connect! "We actually met him a while back as he's worked with **Jason [Matsumoto]** on a few projects," says Nicole. "It was a fluke that he was having a free concert in Westlake Park downtown Seattle while we're here."

Much-deserved break

John Green and **Christina Szabo** have been helping Christina's parents in Hawaii in between work and projects. But in July, they got some time to travel for pleasure. They spent some time visiting Spokane,



Wash., where, Christina says, "There is a lot of beautiful nature here."

"We went to Spokane Buddhist Temple Sunday service today. Mary and Celeste spoke fondly of Rev. Ron and wish to extend their greetings to him."

Meanwhile, **Miya** and **Justin** got to visit relatives in Belgium. So happy for them.

The U.K.'s OK — and then some

Ellen Dunleavy reports that she really had a great time in London and Dublin earlier this summer, hanging out and visiting friends. "I went to Belfast for two days staying in a gorgeous apartment along the river. I had not been there since the mid-'90s so it felt like a totally new place."

A growing family

Better late than never :) We heard from our old MBT friend **Tom Corbett** that his daughter had a baby boy — on his birthday. Congrats, Tom! Grandson will be 2 next Nov. 22. "They live in Keene Valley. It's by Lake Placid," says Tom, who, with his wife **Avena**, now calls New York State home. But wait, there's more. "We got a new dog for our space. Her name is **Cora**. She is 16-plus pounds and a puppy and adorable."

"We went to the puppy place and Cora (who

see happenings, page 13



Photos by Keri Pickett from Yvonne Harada

The group Gocoo (shown performing below) gathers for a photo after their show at the American Indian Center in Minnesota.

happenings

Continued from page 12

was then Robyn), she saw us and cried out, 'Pick me! Pick me!' So we did.

"I'm still writing," Tom adds, "and have published one national article in the Old House Journal.

"Avena and I attend the Albany Buddhist Sangha and it's nice to get back into a Shin Sangha. ... Avena and I are reading the Dhammapada. She appreciates Shin Buddhism a lot. She is coming around. ... We held our third meeting for our interfaith discussion group. Among other things Avena and I rehearsed and then sang 'Ondokusan II' with the group. It's my favorite gatha."

Happy birthday to...

We would like to send happy birthday wishes to our friends who were born in the month of August. Happy birthday to:

Jami Chikaraishi Franchi / Aug. 4

Juli Chikaraishi / Aug. 4

Kari Chikaraishi McCullough / Aug. 4

Kristi Chikaraishi Hsieh / Aug. 4

Ben Chikaraishi / Aug. 4

Rich Taura / Aug. 9

Victor Miyata / Aug. 14

Elaine Miyamura / Aug. 15

Josh Arima / Aug. 16

Cody Arima / Aug. 16

Lisa Doi / Aug. 23

Lynne Matsumoto / Aug. 24

Dorothy Watanuki / Aug. 26

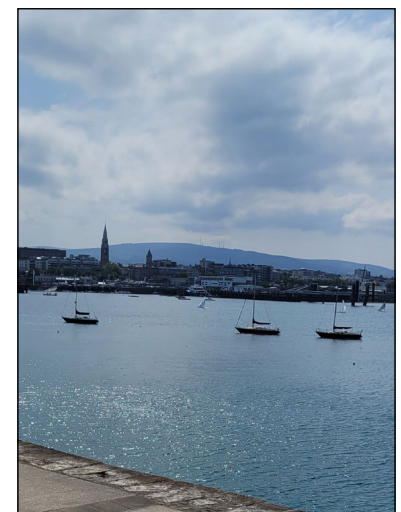
Michael Endo / Aug. 29

Nick Macri / Aug. 31



Photo by Tom Corbett

Tom and Avena's new family member: Cora.



Photos by Ellen Dunleavy

Above: A photo of Dun Laoghaire, just outside Dublin, Ellen Dunleavy's recent trip.

Left: Ellen also saw a statue of Amida Buddha in the British Museum.

founders day

Continued from page 3

Clark and Division Streets on the Near Northside of Chicago. And with the help of Art Takemoto and some of the young Nisei, Rev. Kono's sermons were translated from Japanese to English and turned into the FBI each week to prove that nothing subversive was being said.

During this time, there were some Unitarians, like Preston Bradley and Wallace Heistad, also involved in the church. With the help of Heistad, the Olivet Community Center at 1441 N. Cleveland Ave. was rented. The Olivet Center was the MBT home until 1950 when MBT moved into the building at 1757 N. North Park Ave.

It was in 1971 that the building MBT now calls home was completed.

What can we learn from our history? Certainly, that a lot of hardships were overcome and so many changes have occurred. Things that we take for granted today are difficult to imagine back in the day.

It was in 1946, when Mr. Ichiro Kondo, an Issei (first-generation Japanese American) from Salinas, Calif., and the Sante Fe DOJ prison started a Temple Building Fund called the Honor Roll. Mr. Kondo was a natural leader. The with 160 members who

promised to donate \$5 a month for 2 years. We might laugh at a \$5-a-month donation, but consider, just with inflation, that \$5 is worth \$82.43 today. And we have to remember that most members had low-paying jobs and had to work long hours to get by. So \$5 a month was often a big stretch.

Looking back: It was in 1957, at the second Ginza Holiday that the temple decided to introduce a new food to Chicago. Here it was just 12 years after the end of the Second World War, and shoyu—soy sauce—was an unknown flavor to Chicago. Yet, soon, chicken teriyaki was being sold at the Old Town Art Fair as well as Ginza Holiday. And the rest is history.



Midwest Buddhist Temple's founding minister, Rev. Gyodo Kono.

The Midwest Buddhist Temple has been built on the shoulders of so many people and so many causes and conditions.

Thinking back on the founders of the temple, I always look back at Rev. Kono. I was fortunate to work with Rev. Kono from August 1973 until his sudden death at the end of 1975.

Rev. Kono was from a temple family in Hiroshima. He came to the United States in 1938 as a fresh new graduate from Ryukoku University and was assigned to the Hanford Buddhist Church near Fresno, Calif., in the central valley. He served there until World War II when he ended up in the Rowher Relocation Camp. It was from there that he came to Chicago.

He briefly went back to Japan to take over his family temple, Sairinji, when his father suddenly passed away. But he decided to turn the temple over to a younger brother and he returned to Chicago to build the Midwest Buddhist Temple.

Rev. Kono was not the scholarly type; he was a natural minister who knew how to use a Dharma Talk to hold an audience. In Japanese, he used his voice sometimes to loudly get one's attention and, then, he would use his voice as a whisper to ensure one leaned forward to hear each word.

He kept his messages simple. And I can still hear his message which was always based on the simple Japanese words: "*tada Nembutsu*" or "just the Nembutsu" or "only the Nembutsu."

I certainly did not appreciate it at the time, because I was a rookie minister who thought I knew everything. I had just graduated with all this intellectual book learning.

After his death, I came to understand—maybe because I got older or maybe it just took more time to sink in.

But, the bottom line, Rev. Kono was right. We only need the Nembutsu. Just the Nembutsu. Just think and say, Namu Amida Butsu and everything else falls into place.

The Nembutsu is often thought of as a mantra, sometimes it is a theory about Wisdom and Compassion, sometimes it is an expression of gratitude, sometimes it is a visceral cry for help, and all the time, it is all of this and so much more.

The Nembutsu—to think and say Namu Amida Butsu—is our connection to something beyond myself, beyond my selfish ego and beyond human logic. The Nembutsu is symbolic of the realm of the spiritual which is beyond the limitations of this physical world.

We can make it complicated, and we can make various theories about the Nembutsu, but I know we can still learn from our founders of the temple and from all the teachers from past.

And we can perhaps, remember, "*tada Nembutsu*"—just the Nembutsu.

*Namu Amida Butsu, with gratitude
and kindness beyond words*

Michael Y. Harada, D.M.D.



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July 1963: Language

This is excerpted from the book "Shinjin Sho-in: Jodo-Shinshu Essays 1962-1967" by Rev. Gyodo Kono.

By Rev. Gyodo Kono

The heat-laden breeze flowed into my room from early in the morning. It'll probably be very hot again today. I wash my face and burn incense in our home altar to purify the night air. The scent of the incense gradually fills the room. After drinking some tea, I begin dressing. This is my daily routine.

Another pleasant interlude in my daily schedule is just sitting quietly before breakfast, thinking.

Yesterday I chanted a sutra for Mrs. K's beloved dog that had recently died, and that caused me to reflect.

According to Mrs. K, they had that dog for fifteen or sixteen years, and it was like a member of the family. When the dog became ill, she took it to an animal hospital where it was given shots and treated in the best possible manner. Because of age, however, there was no hope.

They had raised the dog from the time it was born so I could understand the tears that poured from her eyes at its death.

"When you live with a dog for such a long time," Mrs. K had said, "it comes to understand the words of family members. It can tell what's right and what's wrong, and even seems to understand our feelings. That dog knew when my husband wasn't feeling well, and at such time would have a sad expression on its face and make noises in its throat as if to commiserate with him.

He was more compassionate than many people I know."

What caused me to reflect is that in the Buddhist hierarchy, dogs are considered "animals" (*chikusho*) and should not be able to understand human words or language. Because "animals" are two levels below "human beings," we tend to feel we can treat them as inferior to us. After all, they hang their head when we scold them and wag their tails in joy when we praise them. What allows us to communicate with others is language. Without language a wife would be unable to understand the feelings of her husband, a husband of his wife's feelings, nor children the feelings of their parents. Only through language can we understand the feelings of others and what they think. That's why language can be considered the most important faculty that human beings have. Realizing the great importance of language and how to use it cannot be overemphasized.

But we must also realize that regardless of how well we use language, regardless of how often we repeat words, unless "love" lies at the base of those words, others will not be able to understand the true meaning of what we say.

For example, even if we are poor at expressing ourselves, if the words we use are based on love, they will have the power to move others.

Dogs do not study language at school. But because the words that Mrs. K's husband used came from love, their dog understood. I was made to realize how important language is in order for one person to

understand another.

We often gain a great deal from the way we use words, but at other times we cause problems and dig ourselves into a hole because of them. This comes from not considering their importance.

I was led to consider how important language is in our lives. We are unable to live for even a day without it. Language is transmitted to others through our voices. Sound waves—that's all our voice is. What we refer to as beautiful language must be based on sincerity and love. Flattery will do no good.

No one today has seen the figure of the Buddha nor touched his body. So why do we place our hands together in reverence to the Buddha and say, "It is all due to your efforts?" We have the ability to hear the sounds of our world but not the Buddha's voice which comes from another dimension.

But the Buddha knows that we do not have the ears to hear. That's why he became the "Name" (*myogo*) of "Namo Amida Butsu" that we humans can hear. And that's what he is constantly inviting us to hear:

"Listen and recite my 'Name,' " he says, "Please hear the reason for my name."

That's what the Buddha-mind—the voice based on limitless compassion—is.

That's what we sense when we recite the Nembutsu (when we recite "Namo Amida Butsu"). How "marvelously mysterious" it all is!

"Namo Amida Butsu" is the language of the Buddha grounded in the absolutely unbounded Great Compassion and is directed solely to us.

Bob Ikoma guessed who!

The first guesses of who the young Sansei in this "vintage" MBT Sunday School photo are came to us all the way from Hawaii. Thanks, Bob Ikoma, for your sharp eye and even sharper memory. (The photo, by the way, came to us from Kevin Kaihara.) Here are the names that Bob provided (Myrna Hogan also contributed several names):

Top row: Bob Nishimura, Steve Yasukawa, Norman Yoshimura, ???, ???, teacher Jean Koyonagi Ono, Roger Kaba.

Second row: Kevin Kaihara, Gary Kawamura, Carl Ichikawa, Wesley Kaihara, Joy Fujishima (Zavala), ???, Ellen Yoshihara.

Seated: Johnneen Yahiro, Elaine Matsushita, ???, ???, Marsha Hagio (Hawley Paul), ???.



outreach program

Volunteers make, deliver 375 sandwiches

By Joy Zavala

Our sandwich-making day on June 28 had many volunteers help make 145 sandwiches at MBT and 230 made at home. A total of 375 sandwiches were delivered to Sarah's Circle, North Side Housing for Men, Ewing Annex Men's Hotel and tent cities.

All bags were packed with chips and some had additional snacks and grapes.

Along with the sandwich bags, cold bottles of water were distributed to people at the tent city. Water is essential for surviving with the weather being so hot and humid in Chicago this summer.

We are very grateful to our volunteers who give up their time one Saturday a month, making sandwiches, packing grapes, filling bags and delivering them to the various locations.

On July 26th, we had many volunteers make sandwiches both at home (220) and at MBT (145) for a total of 365.

These were delivered to the shelters, men's hotel and tent cities. Cold bottles of water were given to the people at the tent



Photo from Joy Zavala

Volunteers make 145 sandwiches at the temple. Other volunteers made 230 sandwiches at home and brought them to the temple to be delivered to shelters and tent cities.

cities. It is amazing how many volunteers show up each month to help with this

important endeavor to help those less fortunate than ourselves.

July 10, 2017: Living without complaints

This is excerpted from the book "Dharma Is Everywhere: Reflections Shared at the California State Assembly" by Revs. Bob and Patti Oshita.

By Rev. Bob Oshita

Please join me in a moment of reflection.

Whenever our Sacramento summer has a triple-digit heatwave, I find myself quietly admiring the generations that had lived without the

conveniences we now often take for granted. The high ceilings in old house and even this assembly Chamber were attempts to help circulate the air and make the rooms feel less stifling when the temperatures rose.

Whenever summer sizzles, I remind myself that I should never complain, not really. And this, to me, is the beginning of living with gratitude. Every now and then

I tell myself as I step out the door, "Today, I am going to live the entire day without a single complaint." This usually lasts about 20 minutes. For once we engage in the world, it is not long before a criticism or negative opinion crosses our minds. And as soon as it does, there is no room in our hearts and minds for even a sliver of gratitude.

Now, when I am asked, "How can one live a life of

gratitude?" my response is, "Try to live a day without complaint. The goal is to just really try. I've found that if we make that effort, we will become more aware of our complaining, and gratitude will slowly seep back into our lives."

Namo Amida Butsu ... with kindness and gratitude beyond words.



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August memorials

On the first Sunday of each month, the Midwest Buddhist Temple holds a collective Monthly Memorial Service during the regular Sunday Family Service, when loved ones can be remembered and honored.

Although memorial services are held in memory of a loved one who has passed away, the purpose of the memorial service is for us, the living, the ones who remain behind. The memorial service provides an opportunity to express appreciation and gratitude for the many benefits we have received from the person who passed away. These are the names of temple friends who have passed away in August, and who we will remember during the MBT service on Aug. 3.

August

1932	Takehiko Taketa	1993	Mine Utsunomiya
1942	Buichi Kaihara		Henry "Hank" Kaihara
1945	Keiichi Matsushima		Kai Greg Oshita
	Nobuko Okubo		Bette Shimizu
	Shizuko Okubo	1994	Dorothy Nishimura
	Seinosuke Yoshida	1995	Hideo Clark
1946	Onosuke Nakamichi		Shintaku
1947	Ichijiro Kitagawa		Tomoo Sato
1951	Mitsuo Kono	1996	Terry Yamauchi
1956	Lester Shishida	1997	Toshiko Inahara
1960	Kokichi Yamashita	1998	Motohiro Kawaguchi
	Kichitaro Masai		Yoshitomo Sora
	Hanzo Sameshima		Irene Yamashita
1961	Tomeno Shintani	1999	Rev. Shinshi E. Ohseki
1963	Kamenojo Asakura		
1964	Mabel Furukawa	2000	Kiyoi Ikoma
1967	Masajiro Hirota		Albert K. Yamamoto
1968	Hisako Shimizu		
	Fusa Tanaka	2001	Ted Itsuso Miyata
	Kyotaro Yamakoshi	2002	Akira Matsushita
1970	Hiroshi Masumoto	2003	Raymond Saiki
1971	Sumi Shizuru	2004	Edward S. Tsusaki
1973	Matsuhei Tono	2009	John Pistilli
1974	Shotaro Yamamoto	2010	Kenneth Masamitsu
1978	Masahide Kuroye		Henry Umeki
	Ted Nakashima		Joe Taura
1979	Kiyoko Kay Nakata	2012	Katsuo Matsumoto
1980	Ataye Hirata		Miyuji Mike Oshita
1981	Yuri Iwamoto	2015	Yoshi Katsumura
1982	Sunao Harada		Violet Mizuki
	Tadao G. Nishimura	2018	June Harada
			Yoshihiro Kawaguchi
1984	Kevin Terao Kuroye		
1987	Sadanobu (Nob) Mizuki	2019	Mineko Hirata
		2020	Sakiko Okuda
1988	Tokiye Sata	2022	Kadi Sue Sprengle
1989	Barbara Miyuki Temma	2023	Daniel Nakagawa
		2024	Marian Toshiye Buri
	Okane Kawaguchi		Yasuko Okigawa
1990	Harue Saida		Ryan Kotaro Meher
	Stephanie H. Blank		Takayuki Yoshigawa
1991	Takashi Mizuki		

oishii / recipes from mbt friends



Ginza Chicken Teriyaki

2 chickens quartered

Ingredients

For sauce:

- ¾ cup soy sauce
- 5 Tbsp. brown sugar*, packed
- 3 Tbsp. granulated sugar*
- ¼ cup Mogen David wine
- 1 tsp. ginger, grated
- 1 clove garlic, crushed

* Domino Brand® sugars preferred

Note: The original MBT recipe called for all brown sugar. But at some point, the recipe was edited and, now, both brown and granulated sugars are used.

Directions

1. In a pot, combine soy sauce, brown sugar, granulated sugar, wine, ginger and garlic and heat through until sugar is dissolved. Cool.
2. Pour sauce over chicken and marinate overnight.
3. In deep pan, parboil chicken in teriyaki sauce with lid on for approximately 20 minutes.
4. Have the grill ready. Grill chicken, turning occasionally, basting with sauce.



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The Vimalakīrti Sutra: The story of an ordinary man

The following is from a Dharma message that was shared on July 20, 2025.

By Jesse Zavala

Welcome to the Midwest Buddhist Temple, the temple of Enlightenment. We are the Religion of Awakening called Jodo Shinshu, the True Pure Land Path. How did we acquire this new designation, the Religion of Awakening?

We became so over 150 years in America. A new book documents how a generation of temple priests, like Rev. Ron Miyamura, and scholars are responsible for making Shin Buddhism prominent in American media, art and university religious studies.

The book is by Dr. Scott Mitchell, dean of the Institute of Buddhist Studies in Berkeley, Calif., and is titled "The Making of American Buddhism"—though Mitchell's unique thesis is "We should be calling it the 'Making of American Shin Buddhism.'" Shin Buddhism is so ubiquitous that Rev. Dr. Kenneth Tanaka, a brilliant Sanskrit scholar, says, "We are all Buddhists, we just don't know it."

The book—which, by the way, includes a mention of our own Rev. Todd Tsuchiya—acknowledges the Sangha as a vital force behind Shin Buddhism's popularity.

Many of you saw our Sangha and friends dancing at Bon Odori outside the temple last Saturday night. The Sangha, or our Buddhist community, is what keeps our temple alive. There were some excellent dancers, and then there was me, dancing like a fool.

The Obon Festival holds a special meaning for the Sangha. As Master Honen would say, "Persons of the Pure Land tradition attain birth by becoming their foolish selves." In Buddhism, I would be known as a rooster. A rooster is someone who is prideful and always searching for a shortcut to Enlightenment.

The Tathagata we speak of is the Tathagata of unhindered light. The sacred Name is Namu Amida Butsu.

Please put your hands together in Gassho to hear the words of Shinran: *Concerning Birth, the Larger Sutra states, "All receive the body of naturalness or emptiness, the body of No-limitations."*

And Vasubandhu, concerning the fulfillment of the adornment of the virtue of fellow beings, states:

The beings of the Tathagata's pure lotus are born transformed from the lotus of perfect enlightenment. For they are the same in practicing the Nembutsu if they follow no other way.

Namu Amida Butsu

The principle of impermanence is a universal concept that best describes Buddhist doctrine. The emptiness of all phenomena and Dharma is not viewed



as tragic but, ultimately, as reality, and is embodied as "suchness"—as "just the way things are."

Awakening to both the beauty and horror of nature can be considered an enlightened experience, depending on how we define enlightenment. This dual awareness reflects a deep, non-dualistic understanding of reality—one that transcends simplistic notions of "good" and "bad" to embrace the full spectrum of existence.

Only Namu Amida Butsu can become the compassionate means by which human beings come to know this "nonexistence." Scholars of different schools not only frame how we read and interpret texts but also determine which texts to read and which are to be put aside. While our core texts are the Pure Land sutras, the broader Mahayana tradition offers profound wisdom that enriches our understanding of the Nembutsu.

In Mahāyāna Buddhism, the Buddha's teaching methods are described as Skillful or Compassionate means or adapting the Dharma to the capacities of his listeners.

As the single vehicle path of Mahayana arose, a new type of Buddhism and Buddhists arrived in the literature. In India, a new Buddhist figure, the Bodhisattva, emerged in the new scriptures. The overall message changed from "my" enlightenment to "our" enlightenment.

In China, Pure Land teachings used our Pure Land sutras in the training of monks to attain Wisdom. The Contemplation on the Buddha of Wisdom sutra is accomplished by a visualization of the Buddha of Compassion. This is a classic visual

meditation of many sutras.

With visualizing the Buddha of Compassion, virtuous conduct is attained, which is essential for upholding precepts and being grasped by the other-power of Amitā's Vow.

These new sutras were meant to teach how to visualize the Buddha and the Pure Land in this life.

In Mahayana, every sutra contains the words of the Buddha, and the words of the Buddha are continued in every sutra.

One of these new Mahayana sutras is the Vimalakīrti Sutra, which was popular in East Asia. It became popular by emphasizing lay practice, harmony and the interconnectedness of all things.

The Vimalakīrti Sutra is a truly unique text where a layperson, Vimalakīrti, is the central figure—not a monk—but still exhibits the compassion of a bodhisattva. A bodhisattva is someone who remains behind on this earth to teach.

Vimalakīrti in real life was an ordinary person and a contemporary of the Buddha. They were good friends, but he refused to become a monk. Consequently, he was not liked much by the brotherhood.

The Vimalakīrti Sutra helped lay the groundwork for a Buddhism where lay enlightenment was affirmed, and where the Buddha's compassion for all beings was essential. These Buddhist principles are central to Shinran's teaching of Jodo Shinshu.

Shinran understood the skillful means of Mahāyāna Buddhism. The Buddha's teaching methods are described as compassionate means, adapting the Dharma to each individual.

Vimalakīrti was a wealthy, ordinary homeowner, husband and father in India. Yet, he possessed a profound Awakening that surpassed even the Buddha's most enlightened disciples.

One day, the Buddha heard that Vimalakīrti was sick, so he asked his disciples to go visit Vimalakīrti at the hospital. All of the disciples refused to go. He was not liked very much and they called him a rooster—someone who has too much pride and is always seeking a shortcut to enlightenment.

His "illness" wasn't ordinary suffering. When asked why he was sick, he said: "Because all sentient beings are sick. Therefore, I am sick. If all sentient beings were to be cured of their sickness, then my sickness would cease. Why? For a bodhisattva, the body is born of great compassion."

A body is born of great compassion addresses suffering on many levels because it highlights the unique path of the bodhisattva. It is a willingness to suffer for the rest of us. A clown, a policeman,

see *vimalakirti*, page 19

vimalakirti

Continued from page 18

or a soldier puts on a uniform, taking on suffering. As does a bodhisattva.

The ordinary layperson Vimalakīrti enters the suffering of the world out of compassion, and Amida Buddha's Primal Vow arises from boundless compassion for all beings caught in suffering. Amida's Vow isn't just for us—it's because of us and our inability to save ourselves.

In the Vimalakīrti Sutra, the monks, while highly intelligent and enlightened, all focused on personal Nirvana. Śāriputra is one of the "Ten Great Disciples" of the Buddha who are frequently depicted in Japanese Buddhist art and enshrined in temples. Śāriputra, in the Heart Sutra, is the one addressed in the famous dialogue on emptiness: "Śāriputra, form is precisely emptiness, emptiness precisely form..."

These figures served as models of various spiritual virtues and paths.

The Vimalakīrti Sutra shows the limitations of this personal, self-focused liberation when compared to the boundless compassion and non-dual wisdom of the Bodhisattva path. This was important for establishing the preeminence of Shin Mahayana in America.

The Sutra of Vimalakīrti is about a Yakshi spirit, a goddess representing the life force in nature. This living Mother Nature possesses magical powers. The goddess heard the Buddha's disciples tease Vimalakīrti about not joining the brotherhood of monks.

Maybe Śāriputra said something about putting on a woman's dress? Just as suddenly, the goddess switched bodies with the great disciple Śāriputra. Śāriputra now had the body of the big voluptuous Mother Nature and was wearing her seductive clothing.

Śāriputra was baffled but instantly understood. He then asked the goddess, "Goddess, why did you never change your female state to male?"

The Goddess replied that she has been searching for the "essence of being female" for many years but has found no such thing. She then used her miraculous power to magically transform Śāriputra into her female body, while she assumed his male form.

With the Buddha's most loyal disciples watching, Śāriputra was transformed into a woman. Śāriputra, now trapped in a female form, realized he cannot change it and states that there is nothing to change, as forms are empty.

The story directly challenges the notion that a female is an inferior state or that one must be male to attain full Buddhahood.

The Buddha said, "In all things, there is neither male nor female." They are mere conventional designations. To cling to gender or any form as an ultimate reality is

to be caught in dualistic delusion.

True wisdom transcends these artificial categories. They are impermanent, interdependent and, ultimately, illusory from an ultimate perspective.

Mahayana Buddhism transcends and reinterprets earlier, more literal understandings of Buddhist doctrines, urging practitioners to move beyond conceptual attachments to truly grasp the profound emptiness and nonduality of all existence.

The Śāriputra story teaches that form, status and external appearances (such as gender or monastic robes) are, ultimately, empty and do not hinder true realization. Our liberation in Jodo Shinshu is not based on our external status or self-powered efforts, but on Amida's Other Power.

Vimalakīrti represents the limitations of a purely intellectual understanding when faced with the vastness of Mahayana wisdom. True entrusting or deep faith in Amida is not a conceptual understanding but a powerful, non-dual awakening that transcends our usual intellectual grasp. It's a "settled mind" that goes beyond words.

The disciples thought they had cornered Vimalakīrti when they asked, "Vimalakīrti, if you are so smart, what is wisdom?"

To explain nonduality, Vimalakīrti remained silent and said nothing. In Jodo Shinshu, this reveals the limits of language and concepts.

The Vimalakīrti Sutra teaches that the Pure Land is not only a destination after death, but also a reflection of this purified mind. We can affirm that Amida's Pure Land is an actual internal space of rebirth.

Shinran also taught that receiving shinjin can bring about a profound transformation in this very life. If we entrust ourselves completely to Amida, our minds are illuminated by Amida's light. We become "truly settled." In that sense, we begin to experience a "Pure Land" state of mind—even amidst the defilements of this world. We see the world with Amida's wisdom-eye.

Vimalakīrti reminds us that our spiritual path isn't about escaping the world, but about engaging with it with wisdom and compassion, just as Amida's Vow engages with us.

Through Vimalakīrti, we are shown that true Awakening is not confined to monasteries or specific practices but is accessible in our everyday lives as ordinary people. Vimalakīrti challenges our ideas about what it means to be a spiritual person and enriches our understanding of the Nembutsu. The Nembutsu is something that helps us become the best version of ourselves.

How? For a bodhisattva, the body is born of great compassion.

Just as Vimalakīrti enters the suffering of the world out of compassion, Amida Buddha's Primal Vow arises from boundless compassion for all beings. Challenging our

dualistic minds, form, status and external appearances—like gender or monastic robes—is ultimately empty and does not hinder true realization.

Our liberation in Jodo Shinshu is not based on our external status or self-powered efforts, but on Amida's other power. As a bodhisattva, Vimalakīrti viewed all sentient beings as his "children." Just as a parent feels the pain of their child's sickness, a bodhisattva deeply empathizes with the suffering of others to the point of feeling it as their own. This is not just intellectual understanding; it is a profound, visceral connection born of boundless love.

Bodhisattvas, motivated by their vow to liberate all beings, intentionally choose to remain in the cycle of birth and death even though they have the wisdom to transcend it. Bodhisattvas do not seek personal nirvana in isolation; they are here to teach the profound Dharma in a direct, personal and impactful way.

Vimalakīrti illustrated that for the liberated mind, suffering is not an impediment but can be fully embraced and utilized as a vehicle for teaching and transformation. This teaching—"If the mind is pure, the Buddha-land is pure"—suggests that the Pure Land is not merely a distant, external realm to be reached after death but can also be experienced here and now through a purified mind.

Vimalakīrti's example reinforces the notion that one can be deeply engaged in worldly life while pursuing the highest spiritual path. He consistently points to the emptiness of all phenomena—including practices and virtues—when attached. Vimalakīrti's lack of attachment to his own wisdom or actions resonates with Shinran's call to let go of self-effort and entrust oneself entirely to Amida.

While Shinran's focus is on rebirth in the Pure Land, the ultimate purpose of that rebirth is to quickly return to this world as a bodhisattva to aid in the liberation of others.

The Vimalakīrti Sutra indirectly informed and supported many of the distinctive doctrines and characteristics of Jodo Shinshu, even if it was not directly chanted or explicitly cited as a core text in the same way as the three Pure Land Sutras.

Vimalakīrti embodied the bodhisattva ideal of willingly taking on the suffering of others. He does not withdraw from the world but actively engages with it to alleviate suffering, demonstrating that liberation is not an escape but a transformation within it. He demonstrated that compassion is not to escape suffering, but to fully embrace it, engage with it, and even embody it—for the ultimate awakening of all beings. It is a powerful example of how suffering and awakening are inseparable in the Mahayana tradition and especially in the Jodo Shinshu.

Put your hands together in Gassho, and say the sacred name,

Namo Amida Butsu

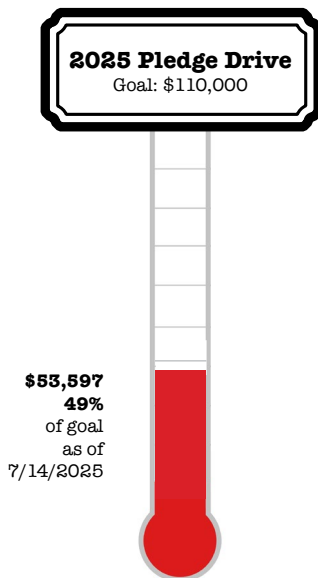
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- Ensures the continued growth of the temple



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Preferences, prejudices, and mistakes in the narrative of 'Americanized' Shin

*This is excerpted from the book
"Buddhism of the Heart."*

By Jeff Wilson

There's an enduring, but misguided, assertion in the interpretation of Shin Buddhism in America. Mainly formulated by religious outsiders, it suggests that Jodo Shinshu has become "Christianized," or that Pure Land Buddhism is in some way a species or analog of Christianity in Buddhist guise. How many times have I read or heard someone's first (and often only) reactions to Shin after attending a service: comments about how Christian it seemed, with pews, hymns, organs, and a minister.

The problem with this conceptualization of American Shin can be highlighted by pointing out the comparison with American Judaism. During the same time period that Shin Buddhists were immigrating and adapting to America, Jews were undergoing similar changes. Judaism's history in America began in 1654, well before Buddhists arrived, but it was in the latter part of the nineteenth century and the earlier decades of the twentieth that Jewish immigration was at its most significant and Americanizing trends became most prominent (and contested!). This is exactly the period when immigrants brought Japanese Buddhism—mainly Jodo Shinshu—to North America.

Jewish practices at the start of this period were very different than they are today. Women were excluded from the main part of the synagogue sanctuary: they sat in the balcony. Services lacked musical instruments and there were no choirs. The congregation was noticeably separated from the *bema*, the raised area where the Torah is stored. But Jewish traditions changed remarkably in response to their new American environment. Today, in many congregations women and men sit together. Organs and other instruments are common, as are choirs. And there has been a movement to bring the congregation and the rabbi and Torah closer together physically, to encourage greater intimacy

within the worship space.

American Judaism isn't usually talked about as having been "Christianized" or as being somehow divorced from its roots, despite these and other major innovations. Yet the same sorts of structural change in North American Shin provoke a nearly uncontested stream of comments that are either critical or bemused. I think the reason must be a sort of unconscious Orientalism on the part of American observers. People look at Judaism as a Western, monotheistic faith, and don't expect it to look significantly different from American Christianity. But Buddhism is expected to look, sound, and feel totally *other*. Indeed, on some level it seems that both anti-Buddhists and people with generally favorable opinions of Buddhism need Buddhism as some sort of ultimate other. For anti-Buddhists, Buddhism plays the role of the demonic other; for people disenchanted with Christianity, it plays the role of the alluring, exotic other. Both impulses tend to fossilize Buddhism into something of the idealized past, and holders of such views feel disturbed when living Buddhism's continuing adaptability to contemporary situations produces a look which fails to meet their Oriental preferences.

Furthermore, not only are many of the changes in American Shin parallel to accepted changes in American Judaism (and American Islam to some extent too), but some aren't even American changes. For instance, the often-remarked-upon "American" adaptation of Shin Sunday Schools is, in fact, an import from Japan, where Sunday Schools were created in the nineteenth century. Likewise, the Young Men's Buddhist Association, a clear analog to the YMCA, was created in Asia and imported to America.

If people only rely on first impressions, it's easy to get the wrong impression. But those who stay and learn more about Shin, particularly those willing to put their preconceived ideas about Buddhism and religion aside, readily find that it is a unique and vital version of the Buddhadharma.



Year of the Snake

Growth
Wisdom
Transformation

2024 Goal:
\$105K
Achieved!

2025 Goal:
\$110K

Midwest Buddhist Temple

Pledge Drive 2025

Last year we celebrated the 80th anniversary of our temple. We looked to the past and found ourselves humbled by the hard work and dedication of those who came before us. Reflecting on the past allows us to look forward with more clarity.

Like the snake, our temple moves in cycles of growth, wisdom, and transformation. Growth is clearly on display over the past eight decades, with wisdom earned through both unimaginable hardships and joyful celebrations. Now, we move into a cycle of transformation, one that will create more opportunities to share the Dharma with longtime members and first-time visitors alike.

Today we ask for your financial support as a marker of dedication to our temple and an investment in its future, to ensure that we are laying the foundation for another 80 years of Buddha, Dharma, and Sangha.

[here.](#)

While there is no financial requirement to be considered a member of the sangha, you may wish to participate as a Pledge Member with an annual donation of **\$450 per individual**. More details and our *Guide to Financial Giving* is included below.

In gassho,

MBT Board of Trustees

domo

The Midwest Buddhist Temple gratefully acknowledges the following donations received between **June 10 and July 14**.

Due to some delays in processing, you may see your donation acknowledgment in the next issue of the Bulletin. Please reach out to the office with any

questions. Please notify the Bulletin or the MBT Office of any omissions or corrections.

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save the dates

AUG 3 The Events/Outreach Committee will host an Ice Cream Social after service. Please join us for a special cool treat.

Time: 11:30 am. **Location:** MBT. **Cost:** Free. **More information:** Contact the MBT Office, 312.943.7801.

AUG 8–10 This is our 70th year of our Ginza Holiday Festival! All are welcome to watch exciting performances, enjoy our Chicken Teriyaki, browse (and buy) the crafts of many artisans.

Time: 5-8 pm Aug. 8; 11 am to 7 pm, Aug. 9; and 11 am to 4 pm Aug. 10. **Location:** MBT. **Cost:** \$5 donation; children under 12, free when accompanied by an adult. Individuals under 16 must be accompanied by an adult. **More information:** Contact the MBT Office, 312.943.7801.

AUG 24 Join us after Sunday Service and enjoy our Walking Tacos. Add your own ingredients to bags of Fritos and socialize with Sangha friends.

Time: 11:30 am (following service). **Location:** MBT. **Cost:** Free. **More information:** Contact the MBT Office, 312.943.7801.

AUG 30 Join us for our Homeless Project sandwich-making day. We will make sandwiches at the temple and also accept sandwiches made at home and dropped off at the temple.

Time: Sandwich-making at noon; dropoffs of sandwiches made at home at 1 pm. **Location:** MBT. **More information:** Please contact the MBT Office, 312.943.7801, if you would like to participate.

You can listen to Dharma talks on MBT's YouTube channel

Did you know that MBT has a YouTube channel? We do! You can view over 150 of our [videos](https://www.youtube.com/@mbtchicago435) at: [youtube.com/@mbtchicago435](https://www.youtube.com/@mbtchicago435) (also find links on our home page and our Online Dharma Talks page at our [website](https://www.mbt.org).)

On our channel, you'll find Dharma Talks, special music videos and some great videos of Ginza Holiday Memories. If you have an idea for video content you'd like to see on our channel, just drop us a line at mbt.webadmin@mbtchicago.org.



So check out our channel and become a subscriber by clicking the "Subscribe" button. If you hit the bell icon, you will be notified when we post new content.

AUG

at midwest buddhist temple

3	10:30 am Monthly Memorial Service / Rev. Todd Tsuchiya
SUNDAY	
08	5–8 pm Ginza Holiday Festival
FRIDAY	
09	11 am–7 pm Ginza Holiday Festival
SATURDAY	
10	11 am–4 pm Ginza Holiday Festival
SUNDAY	
17	NO SERVICE Chicago Air & Water Show
SATURDAY	
24	10:30 am Family Service/ Rev. Ron Miyamura 11:30 am Walking Tacos (see <i>Save the Dates</i> , left)
SUNDAY	
30	Noon / 1 pm Sandwich-making/dropoff for Homeless Project
SATURDAY	
31	10:30 am Family Service / Joy Zavala
SUNDAY	

May all beings be awake. May all beings be happy. May all beings be at peace

—Shinran