



Photo by Joy Zavala

Autumn visit to Anderson Garden

For about 25 MBT friends, the beautiful Anderson Japanese Gardens—with its teahouse, waterfall, Japanese bridges and exciting fall colors—was just a bus ride away. The Rockford garden was designed by Hoichi Kurisu, who also designed MBT's Legacy Garden. *See page 9.*

Living a life of gratitude

The following is from a Dharma message that was shared on Oct. 5, 2025.

By Rev. Ron Miyamura

This morning, I would like to talk about my favorite ways of explaining what Buddhism and Shin Buddhism is all about.

First, the story that I call “The Fork in the Road.” This is the story of a man sitting on a rock in the forest. There is a path that comes toward the rock and then splits to the right and to the left.

You can hear the Dharma message shared by Rev. Kurt Rye on Sept. 28 by clicking [here](#).

One day, the man was sitting on the rock, and he looks up on the ridge-line and sees a young girl being chased by a wild man

*see **shin**, page 8*

Dharma is meant to liberate, not generate suffering

The following is from a Dharma message shared by guest speaker Dr. Patti Arai on Oct. 19, 2025.

By Dr. Patti Arai

Good morning. I'm so happy to be here. This is my first

time, but I feel like I've been affiliated, especially with Rev. Ron, back more than 20 years ago. And now my son, who was little then, is now here with me.

So it feels like I'm in a homecoming, actually, because I don't live with my

son anymore. So, it's nice to see him.

So, I decided just now I'm going to give you a little running start on what I've prepared today—to give you some context.

So when I was in my sixth year of graduate studies—it took me

10—but in my sixth year, I was looking for a dissertation topic. And I went to Bodh Gaya, India, even though my specialization was in Japan and my adviser was not pleased that I wanted

*see **arai**, page 4*

happenings

By Elaine Matsushita

The Japanese American Service Committee, Chicago Japanese American Historical Society, JACL Chicago, the Japanese Mutual Aid Society of Chicago, and many other Chicago Nikkei organizations, churches, and temples are sponsoring two very special evening programs while the **Ireicho** is in Chicago.

The Ireicho is a book monument containing the names of 125,284 individuals of Japanese ancestry unjustly incarcerated during World War II. Learn more about the Ireicho project [here](#).

Rev. Dr. Duncan Ryuken Williams will give keynote remarks at 5 pm Thursday, Nov. 6 at Midwest Buddhist Temple, 435 W. Menomonee St., Chicago. This opening event will run until 6:30 pm.

Williams, professor of religious studies and director of the USC Shinso Ito Center for Japanese Religions and Culture, founded the Irei Project. He will discuss the creation of the Ireicho and the extensive research process his team undertook to create a memorial centered on making visible all who were incarcerated in the Japanese American WWII experience.

And on Nov. 9, a closing ceremony celebrating Chicago's Japanese American community will be held at JASC, 5700 N. Lincoln Ave., Chicago. The event will run from 5 to 6 pm.

More than 20,000 Japanese Americans resettled to Chicago after their wartime incarceration. To close the



Ireicho's journey to Chicago, please join community members and organizations to reflect on the impact of the incarceration on the Chicago Japanese American community.

This program will feature an interfaith ceremony led by **Rev. Patti Nakai** and commentary by the co-sponsoring organizations.

RSVP for either/both evening programs [here](#). This is *only*

Top: Mari and Kailani Yu dance in Halau I Ka Pono's, "Hula as Resistance" at Madison Street Theater in Oak Park. Mom Nicole Sumida also participated. **Bottom:** The Ireicho, a book monument containing the names of 125,284 individuals of Japanese ancestry unjustly incarcerated during World War II, will be in Chicago from Nov. 6 to 9.

Top photo by Christian Solorzano

registration for the evening programs, and is *not* an appointment to stamp the Ireicho. Registration to stamp the Ireichō is now closed

If you are interested in volunteering to support the visiting process and/or provide food to the staff and volunteers, please visit [here](#).

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Please send articles and photographs to: **Midwest Buddhist Temple, 435 W. Menomonee St., Chicago, IL 60614 or bulletin@mbtchicago.org**

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



Photo by Joy Zavala

Everything from kitchen items to dolls and bicycles were available for shoppers at the annual MBT Yard Sale in October.

Successful yard sale nets funds for Outreach

By Joy Zavala

This year's annual MBT Yard Sale on Saturday, Oct. 11 had potential customers perusing and purchasing items while the sale was still being set up. We never know how the weather will be in October, and it turned out to be very pleasant with no rain.

Sangha members, neighbors and friends delivered items to the temple the week before the sale, where they were priced.

We had 14 volunteers who helped take boxes out and place items on tables. And there were three tables rented for

people to sell their own goods.

There was heavier foot traffic in the morning with brisk sales that died down in the afternoon. Books, CDs, DVDs, record albums, kitchen items, dishes, electronics, printers, dolls, bicycles, puzzles and other typical yard sale articles were donated, priced and displayed.

A line in the play, "Ashland Avenue," which was at the Goodman Theatre in October, was: "It's not about selling TVs, it's about selling community."

Like the owner of the small TV store in the play, we were

able to socialize with people in the community and show our presence as a temple and Sangha. We thank the many people who donated so generously, and all of the volunteers who helped us before and on the day of the sale—including help in the kitchen. Lunch, snacks and beverages were available to our volunteers and table renters.

We also thank all the people who hauled the left-over items to Goodwill and Salvation Army.

We raised around \$825, which will go toward our Homeless Project and Outreach Programs.

Losing sight of our shared humanity

Rev. Blayne Higa is the minister of the Kona Hongwanji Buddhist Temple in Kealahou on the Big Island of Hawaii and serves as director of the Buddhist Study Center in Honolulu. The following is the full text of his Dharma message on Sept. 14. It was published in the Wheel of Dharma with Rev. Higa's permission.

By Rev. Blayne Higa
Kona Hongwanji
Buddhist Temple

Good morning. I stand before you with a heavy heart. Earlier this week, we witnessed yet another act of political violence—the murder of a popular conservative activist who was gunned down while speaking at a college campus.

This horrific event has sent shockwaves through many communities. Many in our country, who



regarded him as a man of faith and a champion for their values, are mourning his loss, while others, who viewed him as an oppressor promoting hate and division, are not.

It's not my place, nor anyone else's, to tell someone how they should feel right now. We need to extend grace and compassion to everyone during this tumultuous time. This underscores the complex reality of being human, of grief, and the polarized and dangerous times we are living through.

However, we should all mourn the loss of another human being to the culture of rage, contempt and gun violence that threatens to consume us all.

Charlie Kirk championed positions and a worldview I wholeheartedly oppose.

Yet, he was not an enemy but a fellow American exercising his right to free speech. I respect that and mourn his violent death. We should all be appalled by political violence in any form. Full stop.

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arai

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even though my specialization was in Japan and my adviser was not pleased that I wanted to go to India. But I thought, but that was where the Buddha was enlightened and that must help.

So I went there and, fortuitously, I saw this woman wearing saffron robes and she had a shaved head. And she spoke eloquent Japanese.

And, I'm like, saffron robes? You know, they don't wear saffron in Japan. But she must be Japanese. And I went and spoke with her.

And I actually did not know that there were any living Buddhist nuns in Japan. I knew that there were some in Southeast Asia, but not Japan.

And so I thought there's my dissertation. That was 1987. And while I do mostly contemporary work, ethnography, this journey became to hear the voices of the women, trying to get the history, to find out where they came from and how they see themselves, to place the contemporary women in a history that they understand.

And I have found that Buddhist women have been there from the beginning. They've been there all along. And the problem is more a matter of what's recorded in history, rather than a history of women not contributing.

They have been contributing every single day ever since Sujata gave some rice porridge to the Buddha, before he went and did the final practice for enlightenment. And women have been feeding Buddhists every day since.

And without them, we would not be here—quite literally. They have kept the tradition going. They have kept the people alive. They have kept birthing the people.

And so I've recently written a book—it will come out next summer—about how we learn more about their voices.

The historical record, there's more there than what's been brought to light. It's missing lots of things, especially the emotional experiences, their thoughts about things. We don't know quite as much about that.

So I undertook an imaginative and historical project to fill in the emotions of women and, based on historical, culturally viable ways that they might have responded. And I even discovered along the way that there were more amazing things women did.

Like I was going to make up a nun who was going to write a sutra only to be told by a very renowned Chinese Buddhist woman scholar, Beetta Grant, that there was already a nun in the 12th century who was attributed with writing a sutra.

So I thought, "Oh, my ideas are not very progressive."

And so that gave me courage to start seeing



that there have been spunky women, insightful, wise women all along. And the fact that they had to sometimes work against the stream only made them stronger.

So I wrote this imaginative story about Eshin-ni. And I'm so honored that the Institute of Buddhist Studies has given me a place where I finally feel like the mic got turned on in my career.

In the summer of 2023, I was actually with my son. I was disappointed when I went to Kyoto to bow my head at both Higashi and Nishihonganji. Neither of these capacious head temples of Jodo Shinshu Buddhism had images in their worship halls of either the women critical to the founding of their sect—Eshin-ni, Shinran's wife, and Kakushin-ni, their daughter. Not in the gift shops either—I asked..

So I was actually visualizing the hondo space thinking, "Where could you put a scroll of one of these women? How could you rearrange it?"

The incredible discovery in 1921 of 10 letters Eshin-ni wrote to Kakushin-ni spanning the years 1254 to 1268 tantalized me to consider the possibility of other letters we might one day find and gain deeper insight into the thoughts and feelings of women from an earlier era.

Reading Eshin-ni's letters helped me feel closer to her, stimulating me to reflect on what she thought about a number of sutras, including the Lotus Sutra and the Larger Sutra on Amitayus.

These sutras proclaim that women must transform into male bodies to become enlightened or be reborn in the Pure Land.

I wondered what Eshin-ni thought about the teachings she would likely have been familiar with and that also addressed the relationship of bodily form to enlightenment in the Vimalakirti Sutra and the Sutra on Transforming Women into Buddhas.

Eshin-ni began writing these letters when she was 73, after she moved away from Kyoto to Echigo, or present-day Niigata. Her daughter stayed in Kyoto to care for her father.

Eshin-ni returned to her native land in order to care for the land she owned. Being a landowner enabled her to support her family

with its yield—including supporting her husband's efforts to teach.

This matriarchal arrangement that women with resources supported their husbands was still practiced during this period.

More common earlier, Eshin-ni's letters are a window into this time and provide some sense of her perspective, self-awareness, concerns and expectations. We can see the particular ways that shinjin enabled her to be strong in the face of adversity.

She trusted she would receive a compassionate response to suffering as she weathered hunger and illness. She never expressed doubt.

Throughout years of famine and epidemic, she focused on caring for those around her—including two orphaned grandchildren, servants who tended the land and household for her and her servants' families. She took her position as matriarch seriously and treated her workers as her extended family.

Everyone struggled during these times of extreme hardship.

Facing her own vulnerability, exacerbated by her advanced age, Eshin-ni ensured she provided for others. Though she was surely aware that some Buddhist teachings espoused a doctrine that only those in male bodies could be enlightened or reborn in the Pure Land, she does not betray the slightest hint that she thought being a woman was an impediment.

Indeed, in letter Number 10 to Kakushin-ni, written toward the end of Eshin-ni's life, she expressed confidence that they were both bound for rebirth in the Pure Land.

And this is quoting her letter:

How I wish there could be one more time for me to see you and you to see me while I am now in this world.

I myself will be going to the Pure Land paradise very soon. There everything can be seen without any darkness.

So be sure to say the Nembutsu and come to the paradise to be with me. Indeed, when we go to the paradise and meet again, nothing whatsoever will be in darkness.

Perhaps she was not unlike her husband, Shinran, who heeded the Buddhist teachings to not blindly follow but to test whether or not a teaching was effective in diminishing suffering.

After two decades practicing tendai, Shinran found the practices of that tradition were not effective for him and he decided to follow a new Buddhist leader, Honen. He found Honen's teachings and practices helpful.

Drawing on Eshin-ni's letters and my understanding of teachings and texts Eshin-ni might know, I imagine in the following fictionalized letter how Eshin-ni might think about Buddhist teachings that

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arai

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suggest women's bodies are categorically deficient for rebirth in the Pure Land or enlightenment.

My aim is to imagine a Dharma free from such limiting views of women and their female bodies. A Dharma that, in this freedom, fully allows people with all types of bodies to entrust wisdom and compassion. I imagine Eshin-ni would agree with this vision.

December 26, 1270

Dearest daughter,

The winter promises to continue being harsh. So I hope you too are able to manage and have enough food. I am having my entrusted messenger bring you some dried persimmons.

Being in my late 80s, I think it is important that I record my thoughts about being a woman.

There are some passages in scriptures that had given me pause. Having deeply considered them, I have found a way to be helped by them—which is what sutras are meant to do. Sutras are to teach how to stop suffering, not to generate suffering.

I admit that, at first, I was puzzled by Amida's 35th Vow. If, when I attain Buddhahood, women in the immeasurable and inconceivable Buddhahands of the 10 Directions who, having heard my name, rejoice in faith, awaken aspiration for enlightenment, and wish to renounce womanhood, should, after death, be reborn again as women, may I not attain perfect enlightenment.

My natural response was that Amida Buddha's compassion already supports me. Ever since your father helped me feel the mysterious depth of Amida's compassion in my life, I have rejoiced in entrusting heart. I have not, however, renounced being a woman.

Perhaps my logic is simplistic, but it must be that Amida succeeded in becoming a Buddha. Therefore, as a woman, I feel safe in my sincere entrustment of Amida.

Amida's Primal Vow affirms that compassion is for all beings who entrust and nowhere does it suggest it is limited to those with male bodies.

If, when I attain Buddhahood, sentient beings in the lands of the 10 Directions, who sincerely and joyfully entrust themselves to me, desire to be born in my land and think of me even 10 times should not be born there, may I not attain perfect enlightenment.

In my mind, the 18th Vow outweighs the ambiguous language in the 35th Vow with regard to women being reborn in the Pure Land.

I have also mulled over three other sutras that include teachings about women's bodies.

Like others, I found the story about a Bodhisattva doubting the dragon princess in the Lotus Sutra both tantalizing and open for interpretation.

The young female demonstrates both her supreme understanding of the Dharma and supernatural capacity to change her body at will. She uses her skills to attain Buddhahood and transform herself into a male body.

Yet, this teaching occurs in a sutra well known for teaching about skillful use of liberative techniques as acts of compassion to help people.

Remember this is the sutra with the story about a father who lies to his children to get them out of a burning house. The dragon princess story culminates with 3,000 living beings opened up the thought of Bodhi, of enlightenment.

So it seems to me she could have changed into a male form as a skillful means to help those who doubted a female—much less an 8-year-old one—could have supreme wisdom.

The story highlights her magnificence. The part about turning into a male body is noted in passing. It just doesn't make sense for a path of liberation to discriminate against certain body types.

Then I found a teaching in the Vimma Sutra that gave me clarity on the matter of male and female bodies. The sutra devotes a whole chapter to a goddess instructing on the meaning and significance of non-duality.

I actually found it somewhat humorous.

A goddess employed her magical power to cause the elder Sariputra, one of Buddha's

disciples, to appear in her form and to cause herself to appear in his form.

She then delivers the Buddhist teaching: "In all things there is neither male nor female."

It is nice to hear a sutra be explicit on this matter, because I'm tired of those with narrow and rigid thinking about women. We're sentient beings too. We have issues, but we want to stop suffering just as much as anyone.

Another sutra has also been clarifying. It is called the Sutra on Transforming Women into Buddhas. It proclaims that "every woman's body, these are all the mothers of the Buddhas of the three times like the great sea or the great earth. For example, a woman's body is the matrix of the thus comes one."

This confirmed my understanding that the Buddha offered a path available to all sentient beings, including women in their female bodies.

There is one more observation I have made that, at this age, I am no longer embarrassed to share with you. You know how one of the 32 marks of a Buddha is a sheathed lingam? It has been invoked as proof that a woman must transform into a male body in order to be a Buddha. Well, maybe it's because monks who don't know any better conjured up this idea.

But I think sheathed lingam well describes female anatomy too. Therefore, there is no impediment to a woman or man being a Buddha. So I do not see how the 35th Vow can be understood as an obstacle to anyone being reborn in the Pure Land.

This is where entrusting Amida's compassion has led me. I patiently await more people, especially men, learn about nondual wisdom and deepen their faith in Amida's compassion.

I am at peace with my interpretations. I hope you find peace too.

Mother

So may we recognize the Dharma when we see it. May we trust that compassion is more powerful than any written word.

The Dharma is meant to liberate not generate suffering. And Eshini-ni, I believe, knew that in her bones.

Thank you.



DR. REMY DALLOUL
DR. MICHAEL HARADA

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Buddhism for Teenagers mini-series starts

By Jennifer Toguri

We are pleased to introduce Andrew Harada Rowland, who is leading our new fall mini-series, "Buddhism for Teenagers." Andrew brings a wealth of experience in technology and previously as a high school math teacher, and a deep personal connection to our temple community, making him the perfect guide for this insightful class.

Andrew lives in Evanston with his wife, Leah, and their three boys. His roots in the temple run deep; he grew up here and started taiko in second grade, about the same time he started selling chicken tickets at the Ginza Holiday Festival. His passion for his Japanese American heritage led him to college in Northern California to explore his roots, and he founded multiple taiko groups.

Interestingly, while he aimed to learn Japanese, he ended up studying Chinese and living in Beijing, which is why you may hear him speaking Mandarin to his boys.

Andrew expresses immense gratitude for our temple and Sangha, attributing much of his life's fortune and well-being to his Buddhist background. We are fortunate to have him share his passion and knowledge with our teens.

About "Buddhism for Teenagers"

This fall, our "Buddhism for Teenagers" mini-series offers a unique opportunity to explore Buddhist principles in a way that resonates with their lives.



Photo from Andrew Harada Rowland

Andrew Harada Rowland and Leah and their three sons. "I've been surprised how engaged the students have been," says Andrew. "They really dove right in and took an interest in concepts that are not trivial to grapple with. I look forward to more classes!"

The class delves into the foundations of Shin Buddhism, placing it within the broader traditions of Pure Land and Mahayana Buddhism.

Students will unpack core Buddhist ideas such as impermanence, interconnectedness and no fixed self, and discover how Buddhism is practiced globally today.

More than just a study of doctrines, this class is designed to encourage

teens to grapple with the big questions they're already facing as they grow into adulthood: What does it mean to be human? What is suffering? How do we live in a changing world? Who am I, really?

The class aims to provide rich, compassionate tools for exploring these profound questions, just as a similar class did for Andrew and other temple teens 25 years ago.

We're excited about this

class and the valuable experience it offers our teens. We have two more sessions this fall on Nov. 2 and Dec. 7. If you have questions about the series, please reach out directly to Andrew via the MBT office, 312.943.7801.

Click [here](#) to review the Dharma School Overview information. Then, please complete [this form](#) to register for the new school year.

Gather, give thanks with MBT friends

By Joy Zavala

We are planning our 3rd Annual Thanksgiving Day Dinner on Thursday, Nov. 27 from 1 to 5 pm. If you don't have any plans for Thanksgiving Day, please consider joining us.

Thanksgiving is typically a family event and, for those of us who find ourselves alone, maybe need a break from cooking, or who just want to be with our Sangha family, you are most welcome at MBT on that day.

We will have a typical Thanksgiving meal (turkey, ham, vegetarian and side dishes) and will accommodate allergies as needed.

We are asking for donations of appetizers, side dishes and desserts, though they are not required to attend.

You can RSVP here or on

the signup sheet at MBT or by calling the MBT Office at 312.943.7801. The deadline for signing up is Sunday, Nov. 23.



oishii / recipes from mbt friends

Shoyu Wieners

Jeanne Toguri

Ingredients

8 hot dogs
3 Tbsp. soy sauce
3 Tbsp. sugar
3 Tbsp. sake, soup stock or water

Directions

1. Cut hot dogs diagonally into 1" pieces.

2. Combine soy sauce, sugar and sake (or soup stock or water) in saucepan/frying pan and bring to boil. Add hot dogs and cook on high heat for 2-3 minutes until well-glazed.

Variation:

• You can add one to two diced green peppers or sliced small onions. Pepper should be cooked until tender but remain crisp.

To order a copy of "Oishii Cookery," send a check (\$15, if picked up at the temple; \$20, if mailed—made out to MBT Women's Association) to MBT, 435 W. Menomonee St., Chicago, IL 60614.

Dharma School friends:

Save the dates!

Here are some important fun activities that Dharma School families will not want to miss:

- **Halloween Party on Sunday, Nov. 2:** All youths are invited for fun activities and treats. Costumes are encouraged! Click here to [RSVP](#). Or for more info, click [here](#).
- **Dharma School Mochitsuki on Dec. 21:** Look for more information in the temple's weekly email!

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shin

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who is swinging a machete.

They disappear into the forest and, soon, the little girl comes running up the path toward the rock. She says, "There is a wild man chasing me and trying to kill me." And she runs to the right.

A few moments later, the wild man comes up the path and says, "Which way did that little girl go?"

End of story.

What would you do? How would you respond to the question the wild man asked?

Is it more important to always tell the truth. That is, not to tell a lie? Or would you try to save the little girl and say she ran to the left?

We don't know how the story ends. Each of us has to decide how the story ends. Would you tell a lie and hope to save the little girl? But, maybe the man would realize that you lied, and come back to hurt you.

Or do you have to always tell the truth?

And there are any number of other ways that the story might end.

It does not matter whatever your answer might be. The real meaning of the story is that each of us has to be responsible for what we tell that wild man.

In a like way, Buddhism does not give you the answer. Rather, it guides us and reminds us to be responsible for our thoughts, words and actions.

We all have the freedom to choose. So choose wisely.

The second example that I like to use to explain how Shin Buddhism affects our lives is about eating.

In Buddhism, all sentient beings have the potential for Buddhahood. All living things



can attain Enlightenment.

This means, that plants, animals and humans are all part of life and are thus equal. Humans are not superior to animals, and animals are not superior to plants.

No, every living thing is equal.

All living things have the potential to become a Buddha. It is often called as all sentient beings have Buddha Nature.

With that as the basis—that all living things are equal—we then can see that all life is inter-related and inter-connected.

We all like to think that we should not kill. But to survive, we have to know that we kill.

We like to think that I am not a killer. But in reality, we are all killers. Maybe we like to think chickens and cows are bred to be food animals, so it is OK. Maybe we like to think my garden is for food, so it is OK.

Yes and no.

Every time we eat, we have to kill. We kill plants and animals in order to eat and survive.

To not eat would mean starving ourselves and that would be to kill ourselves.

Thus, no matter what we do, we have to kill.

How do we justify killing? There is no logical answer. We can use our brains and think about this forever, and there is no real understanding. Logic and brain

power just cannot resolve this.

The only answer is a spiritual answer.

How do we understand and deal with this basic fact that we have to kill to survive?

As a Buddhist, we start with acknowledging and accepting this fact. And then we have to appreciate the sacrifices of others.

We can then start to see that I am not the center of the universe. It is the Oneness of all life that makes each of us part of the whole.

When we begin to realize that I, my ego, my image of myself, am not the center of the universe, then we can start to appreciate the sacrifices of others.

It is the efforts and workings and sacrifices of others that allow me to live.

With this realization, we cannot help but be thankful and grateful.

In Shin Buddhism, we call this the living a life of gratitude. This sense of appreciation is what makes us human and allows each of us to live life in harmony with others.

Each of us is a part of the whole and, thus, the ego is no longer the center of the universe.

Perhaps one of the best examples of appreciating the sacrifices of others is when we say that simple word before we eat: "itadaki-masu."

Itadaki is the Japanese word that means to thankfully receive. This word has so much included. When we say *itadaki-masu* before we eat, it is our way of thanking everyone and everything that came together to make this meal that I am about to eat.

We thank the person who cooked, and we thank the grocery store. We thank the person who stocked the store shelves, and we thank the truck driver. We thank the farmer, and we thank the rain and the sun and the soil.

You get the idea, there are so many things and people to thank. We cannot possibly thank each one individually. We cannot even know everyone and everything that contributed to making this meal. So, we thank everyone and everything and all the causes and conditions that allow us to eat this meal.

Thus we say, "*itadaki-masu*." This is an example of appreciating the sacrifices of others.

And when we finish a meal, we say, "*Gochiso-sama*"—thank you for this delicious meal.

We say the Name and Title of Amida Buddha. We say, "Namu Amida Butsu," which is to thank the Wisdom and Compassion that is Amida Buddha.

Amida is the Buddha that cannot be measured.

Go through and beyond logic and rational thinking, we express an appreciation for the guidance of Amida Buddha for the gift of Awakening.

Whether it is "*itadaki-masu*" or "*namu Amida Butsu*," these are the ways that show me the Oneness of Life and I am grateful.

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

Winter-weather donations sought

By Joy Zavala

November typically brings cooler weather so we will start collecting items for people at the tent city.

They have already started

asking for blankets, so those along with any new or gently used adult coats, scarves, gloves and hats will be appreciated, along with new warm socks. If we have any items left over, we will donate

them to homeless shelters.

A bin is set up in the Social Hall, and we will drop items off with our sandwiches on the last Saturday of the month through December.

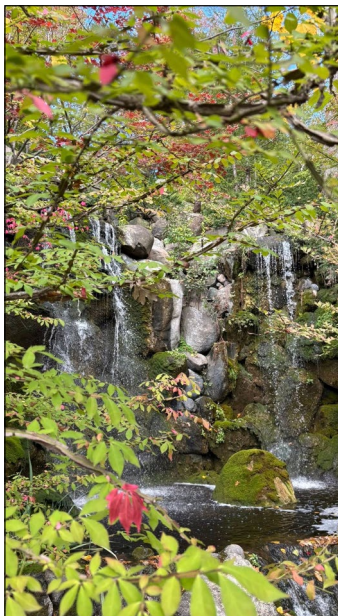
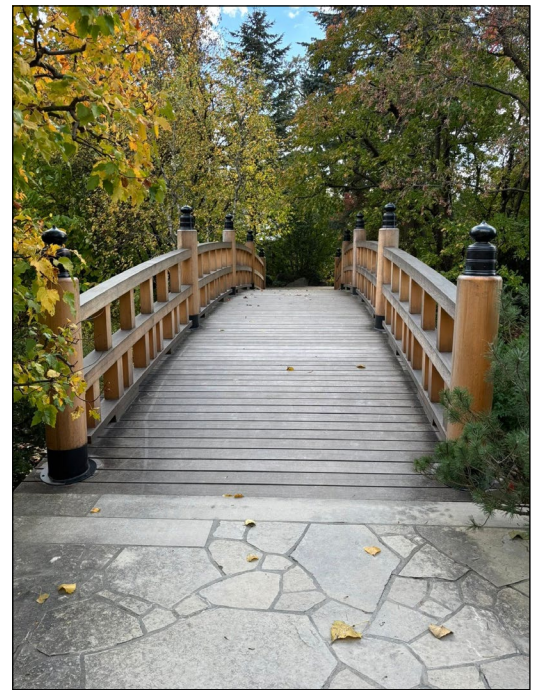




A fall visit to Anderson Gardens

By Joy Zavala

MBT friends traveled by bus to the Anderson Japanese Gardens in Rockford on Oct. 19. After the heavy morning rain, the skies cleared up and we had a beautiful fall day to enjoy the changing leaves, teahouse, waterfalls and ponds. Hoichi Kurisu was the designer of the gardens as well as our Legacy Garden.



The colors were beautiful. The temperatures cooperative. And the busload of MBT friends had a wonderful day visiting the gorgeous Anderson Japanese Gardens in Rockford, designed by Hoichi Kurisu.

Photos by Joy Zavala

higa

Continued from page 3

This is not how we resolve our differences in America. We debate civilly and passionately, present our views to the public, and hold free, fair elections that showcase competing visions for our country. Violence in any form contradicts the sacred principles of democracy.

And, yet, we cannot ignore the very real harm his words and actions caused to many in our country. We can both mourn what his loss means for his loved ones and acknowledge all that he did to hurt others. All of these truths can coexist. We can face complexity with honesty, sensitivity, and compassion.

We've seen this clash of realities in the news and on social media over the past few days, with heartfelt tributes to a loving husband and father alongside calls to hold him accountable for the harmful and destructive things he said and stood for.

When our lives come to an end, we are remembered as a whole person, not just the parts we want others to focus on. We have the capacity to accept the full scope of a life with all its contradictions. That is what it means to be a mature human being.

In this time of deep anger and division, we should reflect on the words of Shotoku Taishi, the revered patron of Buddhism from 6th century Japan, who said:

"Let us cease from wrath and refrain from angry looks. Nor let us be resentful when others differ from us. For all beings have hearts and each heart has its own leanings. Their



right is our wrong and our right is their wrong. We are not unquestionable sages, nor are they unquestionably fools. We are both simply ordinary beings."

His wise words, rooted in the Buddha's teachings, encourage us to recognize our shared humanity and to live with humility and compassion for others, even those with whom we disagree.

Prince Shotoku reminds us that our very existence depends on our relationships with others. When we honestly reflect on who and what we are, we realize our deep connection and mutual dependence on all things.

The Buddhist practice of loving kindness begins with ourselves and extends to all beings, including those we find challenging to love and care for. When we reflect deeply on our interdependent lives, we see that what harms one person likely harms others, and what benefits one will probably benefit many.

This is how we should cultivate the empathy and compassion needed to help heal our deeply

fractured nation and world.

Two-Headed Bird

In a teaching from the Amida Sutra, one of the three sacred scriptures of Shin Buddhism, there is a beautiful two-headed bird named Gumyocho that dwells in the Pure Land.

Meaning "shared life," the Gumyocho is said to have a melodious voice that sings the Dharma, guiding those who hear its song toward enlightenment.

According to legend, the bird's two heads had very different personalities and desires. When one head was sleepy, the other wanted to play. When one was hungry, the other wanted to rest. Eventually, the two heads began to resent and hate each other.

One day, while one of the heads was sleeping, the other feasted on delicious fruits and flowers until he was full. When the sleeping head awoke, he wanted to eat too, but he was already full because they shared one stomach.

He was angry that he could not enjoy any of the food. So, he took revenge by secretly poisoning the other head, which

resulted in its death.

However, he also suffered and died because they shared the same body.

As he was dying, he realized how foolish he had been. While he resented his other head, he failed to see that his own life depended on it. By harming his other head, he was also hurting himself.

In the Pure Land, the Gumyocho sings, "The way which destroys others also destroys oneself. The way that keeps others alive also keeps oneself alive."

Through this story, the Buddha teaches that we are all living a life of mutual dependence. However, it often feels as though we are living in vastly different worlds from one another. This clash of perspectives and values has led to the dehumanization of those we disagree with. The pain and hurt we continue to cause each other result in mutual harm.

In our obsession with winning and being "right" at all costs, we have lost sight of our shared humanity. Despite our differences, we are part of one community, one nation and one world. We are one human family and our lives are bound together.

So yes, I do mourn the murder of Charlie Kirk, as well as the many others who have been victims of political violence in our country.

I mourn all the innocent lives lost to uncontrolled gun violence.

I mourn our culture of anger and contempt toward those we disagree with.

see higa, page 11



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higa

Continued from page 10

I mourn the loss of empathy for those outside our own tribes.

I mourn the use of faith to justify discrimination and exclusion.

I mourn the rise of violent rhetoric and the intentional stirring of anger.

I mourn how our leaders are fueling the flames of division and hate.

I mourn the cynical exploitation of tragedy to suppress free speech and dissent.

I mourn for our inability to see our shared humanity.

I mourn the lives destroyed by a system that keeps failing us.

I mourn for our children and the world we are creating for them.

I mourn for our nation divided.

Transform suffering

Just like a lotus flower rises from muddy water to bloom beautifully, we can also transform our suffering into something greater.

The Buddha shared with us a path of continuous becoming. Every moment of our lives is an opportunity to look inward and gain a deeper understanding of the workings of our own heart and mind. The Buddha's path isn't about escaping the ocean of suffering but about diving into it and immersing ourselves to be transformed.

Just as a lotus flower cannot grow in clear water, we can't grow without the "mud" of our lives. Our challenges, obstacles and hurts are the nutrients that help us grow. The Buddha's teachings enable us to accept it all and turn the muck into a life of awakening.

But we must intentionally choose to do this difficult work.

It is very easy for us to be consumed by anger. However, our unchecked anger and resentment will only lead to more suffering. The Buddha teaches that "blood stains cannot be removed by more blood; resentment cannot be removed by more resentment; resentment can be removed only by forgetting it."

And as Rev. Dr. Martin Luther King Jr. warned, "We must learn to live together as brothers or perish together as fools."

We should deeply reflect on the words of the Buddha and Dr. King, which remind us that our path forward cannot be built on anger, contempt or violence. We should strive to respond thoughtfully and peacefully rather than react impulsively and violently in the days ahead.

Choice is clear

Perhaps we can finally understand what it truly means to be human through these tragedies, before we destroy each other. Our choice is clear: We can become better versions of ourselves or remain trapped in resentment, anger and fear.

It's time to set aside these childish and selfish games, put on our big kid pants, and do the messy work of healing our broken and divided country before we face the fate of the two-headed bird.

We can and must hold each other accountable because our future depends on it.

In closing, please join me in gassho to recite the Name of Amida, the Buddha of all-inclusive wisdom and all-embracing compassion, with the aspiration to be better and do better in these troubled times.

Namo Amida Butsu

November 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 November, and who we will remember during the MBT service on Nov. 2.

November

1926	Masajiro Taura	1996	Joe Tsuchiyama
1927	Tsuyako Noshima		George Kinoshita
1935	Chizue Shoji	1997	Jun Taketa
1944	Fred Masai		Rev. Soyu
	Mary K. Miyake	1998	Matsuoka
	Wakaichi Sakoda		Tetsuya Fujita
1945	Yoneko Tani		Noboru Oto
1947	Kiyoto Mukai		Masaye
1949	Rui Katahira	1999	Yanagisawa
1953	Shigeru Isono		Miyuki Oshita
1954	Korio Ishida		Tadashi
1956	Yukichi Udaka	2000	Yokoyama
1957	Yasuzo Inouye		Nancy Nishioka /
1959	Aiko Hirakawa	2001	CA
1963	Yuki Yamashiro		Robert Henry
1964	Uru Kitagawa		Adams
1965	Ume Yamamoto		Tohru Inouye
1967	Shizuka Imanaka	2002	T. Richard Sata
	Yoshigoro		H. Carl Yasunaga
	Kawaguchi		Richard Fiebig
	Masaichi		Mich Furuta
	Yoshihara		Ronald Omi
1972	Kayoko Kodama		Karen S.
	Misao Masumoto		Sutterfield
	Hisako Morimoto	2003	Irene Shinagawa
	Hajime Tanii	2004	H. Rosie Arakawa
1973	Kikuyo Yamakoshi		Kay Kakesako
1974	Aiko Ishiwari		Yoshi
1977	Chisato Sasaki	2005	Wakabayashi
	Masao Yoshimura		Tetsuo Itahara
1980	Ann Emi Hamano	2006	Takeshi Komai
	William Shishida		Ruth Emiko
1981	Kiyo Amano	2008	Suekama
1982	Hatsuyo Mizuki		Doug Douglas
	Kinu Terao	2009	Bill Sugano
1983	John Minoru	2013	Mitsuro Otsuji
	Osako	2014	Akiko Arima
1984	Mamoru Hirota	2015	Jack Tono
1986	H. Mabel	2016	Isamu Uyeda
	Nishimura	2018	George
1987	Mieko Udaka		Hasegawa
1988	Fred Voos	2019	Joanne Haruko
	Tsuru Sawa		Fujii
	Sadano Taketa	2020	Lois Wendt
1990	Kiyoshi Ito		Masanori
1991	Ume Yagi		Morimoto
1994	Chiyono Doi	2021	Shiro Shiraga
	T. Frank Sugano	2022	Chioko Niino
1995	Emi Holcomb	2023	Kazuko Fujishima
	Tomoyumi Koga		Danny Liu
	Ayako Mori		



YOKO KAWAGUCHI

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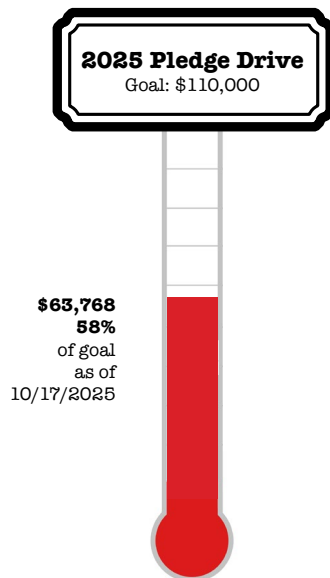
MIDWEST BUDDHIST TEMPLE 2025 PLEDGE DRIVE

MBT welcomes everyone to become temple members, with no minimum pledge requirement. All MBT supporters are asked to give what they can financially, as well as their much appreciated time and effort. Donations can be made online at mbtchicago.org/join-support/donate-now/; look for the purple "Donate Now."

DONATE NOW

What are the benefits of making a pledge?

- Maintains the daily cost of operating the temple (salaries, utilities, maintenance, supplies)
- Supports our religious, social and community programs
- At the \$300 minimum, allows voting on key temple issues
- Receive our monthly Bulletin newsletter
- Provides membership in the Buddhist Churches of America (BCA), including Wheel of Dharma newsletter
- Ensures the continued growth of the temple



domo

The Midwest Buddhist Temple gratefully acknowledges the following donations received between **Sept. 16 and Oct. 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.

August memorial

Joy & Jesse Zavala

September memorial

John Adachi
Dianne Ichishita
Jean Inouye
Yumi Masuoka
Jason Naito
Tom & Mitzi Yamaguchi

October memorial

Mickey & Jean Hamano
Michiye Hirota
Evelyn Howe
Helen & Kaz Ideno
Jean Inouye
Sharon Miyata-Sipich
Jason Naito
Michael Omori
Arleen Paguirigan
Diane Sakai-Furuta
Kay Schroeter
Debra Toba
Joanne Toguri
Jennifer Toguri
Jeanne & David Toguri
Tom & Mitzi Yamaguchi
Tommy Yamashita

November memorial

Dr. Greg And Cissy Itahara
Ted & Gayle Kodama
Nadine Tono

Nokotsudo

Dr. Greg And Cissy Itahara
Michael Omori

Ohigan

Terry Cichocki & John Bikulcs
Mark & Susan Brown
Dr. Michael & Yvonne Harada
Dr. Rick & Joyce Morimoto
Naomi Negi
Kachiko & Koji Okubo
Ken & Janice Rivera
Kaye Shinozaki
Jeanne & David Toguri
Jennifer Toguri
Joy & Jesse Zavala

Buddhism classes

Ken Rivera
Chris Wimmer

Pledge / Membership

Stacy Arima Castillo
John Barnes
Mark & Susan Brown
Gail Chase
Dr. Greg And Cissy Itahara
Brian Key
Marshall Kubota
Elaine Matsushita & Bob Sutter
Victor & Sandy Miyata
Sharon Miyata-Sipich
Derek & Kristine Provo
Blackwelder
Susan & Robert Rakstang

see **domo**, page 13

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

We have moved our YouTube channel to a new location: youtube.com/mbtchicago-youtube.

Here you can view Dharma messages from the comfort of your home. We keep about 12 months of the latest videos online.

If you have any questions just drop us a note at youtube.admin@mbtchicago.org. So check out our channel and become a subscri-ber by



clicking the "Subscribe" button. If you hit the bell icon, you will be notified when we post new content.



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Midwest Buddhist Temple Pledge Drive 2025

**Year of
the Snake**

**Growth
Wisdom
Transformation**

**2024 Goal:
\$105K
Achieved!**

**2025 Goal:
\$110K**

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.

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

Continued from page 12

John & Darlene Ruh
Kenneth Russell
Rich Taura
Joy & Jesse Zavala

Pledge / Friend

Antonio Terrone & Family

Special Donations

Chicago Japanese American
Historical Society
Seabrook Buddhist Temple
Kaoru Buzuayene

Hannah Carson

William Chen

Jiuqing Cheng

Mickey & Jean Hamano (in
thanks for Sangha luncheon)

Susan Jacques

Dean Katahira

Kay Kawaguchi (in honor of

Rev. Todd)

Debra Levie

Malli Moran

Ken & Janice Rivera

Chika Sekiguchi

Ken Smith

Dennis Wier

Robin Wylie

happenings

Continued from page 2

Sacred Sites

We're excited to share an upcoming webinar, "**Advocacy Updates on Sacred Sites: A View from DC**," taking place at 7 pm CT Monday, Nov. 3. This conversation will feature **Dan Sakura**, conservation advocate; **Katie Masano Hill** from the Japanese American Citizens League; and **Huy Pham** from Asian and Pacific Islanders in Historic Preservation. Together, they will discuss key federal updates and community advocacy efforts related to the preservation of Japanese American incarceration sites and other sacred places.

Click [here](#) to register.

Estate planning

The Japanese Mutual Aid Society will hold an information session titled "Estate Planning: The Basic Building Blocks" on Wednesday, Nov. 12, at the Japanese American Service Committee. Steve Samson, a retired attorney who practiced for nearly 45 years, will tell you what steps you can take now to plan for your future, as well as that of your family.

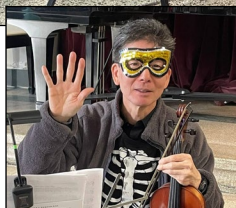
Topics to be covered will include:

- How assets are titled and owed
- The most common ways assets are transferred after death
- Differences between a will and a trust
- Power of attorney

The program will start at 7 pm and light refreshments will be available from 6:30 pm. Admission is free, but attendees are asked to register by leaving a message at 773.907.3002.

Hula as resistance

Last Oct. 19, **Mari and Kailani Yu** and **Nicole Sumida** participated in Halau I Ka Pono's, "Hula as Resistance" at Madison Street Theater in Oak Park. The performance shared both ancient (*kahiko*) and modern (*auana*) hulas and *mele* (songs/chant) and celebrated the survival of Hawaiian culture through the illegal annexation by the United States and over 60 years of cultural repression in which the Hawaiian language and hula were banned.



Top and below right: The Ravenswood Community Orchestra—including Dean Katahira (left) and Elaine Matsushita—holds its spooky fall concert. Kiku Taura (below right) was in the house and posed with cellist Wednesday Addams (Elaine).

Below left: Believe it or not, all the way in Yokohama, Carl and Harumi Ichikawa spotted the late Yayeko Adachi and Fumi Matsushita in a video in an exhibit on Nikkei migration.



friends in it. **Kiku Taura** and some of her taiko buddies—as well as **Bob Sutter**, **Fumi Matsushita**, **Josh Fidler** and **Andrea Shlimon**, and **John Adachi**—were spotted in the audience at the concert. "Enjoyed the performance by **Elaine Matsushita** and **Dean Katahira** with the Ravenswood Community Orchestra," says the accomplished shamisen and taiko player. Thanks for the support, Kiku!

Southern migration

As the month of October comes to an end, the **Hamanos** are preparing to leave for sunny Naples, Fla., for the winter. "Once Halloween is over with the grandkids, we are out of here," says **Mickey**.

P.S. We headed back to Japan

The resiliency of the Hawaiian people teaches us to not only survive but thrive in times of uncertainty and struggle and that joy and beauty are part of resistance.

Part of the proceeds from the performance will be donated to nonprofits working to provide relief in Gaza, including the World Central Kitchen, Heal Palestine and House of Hope.

Spotted in Yokohama

While vacationing in Japan, **Harumi** and **Carl Ichikawa** visited the Japanese Overseas Migration Museum in Yokohama which is dedicated to telling

the story of Nikkei migration. At the end of the self tour was a film where Harumi spotted an interview with MBT sisters **Fumiko Matsushita** and **Yayeko Adachi**!

The museum staff found information on Carl's grandfather, including an ad for the family restaurant in Portland from 1922.

Beastly music

While the stage at the **Ravenswood Community Orchestra** fall concert was filled with Harry Potter characters, skeletons, clowns and fairies, the audience had several MBT

see *happenings*, page 15

happenings

Continued from page 14

for cherry blossom time in April.
All sounds fantastic!

Aloha and happy birthday

Christina Szabo is in Hawaii, visiting her parents and husband **John Green**. "I am so grateful that I can say that they are all doing well. We were able to celebrate my dad's 81st birthday together."

Guinness record

Vicki Garlock recently wrote to thank MBT for being part of her Guinness World Record attempt. She now holds the official title for the Most Places of Worship Visited in One Month. And the new record is ... 185!!

"It was an amazing month in the beautiful city of Chicago. But the most lasting memories, by far, have been all the wonderful people I met along the way. Big thanks to **Taryn**



Above: With her visit to MBT, Vicki Garlock now holds the title for Most Places of Worship visited in One Month.

Right: Christina Szabo and husband John Green join Christina's parents in Hawaii to celebrate dad's 81st birthday.



Hutt and everyone at MBT for the hospitality!"

Happy birthday to...

We would like to send happy birthday wishes to our friends

born in November. Happy birthday to:

Joanne Toguri / Nov. 1

Twins Dean and Evan Arima

Hoessler / Nov. 5

Ryan Toguri / Nov. 20

Kiku Taura / Nov. 21

Quinn Carsten / Nov. 21

Jason Matsumoto / Nov. 23

Steve Arima / Nov. 23

buddhist women's association

Eastern District guests join in annual meeting luncheon

By Jeanne Toguri

We were fortunate to have Rev. Kurt Rye of the New York Buddhist Temple, and Rev. Chiemi Onikura Bly and Cheral Tsuchiya from Twin Cities Buddhist Sangha join us at our MBT Buddhist Women's Association general meeting and luncheon on Sept. 28. They were at the temple for the Eastern District meeting which was held that weekend. Rev. Ron Miyamiura also was able to join us for the meeting and luncheon.

Our meeting was held during the luncheon so that there was adequate time for all to play Buddha Bingo. Our thanks go out to those who were kind enough to donate white elephant prizes (items that friends no longer needed). We hope everyone who participated in Bingo enjoyed themselves.

Highlights of meeting

We are happy to announce that Allison Hagio was nominated and elected to join the MBT Buddhist Women's Association Board. Elaine Miyamura, currently a BWA Board member, was asked again to become our adviser since our temple currently does not have a resident minister.

Corresponding Secretary report: Ten greeting cards were mailed—1 birthday (we have been recognizing milestone birthdays, i.e. 100 and up); 3 get well cards; 4 thinking of you cards, and 2 sympathy cards.

If you are aware of any Sangha member who would like to receive a card, please let us know.

New Life for Old Bags: Due to lack of attendance at the in-person NLOB sessions, a motion was given, seconded and passed to cancel in-person sessions next year but maintain supplies for those still wanting to make the sleeping mats or the unhoused community.

If you are interested in making a sleeping mat, we can provide guidance. Further information regarding this will be available later.

Toban: Lynne Matsumoto has graciously agreed to handle the Tobans. She has already communicated the next two-year schedule. It is available online. If you have any questions or are interested in joining one, please contact her.

Oishii Cookery (cookbook): Our current inventory is low, so at this time we would like to hear from you—whether you would like to have it updated with new recipes and if you are interested in getting involved with working on it. Please contact us. As the price of printing keeps going up, we welcome your input.

Federation of Buddhist Women's Associations representatives meeting: This meeting was held via Zoom and was attended by MBT BWA's Joanne Tohei and Jeanne Toguri on Oct. 11. The FBWA was presented with a resolution submitted by the Northern California Buddhist Women's Association of adoption of the song "With Gassho from the Heart" as an official song.

The lyrics for this song were inspired by a poem by Lady Takeko Kujo and, with

permission from the American Buddhist Study Center for permission for usage of the translated poem, it became a project of the BCA Music Committee's New Buddhist Music subcommittee.

The song, written by Donna Sasaki with lyrics by Rene Maruyama, would be understood better by our current demographics. Though the current song, "Asoka no Sono," was originally written in Japanese and translated to English, it still is mostly sung in Japanese.

It was passed that both songs will be songs of the FBWA.

Other discussion at the meeting included the 2027 World Buddhist Women's Convention in Hawaii hosted by Hawaii Federation of Buddhist Women's Association, as well as the 2031 World Buddhist Women's Convention, which will be hosted by the BCA FBWA in Las Vegas.

It was introduced that there is work on an updated FBWA webpage within the BCA website. The FBWA page will include input from all chapters

2026 MBT BWA Membership Drive: We will be accepting membership dues from Dec. 7–Jan. 21, 2026. Membership dues will remain at \$10, with a portion going to the Federation of Buddhist Women's Association and the Eastern District.



Photos from Ho Etsu Taiko

For five hours, Ho Etsu Taiko drummed and cheered on Chicago Marathon participants at mile marker 11.



Ho Etsu Taiko urges runners on

By Jasmine Li

On Oct. 12, members of Ho Etsu Taiko rose before the sun to start prepping for the 2025 Chicago Marathon. Along with Osaka Committee of Chicago Sister Cities International, we held down mile marker 11 and played for five hours nonstop!

Over 50,000 runners rushed by as we cheered, drummed, and gave energy

to them. Some of the runners joined in on the fun, taking photos and videos and even drumming with us.

As a special treat, some of the folks who came to prior taiko workshops and auditions also returned to help keep the energy up. At the end of those five hours, we were all physically exhausted, but spirits were still high due to the positive energy coming from everyone—runners and spectators

outreach program

MBT volunteers make, deliver 415 sandwiches

By Joy Zavala

On Saturday, Sept. 27, our Homeless Project had a total of 415 sandwiches, with our group making 120 sandwiches at MBT and 295 sandwiches delivered to MBT from people who made them at home.

Since we had so many peanut butter and jelly sandwiches made at home, we doubled them up in bags along with potato chips. The bags were delivered to Sarah's Circle, Cornerstone Community

Outreach, Ewing Annex Men's Hotel and a tent city near Kinzie and Des Plaines.

Thanks to all our helpers that day for making sandwiches, placing them in bags with other treats, and for delivering them to the shelters, men's hotel and tent city.

We can use more drivers, so please contact the MBT Office if you are available (usually on the last Saturday of the month).



Photo by Joy Zavala

Volunteers in the temple kitchen make 120 sandwiches to be delivered to unhoused neighbors.

save the dates

NOV 27 MBT Thanksgiving Day Dinner. If you do not have plans on the holiday, please come join us for dinner at MBT. Donations of sides and desserts are welcome, though not necessary to attend.

Time: Doors open at 1 pm; appetizers at 2 pm; dinner at 3 pm.

Location: MBT Social Hall. **Cost:** Free. **RSVP:** Click [here](#) to RSVP, or contact the MBT Office, 312.943.7801, or sign up at MBT.

NOV 29 Join us for our next 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, including helping with deliveries.

Sept. 12, 2017: A more perfect society and marriage

This is an excerpt from "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 quiet reflection.

A thoughtful, creative friend of mine, W.S. Yokoyama, wrote to me from Kyoto last week. He wrote, "We can work on creating a more perfect society by first working on emptying ourselves to make room in our hearts for someone we love." His words made me want to reflect on the institution of marriage.

Some think of marriage as merely a legal or social formality; the signing of names, the filing of papers, a ceremony to give a relationship that traditional social stamp of approval. There is no denying these dimensions are a part of marriage. But marriage is much more.

Marriage is a union of best friends. It is the choosing of that one special person to

meander with us through the journey of life; to be with us to enjoy and endure all the twists and turns, and all the changes and challenges that life will invariably bring our way.

Marriage is promise; a promise to be together through the good times, making the good times better; to help each other through the hard times, making the hard times easier to bear; and to just hold each other when those times come when there is nothing more we can say or do.

Marriage is one of life's greatest commitments. There are few greater. It is not a commitment made lightly, but it is a commitment made easily when it is rooted in loving kindness and endless gratitude. I, too, feel that we can work on creating a more perfect society by first working on creating a more perfect marriage and family environment that is nurtured by loving kindness, patience and gratitude.

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

*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

NOV

at midwest buddhist temple

2

SUNDAY

10:30 am Monthly Memorial Service /
Rev. Ron Miyamura

09

SUNDAY

10:30 am Family Service / Sandra
Adams

16

SUNDAY

10:30 am Dharma School-led Service /
Rev. Ron Miyamura

23

SUNDAY

10:30 am Family Service / Ellen
Dunleavy

27

THURSDAY

1 pm / Annual Thanksgiving Day Dinner
(see details at left)

29

SATURDAY

Noon / 1 pm Sandwich-making/dropoff
for Homeless Project

30

SUNDAY

10:30 am Family Service / Grady Hutt