



# *Guiding Light*

July/August 2020

**SPECIAL EDITION**

**COMING TOGETHER DURING COVID-19**



**TORONTO BUDDHIST CHURCH**  
*a Jodo Shinshu Temple*

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### Cleaning as a Buddhist Path to Well-being

I wish and hope everyone is staying healthy and in peace during this difficult crisis. Although we are gradually getting back to a regular routine, many of us continue to stay at home as much as we can. Although being stuck indoors may feel frustrating, organizing your space can make you feel better and more productive. When we organize and clean, we are moving and being physical. Any type of physical exercise is known to help reduce stress, which helps improve your mental health. When you feel organized and in a clean space, it can help you feel more relaxed, your mind more refreshed to give you more clarity in your life..

Cleaning is the most basic practice that all schools of Japanese Buddhism have in common. Cleaning is a form of practice, whereby we sweep, wipe, polish, wash and tidy up. This is one step on the path towards inner peace. In Japanese Buddhism, we don't separate 'self' from the environment, and cleaning expresses our respect for and gives oneness to the whole world that surrounds us. I would like to share a Buddhist parable related to 'cleaning.'

Suddhipanthaka was one of Sakyamuni's most famous disciples. He was dull by birth, unable to remember even his own name. One day Sakyamuni found him crying and asked him kindly, "Why are you so sad?"

Suddhipanthaka lamented, "Why was I born stupid?"

"Cheer up," said Sakyamuni. "You are aware of your foolishness, but there are many fools who think themselves wise. Being aware of one's stupidity is next to enlightenment."

He handed Suddhipanthaka a broom and instructed him to utter just two words while he worked. He was told to simply repeat the two words, "sweep" and "clean" over and over.

Once during those twenty years, Sakyamuni complimented Suddhipanthaka on his persistence and determination.

"No matter how many years you keep sweeping, you grow no better at it, and yet that does not cause you to give up. As important as making progress is, persevering in the same endeavor is even more important. It is an admirable trait—one that I do not see in my other disciples."

In time, Suddhipanthaka realized that dust and dirt accumulated not only where he thought they would, but in places he least expected. He thought, "I knew I was stupid, but there's no knowing how much more of my stupidity exists in places I don't even notice."

In the end Suddhipanthaka attained the enlightenment of an arhat, a very high stage. Besides encountering a great teacher and true teachings, it was his long years of effort and perseverance that was his crowning success.

The practice of ritualized cleaning is related to discarding illusions, ignorance and the Buddhist understanding of 'non-self'. What we view as our personalities are merely illusions created by our egos: "The characters for 'human being (人間 *Nin Gen*)' in Japanese mean 'person 人' and 'between 間.' Human being 'a person 'in between.' Thus, I as a human being exist, only through my relations with others—people such as friends, colleagues, and family. As a person, I have certain traits, facial expressions and behaviors, but these arise only through my interaction and connections with other people. This is the Buddhist concept "*en*" or "interdependence."

Namo Amida Butsu

Tatsuya Aoki

### **CORRECTION**

In error it was stated in the June issue of the Guiding Light that the article "How to Cope with Covid-19" from the Hiraki newsletter was submitted by Roy Akune. It was actually submitted by Roland Ikuta. We apologize for the error and any inconveniences it may have caused..

## Wa Gen Ai Go

Those who attain true and real Shinjin

Immediately join the truly settled:

Thus having entered the stage of non-retrogression.

They necessarily attain Nirvana



This poem is from Shinran Shonin's Wasan. He said all sentient beings have been receiving real Shinjin, which means an entrusting heart. The heart brings them to Nirvana, or perfect peace where no one has desire or attachment, and where they become a Buddha in Amida Buddha's Pure Land, by his great compassion.

Today, we are living in a very difficult situation. Whenever I turn on the TV, I always see news of the protests because of racial tension in the United States on top of stories about COVID-19. And we know there are so many other problems that are so complicated. Even if someone finds a good solution, it's difficult to judge whether the solution works well or not, because the problems are connected to other problems.

However, I want to believe that if we understand that we are different and accept the differences, life will progress in a better direction. It may not solve everything completely or work out all issues, but I think we can respect others only after we understand and accept our differences.

In the Temple, we tell children to be kind to others. Not only their family and friends, but everyone. But sometimes we adults forget how to show our respect or to be kind to others. When I talked about that with my friend, he told me that a **greeting** is the first step to be kind and show respect to others.

We call a greeting "Ai Satsu" in Japanese. And the word "Aisatsu" came from the teachings of the Buddha. "Ai" means to measure. "Satsu" means to ask. So, the meaning of Aisatsu is to ask about others' feelings and to measure how much they practice in Buddhism.

There is an old story. One day, a Buddhist master greeted his disciple who just finished a practice. The master asked him, "Were you able to clean up the Temple garden?" Even though he hadn't cleaned up the garden, the disciple responded, "It's clean now, but it will be a mess tomorrow because more leaves will fall." He said that, because he had understood the true meaning of his master's greeting.

The garden had referred to his mind, and to clean up had meant to remove his desires. So the master had really been asking him how much he had cleared his desires and attachment from his mind through practice.

Again, he said that it was clean now, but it would be a mess the next day, because other leaves would fall. The disciple knew that even though he had a pure mind after the practice, he would still have another desire the next day. He was trying to tell his master that he needed more practice.

They just exchanged 2 sentences, but in those 2 short phrases, they were able to understand one another very well.

Today, we don't greet like them. We just say "Hello" or "Hi", or "How are you doing". It is so normal to say these greetings that we might overlook their importance. However, we can understand the feelings of others from their voice, volume or intonation, even though the greeting is so short.

During my absence, I have received from the Temple many letters of greetings and emails from the Temple members. When I read their messages, they made my heart warm. And when I replied to them to say thank you, they often responded, "It's my pleasure."

When I read this response, I thought that this phrase was so beautiful. In Japan, when someone says, "Arigatou (Thank you)", they usually respond "Dou Itashi Mashite (You're welcome / No problem)". But in English, we say, "It's my pleasure" even though our action was for the pleasure of the other person. When I heard the phrase, I thought that they felt my happiness was their happiness, and my pleasure was their own pleasure.

This is very similar to when we give a gift to others. For example, in the Christmas season I give a present to my friend's children. When I give them something, they always show me their big smiles, and when I hear "thank you" from them, it makes me so happy.

These simple exchanges of smiles and greetings are examples of what we call "Dana" in Buddhism, which means giving and offering, or we could also call it a "donation" in English. When you hear "donation", you might think we're talking only about money. But broadly speaking, there are 3 parts of donation in Buddhism. But today, I would like to focus on only one part which relates to our greetings. It is called "muise", which means to not cause others anxiety.

**Wa Gen Ai Go.** *Continued from page 2*

For example, when I was able to work and I had time before Sunday service, I usually stayed in the lobby or Hondo. If I didn't offer any greeting to you even though I made eye contact with you, you might have worried about me and thought "What's wrong with Yoshi-sensei?" Or you might have gotten angry. "He did not say anything! What's wrong with him!" But if I greeted you with a smile at the Temple, you probably didn't feel bad and you might have even felt good.

What I want to say from this example is that greetings and smiles are also "muise" or a part of donations in Buddhism. Larger Sutra said this particular example of "muise" is called "Wa Gen Ai Go". "Wa Gen" means warm face. "Ai Go" means benevolent word.

I would like to give one more example of "Wa Gen Ai Go".

4 years ago, when I was coming back to Toronto from Tokyo, a baby started crying so hard. The airplane was about to land, so the baby's mother was bouncing him on her knees, but the baby boy just cried louder. She must have been worried about the situation, because she probably knew the people around her were so tired from the long flight. She had an apologetic face, and when the 'fasten seat belt' sign turned off, she stood up, and she said sorry to the other passengers.

I was surprised by her action, but I was more surprised by their reaction to her. They said, "We don't mind." One lady said, "I remember when my kids were babies." Then another guy said "Enjoy your time with your baby". How happy she was when she heard their words. I saw her face start to smile, too. And in that way they had exchanged donations of "Wa Gen Ai Go" with each other right in front of me.

Again, when we hear "donation", we usually guess it is an offering or gift from one side and it is only money. But I want to say that we give and receive donations from others many times in our daily life. It may be a smile, warm words or a simple greeting.

Today, we are living in a very difficult situation, but I want to believe that if we understand the meaning of Dana and exchange it with others, life will progress in a better direction. This donation can be as small as two short words, such as "My pleasure," or as simple as a smile. But this exchange lets us know that the happiness of others is our happiness, and their pleasure is our own pleasure, and in this way, we can respect each other and accept our differences in the real sense.

In Jodo Shinshu, we believe that all sentient beings have been receiving Shinshin, entrusting heart from Amida Buddha. The heart brings us to Nirvana to become a Buddha. And the Nembutsu (Namo Amida Butsu) tells us that we can rely on his great compassion, because the Nembutsu came from his benevolence.

And we should not forget that our loved ones also received that. And they were led to Amida Buddha's Pure Land. I believe that your loved ones are still giving you some special Dana. It might not be visible, but is deep in your heart.

Those who attain true and real Shinjin

Immediately join the truly settled;

Thus having entered the stage of non-retrogression,

They necessarily attain Nirvana

In Gassho

Rev. Yoshimichi Ouchi

**TO THOSE WHO HAVE SUBMITTED ARTICLES, PICTURES, EXPERIENCES, ETC. TO THE COVID-19 SPECIAL EDITION NEWSLETTER WE THANK YOU. YOUR SUBMISSIONS HAVE BEEN READ BY MANY.**

**WE ARE GETTING CLOSER TO 'OUR NEW NORMAL'. WE HOPE THAT THE NEWSLETTER ARTICLES SHARED BY MEMBERS ACROSS CANADA HAVE BROUGHT SOME JOYFUL READING AND HAPPY MOMENTS TO YOU AND THOSE YOU SHARED IT WITH. AGAIN THANK YOU AND WE HOPE SOON THERE WILL BE NO NEED FOR FUTURE SPECIAL EDITIONS.**

**STAY WELL AND SAFE**

**COVID-19-SPECIAL EDITION STAFF**





## HELP!

I've been talking to my sisters recently. So what, you say. Well, we siblings rarely got together. But since we lost our Mom in November and our brother in April, we started to see that maybe we could act more like a normal family.



*TBC then*

Anyway, I mentioned to them my worry about Toronto Buddhist Church. Its survival depended entirely on charitable donations and volunteer-based fundraising events. With the Covid-19 shutdown and ministerial issues, it has become a bad case of “out of sight, out of mind”. I thought with the doors locked the Temple must be suffering badly with meagre donations, no fundraising events and fewer memberships. My sisters were aware of other fundraising drives but they expressed surprise and alarm to hear my concern about the Temple. It had not even occurred to them. They wondered why they had heard nothing from the Temple.

Asking for money does not come naturally to a Buddhist Temple. Buddhist monks may have begged for food, but never for money. But since I'm only a wayward member, begging for money is not offensive me. So I am now begging you to come to the rescue of the Temple. In making this ask, I am not suggesting that you should divert to the Temple any support you might give to other organizations in dire straits at this time. You should support each of these worthy organizations as best you can. What I am suggesting to you is that maybe the donations and membership fees and other support that you would have given to the Temple had it not closed could be, should be, given now to secure the future of the Temple. If you can give more, all the better.

There are hundreds of reasons why you may want to give financial support to the Temple. My sisters said to me that our deceased Dad and Mom would literally have wept in horror if they learned that the Temple was in peril. What they said made me think that the hundreds of reasons for supporting are in fact each of our grandparents and parents who have passed away or are unable to attend the Temple. These were the gentle, beautiful Issei and Nisei who built Toronto Buddhist Church, physically and spiritually. The Temple was their safe haven, the social, cultural and religious hub for Jodo Shinshu Buddhists in Toronto. Buddhism was part and parcel of their daily existence. Who of them didn't have an Obutsudan where they offered incense every morning, chanted and placed their hands together in gassho? They lived the Buddhist Teaching all their lives and demonstrated it instinctively – sacrifice, humility, modesty, hard work, simplicity, respect, frugality and love.

Their way of life must have been founded in large part in their devotion to Jodo Shinshu Buddhism and Toronto Buddhist Church. It is up to us to cherish and uphold their beliefs and values.

It is not just for our parents and grandparents that we should help the Temple thrive. All of the precious values that they practiced were passed to us by their quiet example. We saw their values in action and admired them and so we ourselves have tried to live them.. Those intangible legacies would have been more than generous gifts to us, but we also benefitted from the material fruits of their lifetime of hard work and frugality.

To summarize, I am saying that we cannot let the legacy which Issei and Nisei passed on to the next generations be wasted or forgotten. We owe it to them to show our gratitude for what they were and what they gave to us. They gave up what little time they had (I do believe they had much less free time than us) to build the Temple and a Buddhist life for themselves and for us. To be sure, the Temple will re-open for its members, friends and followers, stronger than ever, but it needs your help now. Let's maintain the Temple for what it meant to our parents and grandparents and what it really may mean to us.

Please donate to Toronto Buddhist Church either by mail or electronically via the Temple website.

In Gassho

Roy Kusano , Member

*TBC now*



## “Great Buddhist Teachings, Great Buddhist Teachers” Series

Report to BDK Canada prepared by Dr. Susan Andrews May 12, 2020

Dr. France Garrett (University of Toronto) addresses

Mount Allison University students, faculty members, and administrators  
November 2019



This 2019 – 2020 academic year, generous Bukkyō Dendō Kyōkai (BDK) Canada funding allowed Mount Allison University to welcome Buddhist Studies scholar Frances Garrett to campus. The author of *Religion, Medicine and the Human Embryo in Tibet* and coeditor of *Health, Medicine, and Modernity in Tibetan Contexts*, Dr. Garrett is an internationally renowned scholar of Tibetan tantric practice and medical theory. She is also an award-winning and innovative teacher and the author of “Engaged pedagogy through role-play in a Buddhist Studies classroom.” Activities associated with her BDK-Canada campus visit generated enormous excitement among students, faculty, and university administrators keen to learn about Buddhism, as well as Dr. Garrett’s cutting-edge pedagogy.

Particularly successful was Dr. Garrett’s public lecture, titled “The Practice of Teaching in Four Phases: Community, Imagination, Empathy, and Embodiment” (photo above). More than forty faculty members and administrators, as well as students, enjoyed this rare opportunity to learn together. The disciplines represented included Canadian Studies, Chemistry, English Literature, Fine Arts, Geography and Environmental Studies, Political Science, and Psychology. Leaders from both Mount Allison University’s award-winning Meighen Centre—devoted to helping students with disabilities flourish—and its newly formed Department of Experiential Learning and Career Development participated in the event. This year’s “Great Buddhist Teachers, Great Buddhist Teachings” lecture was a genuinely interdisciplinary event that created a rare opportunity for the entire university community to learn about Buddhism, as well as highly effective Buddhist Studies teaching.



“Living Deliberately through Existential Despair: New Approaches to Embodied Pedagogy in the Undergraduate Classroom”

Dr. Justin McDaniel (University of Pennsylvania) addresses Mount Allison University community members

These events formed part of Mount Allison University’s “Great Buddhist Teachers, Great Buddhist Teachings” series launched with generous BDK Canada support in 2018. Since that time, Nathan Hesselink (University of British Columbia), Dr. Rongdao Lai (McGill University), and Dr. Justin McDaniel (University of Pennsylvania) have also shared their expertise on Mount Allison University’s campus. The program infuses our lively (and growing) Buddhist Studies and Asian Studies community with energy and represents a rare opportunity for our liberal arts university to welcome world-class scholars of Buddhism to campus. The response to this BDK Canada-supported series has been extraordinary.

Happily, these presentations reached audiences across New Brunswick and Nova Scotia. In 2018 and 2019, for instance, CBC New Brunswick and Eastlink (the regional television station) broadcast an interview with Dr. Justin McDaniel and Dr. Nathan Hesselink’s public talk throughout the region. In addition, *The Argosy*—Mount Allison University’s student newspaper—published a full-page article on Dr. Justin McDaniel’s visit to campus. As these examples suggest, the BDK-supported series is helping individuals on campus and across the Maritimes understand Buddhist practice and belief.

For our many students interested in the study of East Asia, Religious Studies and Buddhism, the BDK-Canada funded “Great Buddhist Teachers, Great Buddhist Teachings” series is particularly meaningful as it offers them a chance to create connections with celebrated scholars (and potential mentors) in their field. Consistently ranked the top liberal arts university in Canada, each year Mount Allison University attracts highly capable, self-motivated, and creative students to campus from around the globe. Perhaps

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### “Great Buddhist Teachings, Great Buddhist Teachers” Series

because our Department of Religious Studies faculty includes two tenured scholars of Buddhism, a number of Mount Allison University undergraduates specialize in Buddhist Studies. In recent years, our graduates have gone on to pursue fully funded M.A. and Ph.D. degrees in Buddhist Studies at universities such as Queen’s University, Temple University, the University of British Columbia, and the University of Chicago. The classroom visit and individual meetings with Dr. Garrett, Dr. Hesselink, Dr. Lai, and Dr. McDaniel proved especially meaningful for this group of upper-level students who are eager to pursue graduate work in the field of Buddhist Studies.

Mount Allison University is deeply grateful to BDK Canada for offering us this tremendous opportunity to welcome celebrated scholars of Buddhism and East Asian Religions to our campus.



Left: Dr. Garrett meets with Religious Studies major Don-Patrick Martin

Left: Student Don-Patrick Martin speaks with Dr. Garrett during her visit

Right: Dr. Garrett leads a learning activity for third-year Religions of Japan class

### Religious Update

Hello everyone. We hope that you are all doing well and enjoying your summer and getting outdoors as much as you can. While things are opening up slowly, we must keep reminding ourselves that the Coronavirus has not gone away; it is still as ever present as it was, but we have just been able to manage it better with things like not going out unnecessarily or being in large groups, maintaining physical distances of 6 feet and wearing masks. In fact, as this article is being written, the World Health Organization is saying that it is not even close to being over, but in fact it is speeding up.

How will that impact on the opening of our temple? While we are all anxious to get back to “normal” the Board’s priority is to keep people safe. Our services will **not** look the same as before. The provincial and municipal guidelines for opening places of worship include restrictions on the number of people allowed in the building, on singing and on chanting. We also know that we will have to maintain physical distancing and wear masks. We have a committee that is working on ways to adhere to the guidelines *and* keep people safe. We will post more information on our website [tbc.on.ca](http://tbc.on.ca) later in the summer.

We would like to express our condolences to those who have lost loved ones during these many months that we have been closed and are sorry for being unable to provide full services to those who have passed away. While Rev. Ouchi continues to wait for the government to issue his visa, we are grateful that Rev. Ikuta and Bishop Aoki have offered to conduct virtual services and memorials for those who wish to have a service. Please contact the office if you have service needs or questions.

#### Events

Please note two posters included in this newsletter:

- 1) **JSBTC Virtual Obon Service** being held on July 18<sup>th</sup>. Please see poster to register your attendance by July 11<sup>th</sup>.
- 2) The virtual **Eastern Buddhist League** conference has two speakers scheduled for July 17<sup>th</sup> and 24<sup>th</sup>. Please register through [Donna.M.Nakano@gmail.com](mailto:Donna.M.Nakano@gmail.com) if you wish to attend either of the lectures. There are limited spots available.

Thank you. Be Safe, Be Kind.

In Gassho,

Paul Aoki and Donna Nakano



## A LITTLE HAIRSTORY

We've been under Covid-19 lockdown. We found out first hand what "house arrest" means. Though not convicted of any crime, we have been sentenced to home confinement with restricted permission to step outside.

Under these severe conditions most of us stopped looking in the mirror. Some didn't bother changing from their pyjamas (Ha: I don't wear pyjamas). Men and some women didn't shave. Many didn't shower for days. And what about our hair! Our hair sprouted a mind of its own. It grew unchecked, twisted, tangled, and, so I've heard, even changed colour at the roots. It wasn't always like this.

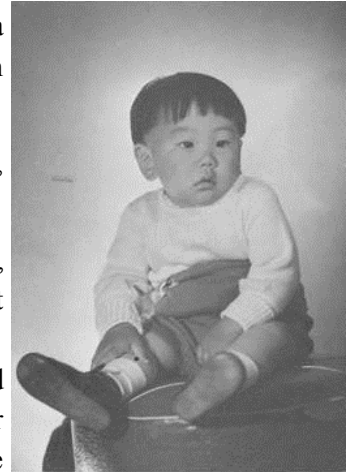
Not that long ago B.C. (Before Covid) more than a few women and even a few men commented that they liked me, yes me, much better with longer hair. I do hope they liked me at least a little before my hair grew longer. No matter, I was flattered that the women who paid me this shaky compliment were so young and attractive.

Since then I couldn't pass by a storefront window without sneaking a peek at my hair while pretending to check out the merchandise on display. But each time I was beset with angst. Was I vain? Was my vanity a "blind passion" that Yoshi-sensei often spoke about in his Dharma talks.? Maybe it was something else, something just as powerful - the need to feel accepted or to belong to something or somebody?

Which brings me back to the subject of hair. Hairstorians have recorded that humankind has fussed over cranial carpeting for tens of thousands of years. I have been too lazy to research all this stuff, so in this piece I will only talk about my own personal observations about male hair. And female hair is a topic for someone more knowledgeable and more sensitive than me – maybe someone can do a follow-up story about this for the next issue?

From the time I discovered I wanted to socialize until the day that I was ordered to isolate, my hair spoke loudly about my vanity and insecurity.

In the very beginning it didn't matter how we looked. When we were tykes in New Denver, it was accepted by our captive community that after lunch on Sunday every Dad rinsed out his *udon* bowl and flipped it onto our little heads to trim our hair. There were no mirrors. Through all our infant days we frolicked together on the shores of Slocan Lake. We all had the same bowl cut. No fuss, we didn't know better. And then, when families packed their meagre belongs to trek East, they must have brought that darned *udon* bowl too because we kept getting that same bowl cut through our settlement years in Toronto.



It didn't take long for the next generation of Nikkei, the Nisei and Sansei, to catch on to life in TORONTO, the Wannabe World Class City. The mid-50s saw them lining up at barbershops to buy a Duck Tail. "Brylcreem, a little dab'll do ya". But as most Nikkei were aware, our thick black hair was as controllable as summer dandelions, sprouting every-which-way. There was never enough gel in the jar to get our hair to stay anywhere near the gold standard, which was Elvis of course. Too often it ended up as Edward Scissorhands.

It was a relief to some when along came the College Cut, dry, short and plastered to the skull. At night, after my sisters settled into their teen dreams, I "borrowed" their nylons from their dressers and wrapped them tightly around my head as I slept. In the morning I awoke for high school with a perfect, neat American-style College Cut. A slight headache was a small sacrifice for that cool look, except for the day every week after swimming class when my carefully groomed College Cut went boing.

During the later 60s it was Shaggy, Hippy Hair down to my shoulders. Ignorant I went to work this way in Tokyo for a couple of months in early 1972. I got beat up pretty much by every *sarari man* in Marunouchi.

Joining the workforce I eventually had to conform to the Power Look. I slicked my hair back, top and sides, with gobs of gel (I think today it is sold as Gorilla Glue). It was mandatory Power Hair and Power Breakfasts. But I couldn't escape

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### A LITTLE HAIR STORY, *continued from page 7*

my ethnic and follicular roots. Think poor Cinderella at the Prince's Ball. As the day wore on my Power Hair sadly sprung back to Nikkei Hair (see Edward Scissorhands above). So I had to be super careful to schedule Power Client meetings as early as possible in the morning so they could see how Powerful my hair and I looked early in the day. I could only be a Power Hair Guy till 12:00 noon at the latest.

Finally, on retirement, I was able to shed that pretentious Power Look. I shaved my head completely and ventured out with the Bald Look. It was so refreshing in a cool breeze. Honest, it had nothing to do with the swooning over the Love Boat's Captain Stubing. I wore the Bald Look for quite a while until I realized that something was not quite right. Around this time I became active at the Temple, and part of my duties included assisting at funerals. At some of these services, people bowed to me and not the Obousan. They even offered me *ofuse*.. I felt terrible that I may have usurped the Obousan and made off with his hard-earned *ofuse*. So it was that I let my hair grow back.

And here we are now with Covid-19. With isolation, and even worse, being designated by those in power as a disposable (I am now studying the old folk tale of *Ubasute* ) any feelings of vanity and the need to be accepted or to belong are a waste of emotion. In a way we have been ordered not to belong. In isolation we don't have to give a hoot about how we look in the mirror or to others. Is it not a good thing that we don't have to wake up every morning and fret about how we should "present" to the world? Goodbye vanity. Goodbye need to belong. Goodbye blind passion. Yes, there are serious worries about financial and mental health and they and other important questions must be resolved as soon as possible. But in other ways life is so much simpler and free of so many mundane worries. And we have experienced what Yoshi-sensei meant when he wrote in the GL: "Life is uncontrolled and impermanent." And if we can accept that, we can roll with Covid-19 and our hair.



Gassho,  
Roy Kusano  
Member

### WHAT CAN I DO FOR TBC TO MAKE PEOPLE HAPPY TO OVERCOME COVID-19

#### "I LOVE TO PLAY HARMONICA"

##### VISION STATEMENT

*"I am over 80 and I have a Dream to play Harmonica"*

*"To bring harmony, happiness, love & peace to everyone throughout the world"*



*I believe the person who invented the harmonica was a very inspirational, spiritual person to promote harmony among all people.*

*My goal is to do the same by playing music that will instantly make you forget your problems and bring a spirit of joy and happiness into your life.*

*In Gassho*  
*Sid Ikeda*

*See links to Sid's recordings on page 10*

**GATHAS****Recorded by Scott Rubarth****VIDEO****NEMBUTSU and VISION** [https://www.youtube.com/watch?v=yvCtE-w\\_ABC&feature=youtu.be](https://www.youtube.com/watch?v=yvCtE-w_ABC&feature=youtu.be)**NAMU AMIDA BUTSU** <https://www.youtube.com/watch?v=yPoGeAskpxQ&feature=youtu.be>**WHEN WE SEE THE GOLDEN SUN** <https://www.youtube.com/watch?v=ojeEhKP6GtM&feature=youtu.be>**SEIYA** <https://www.youtube.com/watch?v=LoOBCG5q2pU&feature=youtu.be><https://www.youtube.com/watch?v=LoOBCG5q2pU&feature=youtu.be>**SHINSHU SHUKA** <https://www.youtube.com/watch?v=aQC1yBsfb9I&feature=youtu.be>**ONDOKUSAN 1** <https://www.youtube.com/watch?v=NDU2XOHWPrs&feature=youtu.be>**IN LUMBINI GARDEN** <https://www.youtube.com/watch?v=4R3LXuRLGJk&feature=youtu.be>

*Please open, listen to my vision and enjoy listening to the recordings. If you like it please send to your membership, family and friends.*

The following is a letter from the New York Buddhist Church regarding the Eastern Buddhist League Conference which had to be cancelled due to COVID-19. We have the opportunity to attend the last 2 lectures, virtually. If you are interested, please register your name and email with [donna.m.nakano@gmail.com](mailto:donna.m.nakano@gmail.com). We have been allotted 15 spots on a first come first served basis. A link will be sent to you closer to the date.

**-EASTERN BUDDHIST LEAGUE: VIRTUAL DHARMA GATHERING ---**

*Summer of 2020: On the worldwide web and everywhere YOU are!*

**Dear Eastern District Temple Leaders, Sangha Members and Friends,**

Here's an update on our EBL Lecture Series: the next talk(s) will be on:

**JULY 17<sup>th</sup> from 2-4 pm: Rev. Dr. Mark Unno**, Professor of East Asian Buddhism, Department Head Religious Studies, University of Oregon, will give a talk on **"Dharmakaya: The Body of Great Compassion"**

*"Rev. Dr. Mark Unno will discuss the Dharmakaya, Amida Buddha as the Body of Great Compassion. Through facing and becoming aware of suffering within ourselves, we come to an embodied awareness of suffering. Deepening this awareness leads to the embodied realization of boundless compassion. He will use stories and illustrations to express this realization".*

**JULY 24<sup>th</sup>, from 3-5 pm: Rev. Blayne Higa**, Resident Minister, Kona Honganji Buddhist Temple, Hilo, will explore how **"It's Ok to Not Be Ok: Shin Buddhist Wisdom for Living"**

*"Exploring how Shin Buddhist spirituality can offer ways of understanding our imperfect lives and help us cultivate greater compassion and resilience in times of difficulty".*

Again, **fees for registration were waived; so your dana/donations towards the cost of this event are much appreciated.** The suggested donation is \$10 for each lecture or \$35 for the series of four. Please note that you may make online contributions by clicking on the **"Donate"** link on the New York Buddhist Temple's website <https://www.newyorkbuddhistchurch.org/>. This allows you to contribute to the Lecture Series through PayPal or your credit card, and you should choose "Classes and Workshops" on the drop-down menu. Also indicate in the note section that this contribution is for the "EBL Lecture Series." (Or, you may send checks to New York Buddhist Church at 331-332 Riverside Drive, New York NY 10025 - please indicate the purpose of the donation on your check).

***In Gassho***

Isabelle Shinjo Bernard  
for EBL Committee

Advisors: Rev Ron Miyamura, Kyokucho, Eastern District and Rev Earl Ikeda, Jushoku, NYBC

Facilitators: MAs Isabelle Bernard, Cheryl Ikemiya, Gary Jaskula; David Brady and Karl Palma

## 2020 Online OBON Services

Due to the Covid-19 pandemic, this year's Obon services (Hatsubon, July Shotsuki and Bon Dance), as well as cemetery graveside services, are cancelled. In their place, we will offer multiple online Obon services. Please join us at a time that is convenient for you.

### Sunday, July 5

10:30 AM (Vancouver) & **1:30 PM (Toronto)**

OBON Service YouTube Live, with Rev. Aoki & Sensei Bob Akune

### Sunday, July 12

10:30 AM & **1:30 PM (Toronto)**

OBON Service YouTube Live, with Rev. Aoki & Sensei Bob Akune

Rev. Aoki invites Members of Toronto, Hamilton, Montreal Buddhist Temple to join the live streaming service!



You can use your phone or iPad camera to read this QR code. It leads to Youtube Live.



## 2020 Jodo Shinshu Buddhist Temples of Canada

### Joint Online Obon Service

#### **Saturday, July 18**

10AM British Columbia

11AM Alberta

Noon Manitoba

#### **1PM Ontario and Quebec**

- Opening Remarks by Rev. Grant Ikuta
- Chanting led by Rev. Aoki
- Dharma Talk (English) Rev. Robert Gubenco [Calgary]
- (Japanese) Rev. Yasuo Izumi [Southern Alberta]
- Three Treasures and Golden Chains led by our Tokudo Senseis



Rev. Izumi



Rev. Grant



Rev. Gubenco



Rev. Aoki

You can use your phone or iPad camera to read this QR code. It leads to the Zoom registration.



- \* The service is for members of JSBTC affiliated temple members, and it will be held via Zoom.
- \* All attendees need a computer with an internet connection.
- \* Please set up in a quiet area that you can be free from any outside disturbances or distractions.
- \* Please bring your onenju if you have one.
- \* Service approximately takes 40 minutes.
- \* Service material is displayed on the screen during the service.
- \* Your generous donation to your local temple is appreciated.

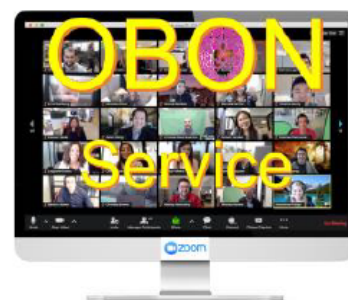
### Registration Link

\* You can use your phone with camera and Ipad to scan the QR code

Registration is due by Saturday, July 11<sup>th</sup>, 2020.

\* Space is limited so I recommend registering as early as possible.

\* If you have any question, please contact (Rev. Tatsuya Aoki) [rev.aoki@gmail.com](mailto:rev.aoki@gmail.com)



## **WE ARE STILL HERE!**

Even though the church is closed, the day today costs of keeping the church going still exists. If you are able, please consider continuing with your regular donations as we could really use your help at this time.

We realize this is a difficult time for many, but any donation would be appreciated in order to help sustain our Temple.

You can mail in your membership fee or donation to:

**Toronto Buddhist Church,  
1011 Sheppard Avenue West  
Toronto, ON M3H 2T7**



or please consider using PayPal for all membership fees and donations. <http://tbc.on.ca/about-us/donate/> or <http://tbc.on.ca/jodo-shinshu-buddhism/membership/>

## **Call for Volunteers:**

Now, with the gradual reopening of businesses, we are beginning to return to a “new normal”. When the Temple is able to reopen, we will mostly likely have to continue wearing masks to protect ourselves and our loved ones, especially our vulnerable seniors.

TBC would like to ask for volunteers to make masks for those who do not have one, especially for the senior members of our congregation. If any there are any people with or without sewing experience who are willing and able to make some masks for the Temple, it would be greatly appreciated! Phone or email the Temple if you are able to help and bring your masks to Temple when we are able to gather again. Below you will find some links to YouTube videos on how to make masks. These range from very easy-to-make ones that don't require any sewing, to more complicated ones with downloadable patterns.

### **NO-SEW MASKS**

Made from Bandana, with coffee filter:

<https://youtu.be/oPYp-kjiqtw> ;

Made from tenugui, with coffee filter:

<https://youtu.be/06zBMMJfg6k>

### **SEWN MASKS**

Hand-sewn from socks with filter pocket:

<https://youtu.be/YnmE9ziLqfk>

### **PLEATED MASKS**

<https://youtu.be/m6xtddrAvlM>

Hand-sewn easy mask:

[https://youtu.be/IITTiQnSq\\_4](https://youtu.be/IITTiQnSq_4)

### **3D MASKS:**

<https://youtu.be/gttwJMJuf9M>

Machine-sewn 3D masks with cotton batting:

[https://youtu.be/UaZBm\\_V8Flg](https://youtu.be/UaZBm_V8Flg)

**PLEASE DISREGARD THE LINK FOR MASKS USING HEPA FILTERS. EFFECTIVENESS AND SAFETY NOT VERIFIED.**

**Copy the YouTube address into the address box of your browser to access the videos for instructions**

