



Guiding Light

June 2021



TORONTO BUDDHIST CHURCH *a Jodo Shinshu Temple*

1011 Sheppard Ave West
Toronto, Ontario, Canada, M3H 2T7
(416) 534-4302 www.tbc.on.ca

VIRTUAL (Zoom) SERVICE SCHEDULE

		English	Japanese
June 6, 2021	Monthly Memorial	11:00 am	1:00 pm
June 13, 2021	Kids' Sangha Service	9:45 am	X
June 13, 2021	Regular Service	11:00 am	X
June 20, 2021	Regular Service	11:00 am OVSA Presentation	1:00 pm
June 27, 2021	Kids' Sangha Service	9:45 am	X
June 27, 2021	Regular Service	11:00 am	X
July 4, 2021	Monthly Memorial	11:00 am	1:00 pm

For the time being, we will continue to hold virtual services.

To register for our Sunday Services,

please email tbc@tbc.on.ca

or call 416 -534-4302

To register for Kids' Sangha Services, please email

kids.sanghatbc@gmail.com

“Ittekimasu” and “Itterasshai”

The Toronto Buddhist Church changed many things from last year because of COVID19. For example, we used to invite many temple members into the building for a monthly memorial service. When I held this service, I saw over 100 or 200 people in the Hondo. We used to have refreshments after every Sunday service in our social hall. The temple prepared coffee, tea and snacks. Sometimes a member brought Onigiri, a rice ball, for everyone. I really enjoyed drinking coffee and talking with you, our temple members. Unfortunately, we had to stop inviting people to visit.



We had to change the format not only of the Sunday service, but also of the funeral and memorial services. A family who had lost their loved one could invite their family and friends to a funeral service, but today there is a limitation of attendance and no refreshments after the service. Actually, I always looked forward to the refreshments not because I could eat Sushi, but because I could talk with the family and their friends. I really miss this, especially sharing memories of the family and their friends.

Even though we had to change many things due to COVID19, I didn't change the format of funeral consultations. Even when the family lives far, I still ask them to come to the temple in person for the consultation. If they cannot visit in person, I ask them to connect via zoom.

If I only needed the information of the family's home address, phone number, email address and their deceased's age, birthday and date of death, I didn't have to ask them to come to the temple, because I may be able to complete all information for the service through email exchanges with the family. But I ask them to come to the temple, because they often let me know about their loved one's history, personality and loving memories during the consultation. When I listen to their treasured memories, it tells me the family had special moments with him or her in their lives, and they treasured sharing their life with him or her. When they share their treasured memories with me, I usually don't talk about myself, because I want to listen to them. One day, a family asked me "what is your treasured memory with your family?" When he asked me this, I felt ashamed. I had asked the same question to many families, but I had not asked the question to myself.

When I went back home, I asked myself again what is my treasured memory of my family. Both of my parents worked and they were always busy. When I was a child, we didn't go to Disneyland, didn't go camping, we didn't go fishing and there was no Christmas party in the Buddhist temple. On Shakyamuni Buddha's birthday, we had to invite temple members to hold a Buddhist service, but there were no presents for a child. There were not many special family events in my life. But I remembered one of my family's treasured memories. My parents always said "Itte Rasshai" to me when I went to school. When I heard that, I always responded "Itte Kimasu." Both mean, "see you." But "Itte Rasshai" is

said by someone who is staying and “Itte Kimasu” is said by someone who is leaving. If I didn’t respond “Itte Kimasu,” my parents grabbed my hand and waited until I said “Itte Kimasu”. I did not understand why I had to respond every time until recently. I understood the reason when I took a Buddhist study class over zoom last month

The teacher, Rev. Yamamoto, works in a hospital as a Jodo Shinshu Buddhist chaplain in Japan.

He said “Itte Rasshai” is short for “Itte (Bujini Kaette) Rasshai.” Itte means to go, Bujini means to be safe, and Kaette Rasshai means to come back here. So “Itte Rasshai” means “You are going somewhere. Please come back here to see me again.” He also said “Itte Kimasu” is short for “Itte (Bujini Kaette) Kimasu.” That means: “I am going somewhere. I will come back here again to see you.”

I am not sure that my parents knew the meaning of “Itte Kimasu” and “Itte Rasshai.” But I could say that the simple exchange of conversation had deep meaning. I feel nostalgic when I say Itte Kimasu and Itte Rasshai. And I sometimes remember the memory of my parent’s smile when I hear the words from others. Rev. Yamamoto told us when he meets a patient, he doesn’t talk a lot, because he wants to listen to the patient’s words. But one day, he talked about Jodo Shinshu teachings to a patient, because she asked him about Buddhism. He explained to her the meaning of “Itterasshai” and “Ittekimasu.”

When he left her room, she said “Itte Rasshai,” because she wanted him to come back to meet her again, but she also said, “I may be going to Itte Kimasu.” He did not understand, because there was a schedule to meet her next week, but Itte Kimasu means she might leave. After one week, when he visited her room, she was not there, because she went to the Pure Land. He recited Nembutsu in front of the room that she already left. Then he understood the meaning of her words.

Shinran Shonin said when we pass away, we enter Nirvana to prepare to become a Buddha in Amida Buddha’s Pure Land not because of our own effort or power, but because of Amida Buddha’s compassion and wisdom. We call it “Tariki” which is often translated to “Other Power” in English. Some people think when they go to the Pure Land, they will stay there forever, but in Jodo Shinshu, we believe we come back to this world again as a Nembutsu to encounter others with Amida Buddha. Shinran Shonin wrote that in the Wasan.



“Amida Buddha has fulfilled the directing of virtue,
Which has two aspects: that for our going forth and that for our return.
Through these aspects of the Buddha’s directing of virtue,
We are brought to realize both mind and practice.”

Therefore when Rev. Yamamoto did Gassho (placing his palms together) and said Nembutsu, he understood the true meaning of the patient’s words, because she came back to this world and encountered him with Amida Buddha as a Nembutsu. The words “Ittekimasu” and “Itterasshai” are a casual exchange of conversation. But when I hear these words, the exchange of conversation warms my heart, because the words Ittekimasu and Itterasshai tell me my home is there. And I think Amida Buddha also says “Itterasshai,” which means we don’t have to worry about anything, because Amida always prepares everything for us.

Amida Buddha’s lights of wisdom and compassion always shine on us not only when we enjoy our life but also when we feel sad.

In Gassho, Rev. Yoshimichi Ouchi (TBC Resident Minister)



JODO SHINSHU GONSHIKI (RITUALS) with Rev. Yoshimichi Ouchi

Presented by JSBTC Living Dharma Centre and the JSBTC Women’s Federation

Part 3: “Demystifying Chanting Sutra and Gatha” on Sun. June 13. 7pm ET

Chanting sutra or verses is the most important ritual in Buddhist services.

Rev Ouchi, Canada’s only Rituals Specialist, will give a presentation on the meaning of chanting and how to chant followed by a Q&A session. Rev. Ouchi is a graduate of *Gonshiki Shidosho* in Kyoto, and received his licence of *Tokubetsu Homuin* in 2016.

Advance registration required: <https://us02web.zoom.us/j/84186539028?>





A Reflection on Anti-Asian Violence

In the wake of the Covid-19 pandemic, the increase in hate crimes and incidents against Asian-Canadians, Asian-Americans, and Pacific Island communities has risen significantly because of ‘reports’ that the virus originated in Asia. This is intimately connected to systemic, historic, and state-sanctioned discrimination against Asians in national and international relations. We support and stand in solidarity with the Asian communities in Canada. As a Buddhist organization, we need to be part of the solution. “The Golden Chain”, a simple, but popular Shin

Buddhist reading at Dharma services, goes as follows:

I am a link in Amida’s golden chain of love that stretches around the world.

I will keep my link bright and strong.

May I be kind and gentle to every living thing and protect all who are weaker than myself.

May I think pure and beautiful thoughts, say pure and beautiful words, and do pure and beautiful deeds.

May every link in Amida’s golden chain of love be bright and strong, and may we all attain perfect peace.

“The Golden Chain” is written in a simple style explaining the ethical teaching of Buddhism, especially to our children. It encourages and nurtures kindness and love for all beings. It is our hope that children become aware of their inner strength to protect the lives of other people and animals. This short saying inspires not only children, but adults, to pursue the goodness of human life, through the teachings of the interdependence of all things and all living things. It reminds us of the responsibility of helping one another regardless of ethnicity or colour of our skin.

With palms together and Namu Amida Butsu,
Tatsuya Aoki,



TBC Virtual Obon and Hatsubon 2021

Obon is the annual Summer observance during which we remember our ancestors and all those who have gone before us. It is a time for remembrance as well as celebrating and showing gratitude through dance—Bon Odori (Bon Dance) - for the opportunity to have encountered the Dharma. In 2020, we were unable to hold our traditional Obon celebrations and services due to COVID 19.

While we are still not conducting in-temple services, this July we will be holding two “Virtual Hatsubon” services on **Saturday, July 10th at 10:00am and 2:00pm** Hatsubon means “First Obon” and is a service held during the first Obon season (Summer) after a loved one has died.

Our regular Obon Service will be held on **Sunday, July 11th at 11:00am** in English and at 1 pm in Japanese. All those registered for our regular Sunday Services will receive a Zoom invitation to the regular Obon Service. To register for the Hatsubon Service, please email tbc@tbc.on.ca to be placed on the invitation list.

Bon Odori (dance) practice 2021

The Toronto Buddhist Church virtual Obon odori (dance) practices are underway but there is still time to participate. These practices are held on Friday evenings, 8:00 – 9:30pm. Everyone is welcome!

If you would like to attend, please send an email to tbcminyo@gmail.com and you will receive the Zoom link.

Assuming that Covid-19 restrictions for outdoor gatherings will still be in place, the TBC is planning a virtual Obon odori on Saturday, **July 10, 2021 at 7:00 pm.**

We hope that you will be able join us to make Obon 2021 a success.



Memorial (Shotsuki) Listing for the Month of July

Our monthly memorial services (shotsuki) are usually held on the first Sunday of each month to remember and honour those who have passed away in that month regardless of year. Usually, mail reminders are sent out to the next of kin but due to changing circumstances we have not always been able to reach families and hope that by publishing the names of those who have passed, we can still reach and remind families and dear friends of the month of their loved ones honouring. Below is our listing of our members and supporters who have passed away during the month of June. All are invited and welcome.

ALLEN, Thomas	IBUKI, Norman Takeshi	KITAMURA, George Mitsuji	MIZUYABU, Yuriko
AKIYAMA, Denis Van	IKEDA, Hatsue	KITAZAKI, Kiyohiro	MIZUYABU, Kenneth Mitsuo
AMANO, Noriharu Ness	IMAI, Usakichi	KIYONAGA, Toshiko Kathleen	MORI, Denya
AMEMORI, Kikue	INOUE, Iwao	KOBAYASHI, Fumie	MORIKAWA, Suna
AYUKAWA, Shizuo	IRIZAWA, Sawaichi	KODAMA, Tsuyoshi	MURATA, Kazuo
BESSHO, Etsuko	JIKEMURA, Shizu	KOSHIDA, Koto	NAGANO, Yaye
EBIHARA, Kesajiro	KADOHAMA, Toranosuke	KOYANAGI, Namiye	NAKAGAWA, Miki
FUJII, Hideko Hedy	KAMADA, Shinjiro	KOYATA, Hikoza Hik	NAKANISHI, Tsuneharu
FUJINAMI, Haya	KAMINO, Toshiye	KUBOTA, Yahachiro	NAKATSU, Kunijiro
FUJIOKA, Sueno	KAMIYAMA, Hajime	KUMAGAI, Matsu	NEKODA, Mineto
FUKUMOTO, Fujio	KARATSU, Sen	KUMAHARA, Tetsuo	NISHI, Kura
GOTO, Miyoshi	KASHINO, Junn	KURAHASHI, Sumi	NISHIMURA, Henry Hank Osamu
HAKKAKU, Vernon Tsutomu	KASHINO, Mary	MATSUMOTO, Masanori Moza	NISHIMURA, Michio
HAKODA, Yuki	KASHINO, Kenichi Robert	MATSUSHIGE, Toshie	NISHINO, Kimi
HAMAMOTO, Fusako	KATSURA, Tome	MINAMIDE, Bunkichi	OGINO, George Ryuzo
HASHIMOTO, Thomas Hajime	KAYAMA, Toyo	MINAMIDE, Tomiko	OHARA, Thomas Minoru
HASHIMOTO, Yoshikazu Frank	KISHIMOTO, Masao	MISUMI, Toyoko	
HAYASHI, Hachijiro	KISHIMOTO, Walter	MITSUBATA, Chutarō	
HAYASHI, Kinu	KISHIMOTO, Sachiko	MITSUKI, Kazuko Kay	
HUANG, Huan Tang	KISHITA, Shizuko	MIYANISHI, Shozo	
	KITAMURA, Shigeru		

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2021 Memorial Years

At specified intervals after a loved one has died, we gather for services to listen to the Dharma. During memorial services, we remember the deceased with gratitude for enabling us to be who we are and to receive the Dharma. It is a time not only to strengthen family ties, but also to reflect upon relationships beyond the immediate family, remembering and appreciating the oneness of all life. (*Shin Buddhist Service Book*, by Orange County Buddhist Church. Buddhist Education Center, 2013)

1st Year—2020

17th Year—2005

3rd Year—2019

25th Year—1997

7th Year—2015

33rd Year—1989

13th Year—2009

50th Year—1972

OBITUARIES

The Toronto Buddhist Church wishes to extend its deepest condolences to the families, relatives and friends of the following individuals who have passed away. If we have missed any names, please notify the Temple office so that we may update our records.



Thank You and take care

* * * * *

Mr. Yoshio Murata	89 yrs	April 28, 2021
Mr. Yoshimitsu Sawaoka	22 years	May 3, 2021
Mr. Shioge (Shoji) Michibata	91 yrs	May 6, 2021
Mrs. Emiko "Amy" Kawabata	98 yrs	May 15, 2021

Obituaries cont'd from pg 5**OHASHI, Tarkio****OHASHI, Fusako Elsie****OHASHI, Hanae Hannah****OMORI, Sawa****OMOTO, Yosoya****OMOTO, Yutaro****ONO, Eizo William****SAITO, Mary Yasue****SARUYAMA, Natsu****SARUYAMA, Dan Kono****SASAKI, Tadao****SHIMIZU, Suzu****SHIMIZU, Shizue Suzie****SOGO, Chiyoko****SUGIMAN, Toshihiko****SUGIMAN, Ross Tatsuro****SUMIYA, Odai****SUZUKI, Kiyomi****TAGUCHI, Takemi****TAKAHASHI, Sada****TAKAHASHI, Tokiemon****TAKASAKI, Susan****TAKEMURA, Chiyoko****TAKENAKA, Masisie Alice****TAKENO, Haruo****TAKENO, Ryu****TAKENO, Haruo Harry****TANAKA, Shoko****TANAKA, Kazuko Kay****TANI, Hatsue Jane****TATEISHI, Ai****TERAKAWA, Tadaji****TSUCHIDA, Taichi****TSUJI, Tojirō****TSUYUKI, Nobuko****UI, Hideo****UYEDA, Senjirō****UYENO, Kuye****UYENO, Tashichi George****UYESUGI, Sueko****WAKABAYASHI, Hatsue****WAKABAYASHI, Barron Chuzo****WANI, Tsuyo****WATANABE, Hideyoshi****Harry****YAMADA, Mitsuo Mike****YAMAMOTO, Bob Maso****YAMASHITA, Kumiko****YASUDA, Fumiko Eileen****YASUI, Sueo**

Highlights from the Virtual AGM

The TBC Annual General Meeting was held virtually this year via Zoom, deftly chaired by Glenn Nishimura. Thank you to those who were in attendance.

The Special Resolution amending seven (7) articles of THE GENERAL BY-LAW OF TORONTO BUDDHIST CHURCH DATED January 22, 2017 as published in the April and May 2021 Guiding Light, was passed.

Dawn Anzai retired as President.

Cynthia Tetaka resigned as Director.



The 2021 Board of Directors consists of the following:

Les Tanaka: Elected as President, Director of Outreach

Paul Aoki: Continues as First Vice President, Director of Administration and Co-Director of Religious and Education

Donna Nakano: Continues as Second Vice President, Corporate Secretary and Co-Director of Religious and Education

Kevin Kawaguchi: Treasurer and Director

Jessie Ebata: Continues as Director, Community Support

Jessica Peddle: Elected as Director, Kids' Sangha and Youth

The 2021 Board of Directors pledge to continue to work to support the temple and its members and assist to spread the Buddhist teachings, without prejudice. Please feel free to contact any one of us if you have questions or concerns.

In Gassho, TBC Board of Directors.

Calgary Buddhist Temple:

Introduction to Naikan

Parts 1 & 2

***Wednesday, June 9th and
June 30th, 2021 at 9pm EDT***

The Calgary Buddhist Temple will be holding this Introduction to Naikan as a means for self-reflection led by our Rev. Robert Gubenco. Day 2 is a follow-up session.

The Japanese word *nai* means inner or inside and the word *kan* means looking. When these two words are combined Naikan translates as "inside looking" which refers to looking within as a means of self-reflection. Naikan uses three simple yet structured questions for the purpose of self-reflection. The questions are designed to remove one's personal feelings and to bring one's attention or awareness to the reality of the give and take connection that exists in relationships.

If you have an interesting understanding oneself and relationships, please join us! Register in advance by going to:

<http://bit.ly/Naikan-09Jun21>



THANKS FOR EVERYTHING

Sunday May 16, 2021 was a day to remember. That day, Dawn Anzai finally retired after more than two decades of service on the Board of Toronto Buddhist Church. Over those 20+ years, she worked hard, very hard, with almost every Temple president we can remember.

For four years from January 2013, Dawn took care of me. Back then I had just taken on the job as newbie President, an intruder to TBC management. At our first Board meeting she sat as an incumbent Director, having served on the Board forever. As did all the other veteran Directors present at that meeting, she eyed me cautiously, wondering what I could possibly bring to the Board table. She was right. I had no idea either.



It didn't take me long to realize that Dawn knew just about everything there was to know about the Temple. She was deeply involved in the Temple Buyo Group and Shin Fujinkai, and at the time she had been Director for many years on the Special Projects Committee which managed and executed every important event at the Temple including among a host of other functions, the New Year's Social, Keirokai, the Picnic and the Annual Bazaar. She was also an executive of her kenjinkai, many of whom were active Temple members. In no time she became one of the 3Ds, the go-to executives who knew how to solve every problem and kept me propped up.

At some point I discovered that she earned her undergrad degree from Victoria University, my old school, many years after me. From then on without telling her I adopted her as a favorite kid sister.

After my retirement as President at the end of 2016, she soldiered on with the Board. In 2019 the position of President became vacant with no takers. By then she was dealing with a debilitating illness. And her work demanded so much of her time too. How many times did she rebuff me when I invited her to lunch, opting instead for the time-saving convenience of a nuked Swanson's dinner at her desk. I urged her to be a little selfish for a change, to look after herself first. But she made up her mind that there was a Temple job that had to be done. She became the first female President in the history of the Temple.

For the next two years, she presided over catastrophic, totally unexpected issues that we all came to know, issues that no one ever had to deal with before. But Dawn did not panic, no thought of quitting. She marched on even though physically she was unable to attend at the Temple. There is no question the remaining Directors and other members who stood by her through the last two years deserve full credit as well – thank you all so much. The Temple has survived. And so came Sunday May 16, the end of a long story and the beginning of a new one for Dawn.

I wish there was a medal that some important dignitary could award her. Or an Order that some distinguished institution could bestow on her. At the very least a dinner with good friends, great food and lotsa laughter in her honour. But too often volunteers like Dawn don't get the recognition they deserve. And, the best, like Dawn, shun recognition anyway. At this point all I can do is pay her the most respectful compliment I reserve for the best women I know: "Thank you, Dawn Anzai, you are One Helluva Woman!" And then with fingers crossed I will invite her to lunch once again when that becomes possible.

Roy Kusano (TBC Member and past TBC President)

"Hearing the Nembutsu"

When we used to gather at temple, was there someone or a group of people you always sat with in the service? Do you remember the sound of their Nembutsu? Do you remember the sound of many Nembutsu mixing together?



Recently, I was in one of our Zoom services. In a part of the service where we voice the Nembutsu, someone was unmuted so we heard their voice, instead of Yoshi Sensei, say "*Namo Amida Butsu*". This is fine, of course! It was not a problem at all. But it did make me think how rare it is for me now to hear *other people's* Nembutsu. I hear my own, and that of senseis' whose services and lectures I attend over Zoom. But in the ongoing pandemic conditions, with social distancing, mask-wearing, and stay-at-home orders, I have not been in a room with others where I can hear their Nembutsu.

When I started attending services at Vancouver Buddhist Temple almost 15 years ago, I had no idea

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Sakura Tree planting project update

The following people have donated generously and overwhelmingly to the Sakura Tree planting project:

Mrs. Dawn Anzai	Mr. Paul Aoki	Toshimitsu & Mary-Beth Arima
Mrs. Susan Crichton	Mrs. Karen Dmytryshyn	Mrs. Patty Dobson
Mary Huang	Ms. Ellen Ishikawa	Mr. & Mrs. Toivo Knude
Mr. Isamu Koyata	Mrs. Yasuko Pat Kusano	Ms. Gloria Mastrofini
Mrs. Sally Miyazaki	Mrs. Lily Motomura	Joe & Ruby Nagasuye
George & Amy Nakano	Mrs. Teruko Otani	Mrs. Darlene Rieger
Shimoda Family	Carol and Fumi Tabata	Mr. & Mrs. David Taguchi
Mrs. Chizuko Tamaki	Ms. Jane Tamaki	Mrs. Sally Hori
Ms. Debbie Katsumi	Mrs. Sakae Ogaki	Mrs. Yoshiye Suyama
Mr. David Saxby & Ms. Julie Suyama	Naomi Tsuji & Michael Tamaki	



I also want to thank Grace Tamaki-Taguchi, Saeko Jaciw, Joanne Kataoka, Naomi Tsuji-Tamaki, Rumi Sakaya and Rev. Yoshi who did the hard physical work of weeding, and preparing the soil for the planting of the Sakura trees.

And why Sakura trees, other than for their obvious beauty and for its world-wide recognition in Japan and elsewhere? Cherry blossoms are a symbolic flower of spring and with that, a time of renewal and hope. But as we know, though beautiful, their blossoms are short and fleeting, and they have long symbolized impermanence. Some of you may not know that the Sakura tree has a connection to Jodo Shinshu Buddhism.

You may remember an old Sunday School story about how Shinran Shonin became a monk. After losing his parents, Shinran Shonin (born Matsuwakamaro), wanted to become a monk to learn what happens after one dies. He arrived at Shoren-in Temple in Kyoto with his uncle. The head monk, Rev. Jien, told him it was getting too dark to perform his ordination ceremony and asked Shinran to come back in the morning. A determined Shinran wrote a poem:

*Cherry blossoms that look like they will stay on the tree till tomorrow,
May blow away during the night.*

Rev. Jien was so impressed by the 9 year old Shinran that he ordained him immediately after. Again, thank you to our donors and to the support of our volunteers who made this possible.

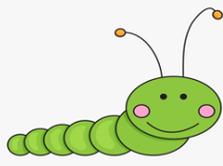
With gratitude,
Michael Tamaki (TBC Member)



(‘Hearing’ continued from page7) what Shin Buddhism was. Not a clue. My family were not Shin Buddhists and I was not raised in the “temple environment”. My personal interest in Buddhism AND the temple being only 4 blocks from where I was living were a couple of the fortuitous (and recognizable) causes and conditions that led me to hear *Namo Amida Butsu* for the first time. I’m certain that in that first service I attended, I didn’t say the Nembutsu myself - I was probably too nervous and self-conscious. I bet that as I was becoming familiar with temple events, I listened to people say the Nembutsu more often than I said it myself. Knowing myself, I probably wanted to make sure I was “saying it correctly” or “saying it at the right time”. Not knowing anything about Shin Buddhism I also naturally wondered, “why are we saying this?” and “what does it mean?”

I imagine that for most of us, we *hear* the Nembutsu before we say it ourselves (isn’t it that way with everything? How can we know what a cat is before we are told and taught what it is?) You might have heard it for the first time as a child from a parent or grandparent; at a temple bazaar; perhaps at a funeral; in school in a religions class; or maybe even on Youtube. If not aurally, you might have heard the Nembutsu *with your eyes* through encountering a statue of Amida Buddha; the characters 南 (na) 無 (mo/mu) 阿 (a) 弥 (mi) 陀 (da) 仏 (butsu) on a scroll; or through *gassho* (putting both palms together).

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CALLING ALL SANGHA KIDS

JUNE'S THEME: "GRATITUDE"

"How do you practice gratitude?"

We welcome you to share your ideas on the Seesaw App.



Q – What is the Seesaw App?

A – The Seesaw App is a platform for kids and parents to help everyone stay connected. Kids can use creative tools to take pictures, draw, record videos and more.

Q – Who can join the Seesaw App?

A – Anyone can join

Q – Does it cost anything to join?

A – No

Q – How do I join?

A – Email kids.sanghatbc@gmail.com then

Download the Seesaw App

There will be 2 Kids Sangha Services in June before we take a *Summer break in July and August*.

Sunday June 13, 2021 – Service only at 9:45 a.m.

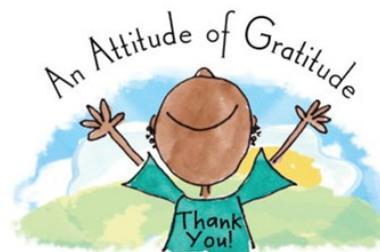
Sunday June 27, 2021 – Service at 9:45 a.m., followed by Kids Sangha family activity.

Please check future issues of the *Guiding Light* or the TBC website for details about the start of Kids Sangha services in September.

Any questions and/or concerns can be sent to the new email address: kids.sanghatbc@gmail.com

With gratitude,

Jessica and Yumi (TBC Kids Sangha Teachers)



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For me, hearing the Nembutsu of others is one of the things that marks the beginning of my path as a practising Shin Buddhist. Not only because I learned from their example how and when to say it, but because they created the space and opportunity for me to contemplate the questions "why are we saying this?" and "what does this mean?". In hindsight, I see that I was learning the primary practice of Shin Buddhism: *deep listening* (monpo). We first hear the sounds "Namo Amida Butsu" and then are inspired and moved to listen more deeply. This not only means the auditory exercise of listening to chanting, readings, recitations, and Dharma lessons from senseis in service. It also includes the process of opening up, honest introspection and self-reflection and feeling resonance with the teachings. I think part of being a Shin Buddhist is about being open to hearing the Nembutsu - in all the different forms and sounds and levels - and meditating on what does all this means *for myself*.

The doctrine says the Nembutsu means "I take refuge in Amida Buddha", and that saying it with an entrusting heart is a result of the call of Amida Buddha as well as the cause of rebirth in Amida's Pure Land. That is what Shin Buddhist texts say (it says much, MUCH more than this but this is the "nutshell" version). I invite you all to think about why these teachings have meaning for you. How are these teachings meaningful for you?? This is what I have been meditating on, and continue to explore these many years, ever since I first found myself in a chorus of voices around me saying Nembutsu.

Each of us will have different answers, just as we each have unique voices and manners of saying the Nembutsu - "Namoamidabutsu", "Num undahhhhhb", "Namoamida BOOTSU", "Num undub". I hope that soon, we will all be together, hearing each others' Nembutsu, and being more inspired to explore the myriad of special meanings it has for each of us.

Namo Amida Butsu in gassho, Joanne Yuasa (TBC Minister's Assistant)

Amida Buddha

“In the Jodo Shinshu school of Buddhism, Amida Buddha symbolizes the timeless, unending power of Wisdom and Compassion operating throughout the universe. *Amida* stands for *Amitabha* and *Amitayus*. *Amitabha* is Infinite Light and *Amitayus* is Infinite Life. Light is the symbol of Supreme Wisdom and Life is the symbol of Infinite Compassion. Infinite here means, “all embracing.”

By the very nature of the power of wisdom and compassion, Amida Buddha completes the enlightenment of sentient beings. Why is it that we are incapable of completing our own enlightenment? – essentially because we are tainted by egocentricity and selfishness. Therefore, one must come to a realization of their existential limitations and awaken to the wisdom and compassion of Amida Buddha.

With this religious insight comes a deeper dimension of existence. From the lower level of the small individual self of everyday life consciousness, we rise to a higher level of consciousness to become fully awakened to the universal consciousness of Amida Buddha.

This faith in Amida, this inner light of wisdom, because a dynamic force within our lives.”

~ Rev. Kenryu T. Tsuji (March 14, 1919 – February 26, 2004)

(from *The Heart of the Buddha-Dharma: Following the Jodo Shinshu Path* by Kenryu Tsuji. 2003. This book is available free for download in PDF format from the BDK website: bdkamerica.org/product/the-heart-of-the-buddha-dharma-pdf-only/)



<https://wagense.jp/illustration/%E9%98%BF%E5%BC%A5%E9%99%80%E6%A7%98/>

Strategies for Modern Living: A Commentary with the Text of the Tannisho

by Dr. Alfred Bloom (Paperback. 1992. Numata Center for Buddhist Translation and Research)

“Written by the late Dr. Alfred Bloom, one of the most prominent teachers of Jodo Shinshu Pure Land Buddhism. Compiled by a disciple of Shinran Shonin (1173-1263), the founder of Jodo Shinshu, the *Tannisho* refutes misinterpretations that arose after Shinran’s death, and presents corrections with striking insight. Subtitled *Strategies for Modern Living*, this book presents Dr. Bloom’s interpretations that give contemporary relevance to the *Tannisho*, which is recognized as a great classic of religious writing.” (taken from the BDK Website. This book is available free for download in PDF format from the BDK website: <https://bdkamerica.org/product/a-commentary-with-the-text-of-the-tannisho-strategies-for-modern-living/>)

Part One of this book is only 20 pages long; the entirety of the *Tannisho: Notes Lamenting Differences* written by Yuien, a disciple of Shinran Shonin. The preface is Yuien’s intention on the collection of passages:

“When I humbly reflect on the past and the present, I cannot help but deplore the fact that there now exist deviations from the true faith which was taught by our late master Shinran Shonin. I am afraid that this will cause confusion as the teachings are transmitted to future believers.

Unless we are fortunate enough to come into contact with a good teacher, how can we ever hope to enter the gate of Easy Practice? We must not distort the doctrine of Other Power with our own opinions and interpretations!

Thus, I am writing down some of the words of the late master Shinran Shonin which still ring in my ears. My sole purpose is to dispel the doubts of my fellow-believers.”

In Part Two, Dr. Bloom writes a chapter of his own commentary on each of the 18 chapters (and preface and epilogue) of the *Tannisho*. Chapters titled “The Revolutionary Reality of the Nembutsu (*Tannisho* ch. VIII)” and “The Issue of Vow and Name (ch. XI)” are commentaries on foundational themes in Shin Buddhism, but there are also chapters such as “Action and Compassion (ch. IV)”, “Buddhist Views of Morality (ch. V)”, and “Shinran’s Social Awareness (ch. VI)” that make this an enlightening read for those particularly interested in Shin Buddhism and Social Justice issues. Complete with a glossary and Dr. Bloom’s accessible writing style, this slight volume (fewer than 200 pages) will be of interest to all readers interested in the teachings of Shinran Shonin, as well as to those who have newly encountered Shin Buddhism.

~JY

**Join or Renew
Online**



**MEMBERSHIP
Join/Renew**

IT'S 2021, TIME TO RENEW OR APPLY FOR MEMBERSHIP AND TO SHOW YOUR SUPPORT FOR THE TEMPLE

It is that time again to approach you and remind you to renew or apply for your membership for 2021. We are hoping to continue to have a strong membership. We know there are still some who have not applied for membership or have forgotten to submit the membership application with your membership fee. We hope that 2020 members will renew their memberships for 2021 and continue to support the Temple.

The future of the Temple depends on our members so we need you to take the time or remember to submit your application and membership fee.

We continue trying to improve the benefits of being a member of the Temple. As a TBC Member, you:

1. Most importantly, will have the right to vote on all important matters affecting the Temple such as the election of the President and the Directors, the approval of budgets and all significant matters affecting the future of the Temple.
2. are subscribing to the Jodo Shinshu values of the Temple.
3. are entitled to free notarial services offered by one of our Temple members.
4. are entitled to a discount on premium-level CAA memberships.



Regular Membership

Regular Membership is annual and expires on December 31. If you wish to be a Temple member for 2021 please complete the application form as early as possible at the start of the year. Once your signed application and membership fee (minimum of \$135.00) or your promise to pay the total fee by May 31 have been received, the Temple will send you your Membership Card.

Honorary Membership

An Honorary Membership Card will be issued to any member 77 years of age or over who signs up for the year 2021. If already an Honorary Member, he or she must confirm annually the renewal of his or her Honorary Membership. Honorary Members do not need to pay any membership fees, although all donations are welcome. A **Membership Card will be issued once only.**

How to donate to Toronto Buddhist Church



While TBC has had to have its doors closed to visitors for most of the duration of the COVID-19 pandemic, the business of spreading the Shin Buddhist teachings to our sangha and beyond continues. Forwarding a financial donation will help prepare TBC to welcome everyone back to temple.

Please mail your donation cheque to the temple, mailing address found on the front cover of this newsletter.

Or visit www.TBC.ca to make an on-line donation. Detailed information can also be found on the TBC website: www.tbc.on.ca.

Your donations are always greatly appreciated by the Temple.

WANTED:

OFFICE ADMINISTRATOR

Dianne Ishida will be retiring from the Temple in August, so we're searching for a new person to work in the office.

Everything you need to know, including how to apply will be posted on the TBC website shortly, so keep an eye out and get your CVs ready.





TORONTO BUDDHIST CHURCH
A Jodo Shinshu Temple



2021 MEMBERSHIP APPLICATION

Applicant Renewal () New ()

Mr. () Mrs. () Ms. ()

Last Name: _____

Birthdate: dd/mm/yy: _____

First Name: _____

Email: _____

Address: _____

Phone: _____

City: _____

Signature: _____

Prov: _____ Postal Code: _____

I promise to pay \$_____ as my Membership Fee for 2021 and am enclosing the amount of \$_____ on account of such fee. I will pay the balance of my Membership Fee, if any, by **May 31, 2021**. By signing this Membership Application I hereby adopt the vow below.

Signature _____ Date _____

I would like a Guiding Light mailed to me - English Only _____ English/Japanese _____

I authorize Toronto Buddhist Church and Jodo Shinshu Buddhist Temples of Canada(JSBTC) to send future mailings and e-mails. I understand I am able to opt out at any time by notifying the Temple. YES _____ NO _____

VOW:

As a member of Toronto Buddhist Church, I:

1. Recognize and accept that our Temple is based on the Jodo Shinshu Pure Land Teachings;
2. Vow to strive to live a life of gratitude and to do my best to care for the welfare of society; and
3. Vow to observe and uphold the Charter and By-laws

トロント仏教会の護持会員として、次の通り誓約いたします。

- 1、お寺を浄土真宗のみ教えに従う人々が集うところとします。
- 2、報恩感謝の生活を送り、自他ともに心豊かに生きることのできる社会の実現に貢献します。
- 3、会則を厳守します。

Please note that this application is for membership from January 1, 2021 to December 31, 2021. The Individual Membership Fee for 2021 is a minimum of \$135. However, the Temple welcomes and will be grateful for any amount over and above this minimum fee.

A tax receipt will be issued for the total Membership amount paid.

Please do not use Offering envelopes to pay membership fees. Instead, please insert them in separate plain envelopes clearly marked "For Membership". Please make any cheques payable to *Toronto Buddhist Church*.

A SEPARATE MEMBERSHIP APPLICATION MUST BE COMPLETED FOR EACH INDIVIDUAL APPLYING. PLEASE SUBMIT A SEPARATE PAYMENT FOR 'MEMBERSHIP ONLY'.

PLEASE DO NOT COMBINE WITH DONATIONS.