



# *Guiding Light*

July/August 2021



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

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

## Upcoming Summer Services

		Zoom English	Zoom Japanese
July 4	Monthly Memorial	11:00 am	1:00 pm
(Saturday) July 10	Hatsubon Service	10:00 am and 2:00 pm bilingual	
11	Obon Service	11:00 am	X
18	Regular Service	11:00 am	X
25	Regular Service	11:00 am	X
August 1	Monthly Memorial	11:00 am	1:00 PM
8	Summer Service	11:00 am	X
15	Summer Service	11:00 am	X
22	Summer Service	11:00 am	X
29	Summer Service	11:00 am	X
September 5	Summer Service	11:00 am	X

### HATSUBON AND OBON SERVICES



Please join us for one of our Obon Services to be held on July 10 and 11<sup>th</sup>. Our guest Minister for the English services will be Sensei James Martin joining us via Zoom.

Obon is the time when we remember our ancestors and all those who have gone before us. It is a time for gratitude, remembrance and celebration.

As we did not hold a Hatsubon Service in 2020, we will be holding two “Virtual Hatsubon” services on **Saturday**, July 10<sup>th</sup> at 10 am and 2 pm for those who have passed away between July 2019 and July 2021.

Our regular Obon Service will be held on Sunday, July 11<sup>th</sup> at 11 am 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. If you are not already on the list, or to register for the Hatsubon Service, please email [tbc@tbc.on.ca](mailto:tbc@tbc.on.ca) to be placed on the invitation list.

**Sensei James Martin** had been a resident minister at the Calgary Buddhist Temple from 2008 until 2019. He grew up in Neepawa Manitoba, a small mostly

Christian prairie community where he was raised within the United Church tradition. After moving to Calgary in 1979 he helped in the raising of two beautiful daughters and worked in the telecommunications industry.

His travels have taken him to many parts of the world but it was a trip to Thailand, Vietnam and Cambodia that introduced him to the Buddhist tradition. Buddhism made an immediate connection and upon returning to Canada he then began attending the Calgary Buddhist Temple, and soon was assisting in several temple activities until eventually becoming a board member.

With encouragement and support from Ikuta Sensei, he received Tokudo (ordination) training in Kyoto, Japan in October 2003. After two years of being a Minister Assistant in Calgary he attended the Institute of Buddhist Studies in Berkeley, California to further his studies of Jodo Shinshu Buddhism. In December 2007 he was granted Kai-Kyoshi (overseas teacher) status by the mother Temple, Honpa Hongwanji, Kyoto, Japan.



## Shinjin (信心)

Half of the year has already come and gone. I am surprised that time goes by so quickly.

Ontario government announced that we moved to stage one in June. But as you know that we shouldn't let our guard down yet. Even though our temple will reopen the doors for Sunday services, we will ask you to keep social distancing and wear a mask inside the temple's building to protect everyone's life.



I would like to start my Dharma Talk by reading the Wasan, which was written by Shinran Shonin.

*"To be transformed," means that evil karma, without being nullified or eradicated, is made into the highest good, just as all waters, upon entering the great ocean, immediately become ocean water.* (Translated by Rev. Takamoro Shigaraki)

*Shinjin*(信心) means entrusting heart. Rev. Shigaraki translated the *shinjin* to pure mind and true mind. Because Amida Buddha created the *shinjin* for all sentient beings who have *Bonno*(煩惱) "blind passion."

Shinran Shonin referred to its sense of "benefiting others," for this mind embraces all living beings, and enables them to enter the arena of truth. In other words, *shinjin* is the mind of living in the truth and working to guide others to that truth. Shinran Shonin says that *shinjin* is the activity of *guiding* our impure minds to purity and truth, little by little.

In Jodo Shinshu, we call it *tenjo* (転成) which means "turning and becoming." Our minds are always not-true and full of lies. However, as we hear the Buddha-Dharma on the path of the *nembutsu*, realizing *shinjin* and encountering the Buddha, and, as that *nembutsu* and *shinjin* deepen, then our own personal subjectivity and lives slowly turn from emptiness into truth.

The structure of *shinjin* is such that we awaken to darkness and light at the same time. However, in actuality, when we live in such *shinjin*, darkness and light, don't remain in simple contradictory opposition. Rather, *shinjin* functions to turn darkness into light, little by little. This can help us understand more deeply what Shinran Shonin wrote in the wasan when we hear it for the second time. *"To be transformed" means that evil karma, without being nullified or eradicated, is made into the highest good, just as all waters, upon entering the great ocean, immediately become ocean water.*

This Wasan lets us know that we live our lives with *bonno* "blind passion." Even when we live in *shinjin*, we still create evil karma. Even though our evil karma and thought doesn't leave us, our minds are slowly, slowly transformed into the mind of the Buddha and the pure life of the Buddha's Pure Land.

When I studied about this, my sensei Rev. Teramoto gave me a good example. He said to transform into the mind of the Buddha is just like the waters of many rivers that flow into the ocean. No matter how pure or defiled the waters may have been, when they enter the currents of the great ocean, they all change into the same, clear ocean water.

What he wanted to say is if we were the pure or defiled waters, the great ocean is Amida Buddha's Pure Land. And the river is *shinjin*, because *shinjin* guides us to Amida Buddha's great ocean. In Jodo Shinshu, we must understand we are *bonbu* "a person who has deep desires and attachments" every time we place our palms together to be humble. And we should understand that we receive guidance or the *shinjin* from Amida Buddha. The *shinjin* is not created from our mind. Therefore we call the Amida's compassion and wisdom is *tariki* (他力) "Amida's other power."

Shinran Shonin, was a humble mentor even though many people respected and looked up to him. Even though he practiced and learned the Buddhist path, he said that he didn't know anything about Buddhism. He just relied on Nembutsu, because he knew that Amida Buddha's light of wisdom shined on him just as he was. For Amida Buddha, there is no distinction between a person who is rich or poor, knowledgeable or foolish, good or bad.

Three years ago, I saw a senior temple member talk with a young person in the temple's social hall after Sunday service.

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## Shinjin (信心), continued

The young man talked about the teachings of the Buddha proudly. I thought he learned about Buddhism in school or by himself. The senior member, she just listened to his knowledge quietly.

After they finished talking, she came to me, and said she felt ashamed when she was listening to the young man's talk, because she thought that she didn't remember or learn anything about Buddhism even though she attended our Sunday services many times. Then she said to me "Sorry sensei."

When I heard that, I really respected her, because **she knew she didn't know**. Even though she thought she didn't know anything, I knew she always placed her palms together and recited *nembutsu* in the temple. She relied on Nembutsu from her heart. I thought that was enough. I don't

want to say the young man who showed off his knowledge to others is a bad person, because I think he studied a lot, and I respect him, too. But at the same time, I hope he realizes no one has to prepare anything to be chosen by Amida Buddha. Amida created *shinjin* "pure mind" for all sentient beings and the *shinjin* "entrusting heart" guides us to and along the Nembutsu path so that we enter the Nirvana in Amida Buddha's Pure Land.

Lastly, I would like to repeat Rev. Shigaraki's words. *Shinran Shonin says that shinjin is the activity of guiding our impure mind to purity and truth, little by little. Our minds are always not-true and full of lies. However, as we hear the Buddha-Dharma on the path of the nembutsu, realizing shinjin and encountering the Buddha, and, as that nembutsu and shinjin deepen, then our own personal subjectivity and lives slowly turn from emptiness into truth.*

Gassho

Rev. Yoshimichi Ouchi

## Religious Update

As we slow down for the summer and look back at these last few months of 2021, we realize that we have conducted almost all services via Zoom - with only one in-person service. We have been able to honour our elders at the special Keirokai event as well as honouring our long-term volunteers. Thank you to all who have continued to support the temple by attending the virtual services as well as by donating financially. We are grateful to you all.



With Obon coming up, we are disappointed that the graveside services (ohaka-mairi) for families have been cancelled again this year; as at the time of writing, we were unsure of the allowable gathering limits. However, your loved ones will be remembered as our Minister along with the help of the Minister's Assistants will be holding services at the various cemeteries during the summer.

We are optimistic that September will bring new life to the temple and we are aiming to open for in-person services starting September 12<sup>th</sup> for the September Memorial Service. We hope to hear confirmation of the capacity limits through the summer. Please keep an eye on the website in August [www.tbc.on.ca](http://www.tbc.on.ca) for updates to this information.



## JODO SHINSHU GONSHIKI – JODO SHINSHU RITUALS

This excellent three-part Zoom series was presented by Rev. Yoshimichi Ouchi, Canada's only Rituals Specialist and sponsored by the JSBTC Women's Federation over the first half of 2021. Jodo Shinshu Rituals was attended and enjoyed by individuals from as far as Hawaii, Netherlands, New Zealand, the US and across Canada.

In Part 1 – Gassho and Oshoko: Rev Yoshi demonstrated and explained the formal Jodo Shinshu style to do Gassho and Oshoko giving us a greater understanding of the Buddhist Etiquette

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## Amida's Compassion and Our Compassion



*“The compassion in the Path of the Pure Land is to quickly attain Buddhahood, saying the nembutsu, and with the true heart of compassion and love save all beings completely as we desire.*

*In this life no matter how much pity and sympathy we may feel for others, it is impossible to help another as we truly wish; thus our compassion is inconsistent and limited. Only the saying of nembutsu manifests the complete and never-ending compassion which is true, real, and sincere.”*

(from *Tannisho: A Shin Buddhist Classic*. By Taitetsu Unno 1996, Buddhist Study Center)

I write this in the echoes of the news of the discovery of the remains of 215 children on the grounds of the Kamloops Residential School. This was shocking and saddening news. The cultural differences, as well as the geographic and historical contexts of this story, might lead it to feel distant from here in Toronto. But I believe it's important as Buddhists - and as Canadians - not to turn away from this news and the ways it impacts us as a society today.

At the most fundamental, Buddhism teaches that because of the interconnectedness of all things, suffering anywhere is poisonous to us all. As we open ourselves up to the ultimate reality of the oneness of all things, we have to recognize that like a cancerous cell, even a little bit is a danger to the entire body and seed for more suffering. We have to look squarely and honestly at suffering in this world to address it. Even just acknowledging it is not easy, as might have been experienced by the news of the remains of the residential school children.

This difficult activity of acknowledging suffering *is* compassion in its original meaning, “to suffer with” and is a central theme in Jodo Shinshu. The quote above, from *Tannisho*, a compilation of teachings from Shinran, touches on the complexities around compassion as a human activity. Caring for others, and wanting to help others is part of the human experience. It is difficult, indeed impossible, to completely eradicate suffering as long as we live in this realm of conventional truth, where we experience the world inevitably through our discriminatory minds and bodies. “Discriminatory” means we are unable to experience the world without filtering it through ourselves - our minds, our hearts, and our bodies. As such, we can never know what is truly helpful for others. Shinran saw it as impossible to save even himself, let alone others, because our compassion as human beings is limited, forever tied to our whims, and changing times and conditions.

In Jodo Shinshu, we emphasize the compassion of Amida, which is immeasurable, limitless, and absolute, unlike human compassion. It is this very immeasurable compassion out of which Amida Buddha fulfilled the creation of the Pure Land, as well as the nembutsu, for us humans, tied to conventional truths. It is this immeasurable compassion on which Shinran and Shin Buddhists rely, for rebirth in the Pure Land. Amida's compassion is not such that it “fixes” or “erases” our suffering human life, but can be a comfort and a source of resilience to endure difficult things in our lives, knowing that rebirth in the Pure Land and eventual Buddhahood is guaranteed.

I think the passage from *Tannisho* is a reminder that we are compassionate beings, and we should help, but that we should be mindful that no matter how much we want to eradicate suffering, we are unable to do so. This doesn't mean we should throw our hands up and not do anything! In this world, we have to act to make sure all are able to live their lives to their fullest potential without fear of harm. I like the way Rev. Dr. Bloom put it in his comment that Buddhist activism “give(s) substance to the Buddha's compassion within the world”.

The hardest part of helping might be to know “how” to help, especially if we are to understand that our compassion as humans is limited. Somewhere we can start, which is familiar to Shin Buddhists, is to practice listening. Particularly about the residential schools, you can listen to or read the testimony of survivors. Some of these can be accessed for free at the website for National Centre for Truth and Reconciliation ([nctr.ca](http://nctr.ca)) as well as the website The Legacy Project: Trauma Story Healing ([www.traumastoryhealing.ca/](http://www.traumastoryhealing.ca/)). Residential school systems are still relatively recent; the last one

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## Memorial (Shotsuki) Listing for the Month of August

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 August . All are invited and welcome.

### 2021 MEMORIAL YEARS

1st Year—2020

7th Year—2015

17th Year—2005

33rd Year—1989

3rd Year—2019

13th Year—2009

25th Year—1997

50th Year—1972

ANDREONE, Jo Anne Yasuko

ITO, Mitsujiro

NABETA, Matsuichi

ARIZA , Darrell Patrick

ITO , Peter Shizuma

NAKABAYASHI, Hiroshi

AZUMA, Sano

KAJI, Jiro

NAKAGAWA, Miyoko

BABA , Teruko

KAKINOKI, John Masahiro

NAKAMURA, Ginpachi

BABA, Teijiro

KAWABATA, Masao

NAKANISHI, Kenichiro

BANDO, Mark

KAWAGUCHI, Kameo

NAKATSU, Yoshiharu

BANDO, Sada

KISHIBE, Tokichi

NARUSE, Kimi

CHIJIWA, Yoko

KITAMURA, Masaru

NASU, Kaoru

EBATA, Matsuko Betty

KOBAYASHI, Shigeno

NATSUHARA, Kichi

EBATA, Joe Ryota

KOBAYASHI, Teruya

NISHIMOTO, Harumi

EBISUZAKI, Hide

KOBAYASHI, Yoko

NISHIMURA, Eitaro

EGUCHI, Shizu

KOBAYASHI, Mikiko

OHASHI , Ross Shozo

FUJITA, Kii

KOBAYASHI, Tokujiro

OMOTO, Sada

FUJITA, Hikosaku

KONDO, Kimiko

OTAGURO, Sumiye

FUKUMORI, Hatsuno

KONDO, Shigeo

SAITO, Fred Ichiro

FUKUMOTO, Umechiyo

KONDO , Harry Shota

SAKAI , Nobuko Jean

FURUKAWA, Gentaro

KONISHI, Fujiko

SAKURA, Hikotaro

FURUYA, Minoru

KUROYAMA, Sannosuke

SATO, Keiko

GYOTOKU, Unta

KUSHIDA, Takashi

SATO, Sadamu

HAKKAKU, Kiyo

MATSUDA, Shizuka

SHIGA, Teruji Terry

HAMAMOTO, Yoshio

MATSUYAMA, Hikohei

SHIKATANI, Yohei

HARA, Kiyoji

MILLARD, Mayuko

SHIKATANI, Hisaya

HIDAKA, Kathy Ling Fai

MITSUKI, Yukio

SHIKATANI, Ino

HIGUCHI, Hisakichi

MIYAGAWA, George Kiichiro

SHIMONO, Shiroemon

HIKIDA, Kikue

MIYANISHI, Yoshie

SHIN, Yeda

HORI, Yoshio

MIYAUCHI , Shozo Bob

SHINMOTO, Hisayo

HOSAKI, George Kazuki

MIZUYABU, Reiko

SHIOZAKI, Douglas Masato

IKEBATA, Masao

MORI, Misako

SHIRAISHI, Isamu

IMAI, Jiro

MORI, Shozo

SHOJI , Tsunehiro Tony

INOUE, Bruce Keigo

MOTOTSUNE, Marie Satuko

SHOJI , Genji Gene

ITO, Lily

MUKAI, Takeno

SUMIDA, Yoshinari

ITO, Zenya

MURAI , Ben Tsutomu

SUYAMA, Kenji Larry

ITO, Akitaro

MURATA, Hanae

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**Memorial (Shotsuki) Listing for the Month of August**, continued

<b>TAKANO</b> , Denji	<b>TATEBE</b> , Kazuo	<b>YAMADA</b> , Akiko
<b>TAKASAKI</b> , Matsue	<b>TERASHITA</b> , Allen Akitoshi	<b>YAMAMOTO</b> , Etsu
<b>TAKEDA</b> , Kumasaburo	<b>TOKUYAMA</b> , Fumie	<b>YOKOTA</b> , Kenji Bernie
<b>TAKEHISA</b> , Michiko	<b>TOYAMA</b> , Akiko	<b>YONEMURA</b> , Kaoru
<b>TANAKA</b> , Mitsuo	<b>TSURUDA</b> , Kikuye	<b>YOSHIKAWA</b> , Hatsue
<b>TANAKA</b> , Jinya	<b>TSUSHIMA</b> , Ayako	<b>YOSHIKAWA</b> , Toshiko
<b>TANAKA</b> , Mine	<b>URA</b> , Taneshiro	
<b>TANAKA</b> , Tatsuya	<b>WATANABE</b> , Tsuneharu	
<b>TANAKA</b> , Yoshiko	<b>WATARI</b> , Gentaro	
<b>TANAKA</b> , Nobby Nobuyoshi	<b>WENG</b> , Chia Kean	

**Shinjin and Trauma**

Hello, and how are you managing during this crazy year and a half of Covid?

Difficult, yes? Tiring, yes? But here we are, still alive and doing the best that we can.

For me, these past few months have been particularly troublesome. You see, I recently went through the trauma of a heart attack.

I had been experiencing what I first perceived to be a series of heartburn. It turned out to have been a series of angina, mini heart attacks. Fortunately for me my girlfriend Inge took me to Emergency at Markham Stouffville Hospital. There, after doing some blood work, they found my enzyme level to be high. I was admitted to the Cardiac Ward. One day later, I was bumped up in the queue for an angiogram and the insertion of two stents. Two of my arteries were 90 % and 80 % blocked. The operating surgeon told me calmly as I lay on the operating table that he called these the “Widowmakers.”

I was very lucky and I am extremely grateful for the good work of the nurses and doctors at Markham Stouffville Hospital and at South Lake Hospital where the procedure was done.

Life is indeed impermanent and this was for me a wake-up call. This Truth which we often hear from our ministers was made very clear to me during my four day stay in our excellent Health care system. For me, at age 76 and with a Family history of heart issues (my mother passed at age 58 from a massive heart attack) I was a prime candidate for a heart attack. Up to that point, I considered myself to be in good health, doing tai chi and lightweight exercises on alternate days. As we are told in “White Ashes”, we do not know when the winds of impermanence will arrive. In the morning we may be in radiant health, in the evening we may be white ashes. So, my takeaway from this is to not take this short life that we are so fortunate to have for granted.

In past articles, I have talked about Shinjin. This heart attack trauma has put a whole new perspective for me on Shinjin, that moment of ultimate brevity, that Joy of being truly settled. During the recent Eastern Buddhist League virtual conference, the keynote speaker was Reverend Kaitlyn Mascher Mace and her joint seminar with Reverend Todd Tsuchiya on the topic of “Crossing Over”. Her theme focused on the crossing over from Jiriki (selfpower) to Tariki ( Other Power). She spoke of Shinjin as that moment of ultimate brevity when we cross to Other Power as the culmination of a deep relationship with the Vow.

I believe that this heart attack trauma has allowed me to truly see myself as a “foolish being” who is full of blind passions. Up to that point, I thought that if I did all the right things, like eating right, exercising right, that health wise, I would be ok. Wrong. Foolish me. I had trying so hard to do what I thought were the right things( Jiriki) that I thought I had things under control. Wrong. Foolish me. When I finally let go and let go of all my foolish striving, all my studying of so

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## HATSUBON JULY, 2019 TO JULY 2021

**HATSUBON July 2019 –****July 2020\***

YOSHIDA, Dr. Sam Susumu

TAKENO, Mr. Haruo

SOGO, Mrs. Chiyoko

SHIOZAKI, Mr. Douglas Masato

YAMADA, Miss Akiko

PULS, Mr. Ron

ITO, Dr. Dick Hideki

SAWAYAMA, Mrs. Aya

MORI, Mrs. Kinuko

OKIHIRO, Mrs. Hisa

KONDO, Mr. Roy Iwao

KIYONAGA, Mr. Teruo Kichi

YAMAMOTO, Mrs. Kyoko

TOKI, Mr. Yoshiaki Rick

KISHIMOTO, Mr. Sydney Seichi

ONISHI, Mrs. Emiko Amy

OMOTANI, Mrs. Chiyoko

KUSANO, Mrs. Tsuyo

BABA, Mr. Sam Sadaaki

TANAKA, Mr. Richard Hiroshi

EBATA, Mrs. Mary Yaeko

KAWAGUCHI, Mr. Junge Jerry

SHIMIZU, Mr. Kazuo Thomas

TANIISHI, Mrs. Joyce Miyoko

ITO, Mr. Tsugio and Mrs. Fumiko

IWAGASE, Mrs. Eiko

FUJIMOTO, Mrs. Gloria Hamako

**HATSUBON July 2020-****July 2021\***

KUMAHARA, Mr. Tetsuo

IBUKI, Mr. Norman Takeshi

MITSUKI, Mrs. Kazuko Kay

MORI, Mrs. Misako

KOBAYASHI, Miss Yoko

KOBAYASHI, Mr. Teruya

TANAKA, Mrs. Yoshiko

KONISHI, Mrs. Fujiko Konishi

NISHINO, Mr. Richard Susumu

GOTO, Mr. Teruji “Tin”

MATSUSHITA, Mrs. Chieko

YAMADA, Mrs. Shieko

TANAKA, Mr. Nobuaki

SUMIYA, Mrs. Gloria Sayoko

KODOHAMA, Mr. Kazuyuki Kaz

DILENA, Mr. Michael Enrico

KAWAMURA, Mr. Yoshiro

SAMESHIMA, Mrs. Yoneko

KUMABE, Mr. Kazuo Gerry

TANIISHI, Miss Rosemary Shigeiko

UYEDE, Mr. Shoji

SAWAOKA, Mr. Yoshimitsu

MICHIBATA, Mr. Shioge

KAWABATA, Mrs. Emiko Amy

*\* We apologize for any errors or omissions. Please contact the office for additions and corrections.*

**Amida's Compassion and Our Compassion, continued**

in Canada only closed in 1996. For understanding that goes even further back, a place to start would be to learn about the land you live on. For example, the Toronto Buddhist Church is situated on the traditional and ancestral lands of the Haudenosaunee and has been a sight of human activity for millennia. You can find information about indigenous territories and treaties on the interactive map at *Native Land* (native-land.ca). It is important to see, through *Right View* (one of the

Eightfold Path), the truth of the land on which we work, learn, play, and engage in our faith traditions.

My point is not to suggest anything about the religious identities of those involved in the residential school system. We cannot judge anyone else's religious paths or spiritual beliefs. These are my personal thoughts on the way my views on social justice and my identity as a Jodo Shinshu Buddhist intersect in my life. I am a settler Buddhist immigrant who grew up on the unceded and ancestral lands of the Squamish nation and the Tsuleil Waututh nation (North Vancouver). I currently live on the ancestral lands of the Haudenosaunee (North York). The Pure Land of Amida Buddha is for all, without discrimination, but before rebirth there, we can contribute in each of our own unique ways; to give, as Rev. Dr. Bloom put it, “substance to Buddha's compassion” towards a just society on this land.

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

Works referenced: Alfred Bloom, *Strategies for Modern Living: A Commentary with the Text of the Tannisho*. Berkeley: Numata Center for Buddhist Translation and Research, 1992



### Memorial (Shotsuki) Listing for the Month of September

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 September. All are invited and welcome to attend.

<b>AMEMORI</b> , Rinzo Jon	<b>ITO</b> , Dick Hideki	<b>MORIMOTO</b> , Takeo	<b>TAHARA</b> , Noboru
<b>ASADA</b> , Mitsuru	<b>ITO</b> , Suga	<b>MORISHITA</b> , Kamekichi	<b>TAJIMA</b> , Takakazu
<b>AYUKAWA</b> , Robert Noboru	<b>IWASAKI</b> , Suye	<b>MURAKAMI</b> , Itoku	<b>TAKAHASHI</b> , George Yoshikazu
<b>AZUMA</b> , Ikichi	<b>IWASHITA</b> , Motaro	<b>MURANAKA</b> , Kenneth Kenichi	<b>TAKAHASHI</b> , Torao Tote
<b>BABA</b> , Hisaye	<b>KAIURA</b> , Hideo	<b>MURATA</b> , Matsutarō	<b>TAKANO</b> , Shizue
<b>BABA</b> , Tatsuo	<b>KAMADA</b> , Masu.	<b>NAKAGAWA</b> , Katsujiro	<b>TAKATA</b> , Ichiro
<b>EBATA</b> , Genei	<b>KATO</b> , Katsujiro	<b>NAKAGAWA</b> , Margaret Fumiko	<b>TAKATA</b> , Morikichi
<b>EBATA</b> , Shio	<b>KAWAMOTO</b> , Chujiro	<b>NAKAHARA</b> , Genichiro	<b>TAKEMURA</b> , Soichiro James
<b>EDAMURA</b> , John Hideo	<b>KIKUCHI</b> , Kamematsu	<b>NAKATSU</b> , Kichinosuke	<b>TAKISHITA</b> , Isami
<b>EJIMA</b> , Hatsujiro	<b>KISHIMOTO</b> , Seikichi	Shigetada	<b>TANAKA</b> , Chiyo
<b>FUJII</b> , Rinnosuke	<b>KISHIMOTO</b> , Yo	<b>NISHIKAWA</b> , Taro	<b>TANAKA</b> , Kisa
<b>FUJII</b> , Jean Misako	<b>KIYONAGA</b> , Chiyoko May	<b>NISHIKAWA</b> , Tomijiro	<b>TANAKA</b> , Saburo
<b>FUJINO</b> , Iwajiro	<b>KIYONAGA</b> , Don Kitaji	<b>NISHIMURA</b> , Alyce Asano	<b>TATEBE</b> , Kazutarō
<b>FUJINO</b> , Shizue	<b>KIYONAGA</b> , Kiheiji	<b>NISHIMURA</b> , Yutaka Glenn	<b>TATEISHI</b> , Tsugeko
<b>FUJIOKA</b> , Yonesaku	<b>KOBAYASHI</b> , Kenichiro	<b>NISHINO</b> , Richard Susumu	<b>TEHARA</b> , Joe Heijiro
<b>FUKAKUSA</b> , Mariko	<b>KOBAYASHI</b> , Kiyoshi	<b>NISHIYAMA</b> , Catherine Hisako	<b>TEHARA</b> , Kazuko
<b>FUKUMA</b> , Hirosuke	<b>KODAMA</b> , Isamu	<b>NISHIZAKI</b> , Marion Kiku	<b>TERAKAWA</b> , Sadako
<b>FUKUSHIMA</b> , Shizue Sue	<b>KOKURA</b> , Mitsu	<b>NOMURA</b> , Lucy Toshiko	<b>TOHANA</b> , Shigeo
<b>GIGA</b> , Fujiko	<b>KONDO</b> , Yuki	<b>NOZOE</b> , James Akira	<b>TOJI</b> , Toku
<b>HALLISCHUK</b> , Joanne Yoshiko	<b>KONISHI</b> , Helen Haruye	<b>OHARA</b> , Kinosuke	<b>TOKUYAMA</b> , Akira
<b>HARADA</b> , Chiyono	<b>KOSHIDA</b> , Thomas Yoichi	<b>OHASHI</b> , Shizuko	<b>TSUJI</b> , Allan Takeru
<b>HATANAKA</b> , Sueko	<b>KOYAMA</b> , Katsuko	<b>OHASHI</b> , Uta	<b>TSUJI</b> , Tsuru
<b>HAYASHI</b> , Gibson	<b>KUMABE</b> , Masayuki	<b>OMOTO</b> , Paul	<b>TSUKADA</b> , Masao
<b>HAYASHI</b> , Doreen Akemi	<b>KURAHASHI</b> , Satoru Sam	<b>OTAGURO</b> , Sumiye	<b>TSUKAMOTO</b> , Hana
<b>HIGA</b> , Matsu	<b>KUROYAMA</b> , Iwao	<b>PULS</b> , Ron	<b>TSURUDA</b> , Shuzo
<b>HIKIDA</b> , Tsunekichi	<b>KUSHIDA</b> , Imaji	<b>SAITO</b> , Sally Shizue	<b>UCHIDA</b> , Minoru
<b>HONKAWA</b> , Kyuhachi	<b>KUSHIDA</b> , Shirley Sachiko	<b>SAKAUYE</b> , Kazuo	<b>URA</b> , Tomoye
<b>HUANG</b> , Chan Nuan Po	<b>LEBA</b> , Thanh	<b>SAWAYAMA</b> , Aya	<b>WAKISAKA</b> , Takashi
<b>ICHI</b> , Miyo	<b>MA</b> , Junko	<b>SEKIMOTO</b> , Yasuko	<b>WAKISAKA</b> , Yasuo
<b>ICHI</b> , Seinojo	<b>MAEHARA</b> , Jiro	<b>SHIBATA</b> , Yoshikazu	<b>WATADA</b> , Chisato
<b>ICHI</b> , Tokumatsu	<b>MAEHARA</b> , Mutsuko	<b>SHIMONO</b> , Sakino	<b>YAKO</b> , Tokuzo
<b>IGARASHI</b> , Toyono	<b>MAEKAWA</b> , Iwajiro	<b>SHIN</b> , Zentarō	<b>YAMASHITA</b> , Suwa
<b>IKEBATA</b> , Natsue	<b>MASUDA</b> , Suyekichi	<b>SHINYA</b> , Shinsuke	<b>YONEKURA</b> , Sumiye
<b>INAMOTO</b> , Kishi	<b>MATSUDA</b> , Kenneth Brian Yukio	<b>SHIRAISHI</b> , Robert Bob Shigeo	<b>YOSHIDA</b> , Hideo
<b>INAMOTO</b> , Yoshi	<b>MATSUBA</b> , Kenneth Brian Yukio	<b>SHOJI</b> , Yoshiko Mary	<b>YU</b> , Song Shing and Hsieh Wei
<b>INAMOTO</b> , Allan Yukio	<b>MATSUOKA</b> , Haruno	<b>TAHARA</b> , Mamoru Mum	
<b>INAMOTO</b> , William Akira	<b>MITSUKI</b> , Shige		
<b>ISHIDA</b> , Yoshiro	<b>MIYASAKI</b> , Nobu		
	<b>MORI</b> , Kinu		
	<b>MORIMOTO</b> , Ikunosuke		

## Shinjin and Trauma, continued

many books and just receive the Vow, the Nembutsu, I was free.

You know I golf a little. There is a lovely book called “Golf is not a Game of Perfect” written by Dr. Bob Rotella. To shamefully paraphrase that title, Jodo Shinshu and Shinjin is not a Life of perfection. In fact, Jodo Shinshu and Shinjin teaches us to embrace the discomforts, the difficulties that life throws at us. Each of those experiences, like my heart attack trauma, teaches us something. Even then, no, especially then, when we put our palms together and say Namu Amida Butsu, Namu Amida Butsu, Namu Amida Butsu, and bow our head in gratitude, we are always embraced by the Vow, never to be abandoned. How fortunate are we!

As Reverend Kaitlyn said, ” we do not have to be concerned, how much more so it is for the evil person and that is me.”

Shinjin does not mean that we will be happy all the time.

That is not possible. Life keeps coming up with more issues, more traumas. But Joy is possible all the time. We can embrace those difficulties with joy in our hearts. I can truly say that during my heart attack trauma, I felt calm and ready for whatever would happen, even my death. However, I survived, thanks to our wonderful Canadian Health system and the joy that I feel is amazing. Little discomforts, little difficulties these days tend to roll off my shoulders. I truly believe that Jodo Shinshu and the Nembutsu teaches us to embrace all the ups and downs of life with this Joy.

Dear Reader, I hope that you too will experience this Joy as we say,

Namu Amida Butsu, Namu Amida Butsu, Namu Amida Butsu, and bow our heads together.

Gassho Dennis Madakoro, Minister’s Assistant

### CALLING

#### ALL SANGHA KIDS

#### HAVE A SAFE AND FUN SUMMER!



YUMI and  
JESSICA

### The Hidden Messages in Water

**Sunday, August 29th, 2021 at 1pm MDT**

The Calgary Buddhist Temple Sangha Engagement is honored to have **Sensei Tanis Moore**, of the Manitoba Buddhist Temple, present a thought-provoking workshop on **Sunday, August 29 from 1:00-2:30pm MST**. This workshop will look at Dr. Masaru Emoto’s research, photos, relationship with Buddhist thought, and the rice experiment, which shows the truth of his message.

More information regarding this intriguing workshop and to register, please go to: <http://bit.ly/water-29Aug21>

### July Special Service: Obon—Gathering of Jo(Kangi-e)

Obon is a day to remember those who have gone before us with gratitude for enabling us to exist and to encounter the Dharma. Part of the inspiration for Obon comes from the Ghost Festival of Chinese folk religion, as re-envisioned in a Buddhist context. The word Obon is a shortened form of urabon-e which means to suffer as if being hung upside down, and comes from the Ullambana Sutra. The sutra tells the story of Maudgalyayana, one of Sakyamuni Buddha’s ten great disciples and how he suffered over the death of his mother, feeling a deep sense of regret and sorrow. He believed that her devotion to him had been a barrier to her understanding the Dharma. The Buddha told him to reflect upon this, and Maudgalyayana, known for his

deep insight, came to realize that his mother’s devotion to him was based on an unselfish love. With this deep insight into his mother’s life, he danced with joy as his regret and sorrow were transformed into appreciation and gratitude.

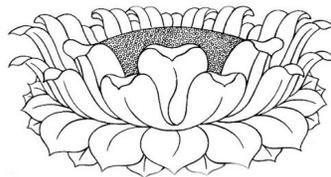
For Shin Buddhists, outdoor folk dancing (bon odori) is done in memory of the deceased and not to welcome back the spirits of the departed or to generate merit for them. Thus, it is also called Gathering of Joy (Kangi-e) in grateful remembrance of all those who have influenced our lives. (from the Shin Buddhist Service Book, Orange County Buddhist Church. Buddhist Education Center, 2013)

## JODO SHINSHU BUDDHIST TEMPLES OF CANADA WOMEN'S FEDERATION ANNUAL MEETING - ZOOM

On April 18, 2021 the Jodo Shinshu Buddhist Temples of Canada Women's Federation held their Annual Meeting via Zoom. There were 23 attendees.

The following are the highlights of the meeting:

- Temple Representatives (TR) were in agreement to move some of the WF funds into medium risk investments to increase the amount of interest derived from funds in the bank. Myra Takasaki and Susan Huntley will be working with Greg Chor to consult with the JSBTC investment advisor to determine what the portfolio would look like.
- Susan Huntley led the session on the draft Policies & Procedures.
- Rev. Hirano gave his presentation "Life studying to be a Minister during a Pandemic". He gave an interesting talk on what it was like to be studying during the pandemic and the contrast between normal classes and remote classes.
- The WF had put together a work plan that was requested by the JSBTC board. The workplan listed the activities that the WF was undertaking or would be undertaking.
- The JSBTC website will now include a section on the WF. A request was made for volunteers to help with this task. Note: Susan Huntley has recently volunteered to help out.
- This past year each Temple donated to their local charity due to the pandemic.
- There is a need to increase WF membership. A membership fund could be set up to help with travel for those interested in attending the WF annual meetings. Fresh ideas are needed to encourage membership. One idea is to have membership open to all.
- To engage the TRs in the annual meetings it was suggested that one TR be called upon to provide an activity or presentation during the annual meeting. This would be on a rotational basis.
- With the advent of Zoom meetings it was suggested that there could be at least 3 meeting with the Temple Representatives during the year. It was proposed that September or October be the next zoom meeting.
- This year the WF and the Living Dharma Centre organized a 3 part workshop on Jodo Shinshu rituals which was presented by Rev. Ouchi from the Toronto Buddhist Temple. The first workshop was held March 28, 2021. This workshop was well attended by 75 people.



### JODO SHINSHU GONSHIKI – JODO SHINSHU RITUALS, continued

In Part 2 – Traditional Naijin (Altar) Arrangement: He discussed established guidelines for setting up a Jodo Shinshu home style family altar. The central image of reverence is Amida Buddha, either a scroll or card or picture image, or a statue to enable people to awaken their spirituality. Three home altars (Obutsudan) were requested as a result of this very informative workshop.

In Part 3 – Demystifying Chanting Sutras and Reciting Gathas: Rev Yoshi stressed that chanting is the most important ritual in the service. Sutras are the words of Sakyamuni Buddha and are mostly chanted in monotone while Gathas are the words of others and are often very melodical sounding.

Thank you Rev. Yoshi for educating us, showing us the importance of Buddhist rituals and encouraging us to express our respect and gratitude every day.

In Gassho, JSBTC Women's Federation





### 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.

There are 3 ways to donate to TBC from home:

- **cheque:** mail to 1011 Sheppard Ave. West, Toronto, ON, M3H 2T7
- **E-transfer:** use email address [dianne.ishida@tbc.on.ca](mailto:dianne.ishida@tbc.on.ca)
- **on-line donation via Paypal:** follow directions on [www.TBC.ca](http://www.TBC.ca) "Make a Donation" page



Please include the purpose of your donation, as well as your **full name, mailing address, email address, and phone number.** This is particularly important if you're donating by cheque or e-transfer. This helps ensure you will receive a donation receipt for tax purposes. Detailed information can also be found on the TBC website: [www.tbc.on.ca](http://www.tbc.on.ca).

Your donations are always greatly appreciated.

### ***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.**

**Glenn Nishimura 西村邦男**



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Join the first ever on-line YBICSE reunion!

- breakout rooms by year on Saturday
  - Special guest: Rev. Gene Sekiya (Hongwanji Int'l Cntr) on Sunday
- Dig out your YBICSE trip photos, grab a YBICSE buddy and use the link below to register for either or both days.

Registration deadline is July 17

(ALL TIMES PST)  
**JULY 24 10AM-2PM**  
 +  
**JULY 25 5PM-6PM**



**SPECIAL GUEST:  
 REV. GENE SEKIYA**

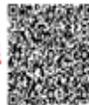
**Open to:**

- Past participants - All Years and All Districts (Event is predominantly English with some Portuguese)
- Leaders and Chaperones
- Future Participants (A great way to see what the trip is like!)

REGISTRATION:

[HTTPS://FORMS.GLE/UIXRZE1RNE37N7YY8](https://forms.gle/UIXRZE1RNE37N7YY8)

EMAIL JOANNE YUASA FOR INFO:  
 YUASA.MAKOTO@GMAIL.COM



I know that TBC youth have participated in every year the Youth Buddhist International Culture Student

Exchange - YBICSE - trip has taken place. If you've been on one of these trips *at any time*, please join the first ever online YBICSE reunion on Saturday, July 24 from 1PM to 5PM and Sunday, July 25 from 8PM to 9PM. Saturday will be an opportunity to meet with folks in breakout groups by year. On Sunday, we will come back together to meet as group all together to listen to Rev. Gene Sekiya of the Hongwanji International Center and lead host during the Hongwanji programming of the YBICSE trips.

Registration is by donation; any funds collected will go towards supporting youth participation in future YBICSE trips. Please spread the word about the event!

**FUN FACT:** Yoshi Sensei and I, although neither of us were YBICSE participants at the time (I was a chaperone and Yoshi Sensei was an observer/helper), also met through the YBICSE program very nearly an entire decade ago (as is evidenced on the *timestamp in the photo above!*)

Gassho, Joanne Yuasa

**Join or Renew Online**



**MEMBERSHIP**  
 Join/Renew

**2021 IS ALMOST OVER! TIME TO RENEW OR APPLY FOR MEMBERSHIP**

**SHOW YOUR SUPPORT FOR THE TEMPLE**

**See Membership Application on Page 14**

**THANK YOU**



**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.**

**Thank you for your cooperation**