



Guiding Light

September 2021



TORONTO BUDDHIST CHURCH *a Jodo Shinshu Temple*

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

Temple Reopening

Hello! We are pleased to once again announce our safety plan to reopen the Toronto Buddhist Church (TBC) for services on Sunday, September 12, 2021 at 10:00 am. Our re-opening coincides with our September Shotsuki / Memorial Service, which honors those who have passed away in September. The service will start at 11:00 am.

In Stage 3 of Ontario's reopening, the capacity in the hondo is limited to the number of people that can maintain a physical distance of at least two metres. However, the capacity of all social events is limited to 25 persons, which is not enough to allow us to serve refreshments after the service. The safety of all our temple members and guests continues to be our utmost concern and we must remain vigilant in the continuing battle with COVID-19.

We have taken great care to create safety protocols in accordance with local and federal regulations and international recommendations. Please take the time to read all of the information and protocols and do your best to adhere to the requirements; including getting fully vaccinated.

SOME HIGHLIGHTS of our Safety Protocols

Please read "[General Protocols for Service Attendees](#)" for details.

You will be required to pre-register your attendance as capacity is limited

Each attendee (including children) must self-screen (see form) and sign in or have their attendance recorded

You will be required to wear a face mask indoors, sanitize your hands and observe physical distancing practices.

The temple will be fully cleaned after each service with all high touch areas sanitized/disinfected.

Hand sanitizer and disinfectant wipes will be available.

If an attendee chooses not to abide by TBC's protocols they will be asked to leave for the safety of others. You will be able to attend our live-streamed services on Zoom.

SOME HIGHLIGHTS of In-Person Service Protocols

There will be no group singing or chanting out loud in the hondo

There will be no books, nenju, headsets, or montoshikisho to borrow.

Please leave your offertory in the offertory box as baskets will not be passed.

There will be no refreshments or socializing inside the temple.

The on-line Zoom services will continue.

Even a carefully measured reopening carries a risk, so please carefully consider your own risk category and your ability to abide by our carefully considered safety protocols.

Please let us know if you have any questions. We hope you are well and we look forward to seeing you soon.

In Gassho,

TBC Board of Directors

See requirements/protocols for service attendees and self screening poster on page 3 Service Schedule on page 10

Isshiji "state of regarding each being as one's only child."

When a person realizes the mind of nondiscrimination,

That attainment is the "state of regarding each being as one's only child."

This is none other than Buddha-nature;

We will awaken to it on reaching the land of peace.

The above is from Wasan, which was written by Shinran-Shonin. He said Bodhisattva's benevolence treats all sentient beings equally. The benevolence is called mind of nondiscrimination or state of regarding each being as one's only child. And the mind of nondiscrimination is the same as Buddha-nature. Therefore, Amida-Buddha always looks at us as the Buddha's only child. And when we are born in the Pure Land, we will have the same mind



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General Requirements/Protocols for Service Attendees

To help reduce and minimize exposure to and to control the spread of COVID-19, the following protocols will be implemented for those attending in-person services.

1. Anyone who wishes to attend a service on Sunday, will be required to pre-register through email, our website or telephone, before Friday at noon. *The preferred method is through email or our website so as not to overwhelm the office.* All attendees (including children) must be registered.
2. Walk-ins will be allowed as space allows. It is highly recommended that you pre-register.
3. Each individual will be required to self-screen (see revised form), sanitize their hands and sign in with contact information. This information will be used for contact tracing purposes and will be destroyed after 30 days.
4. **Please arrive early** to allow for physical distancing and entry protocols.
5. Anyone who is not feeling well, suspects they have been exposed to COVID-19, or is not vaccinated and has travelled outside the country within the previous 2 weeks should stay home. Services will be live-streamed via Zoom.
6. Everyone will be required to wear a proper face covering while they are inside the temple Any individual who cannot or refuses to wear a face covering will be asked to leave. Please consider not only your own personal safety but the safety of those who are more vulnerable.
- 7 **PLEASE DO NOT CONGREGATE IN THE FOYER.** Everyone will be asked to go directly into the Hondo and find a seat. **PLEASE DO NOT MOVE THE CHAIRS.**
8. Everyone is asked to bring their own nenju, montoshikisho and service books, if you have them. There will be none to borrow. Headsets will no longer be available.
9. There will be no group singing or chanting out loud. Only the Minister/leader will chant.
10. No offertory baskets will be passed. Please leave your offering in the offertory box.
11. At the end of the service, everyone will be directed to leave the building as there will be no refreshments in the social hall until restrictions are lifted. **PLEASE DO NOT CONGREGATE IN THE FOYER.** Cleaning and disinfecting of the temple will take place.
12. The elevator will be limited to one person unless you are in the same household.

To Register for Services:

Visit our Website at <https://tbc.on.ca/>
 Email us at: tbc@tbc.on.ca
 Call us at: 416-534-4302



1. Do you have any of the following new or worsening symptoms or signs?



Fever or chills



Cough



Trouble breathing



Sore throat or trouble swallowing



Runny or stuffy nose



Decrease or loss of taste or smell



Nausea, vomiting or diarrhea



Pink eye (adults only)



Headache



Very tired, sore muscles or joints

If you have an existing health condition that gives you the symptoms, select "No," unless the symptom is new, different or getting worse.

*If mild headache, tiredness, sore muscles or joints occur within 48 hours after getting a COVID-19 vaccine, select "No" and continue to follow all public health measures. If symptoms last longer than 48 hours or worsen, select "Yes".

2. Has a doctor, health care provider, or public health unit told you that you should currently be isolating (staying at home)? Yes No

• This can be because of an outbreak or contact tracing

3. Do you live with someone who has been told by a doctor, health care provider, or public health unit that they should currently be isolating? Yes No

• If you are fully vaccinated*, select "No."

If "YES" to any questions above: Do not enter this location & follow Toronto Public Health advice.

Developed in accordance with recommendations and instructions issued by the [Office of the Chief Medical Officer of Health](#)

*Fully vaccinated is defined as an individual 14 days after receiving their second dose of a two-dose COVID-19 vaccine series or a single dose of a one-dose COVID-19 vaccine series.

TORONTO.CA/COVID19

Toronto Public Health

**TO PROTECT OUR CONGREGATION,
 PLEASE READ AND REMEMBER, IF
 YOU ANSWER 'YES' TO ANY OF THE
 ABOVE SYMPTOMS PLEASE DO NOT
 ATTEND THE IN-PERSON SERVICES.**

Isshiji “state of regarding each being as one’s only child.”, continued

as Buddha, which is the mind of nondiscrimination. If you have 2 children, you must give your love 100% to each of them, not 50/50. In this way, you love each child like an only child. And I believe you must receive a lot of love and affection from your parents 100% even if you have many siblings.

Today I would like to explain this Wasan with my experience. Last year, I received a Dharma Talk from my friend who is a Buddhist minister in Japan. When I read his Dharma Talk, he used a poem from Mrs. Kaneko Misuzu. She passed away when she was only 26 years old, but she wrote over 500 poems. Moreover, she was a Jodo Shinshu Buddhist member in Japan. Today I would like to introduce you to the poem by Kaneko Misuzu.

The title is “When I feel lonely.”

When I feel lonely, strangers do not notice.

When I feel lonely, my friends laugh.

When I feel lonely, my mother is kind.

When I feel lonely, Amida-Buddha feels lonely.

This poem is only 4 sentences, but it moves me deeply. When we feel suffering, people around us continue to do their normal things. It’s easy to feel alone, but we must remember that Buddha is always with us.

I will give you an example. When I was 10 years old, I got bullied by my friends at school. I lost my backpack many times because my “friends” moved it outside. Every time I had to pick up my bag covered in dust. As I did, I could see my friends grinning at me. I cannot shake the memory and feeling of loneliness or misery even though it happened such a long time ago for me. When I went back home, my mother usually asked me “how was school?” I could not say anything about my situation at that time, and so would always answer, “I enjoyed it”. Then she always just said, “It is good if you enjoyed it.” But I think she must have realized that I was being bullied at school, because my backpack was always covered in dust. Therefore, a couple of days later, she said to me “if you are having any trouble, you can tell me anything and anytime.”

She knew I didn’t want to talk about my situation with her, because I was very headstrong when I was 10 years old. She just waited for the day that I would tell her. Now that I think about it, I received her affection a lot because she never pushed me to talk about that situation. However, I did not appreciate her kindness, and one day I said very bad words to her. My grandmother was there when I said that. She pulled me by the hand to the temple’s main hall because we lived in a temple, and we sat in front of Amida Buddha’s statue. I thought she would scold me severely, but she just looked at Amida Buddha’s statue for a long time. After around 30 minutes when I had calmed down, she placed her hands together and recited Nembutsu “Naman Dabutsu” so slowly and so peacefully. Then I also said Nembutsu with her. After we recited Nembutsu together, she held my hand and told me that when we felt lonely, Amida Buddha also felt lonely with us. Buddha never said we have to overcome our difficulties, because Buddha accepted us just as we were.

Therefore, we could rely on Amida Buddha’s compassion. She also said “You are also Amida Buddha’s child. When you feel sad, please say “Namo Amida Butsu”. After that, I confessed to her about getting bullied at school and she just held my hands again. I cannot forget these bad memories of bullying, but at the same time the bad memory reminds me of my grandmother’s warm hands, and her warm hands remind me of Amida Buddha’s feeling. When I talked about my situation to my mother, she said to me that Amida Buddha gives us Amida’s benevolence to each being as one’s only child. Therefore, Amida-Buddha always looks at us as the Buddha’s only child. Amida Buddha’s light of compassion always shines on to us and Amida is always with us.

When we reflect on ourselves, we realize our self-centred egos. Therefore Amida Buddha’s wisdom helps us to go Buddha’s way. Then when we encounter Amida’s great compassion in that way, it lets us know we are living with Buddha. I think when you put your hands together, you are already able to think of your loved one’s warm heart and Amida Buddha’s compassion.

In Gassho

Rev. Yoshimichi Ouchi

Memorial (Shotsuki) Listing for the Month of October

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 October. All are invited and welcome to attend

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
ABE, Tomo	ISHII, Mitsuye	NARUSE, Tadayoshi	TAKEUCHI, Terry Teruo
ADACHI, Ogen	ISHIKAWA, Hiroko	NISHIKAWA, Misao	TAMAKI, Glen Atsushi
AKADA, Asa	IWASAKI, Tokino	NISHIKAWA, Toshie	TANABE, Yoshiko Mary
AKADA, Sadajiro	KAGAYAMA, Shizuyo	NISHIMOTO, Kenneth Kenji	TANAKA, Arataro
AMEMORI, Suye	KAINO, Fumiyo	NISHIMURA, Chiyoji	TANAKA, Hisao
ARIZA, Nancy Chiyo	KAJI, Matsuyo	NISHIMURA, George Gengo	TANAKA, Juhei
ASA, Yasuko	KAWAGUCHI, Kiyoko	NISHIMURA, Jutaro	TANAKA, Thomas Sanya
AZUMA, Momoyo Jane	KAWAI, Tetsutaro	NISHIMURA, Shige	TANAKA, Yaye
BRATHUHIN, Tamiko	KISHIBE, Masayuki	NISHINO, Terrie Tsuruye	TANINO, Eikichi
EDAMURA, Ken Edward	KITAGAWA, Tsuneya	NITTA, Jean Yuri	TANINO, Kenneth Susumu
FUJII, Mary	KITAMURA, Frank Osamu	NOMA, Michiko	TATEBE, Yoko Joyce
FUJINO, Dorothy Shizuko	KITaura, Ryotaro	NOSE, Seizo	TESHIMA, George Yukio
FUJINO, Sude	KIYONAGA, Kikuye Kay	OHARA, Noye	TOHANA, Sachiko Ruby
FUJIOKA, Toshio	KOBAYASHI, Osamu	OHASHI, Hirokichi	TOYONAGA, Matsuko
FUJIOKA, Teruko Terri	KOBAYASHI, Patrick Mitsuharu	OHASHI, Take	TSUBOUCHI, Kiyoshi Thomas
FUKAKUSA, Tamotsu	KOBAYASHI, Shigezo	OHATA, Masayuki	TSUJI, Shizue
FUKAKUSA, Kameki	KODAMA, Suekichi	OKIHIRO, Hisa	URA, Jim Iwao
FUKAKUSA, Yasutaro	KONDO, Roy Iwao	OMATSU, Kinu	URABE, Emiko Gertrude
FUKUMOTO, Toyemon	KUBOTA, Shigeo	SAITO, Shiro	WAKABAYASHI, Koto
FUKUSHIMA, Kazuo "Charlie"	KUMABE, Jinzo	SAKAMOTO, Kimi	WAKABAYASHI, Takeo
GOTO, Teruji Tin	MATSUI, Kane	SATO, Teruko Terrie	WAKABAYASHI, Tokuzo
HAMADE, Shingo	MATSUSHITA, Chieko	SHIGEISHI, Sally Shizue	WAKIDA, Ei
HAMAWAKI, Margaret Fujiye	MIYADA, Takashi	SHINMOTO, Saichi	WAKISAKA, Tsugi
HANAZAWA, Toku	MORI, Charles "Chuck" Kazuhiko	SHINTANI, Sueno	WANI, Juichi
HATANAKA, Kenichi Ken	MUKAI, Hikojiro	SHITAMI, Yone	WATANABE, Molly Nobuko
HOBZA, Patricia Akemi	MURAI, Kofuji	SUGAMORI, Seitaro	YAMAMOTO, Hatsue
HORII, Kiyoshi	MURAKAMI, Katsuji	TAGUCHI, Moto	YAMAMOTO, Makino
HORII, Teru	MURANAKA, Kaoru Kay	TAKAGI, Chiyoko	YAMAMOTO, Nobby
IBUKI, Kiku	NAGANO, Kumao	TAKAHASHI, Hideta	YAMASHITA, Haruyo
ICHIYEN, Seiichi	NAGATA, Kaneichi	TAKAHASHI, Yoshi	YOSHIDA, Yasuyoshi
ICHIYEN, Shozo	NAKAGAWA, Sasuke	TAKASAKI, Kaoru	
IIZUKA, Kotsuru	NAKAMURA, Ted Teiji	TAKASAKI, Shizue	
INAMOTO, Dorothy Tomie	NAKANO, Chiye Joan	TAKATA, Moriyuki	
INAMOTO, Kenneth Kenji	NAKAO, Haru	TAKEMURA, Masa	

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

Mrs. Pauline Toyoko Tanaka	75 yrs	June 23, 2021
Mr. Mitsuru Rick Ohashi	89 yrs	June 26, 2021
Mrs. Josie Yasue Okimura	99 yrs	July 5, 2021
Mrs. Hedy Hideko Yonekura	94 yrs	July 7, 2021
Mr. Toshio Takahashi	95 yrs	July 7, 2021
Mr. Chuta Roy Ebata	101 yrs	July 19, 2021
Mrs. Toshiko Shishido	99 yrs	March 23, 2020
Mr. Masayuki Uyenaka	95 yrs	August 7, 2021
Mrs. Kazuko Betty Nagao	89 yrs	August 11, 2021



WIND CHIME

We have a wind chime on the deck in the backyard. My home “office” is the dining room, so I can see and hear the chime all day long. Due to the pandemic, I spend about 10-12 hours in that room everyday, mostly for work, so it’s been a very standard part of my experience of the past two years. It’s a large, very nice wind chime, given to me as a gift. It consists of several tube-shaped bells, with a round disc-shaped clapper, and a circular-sail for catching the wind.



The wind chime is a good teacher about language and how we frame things. It rings often throughout the day. But what is the cause of the sound? Here are some ways I could describe it:

“There was a sound, caused by the bells.”

“There was a sound, caused by the clapper.”

“There was a sound, caused by the wind chime.”

“There was a sound, caused by the wind.”

“There was a sound, caused by the interaction of high and low pressure air masses, which created wind.”

“There was a sound, caused by the Earth’s rotation and revolution around the sun, which leads to air masses of different temperatures, giving them different masses.”

“There was a sound, caused by me, who hanged the wind chime outside.”

“There was a sound, caused by my parents, who gave me the wind chime.”

“There was a sound, caused by the artist who created the wind chime.”

“There was a sound, caused by my culture, which teaches people to create and hang wind chimes.”

“There was a sound, caused by the physical laws of the universe, whereby relatively solid objects encountering each other generate a wave pulse that is carried through a medium such as air molecules until it reaches the complex physiology of an ear, wherein it is converted into neural information that is interpreted as ringing by a brain.”

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WIND CHIME, continued

From this wind chime I learn several things. First, at the beginning it seems like there is a single thing that exists and makes a sound, and that only one action (“making a sound”) is going on. But as I analyze and expand my view (i.e. go deeper and go wider), I come to see how limited that perspective is. There is no self to the object: it is a collection of bells, clapper, etc.

Second, the focus on the wind chime is too narrow. It is constrained, constricted. There is more going on at the levels beyond the wind chime. To focus on the wind chime is arbitrary. It excludes more information than it includes. It is so much less than the whole truth, that it’s almost a lie.

Third, we can relate this to Buddhist practice. When we say “I meditate, I achieve buddahood” and so on, we are committing the same error. How can I say that “I” am practicing Buddhism and attaining insight? The focus on myself violates the Buddhist understanding that it is our egocentricity that causes suffering in the first place. Jodo Shinshu teaches that we say the nembutsu not out of conscious will, but due to the arising of forces beyond ourselves that awaken us and carry us forward. The chime is being rung, the chime is not ringing. We are saying nembutsu because Amida Buddha calls us to do so.

In Gassho

Sensei Jeff Wilson

YBICSE REUNION

The first ever Young Buddhist International Cultural Student Exchange (YBICSE) on-line reunion took place over the weekend of July 24 and 25. The YBICSE tour is a biennial tour to Kyoto, Japan, organized by the Hongwanji (our mother temple) International Centre (HIC) and the overseas districts. Participants from each district between the ages of 16 and 25 (led by a minister and often a chaperone from their district) engage in a week-long program learning about Jodo Shinshu, the Hongwanji, and even experience a homestay with a local family. There would have been a tour this summer were it not for the COVID pandemic. Taking advantage of our familiarity with online gatherings now, Rev. Tatsuya Aoki (Bishop, JSBTC - Vancouver) and Rev. Kiyonobu Kuwahara (Director, Jodo Shinshu International Office - Berkeley) initiated an online reunion open to all past YBICSE participants - youth, ministers, and chaperones.

Reunited gathered on Saturday, July 24 to reunite in breakout rooms organized by year of trip. It was unstructured time for people to catch up since their trip. There were registrants who went on trips in the 1980s and 90s but the overwhelming majority of participants were from the most recent trips between 2011 and 2019. Registrants joined from every district - Canada, BCA, Brazil, and Hawai’i. Even past participants who currently live outside of these districts joined us from Geneva, Switzerland and Kochi, Japan. Canada was represented by participants from Vancouver, Steveston, Lethbridge, Calgary, and Toronto temples, as well as Bishop Aoki, Rev. Ouchi (Resident Minister - TBC) and me (Assistant Minister - TBC).

On Sunday, July 25, we gathered again to listen to guest minister Rev. Gene Sekiya (HIC - Kyoto). Rev. Gene is familiar to all who have been on the YBICSE tour in the last decade (and more!) as he is the lead guide for the tour groups. In his talk, Rev. Gene shared his reflections about his time leading all of the different groups throughout the years; the YBICSE tour is an impactful way to experience the juxtaposition of seemingly unchanging tradition (religion) and ever-changing trends (youth and society). Following Rev. Gene’s talk, photo slide shows were presented by the YBICSE Reunion organizing committee, the HIC, as well as the Japanese Youth Buddhist Association. The groups from Japan showcased the celebration in 2023 at the Hongwanji of the 850th Anniversary of Shinran Shonin’s Birth and extended a very warm welcome to all of us in the overseas districts.

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YBICSE REUNION, continued

The YBICSE trip might seem simply like a fun (an easy) way for youth to experience a trip to Japan but I am truly convinced that for some people, the trip is a turning point in their lives as Jodo Shinshu Buddhists. The unique opportunity of (overseas) being with peers while learning about Jodo Shinshu is a deeply profound experience that can lead to lasting and meaningful relationships - with others and with Jodo Shinshu. For example, Rev. Ouchi got a taste of being a kaikyoshi minister in 2011 when, as a university student in Kyoto, he was invited by Rev. Gene to participate and interact with the youth. It could be said that this was an influential step in his coming to Toronto to become the TBC resident minister. Although I only went on the trip twice as a chaperone, a couple of my most treasured friendships have come out of the shared experience of YBICSE trips. For Rev. Ouchi and me, both having recently moved to Toronto, he from Japan 5 years ago and I from Vancouver 3 years ago, the familiar TBC faces we'd befriended from YBICSE trips helped ease the transition to a new city.

Ultimately, the YBICSE tour is a way to experience one of the most important aspects of Jodo Shinshu - the sangha. I urge all of you who are of age, or have children or grandchildren who will be of age, to consider the next YBICSE trip, hopefully in a couple of years' time.

~Joanne Yuasa

A screenshot of YBICSE reuniter who had their camera ON while listening to Rev. Gene's talk. In this shot alone are participants Zooming in from Kyoto and Kochi (Japan); Sao Paulo (Brazil); Mililani (Hawai'i); Sacramento, Seattle, Oklahoma, Virginia, Berkeley, Oakland, San Francisco (U.S.); Vancouver and Toronto (Canada)).



CAMP LUMBINI

For the second year in a row, TBC's Camp Lumbini took place over Zoom organized by Head counsellor Abigail Kataoka who, as she did last year, organized Junior counsellors (Mai Shimosato and Joaquin Kataoka) and campers for 4 days of activities August 2 - 6th. As camp was taking place during the 2021 Tokyo Olympics, the theme for the week was "*Bright and Strong*" a phrase that comes from the popular Jodo Shinshu Dharma School reading, "The Golden Chain".

The opening of camp started with a service led by Yoshi Sensei but subsequent morning services were conducted by the counsellors. The activities that were organized for each of the days mirrored many of those that take place during Camp Lumbini. There was time to decorate t-shirts, make team posters, make nenju, have some physical activity, and Buddhism 101. This year taking advantage of being online, the committee invited Rev. Grant Ikuta, current resident minister of Steveston Temple (BC) but former resident minister of TBC and Legend of Camp Lumbini as a guest minister for Buddhism 101.

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CAMP LUMBINI, continued

Rev. Grant graciously joined us at 7AM - his local time - for a morning service, followed by a session of Buddhism 101 leading a discussion about Sakyamuni Buddha and his teachings, in particular, the 4 Noble Truths. To make it a little easier to remember, Rev. Grant shared the mnemonic: Buddhism teaches B.I.I.G. The letters remind us that life is **Bumpy**, **Impermanent**, **Interconnected**, and can be **Great**. Rev. Grant invited us to think of ways being together at Camp Lumbini helps us experience and understand B.I.I.G-ness.

Being the second Camp Lumbini online, our thoughts often turned to the things about it we missed, and sharing favourite memories. Rev. Grant shared some funny memories of having to share a bathroom with other grown-ups in Cabin 1. Because it took place online, former campers and counsellors - Rachel, Koji, and Stephen - were able to periodically Zoom in during breaks at work. One former camper/counsellor - Adam - even Zoomed in *from Kochi, Japan* where he currently lives and works as an English teacher. Everyone had memories of post-meal chores, the food, and playing on the beach. Memories of first Camp and counsellors, accidents and trips to emergency, and skits that were performed were also very popular.

What will be remembered about Camp Lumbini 2021? Hopefully, it will be remembered that in the on-going pandemic (**Bumpiness**), that we were able to come together and appreciate our ability to (re)connect (**Interconnected**) as best we could (**Impermanence**) to be together in the Nembutsu (**Great**). (We will probably also remember stopping our scheduled activity so we could watch the Canadian Women's Soccer Team win Gold in a penalty shoot out against Sweden!)

Thanks to all who participated and worked to put together another successful Camp Lumbini.



**CAMPERS
COUNSELLORS
MINISTER'S ASSISTANTS
AND MINISTERS**

**2021
VIRTUAL CAMP
LUMBINI**





CALLING SANGHA KIDS

We hope you all had a great summer. The Kids Sangha team has been busy preparing a most interesting and interactive program while being mindful of following the Covid 19 guidelines put out by Ontario Public Health officials.

Sunday September 12th.....Rally Sunday

The kids' service will be held in the Hondo. The service will begin at 10:30 a.m. and end at 11:00 a.m. At this time, the kids will go downstairs and participate in an activity until 12 p.m.



Due to Covid, in order to maintain physical distancing requirements, and limit the number of people in the classroom, we are asking all parents to remain in the Hondo for the adult service as the kids proceed to the classroom for the planned activity of the day.

At 12:00 p.m., the kids will be brought upstairs to the main lobby where parents can then pick up their children.

IMPORTANT NEWS.....please arrive at the temple early, so that you have enough time to complete the Covid questionnaire and sanitize your hands before entering the Hondo. The kids' service will begin promptly at 10:30 am.

Entering the temple, everyone must wear a mask.

If you plan to attend the Kids Sangha program, you will need to pre-register. More information as to how to register will follow.

We are offering an online option. Please email kids.sanghatbc@gmail.com. A link will be sent to you.

Planning ahead.... The Kids Sangha service dates are as follows.

September 12th – Rally Sunday 19th

October 3rd and 17th.

If you have any questions, please contact Jessica or Yumi at the above email.



With gratitude,
Jessica and Yumi

UPCOMING SERVICES

		English 11:00 am		Japanese 1:00 pm	
		In Person	Zoom	In Person	Zoom
September 5, 2021	Summer Service	Yes	Yes	No	No
September 12, 2021	Monthly Memorial	Yes	Yes	Yes	Yes
September 19, 2021	Ohigan Service	Yes	Yes	TBA	TBA
September 26, 2021	Regular Service	Yes	Yes	No	No
October 3, 2021	Monthly Memorial	Yes	Yes	Yes	Yes
October 10, 2021	Regular Service	Yes	Yes	No	No

OHAKAMAIRI (CEMETERY VISITS)

Throughout the month of July, Rev. Ouchi, Jeff Wilson Sensei and Joanne Yuasa Sensei, with the help of Darlene Rieger, separately visited the following cemeteries where Jodo Shin Buddhists are interred. Even though the services were conducted without the usual gatherings of family members, each of the ministers conducted short services alone in the spirit of Obon. Their solo services were expressions of acknowledgement and deep gratitude for the loved ones who have gone to the Pure Land before us, and whose remembrance is an occasion for encountering the Nembutsu.

CEMETERIES VISITED

Pine Hills Cemetery	Toronto Necropolis	Meadowvale Cemetery
Resthaven Memorial Gardens	Highland Memorial Gardens	Riverside Cemetery
Salern United Church Cemetery	Elgin Mills Cemetery	St. Philip's Cemetery
Pine Ridge Memorial Gardens	York Cemetery	Sanctuary Park Cemetery
Mount Pleasant Cemetery	Spring Creek Cemetery	Park Lawn Cemetery
Prospect Cemetery	Glen Oaks Cemetery	Cemeteries in Hamilton
St. James Cemetery	Glendale Cemetery	



For all people - men and women, of high station and low-

Saying the Name of Amida is such

that whether one is walking, standing, sitting, or reclining is of no concern

And time, place, and condition are not restricted.

(From *Hymns of the Pure Land Masters* [Genshin] #94 - CWS pg 385)

This passage is from Shinran's *Hymns of the Pure Land Masters*; the section on the teachings of Genshin (one of the Seven Masters). Shinran revered Genshin because he emphasized the Nembutsu practice - the voicing of *Namo Amida Butsu* - as something that can be done by anyone at any time.

While it is easy to hear or voice *Namo Amida Butsu* and to be in the presence of the Name of Amida, its significance is immeasurable. Shinran's deep gratitude for having encountered the Nembutsu practice is that the very accessibility of saying the name of Amida is itself the immeasurable wisdom and compassion of Amida Buddha. It is that through which we can encounter reality itself, something to which we are often unaware in our daily lives. There is no hard practice in a monastery for Shin Buddhists - our lives in the Shin Buddhist sangha provides all we need to encounter the true nature of reality.

Last month during the YBICSE reunion (please see the write-up in the "Kids/ Sangha" section of this newsletter), I was reminded of a special memory - an unexpected, very brief encounter that helped me experience the awesome-ness of the Nembutsu.

One morning, I was leaving the daily early morning service we attended to start our days, speaking with one of the ministers in a mixture of English and Japanese. An elderly woman walking in front of us turned around and said to us in Japanese that she'd noticed us in other morning services - how/why were we speaking this mixed up English and Japanese? We explained that we were leading a group of youth from overseas districts and I mentioned I was visiting from Vancouver. Very matter-of-factly, she replied, "Oh, I was born in Vancouver." She explained that as a very small child, she was brought back to Japan just before the start of the war in the Pacific. She told me she used to go to the "bukkyoukai" (buddhist church) in Vancouver. Her earliest memories were the time she got to dress up in her nicest dress to stand along the parade route of the visit of King George VI and Queen Elizabeth to Vancouver in 1939, and going to "bukkyoukai". The encounter lasted mere minutes. She wrapped up our encounter by saying "I'm glad there is still a bukkyoukai with young people in Vancouver and you got to visit the Hongwanji." She turned around and walked away rather unceremoniously.

I am still in awe of all the things that had to come together for me to have had this encounter. The Nembutsu felt really *big* to me then. The greatness of it - that it went beyond the sangha that I knew, and beyond the time that I knew it. That it has run through the whole spectrum of human experience for generations. But then I had the realization that the bigness and greatness I was feeling for the Nembutsu was, in fact, kind of *small* compared to what it actually represents - the true nature of reality itself. Of course I didn't *awaken* to the true nature of reality, because that would make me a Buddha! But that brief encounter helped me feel the significance of the Nembutsu, and to feel gratitude for having encountered this path on which even I could be made aware of the nature of reality itself.

Saying the name of Amida, being in the presence of the name of Amida, *Namo Amida Butsu*, is a call to be aware of the immeasurable wisdom and compassion of Amida. Some encounters are very stunning like this encounter with the woman at Hongwanji - some are more mundane, like having a great cup of coffee. But being in the presence of the name of Amida can happen anywhere, to anyone.



In gassho,

Sensei Joanne Yuasa

**Prospectus for
the 850th Anniversary of Shinran Shonin's Birth and
the 800th Anniversary of the Establishment of the Jodo Shinshu Teaching**

The year 2023 will mark the 850th anniversary of the birth of Shinran Shonin, the founder of the Jodo Shinshu Buddhist tradition, and the following 2024 will be the 800th anniversary of the establishment of the teaching. Accordingly in 2023, the Jodo Shinshu Hongwanji-ha Buddhist organization will observe commemorative services for those occasions.

As a human, it is our nature to see things through a self-centered viewpoint, and that is why our life is filled with suffering. Buddhism is the wisdom that guides us to living in a way that transcends suffering. Amida Buddha is the one who continuously calls out to us saying, "I accept you as you are. I will never abandon you. Remember that I am always with you no matter how sad and lonely you may feel." This message from Amida takes the form as the Buddha's Name, *Namo Amida Butsu*. By frankly listening to that message just as it is, without any calculation, we naturally come to entrust ourselves to the Buddha's guidance, and this entrusting heart enables us to become settled, allowing us to feel confident, safe, and able to cope with any situation. Furthermore, this settled mind becomes the spiritual foundation that facilitates our ability to stand up to and endure various hardships we experience in this world. As our expression of gratitude and indebtedness for that benevolence, we recite the Buddha's Name, and this recitation is called *nembutsu*. Shinran Shonin is the one who detailed how Amida Buddha's salvific compassion reaches and works on us, as well as concretely presented how we should live as a Jodo Shinshu or Nembutsu follower in this world. Thus, he established the teaching doctrinally as well as spiritually, and this is the significance of the establishment of Jodo Shinshu Buddhism by Shinran Shonin.

More than 2,500 years ago, Sakyamuni Buddha awakened to the truth of this world and human beings, that is, the principles of impermanence and dependent origination. They lead us to the principle of 'no-self,' which explains that nothing in this universe has its own unchangeable and original substance. Despite this fact, we cannot detach ourselves from the illusionary 'self' that our own relentless human desires create. As a result, we bring suffering to ourselves and cause hostilities to erupt in the world. This is the universal reality that remains true even in today's world.

Approximately 800 years ago, Shinran Shonin deeply looked into himself and became aware through his own experiences that we cannot free ourselves from our blind passions, that is, our self-promoting way of thinking. However, he also encountered Amida Buddha's aspiration, which the Buddha pledges to guide everyone to realization, leaving no one behind. Shinran Shonin expressed his appreciation for the Buddha's boundless compassion through the way he lived his life, and we should follow his example for living our own. The dual commemorative services will be conducted in the spirit of expressing our gratitude for his guidance, as well as our joy of encountering the Jodo Shinshu teaching.

Today, many nations and communities are placing importance only on their own economic growth and cultural standards, and this tendency has brought about a tenacious atmosphere of exclusiveness, intolerance, and even hostility to the international society, resulting in a variety of violent conflicts. On the individual level as well, under the pretext of self-effort and self-accountability, people's sense of beneficial coexistence is diminishing and being disregarded, causing the feelings of loneliness and isolation to spread.

Thus, what prevails in the contemporary world is a sense of despair that drives us to self-destruction. Under such circumstances, it is the responsibility and obligation of every religious leader and organization to bring that inclination to a halt and turn it in the opposite direction, toward building a harmonious society. However, traditional religious orders not only in Japan, but also in many other places in the world, have not been able to fully respond to people's needs. Unfortunately, we are seeing many followers distancing themselves from those religions.

In light of this situation, it is now more than ever imperative that we recognize our responsibility as a community of Nembutsu followers who endeavor to walk in harmony with everyone by upholding the fundamental concepts of the Buddha Dharma, and strive for the realization of a society in which everyone can live a life of spiritual fulfillment.

Now we would like to conclude this message with the following words of Shinran Shonin, "May there be peace in the world, and may the Buddha's teaching spread." Keeping this in our minds, let us move forward steadily to fulfill our responsibility.

August 2019

Jodo Shinshu Hongwanji-ha Buddhist organization

Ryukokuzan Hongwanji



HONGWANJI INTERNATIONAL CENTER

Higashi-nakasuji, Rokujo-sagaru, Gakurin-cho, Shimogyo-ku, Kyoto 600 JAPAN
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Dear ministers and members,

The Joint Celebration of the 850th Anniversary of Shinran Shonin's Birth and 800th Anniversary of the Establishment of the Jodo Shinshu Teaching will take place as follows:

1st session	March 29–April 3, 2023
2nd session	April 10–April 15
3rd session	April 24–April 29
4th session	May 6–May11
5th session	May 16–May 21

This will be a great opportunity to express our appreciation for Shinran Shonin, who founded the Jodo Shinshu Tradition. Thanks to this universal teaching that excludes no one, we are enabled to live with peace of mind entrusting ourselves to Amida Buddha's salvific working. We look forward to welcoming as many fellow Nembutsu followers as possible from the overseas sanghas to this only once in fifty-year occasion.

Please ask the office for a copy of the initial information packet on the Joint Celebration to assist you in making your plans. It will also be made available online (Hongwanji International Center website URL: <https://international.hongwanji.or.jp/>).

With the 17th World Buddhist Women's Convention scheduled for May 11 and 12, 2023, many seats have been secured for the overseas delegation during the following dates:

May 10 Morning Observance

May 10 Afternoon Observance

Of course, we gladly welcome you to attend during the other dates and sessions as well. Please notify the Hongwanji International Center (HIC) of your plans through your overseas district headquarters. Applications from overseas will be given high priority during the First Application Period that ends in December 2021. Only when the service of your group's first choice happens to be significantly overcrowded, might you be asked to reschedule to another date/session. Registrations following the first application period will be accepted, but please be aware that we may not be able to accommodate your requested date/session. Contact HIC for seat availability.

In gassho,

Hongwanji International Center

Kyoto, Japan

THE POSITION OF OFFICE ADMINISTRATOR HAS BEEN FILLED

Thank you to all the candidates who applied for the position of Office Administrator.

We are pleased to announce that Darlene Rieger is TBC's new Office Administrator. Many of you know Darlene as a long time volunteer and supporter of the TBC and we are happy to have her on board. Please help us extend a big congratulations to Darlene and welcome her to the TBC office!

TBC Board of Directors

Joint Celebration Commemorative design



The commemorative design features two crests that are embossed over a reddish-brown *brocade* background. The background pattern consists of pine needles woven within a ginkgo leaf-shaped silhouette. The two crests are comprised of the *sagarifuji* (hanging wisteria) and *tsuru* (crane) motifs.

The *tsuru* crest showing two facing cranes has been adopted from the crest of the aristocratic Hino family into which Shinran Shonin was born. The pine needle design represents the birth name of Shinran Shonin, 'Matsuwaka,' which is composed of the two Chinese characters for 'pine' and 'young.' The ginkgo leaf pattern is associated with the ginkgo tree that stands on the Inada Gobo temple grounds where Shinran Shonin is believed to have written his lifework, *Kyogyoshinsho*.

The continuous design of the background pattern expresses the bonds of connection between Nembutsu followers through the ages embraced by Shinran Shonin's Nembutsu path.

親鸞聖人御誕生850年・立教開宗800年慶讃法要記念

五条袈裟、輪袈裟、門徒式章

(本願寺新報2020年11月10号より抜粋)

地色は薄香色。地合は堅地。地模様は小豆色繫ぎ銀杏立涌地紋に松文様。紋は下り藤紋白浮織上下対い鶴紋
よりきん
撚金。

紋の対い鶴は、親鸞聖人の生家・日野家の御定紋から。地模様の銀杏は、立教開宗の地とされる稲田御坊
(茨城県笠間市)の境内にある「お葉付銀杏」にちなむ。松は、聖人のご幼名・松若丸から表現した。
点と点、人と人を線で結んでいく意匠は、無限に広がってゆくご縁とつながりを表現している。

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
- **online donation via Paypal:** follow directions on 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.

Your donations are always greatly appreciated.



SUSTAINABLE
DEVELOPMENT
GOALS

Faith & Science

Awakening Compassion for the Future

Saturday, October 30, 11am - 1pm PST on Zoom

We use energy everyday in many forms, usually without thinking, but it is important for us to consider the effects this has on us now and in the future. This event is meant to bring together the UN's Sustainable Development Goal #7, affordable and clean energy, with perspectives from science and various religions. By looking at this issue through the lenses of faith and science we can consider responsible and compassionate ways to create a viable future for everyone.

KEYNOTE SPEAKER

Dr. Miriam Hinojosa

Head of the Global Climate Action Unit, in the Energy and Climate Branch at the Economy Division of the United Nations Environment Program

PANELISTS

Dr. Palitha Kohona

Ambassador of Sri Lanka to China and former Permanent Representative to the UN

Dr. Zachary Markwith

Education Director at Islamic Networks Group (ING)

Rev. Don Castro

Founder of EgoSangha and retired Buddhist Churches of America minister

Dr. George E. Griener, S.J., Th.D.

Professor Emeritus of Historical and Systematic Theology

Presented by the Jodo Shinshu International Office



To register, use QR code or visit <https://bit.ly/3rcqm49>