



Guiding Light

November 2021



TORONTO BUDDHIST CHURCH *a Jodo Shinshu Temple*

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

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.
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.**

SERVICE SCHEDULE		Kids Sangha 10:30 am	English 11:00 am		Japanese 1:00 pm	
		In Person and Zoom	In Person	Zoom	In Person	Zoom
November 7, 2021	Monthly Memorial	Yes	Yes	Yes	Yes	Yes
November 14, 2021	Regular Service	No	Yes	Yes	No	No
November 21, 2021	Eitaikyo Service	Yes	Yes	Yes	Yes	Yes
November 28, 2021	Regular Service	No	Yes	Yes	No	No
December 5, 2021	Monthly Memorial	Yes	Yes	Yes	Yes	Yes
December 12, 2021	Regular Service	No	Yes	Yes	No	No
December 19, 2021	Bodhi Day Service	Yes	Yes	Yes	Yes	Yes

Preparing

Rivers of blind passions, on entering the ocean –

The great, compassionate Vow

Of unhindered light filling the ten quarters –

Become one in taste with that sea of wisdom.

From Hymns of the Pure Land Masters (CWS p.371)



Summer is coming to an end and a new season is starting, but are you ready for the fall or winter season? It's important to prepare for everything in advance. The first year I came to Canada, I was not prepared for winter in Toronto. I remember that I needed a heavy coat, leather boots, warm gloves, and a woollen hat, but I didn't know where I could buy all of them. Some temple members drove me to a store and told me which coat, gloves and hat are good to survive during the winter in Toronto. I really appreciated them.

Anyway, the Wasan that I have just read which was written by Shinran Shonin explains the great compassion and wisdom of Amida Buddha.

This Wasan tells us the Primal Vows of Amida Buddha, which fills all the worlds, is like a great ocean. If we who have unceasing desires, entrust ourselves to the flow of the ocean, we will become one taste or part of the tide of Buddha's wisdom. Whenever I read this Wasan, I feel that it is very dynamic and dramatic.

“Rivers of blind passions, on entering the ocean – The great, compassionate Vow” means the Primal Vow is born from the compassionate mind of the Buddha, and that Vow is as wide and deep as the ocean. The Buddha's compassion is not simply sympathizing with others. Many times, we say we want to help others, but we don't offer help beyond our limit, because we don't want to hurt ourselves.

For the Buddha, the pain of others becomes his pain, and unless the suffering of others is eliminated, his suffering will not be eliminated either. This is the Buddha's compassionate mind. Amida's Primal Vow was established to become a Buddha so that he could cure and accept all sentient beings in his Pure Land. The compassionate mind of the Buddha can only be realized through the Buddha's eyes of wisdom, which can see the truth clearly. Buddha's great wisdom and compassion are inseparable.

Therefore, in order for us to be born in the Pure Land of Amida Buddha, we need to rely on the other-centred power of Amida Buddha. We call it *Tariki* in Jodo Shinshu Buddhism. (The other-centred Power means the power is not self-centred but rather other-centred.)

Continued on page 3

PREPARING, continued

This other-centred power is called the Power of the Primal Vow (hongan-riki) because it is the power based on Amida Buddha's fundamental promise to save all sentient living things who suffer in this world of delusion. And the most important thing is **to leave everything** to Amida Buddha.

Please let me return to the topic at hand, not only do we prepare for the seasons, but we also make preparations in our daily lives.

We need to prepare materials for a meeting, gasoline for a long drive, food for dinner, and in my case, I need time to prepare for Buddhist services.

Ichiro who was a major league baseball player said in an interview that he had never neglected to prepare for a game, and he came to the stadium hours before to stretch and practice carefully to get ready for the game even though other players were not at the stadium.

Nowadays, many people are making preparations for their own funeral services and after-death activities. Some of them are doing this because they don't want to worry or bother their family, while others have no relatives and have to take care of themselves after death.

I believe that the preparations are very important for them, because they start understanding the truth of life. Or I could say they understand the meaning of death, and they shall come to fully appreciate the meaning of their life, which is unrepeatable. But I also understand that it is difficult to accept our death from the bottom of our heart even though we prepare for that.

Sometimes people have told me that even though they have prepared for the funeral service and distribution of property, it is hard to remove the anxiety and worry of "what will happen to me after I die?"

In addition, the property or money that we have relied on for our lives will not help us when we think about our afterlife.

If it's a simple idea that rich people are in the Pure Land and poor people are in hell, I'm sure I'll not be able to go to the Pure Land. Or if good people are in the Pure Land and bad people are in hell, then I definitely cannot go to the Pure Land ether.

How can we prepare our minds and emotions for the afterlife? There is no end to the number of such questions we start thinking about. Furthermore, no matter how many preparations we have made, we will never be able to calm down when we suddenly have to say goodbye to this life due to illness or accident.

However, when we see people who spend their daily lives placing their hands together to Amida Buddha, it changes our views and behaviour little by little. For example, there was a very dedicated Buddhist member in our temple. When I went to visit him to hold the makura-gyo (bedside) service at the hospital, his family was gathered in his room, and we all chanted sutras together.

Even though he was in critical condition, he tried to place his hands together and slowly moved his mouth to say Nembutsu. It was exactly the way he was taking refuge in the other-centred power of Amida Buddha, who accepted him to become a Buddha as he was. In other words, he was leaving everything to Amida Buddha.

It was a sad occasion to hold the last Buddhist service for him, but it was also a grateful, wonderful and peaceful occasion to see him when we did Gassho together. When I did his funeral service, I heard that his family also recited Nembutsu many times with me. The compassion and the other-centred power of Amida Buddha reached me and his family through the Nembutsu.

Even though we cannot see the Nembutsu physically when the words "Namo Amida Butsu" spill out of our mouths, it tells us that Amida's Primal Vow is left behind by the deceased.

Amida's Primal Vow says "If, when I attain Buddhahood, sentient beings in the lands of the ten quarters who sincerely and joyfully entrust themselves to me, desire to be born in my land, and call my Name, even ten times, should not be born there, may I not attain perfect Enlightenment."

Continued on page 5

PREPARING, continued

Rev. Chiko Naito says; In the history of the tradition of the Pure Land teaching, the Primal Vow is widely noted as the vow revealing the cause of birth in the Pure Land. The significance of the vow is understood to be that Amida will lead us who recite the Nembutsu to be born into his Pure Land.

That is why Amida's primal vow has reached not only the deceased but also us through the Nembutsu. When I encountered this guidance and learned of the other-centred power of Amida Buddha, I couldn't help but recite, "Namo Amida Butsu."

In Gassho

Rev. Yoshimichi Ouchi

ATTENTION TEMPLE MEMBERS AND GUIDING LIGHT SUBSCRIBERS

Covid-19 has affected everyone in many ways and that includes the Temple. With no in-person services and total lockdowns in the early months of the epidemic, donations and memberships fell short in 2021. Unfortunately, though there were no in-person services, the Temple still had bills to pay. Membership and Guiding Light subscription fees have remained the same since 2018. Fees should have been increased in 2020 but due to Covid-19 it was decided to forego the increase.

With costs of everything increasing, the Temple feels it cannot forego the increases to the membership and subscription fees for 2022. We hope that you understand and will continue to support the Temple so we can continue to spread the Dharma during these difficult times. Thank you for your understanding and continued support.

Board of Directors, Toronto Buddhist Church

2022 MEMBERSHIP FEE \$140.00

**Application for 2022 Membership will be
in the January, 2022 Guiding Light**

SUBSCRIPTION FEE 2022 \$40.00

**Please have your subscription fee submitted
by December 15, 2021 to avoid missing the
January 2022 issue.**

Listening

"Listen to the Buddhist teaching, even if you must take time out from your daily business. To believe that you will listen when you have some spare time is shallow thinking, there is no tomorrow in listening to the teaching." ~ Rennyō Shōnin

This is a quote that is sometimes recited at the beginning of services to remind people that "listening" is central to the Shin Buddhist path. "Listening to the Buddhist teaching" could literally mean "listen to Dharma talks" or "listen to the chanting of sutra" but there are a lot of different ways we are able to "listen".

It is wonderful that we had the technology of Zoom to "broadcast" services during the pandemic. Even now, as we move into opening up our spaces as the pandemic restrictions are relaxing, being able to access services online is beneficial.



Continued on page 7

Memorial (Shotsuki) Listing for the Month of December

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 December. All are invited and welcome to attend.

ABE, Jihei	IWATA, Fred	MIYAUCHI, Tameji	OIKAWA, Helen Kikue
AMEMORI, Sueko Deborah	KADOHAMA, Kazuyuki	MIZUYABU, Tsunejiro	OKADA, Takanori
ARASAKI, Toyoko	KARATSU, Naoichi	MIZUYABU, Yukiharu	OKASHIMO, Hisayo
ASA, Kaname Frank	KARIYA, Tafuru	MORI, Kanzo	OKAYASU, Shirota
BABA, Sam Sadaaki	KATSURA, Shigeo Bud	MORI, Masa	OKIMURA, Fred Y.
BEAUCHESNE, Janet Toshiye	KAWABATA, Tsugiye	MORI, Toshio	OKUMA, Sensuke
DOI, Manabu	KAWABATA, Yuriko	MORI, Satoko	OMOTANI, Chiyoko
DOUCETTE, Nina Judith	KAWAGUCHI, Junge Jerry	MUKAI, Hiromi Peter	OMOTO, Kenji
EBATA, Mary Yaeko	KIMURA, Masuitsu	MURATA, Kiyoko	OMOTO, Shika
EBATA, Toshiaki	KISHIMOTO, Fumiko	NAGANO, Rikimatsu	OMOTO, Ume
EBISUZAKI, Yaeko	KITAMURA, Genichi	NAITO, Kazuichi	OTANI, Tatsuko
FUCHIHARA, Wayne Makoto	KITaura, Wae	NAKAGAWA, Kazuo	SAITO, Ken Kanao
FUJINO, Sakiichi	KITAZAKI, Kazuo	NAKAI, Hiroshi	SAKURA, Shizue
FUJINO, Bill Chiyokichi	KOBAYASHI, Kogiku	NAKAI, Shogo	SAWADA, Miyoko Antoinette
FUJITA, Kano	KODAMA, Minoru	NAKAGAWA, Kyoko	SEKO, Shigetaro
GOTO, Kazuye	KOMATSU, Koshiro	NAKAMURA, Ryotaro	SHIKATANI, Kikuko
HASHIMOTO, Kito	KONDO, Shohei	NAKAMURA, Tomio	SHIMIZU, Minosuke
HASHIZUME, Waki	KONDO, Yonekichi	NAKAMURA, Mike Mitsuo	SHIOZAKI, Masae
HATANAKA, Masaye	KONDO, Larry Soichi	NAKATA, Baby	SHIRAKAWA, Raiichi
HATANAKA, Yoshio	KOYANAGI, Fujiko	NAKATSU, Tokutaro	SUEFUJI, Yataro
HATANAKA, Jean Misae	KUDO, Nobuko	NAKAUCHI, Chiyoko	SUMIYA, Gloria Sayoko
HAYASHI, Frances Akiyo	KUMAMOTO, Masayu	NIKAIDO, Frank Hideo	SUYAMA, Kunio
HAYASHIDA, Bob Hideo	KUROKAWA, Ai	NISHIDA, Kazuye Kay	SUYAMA, Yoshihiro
HORIKAWA, Tomeno	MAEMURA, Masanori	NISHIKAWA, Iyo	SUZUKI, Minako
IKARI, Minoru Dick	MASUKAWA, Bessie Yoriko	NISHIMOTO, Hideo	TABA, Kunio Harry
IKEBATA, Gloria Michiko	MATSUI, Hiroyuki	NISHIMURA, Miya	TAGUCHI, Emiko
IKEDA, Arthur Hiroshi	MATSUMOTO-SUN, Jiali	NISHIMURA, Shizu	TAHARA, Tami
IKEDA, Tamae	MATSUSHIGE, Minoru Jimmy	NOGUCHI, Yoshio Jack	TAKAOKA, Rinko
IMAOKA, Hanaye	MAYEDE, Fujio	OHARA, Peggy	TAKASAKI, Shizu
INOUE, Jokichi	MIIKE, Fumiko Alice	OHASHI, Minokichi	TAMAKI, Alfred Kenji
IRIZAWA, Ayako	MITSUKI, Fumie	OHASHI, Sumi	TANAKA, Hiroshi Richard
IRIZAWA, Yoshizo	MIWA, Heishiro	OHASHI, Tsuyoko	TANAKA, Kiyoshi
ISOKI, Hanaye	MIYANISHI, Toshi	OHASHI, Vic Haruo	TANAKA, Sawako
ITO, Hide	MIYASAKI, Roy Saburo	OHKANE, Kazuo Kenny	
IWASHITA, Tomi Kikue	MIYASHITA, Kiyoji	OHATA, Yoshio	
		OIKAWA, Tadao	Continued on page 7

TANAKA, Kenneth Kenji	TSUYUKI, Tama	UYENO, Mohachi	YAMANAKA, Tokutaro
TANIISHI, Ross Kiyoshi	UCHIMARU, Yoshi	WAKABAYASHI, Chutaro	YAMASHITA, Joe
TATEISHI, Keizo	UEDA, Michiyo	WAKABAYASHI, Yoshitaka	YOKOTA, Saizo
TERASHITA, Shizue	URABE, Yoshikazu Fred	WAKIDA, Aki	YONEMURA, Chiye
TSUCHIDA, Shizuka	UYEDA, Fusae	WAKIDA, Kichinosuke	YOSHIDA, Mitsuo
TSUJI, Nobuichi	UYEDA, Sami	WAKISAKA, Sumiko	YOSHIDA, Akiko Elsie
TSURUOKA, Misuye Jane	UYEDA, Takeo	WATANABE, Masachi	

Listening, continued

It is still very helpful for people who are not so easily mobile, or who live far away. For some people who are curious and new to Buddhism, accessing our services online is an easier way of being introduced to the Shin Buddhist traditions and rituals. I know very well, as a person who did not grow up going to the temple, how scary it can feel to enter an unfamiliar space because you don't want to do anything that might be considered disrespectful. We can all agree that there are great benefits in having services online; indeed, people are listening to the Buddhist teachings online.

However, we are missing out on not being able to gather for services in person. When we are at temple together, we do not learn only through the Senseis' Dharma Talks and chanting. In the hondo (main hall) we experience Shin Buddhism through "deep listening", an activity that is not simply done with the ears, but with the entire body as we engage with the space. The naijin (altar) that everyone faces is not just a stage with a fancy backdrop on which the ministers perform. Every single thing in this space is a teaching. It is a physical representation of the Pure Land as described in the Amida Sutra. Amida Buddha is at its centre, surrounded by birds, flowers and greenery, and jewels found in the Pure Land. The incense represents the beautiful fragrance of the Pure Land. There is a lot of gold in the naijin to convey the preciousness and "not-this-worldliness" of the Pure Land. The visual impression of the naijin is meant to convey the nature of the Pure Land to us who have difficulty accessing information through the text of the sutra (recorded teachings of the Buddha) and other writings. A notable aspect of a Shin hondo is the size of gejin ("outer" seating area) where the lay are seated in relation to the size of the naijin ("inner" seating area). The Shin hondo is (traditionally) wider than it is narrow, and the gejin is much bigger than the naijin where the ordained are seated. These dimensions are meant to signify the value of the lay sangha, as well as represent the inclusive, welcoming nature of the Pure Land. When the gejin is wide rather than deep, it means more people are "closer" to the Pure Land.

Without the COVID-19 precautions, the gathered sangha - ordained and lay alike - would chant together. For the lay followers, very little emphasis is placed on the intellectual understanding of the content of the sutra or in their ability and even willingness to chant. Rather, emphasis is placed on the experience of the feeling and hearing many voices coming together as one, and is often used as a symbol of the teachings of Impermanence and Interdependence - every occasion of chanting is unique and never to be repeated. This is what I miss most about big services - hearing all of our voices chanting together.

We always recite or chant some form of the "Three Treasures" in our services, whether it starts "How rare and wondrous it is to have been born into human life, and now I live it...", "Namo tassa Bhagavato, Arahato, Sambahambuddhasa..." or "Shi shin kei rei namo...". We acknowledge that the Three Treasures - the Buddha, the Dharma and the Sangha - are necessary in a Buddhist's life in order for the teachings to become meaningful. For Shin Buddhists, the Three Treasures are most vibrant during services in our hondo when we - the Sangha - gather in front of the Buddha to hear the Dharma. The hondo is like a treasure box that houses the Three Treasures in which each of us represents a jewel in our unique and individual way. Although each individual jewel is precious, its greatest value is in its entirety, as a whole, with no one jewel more beautiful or valuable than another.

Continued on page 8

Listening, continued

Amida Buddha's compassion in accepting us just as we are also created the space for us to come together and share our joy and gratitude for encountering the *Nembutsu*. Your chanting and saying *Namo Amida Butsu*, mingled with everyone else's, *is* also teaching. Your presence in the *hondo*, in the compassion and wisdom of Amida Buddha, *is* also teaching even if you are not voicing anything. I look forward to a time when we can all fill the *hondo* again, listen, and raise our voices in grateful *Namo Amida Butsu*.

In Gassho Joanne Yuasa

***Eitai*kyō - Perpetual Sutras Memorial Service on the 3rd Sunday in November**

Buddhist followers established *Eitai*kyō to continue the teachings for their descendants and to establish a fund for Sangha and temple preservation. So this is customarily a time for monetary gifts to the temple to ensure its future.

*Eitai*kyō is a contraction of a longer word that means “perpetual (*eitai*) chanting (*doku*) of sutras (*kyō*).” The act of chanting connects us to all those who came before and all those who will follow as we chant the same sutras. We flow together in time and in the ritual of chanting we become one with them. In this way, we endure, and we ourselves are perpetuated, freed from our individual lives.

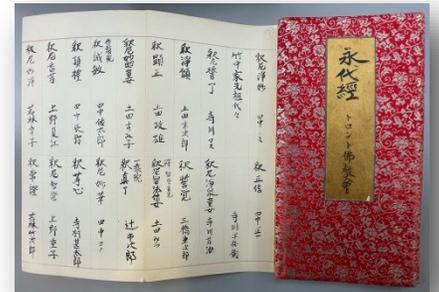
In some Buddhist traditions, memorial services are performed to accrue merit for deceased loved ones and bring about a favourable rebirth, but Shinran had a different view. He taught that the question of liberation is truly settled for Shin Buddhist followers, and that they realize great, complete nirvāna at the end of *this* life. There is nothing that family and friends need to do to bring about this result. Therefore, *Eitai*kyō is an opportunity for the living to express reverence for the life and actions of those who have died and to make donations for the continuing cultivation of the Dharma.

At the Toronto Buddhist Church, the names of those who donated to the *Eitai*kyo are recorded, and the minister holds a memorial service to express his or her gratitude after morning Buddhist services.

Perpetual Memorial Service, or *Eitai*kyo - November 21, 2021

Unlike other memorial services, which honour great historical personages like our founder Shinran Shonin (Ho'onko), or individual family members like a 3rd Year Memorial Service, this one is temple specific. For many, many years now, families of temple members have been sponsoring their loved ones' names in addition to our *Eitai*kyo Book. The person's name is entered into a book specifically set aside for this purpose and the temple vows to mail out a letter each year to a family representative listed as part of the record.

As part of the service, the Toronto Buddhist Church's *Eitai*kyo Record Book is prominently displayed in the altar area and all assembled to give thanks to those who have inspired us and given us the temple that we are lucky enough to have today.



JOIN OUR THURSDAY AFTERNOON BUYO CLASSES

Have you ever wanted to learn Japanese Traditional Dancing (Nihon Buyo) or how to wear a yukata or kimono or tie an obi? Come join our afternoon Buyo classes to learn. No experience needed. Every Thursday at 1:00 pm till 2:00 pm (12:30-1:00 to dress).

Please contact Dawn Anzai at canzai@sympatico.ca or the Temple 416-534-4302 if interested.



Bodhi Day Service, or Jodo'e - December 19, 2021

Please make the time to attend this service to celebrate the Historical Buddha's Attainment of Enlighten.

“This is the day to commemorate Sakyamuni (Siddhartha Gautama) Buddha’s attainment of Awakening. According to legend, the historic event took place on December 8, at the first faint light of day began to glowing in the eastern sky. By his example, Sakyamuni demonstrated that it was possible for a man to become a Buddha—a fully Awakened Person. All human beings, therefore, have this potentiality—Buddha-Nature—which, when awakened and cultivated, enables them to achieve supreme wisdom and compassion. This day signifies the dawn of humanities universal emancipation from suffering and unawareness.”

From Jodo Shinshu: A Guide page 138.

Humility

Good morning and how are you doing? Given the covid conditions of 2019 until now for me it has been a series of ups and downs.

Up is because Toronto Buddhist Church Family and friends have kept in touch and we have supported one another. Down is when I reflect on this strange new world in which we all find ourselves.

Speaking of reflecting I would like to explore in this dharma talk “Humility” in our Jodo Shinshu tradition. I have noticed that of the many Buddhist leaders in this Temple (Ministers, Temple Directors and Kid’s Sangha Teachers) the ones that have influenced me the most are the ones that are humble.

When I look into our Jodo Shinshu history, of course, we start with Shinran. When Shinran first met his teacher Honen, he was expecting to meet someone who was wise, a Buddha. From the excellent book, “Dharma Breeze” by Nobuo Haneda on page 4.

“But now Shinran realized that such an understanding of Buddhahood was a shallow one. He realized that he had been seeing Buddhahood only objectively, from the outside. He had not known the subjective reality of Buddhahood – what a Buddha would say about himself. Although people would see a Buddha from the outside and describe him as saying, ‘He is good and wise’, a Buddha would describe himself by saying, ‘I’m evil and foolish.’ Having met Honen, who had deep insight into his own evilness and ignorance and said, ‘I’m evil and foolish’, Shinran realized that the true essence of Buddhahood was humility – deep insight into one's own evilness and foolishness. “

Here is where I sometimes get stuck. How do we get to this point of brutal honest self-reflection? How do we see ourselves as like Shinran, evil and foolish? Nobuo Haneda explains that all of us must grow through first a growing stage and at some point, in our lives a maturing stage. (As an aside, a wise Jodo Shinshu teacher once told me, that women mature earlier at about age 45, whereas men mature at about 65.) So, for children, teens and young adults, they are all in the growing stage. Only when we mature, whether you agree with the thought of women maturing at age 45, men at 65, only then are we capable of reflecting on ourselves truly as we are. Then and only then according to Haneda sensei, are we able to see ourselves as Shinran did, as evil and foolish.

By the way, Haneda sensei says that we should only use this term evil and foolish for ourselves. We should not view other people as evil and foolish, that would be their own journey. So “humility”, how best to explain this? From Dharma Breeze, page 162: I can see “humility” in the following story of Issac Newton, the great scientist.

“One day Newton was staying at a seaside town. When he was looking at the ocean, one of his admirers approached him and said, ‘Mr. Newton, you are a really great scientist. You must know so many things about this universe. To this, Newton answered, ‘No. I don’t know anything at all.’ Then Newton pointed his finger at a boy who was on the beach.

Continued on page 10



Humility, continued

‘Please look at that boy on the beach. The boy is so happy because he picked up a couple of seashells there. I am just like that boy; I have discovered only a couple of truths. But the world of undiscovered truth is lying there just like the ocean. I know only a few things. Although you call me a wise person, I am not wise at all. “That is about as good an explanation of “humility” that I have heard.

Lastly, I will close with a lovely explanation of what Buddhism is. From Dharma Breeze, page 10: “Many people think that Buddhism means practice or efforts to perfect themselves. But the most important thing in Buddhism is not practices or efforts to perfect ourselves; it is the realization that something perfect – a wonderful Dharma tradition - is already given to us. We need only to receive it, to listen to it. The most important thing in Buddhism is not whatness – not what we can do or achieve. It is howness – how humbly we are respecting the Dharma and how deeply we are bowing our heads before it. Our lives’ focus must shift from whatness to howness, from becoming a good person to becoming an evil person – a humble person.”

Namu Amida Butsu, Namu Amida Butsu, Namu Amida Butsu.

Dennis Madokoro,

TEMPLE TAKEOUT TWO

Saturday, November 13, 2021, 12-5pm

1011 Sheppard Avenue West, Toronto

Order scrumptious Japanese food for takeout!
Proceeds will go towards new AV equipment for the Hondo to help improve
the quality of TBC Services



Build Your Own Rice Bowls!

Teriyaki	Chicken \$12	Tofu & Shoyu Egg \$10
Japanese Curry	Pork Tenderloin \$12	Tofu & Shoyu Egg \$10

Add-on – Shoyu Egg \$2

Homemade Gourmet Cookies

Matcha, Black Sesame, Milk Tea, Chocolate Chip

Set of 4: One Flavour – \$10

Set of 4: Assorted – \$11

Individual Cookie – \$3



Pies and Preserves

Pick-up only, limited
quantities available!

Pies – mini (\$8) or whole (\$18)

Apple | Lemon Meringue

Takuan (500mL) – \$8

Homemade Japanese pickled radish

And more...?👁️👁️

PLACE YOUR ORDER NOW AT [tbc.on.ca](https://www.tbc.on.ca)

Limited quantities available for walk-in purchase

Cash and cheque payments only

“Please support the Toronto Buddhist Church get new sound equipment! Because we all want to hear Rev. Yoshi chant loud and clear :)”

Follow the directions in the link below to order Tasty Temple Takeout!

Pick-up is Saturday November 13, 2021, 12-5 pm at the Temple, 1011 Sheppard Avenue West, Toronto. For COVID-19 distancing, you will be asked to selected a preferred time slot for your pick-up.

Proof of vaccination will also be required to enter the building.

Orders close Thursday, November 11, 2021. This year will be CASH or CHEQUE ONLY.

<https://forms.gle/LcyS8fKRGpdZihof88>

In Gassho

Your Temple Takeout TWO Team

“Eric, Jessica & Kathryn

Questions?
fundraisertbc@gmail.com



CALLING ALL SANGHA KIDS

November's Theme: Meditation and Mindfulness

November 19, 2021 – MINDFULNESS

Let's talk about being mindful

Meditation Activities

Making Mindful jars

The tale of the "Moody Cow"



December 5, 2021 – BODHI DAY and CRAFT

Let's talk.....What is Bodhi Day?

Bodhi Tree Art

How would you celebrate Bodhi Day?

The story...."Under the Bodhi Tree"

December 21, 2021 – GINGERBREAD HOUSES

Let's talk about "generosity" during the holiday season

Let's get creative and make Gingerbread houses

The tale of the delicious "Stone Soup"



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. At the end of the Kids Service, the children will 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.

We ask that you arrive at the temple early, so that you have enough time to complete the Covid questionnaire and sanitize your hands before entering the Hondo.

If you plan to attend the Kids Sangha program, you will need to pre-register. To register, please go to the Temple website at

<https://tbc.on.ca/about-us/events-calendar/>

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

If you have any questions or concerns, please contact Jessica or Yumi at

Kids.sanghatbc@gmail.com

With gratitude,
Jessica and Yumi

Calgary B.T. Sangha Engagement Workshop

BE AN ADVOCATE FOR THE ELDERLY

Wednesday, November 10th, 2021 at 7pm MDT

It is important to talk about elder abuse, how unacceptable it is and to let people know help is available. If someone discloses abuse to you, you see signs or if you suspect abuse, it is your responsibility to do something about it. Please join this informative presentation by Katharina Zacharias of the Calgary Kerby Centre who is passionate about raising awareness of elder abuse because it is seriously lacking in our society. Let's advocate for seniors and learn about facts, signs, prevention and resources.

Register online at: https://bit.ly/Advocate_10Nov21



A LITTLE KARMA GOES A LONG WAY

Thursday, December 2nd, 2021 at 7pm MDT

The Calgary Buddhist Temple is thrilled to have our own Sensei Robert Gubenco give an introduction to karma presentation with discussion to follow.

“Realize that everything connects to everything else.” – Leonardo DaVinci

Register online at: <https://bit.ly/karma-02Dec21>



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 darlene.rieger@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.



**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-centred 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

