



# *Guiding Light*

March 2021



Drawing by Rev. Yoshi, American Gold Finch

## **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 Services

### English and Japanese

It has been so nice to see so many people who have joined us on Zoom for our weekly Sunday services. Unfortunately, the Temple remains closed for in-person services, but we will continue to conduct weekly virtual services at 11:00 am in English and 1 pm in Japanese. Please check our website for possible reopening dates. [www.tbc.on.ca](http://www.tbc.on.ca)

The following is a list of the upcoming services. Please ask to be placed on the invitation list by registering on the website or emailing [tbc@tbc.on.ca](mailto:tbc@tbc.on.ca). “See” you there!

**NEW:** We have started Japanese services at 1:00 pm on the first and third Sundays of each month.

	Service	English	Japanese
March 7	Monthly Memorial Service	11:00 am	1:00 pm
14	Regular Service	11:00 am	X
21	Ohigan Service **	11:00 am	X
28	Regular Service	11:00 am	X
	Kids' Sangha	9:45 am	X
April 4	Monthly Memorial Service	11:00 am	1:00 pm
11	Regular Service	11:00 am	X

### \*\*Spring Ohigan Service

On Sunday March 21, we will be observing our Spring Ohigan Service. “Higan” literally means “The Other Shore”. The equinox is a time to reflect and reaffirm our practices that lead us to “the other shore” of enlightenment. The balance of day and night is also a reminder to walk “the Middle Path” of Buddhism. Please join us on Zoom for our Ohigan Service. We will also be having a short virtual Keirokai celebration during our English Service .



## Width and Depth of Our Life

Those who truly attain Shinjin  
As they utter Amida's Name,  
Being mindful of the Buddha always,  
Wish to respond to the great benevolence.  
 by Shoshin Nenbutsuge Wasan.



This Wasan tells us that when we say Nembutsu, we truly attain Amida Buddha's great compassion. The Buddha always is with us. When we feel sad, our Buddha also feels sad with us.

The purpose of Buddha-Dharma is to cultivate our higher wisdom and to lessen our self-centered greed; in other words, to remove our "unawareness and worldly passion." Stated in yet another way, the goal is the attainment of Buddhahood. And the Jodo Shinshu teachings of Shinran Shonin introduces us to the meaning of life and liberation, based on Amida Buddha's Primal Vow. This teaching is significant for anyone seeking the way to real emancipation from the cycle of suffering. Therefore, the Jodo Shinshu teaching refers to this as life and liberation.

When I was a university student, I wrote a graduation thesis on QoL (Quality of Life). QoL measures the happiness of our life, not the length of our life. Mankind has wished for longevity for a very long time. And they believe it makes for a happy life. In China or Egypt, a long time ago, many kings wanted to keep their own power for as long as possible, and they set out with determination to find the elixir of life. You may think it's just an old story. But I think it's not SO different from today. Medical technology has been evolving and helping to prolong our lives as long as possible. Of course medical technology is very important for us and we really need it today. But when I was writing the thesis, I thought that we couldn't understand or measure the happiness of our lives by its length or quantity.

When I studied QOL, I read Rev. Daiei Kaneko's books. He said, "When we measure the happiness of our life, it's more important to have width and depth than length in our life." The width is flexibility. In Buddhism, we call it "Shin Shin Nyu Nan." It means to have a soft or flexible mind. If you have flexible thinking or an open mind, you may be able to accept anything. Or even though you don't accept someone's opinion, you may listen to and think about the person's idea. But if you are stubborn, you don't care about others opinions. For example, if your mind is like a wall of concrete when someone talks to you, you don't "catch" their words. Like a ball, their words just bounce off of you. It means you don't hear anything. We don't have to agree with everyone's opinions even going so far as changing our own opinion. However, it's very important to listen to and consider them, because it will help us to broaden our view. Old Japanese art usually has a large border around the picture, because this empty white space helps to showcase not only the subject of the artwork but also the background. I think we also need this border in our mind. If you have this space in your mind, it can give you the flexible mind needed to see the whole picture more clearly. Rev. Kaneko called it the width of Life.



The depth of life is to know the value of our life. For example, I received my life from my ancestors. Therefore my life has been continuing for a long time. When I visited my family's grave in Japan, I felt that there were many lives before me, and they gave me my life. Even though I've never seen their faces, I wanted to place my hands together in front of the gravestone. So my life is mine, but my life is also the life of others because I have received this life from others. Rev. Kaneko also said, "Our life changes depending on how deeply we listen to the teaching of the Buddha." The teachings of Buddha let us know our life is uncontrollable, which causes us suffering.

When we face suffering, we usually blame it on others or the situation. However, if we listen to the teachings and accept that our life is uncontrollable, we won't blame other people, because we will blame our self-centered greed instead. I think if we listen to the teaching of the Buddha, we will have width and depth in our life. And I believe it improves our QOL. Because the purpose of Buddha-Dharma is to cultivate our higher wisdom and to lessen our self-centered greed; in other words, to remove our "unawareness and worldly passion." And the Jodo Shinshu teachings introduce us to the meaning of life and liberation, based on Amida Buddha's Primal Vow.

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## Width and Depth of Our Life, continued

When I wrote this Dharma Talk, I remembered one Buddhist service. It was 3 years ago. I just came back to Canada from a business trip to Japan. I was so exhausted because of jet lag. When I arrived home, I went to bed right away, but I received a phone call from the Temple president. He asked me to hold a cremation service the next day. And he told me the person who passed away was a 21-year old Japanese girl. She had only been in Canada for 2 months on a working holiday VISA. I was sure she wanted to learn English to make Canadian friends, and she really wanted to have a great time and new experiences in Canada. However, instead, she suddenly had a car accident...

The next day, I met her family at the crematorium. Then I saw her mother's eyes were so red. She must have been crying all day. But she hid her eyes and she said thank you for coming to do the service. Her smile was warm but it was also a very sad smile. It's impossible to understand how deep the suffering is of a family who has lost their child. Moreover, the parents came to Canada, not for sightseeing, but to collect their daughter's ashes.

We sometime open the casket during the service, but the crematorium told the family, they could not open the casket, because there had been so much damage to her face and body. It was a hard time for them, because that was to be their last moment to see or touch her face. The parents put their hands on the casket, and the mother said, "I will never forget your smile, and I really appreciate you for you were born in my family. Thank you for many treasured memories."

I usually try not to cry during a service, because the family is standing in the saddest and most difficult situation. But, I could not stop myself from weeping at that time, and I could not find any words to offer the family. I was so disappointed with myself because I usually talk about Buddhism in front of many people, but this time I could not say anything to the family. But I heard one voice from her father, he just said "Namo Amida Butsu". Then I realized I did not have to find any words for the family because they knew she was already in Buddha's compassion. Her life was very short if we compare it to our lives. But we cannot or we should not measure each life by time, but by the quality of the life lived. She had shared valuable time and special moments with her family. Remembering that I also just placed my hands together towards her casket and said Nembutsu with her parents.

Gassho

Rev. Yoshimichi Ouchi

Takejiku  
(Old Japanese Art)



## **Memorial (Shotsuki) Listing for the Month of April**

Our monthly memorial services (shotsuki) are usually held on the first Sunday of each month (please check our temple calendar to confirm the day of the monthly memorial service) 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 April. All are invited and welcome to attend.

<b>ABE</b> , Takeo Tom	<b>ITO</b> , Jukichi	<b>KONDO</b> , Masao	<b>SHIOMI</b> , Michiyo
<b>AIHOSHI</b> , Yone	<b>ITO</b> , Fumiko	<b>MORI</b> , Masu	<b>SHIOZAKI</b> , Tsunejiro Tony
<b>AKADA</b> , Saki	<b>ITO</b> , Tsugio	<b>MORI</b> , Sukeshiro	<b>SUYAMA</b> , Hisakichi
<b>AMEMORI</b> , Isaburo	<b>IWASA</b> , Hisa	<b>MORIKAWA</b> , Tokio	<b>TAHARA</b> , Tsune
<b>AOKI</b> , Hiroshi	<b>IWASAKI</b> , Sosaku	<b>MOTOMURA</b> , Yutaka	<b>TAKAHASHI</b> , Hideo
<b>ATAGI</b> , Yoshio	<b>IZUKAWA</b> , Kane	<b>NAGANO</b> , Kiyoko	<b>TAKAHASHI</b> , Takejiro
<b>AYUKAWA</b> , Etsuko Marjorie	<b>KADOHAMA</b> , Kumiko	<b>NAKAGAWA</b> , Ai	<b>TAKATA</b> , Kase
<b>BABA</b> , Kinu	<b>KAMADA</b> , Denjiro	<b>NAKAGAWA</b> , Kotaro Harold	<b>TAKAYAMA</b> , Harold Shoichi
<b>BANDO</b> , Tomizo	<b>KANDA</b> , Masano	<b>NAKAMURA</b> , Masanobu	<b>TAKEDA</b> , Tsuneyo
<b>DOI</b> , Shizue	<b>KASAI</b> , Tsutomu	<b>NAKANISHI</b> , Yoshie	<b>TAKENO</b> , Heisaburo
<b>EBATA</b> , Lillian Shizue	<b>KAWAGUCHI</b> , Sachiko	<b>NAKAO</b> , Masaru Mas	<b>TANAKA</b> , Kazuo
<b>EBATA</b> , Tada Harumi	<b>KAWANO</b> , Katsuyo Ray	<b>NAKATSU</b> , Hatsu	<b>TANAKA</b> , Koryo
<b>EBISUZAKI</b> , Tsunetaro	<b>KAWANO</b> , Sueo	<b>NIKAIDO</b> , Barbara Hiroye	<b>TANAKA</b> , Marion Miyo
<b>EDAMURA</b> , Masao	<b>KAWASAKI</b> , Ginny Tasuye	<b>NISHI</b> , Yasu	<b>TANIISHI</b> , Gonshiro
<b>FUJII</b> , Yayeko	<b>KIKUTA</b> , Noboru	<b>NISHIKAWA</b> , Hidekazu Nick	<b>TERAKITA</b> , Yoshio
<b>FUJIMOTO</b> , Kiju	<b>KINOSHITA</b> , Hatsue	<b>NISHIKAWA</b> , Shizue	<b>TESHIMA</b> , Rose Setsuko
<b>FUJIOKA</b> , Seiichi	<b>KISHIMOTO</b> , Tomoko	<b>NODA</b> , Tameo	<b>TOWATA</b> , Takiyo
<b>FUJITA</b> , Haruko	<b>KITAMURA</b> , Mina	<b>NODA</b> , Yasuichiro	<b>TOWATA</b> , Toichiro
<b>FUKUNAGA</b> , Sukeo	<b>KIYONAGA</b> , Shoji	<b>OHASHI</b> , Matsujiro	<b>TSUBOUCHI</b> , Lynne Reiko
<b>HAMADE</b> , Yoneichi	<b>KOJIMA</b> , Masao	<b>OIKAWA</b> , Yoshiye	<b>TSUCHIDA</b> , Fusa
<b>HAMANISHI</b> , Ikuko	<b>KOMORI</b> , Hiromu Ken	<b>OKU</b> , Takeji	<b>TSUKADA</b> , Iso
<b>HARA</b> , Fusae	<b>KONDO</b> , Mitsuharu	<b>OMOTO</b> , Mitsuye	<b>TSUTSUI</b> , Iwanosuke
<b>HARADA</b> , Kumaichi	<b>KOTANI</b> , Akie	<b>OMOTO</b> , Chiyo	<b>TSUYUKI</b> , Kakuzo Ken
<b>HAYASHI</b> , Genji	<b>KOYANAGI</b> , Koto	<b>ONO</b> , Fumiye	<b>URA</b> , Ikukichi
<b>HAYASHI</b> , James Sumio	<b>KOYATA</b> , Shoji	<b>OTSU</b> , Mataharu	<b>URAGAMI</b> , Misao
<b>HAYASHI</b> , Kaneo	<b>KOZAI</b> , Shinkuro	<b>SAITO</b> , Takako	<b>UYENO</b> , Natsue
<b>HAYASHI</b> , Toshiko	<b>KUBOTA</b> , Miyoko	<b>SAKAMOTO</b> , Asakichi	<b>YAMAMOTO</b> , Frank Shunzo
<b>HIGUCHI</b> , Naoichi	<b>MAKIMOTO</b> , Tomisaburo	<b>SEKO</b> , Hatsu	<b>YAMAMOTO</b> , Yaeko
<b>HIGUCHI</b> , Takashi	<b>MASUDA</b> , Haru	<b>SEKO</b> , Mitsuyo	<b>YAMAMOTO</b> , Yohko Joan
<b>HIRAMORI</b> , Yukio	<b>MATSUOKA</b> , Tsunehichi	<b>SHIBATA</b> , Sumi	<b>YAMASHITA</b> , Toyono
<b>HIROTA</b> , Naoyuki	<b>MATSUYAMA</b> , Heishiro Harry	<b>SHIGEISHI</b> , Kimiko	<b>YOSHIDA</b> , Kikumi
<b>HISAKI</b> , Yoneko	<b>MIYAMOTO</b> , Masako	<b>SHINDE</b> , Susumu	<b>YOSHIDA</b> , Tozo
<b>HORIBE</b> , George	<b>MIYAMA</b> , Irene Chikayo	<b>SHIKATANI</b> , Tsuji	
<b>INAMOTO</b> , Hanako	<b>MIZUTANI</b> , Tomie Mary		

## CALLING ALL SANGHA KIDS

How do you feel when you do something kind for someone else?

When someone is kind to you, how does it make you feel?

Take the 31 day kindness challenge.....

1. Give someone a hug.
2. Do an extra chore in your home without being asked.
3. Read to a sibling if you have one.
4. Text a kind note to a friend.
5. Help prepare a meal.
6. Say thank you to your teacher at the end of the day.
7. Clean your room without being asked.
8. Give someone a smile.
9. Play with a sibling if you have one.
10. Be a positive influence on someone else.
11. Help do the dishes after dinner.
12. Help set the table.
13. Tell someone they're doing a good job.
14. Make cookies for someone.
15. Do a random act of kindness for someone.
16. Help clean up a mess.
17. Tell someone you love them.
18. Write a note to your grandparent(s) or relative(s).
19. Make someone laugh.
20. Do something kind for your sibling if you have one.
21. Help make your own lunch.
22. Draw a picture or make something to give to someone special.
23. Start or do the laundry.
24. Clean your bathroom.
25. Hold the door open for someone.
26. Put away your own clean laundry.
27. Play with your pet if you have one.
28. Make your bed.
29. Tidy up your bedroom.
30. Shovel the snow.
31. And finally....do something kind for yourself.



Until we are able to meet again safely, please take good care of yourself and those around you.

With gratitude,

Yumi, Jessica, Abigail, Rachel, Koji, Cynthia and Naomi



## KEIROKAI 2021

Every year we look forward to celebrating and honouring our temple elders and show our gratitude during Keirokai. It is now one year since we “postponed” the 2020 Ohigan Service and Keirokai. We don’t want another year go by without acknowledging our temple members who have reached milestone years in 2020 and 2021.

In order to recognize members who have or will reach the age of 77(Kiju), 88 (Beiju), or 99 (Hakuju) years and older in 2020 or 2021, we would like to feature our honourees virtually during our Ohigan Zoom Service on **March 21, 2021 at 11:00 am**. Please fill out the form below or send the information via email to [tbc@tbc.on.ca](mailto:tbc@tbc.on.ca) with the subject line “Keirokai”. Please include a picture that we can show during the service. *Don’t forget to fill out your honorary membership form!*

**NOTE to 2020 Honourees:** Please send in a picture and let us know your email address if you will be attending the service via Zoom.

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### 2021 KEIROKAI HONOUREE

Name (English): Mr./Mrs/Ms \_\_\_\_\_

Last Name in Kanji (if known): \_\_\_\_\_

Address: \_\_\_\_\_

City: \_\_\_\_\_ Postal Code: \_\_\_\_\_

Date of Birth: \_\_\_\_\_ Please circle: **77** **88** **99** **100+**

Will you be attending our Zoom Service on March 21st? Yes No

Did you include a picture of yourself (honouree). Yes No

Email address for Zoom invitation \_\_\_\_\_



## Thoughts on Buddha-Nature

How are you doing? How are you coping? What is keeping you in one piece during this coronavirus pandemic? Perhaps, this is where our religious foundation in Jodo Shinshu Buddhism can help.

Today I would like to share some of my thoughts on Buddha nature. So, what and where is this Buddha-nature found? How is it different from our everyday self?

First, let me tell you how I am coping. Like Yoshimichi Ouchi sensei during his year-long absence from the Temple, I have been studying and reflecting. Hopefully in my senior years, as I approach my 76th birthday, I have absorbed some maturity in my studying and reflection.



In Buddhism, this studying is called "kuyo". Shinran Shonin Practiced "kuyo" his whole life. He always thought of himself as a humble student. He said, "I do not have even a single disciple. He took the name of "Gutoku" which means an ignorant bald-headed foolish being.

So, back to my coping with this pandemic by studying and reflecting. I found solace in studying various Buddhist books. Here is a tale from that delightful little book "The Teaching of Buddha" which we at TBC give out to newcomers to our Temple. These books are donated to TBC by the BDK (Bukkyo Dendo Kyokai) a Buddhist charitable organization.

"There is a story of a wrestler who used to wear an ornament on his forehead of a precious stone. One time when he was wrestling the stone was crushed into the flesh of his forehead, He thought he had lost the gem and went to a surgeon to have the wound dressed, When the surgeon came to dress the wound, he found the gem embedded in the flesh and covered with blood and dirt. He held up a mirror and showed the stone to the wrestler.

Buddha-nature is like the precious stone of this story: it becomes covered over by the dirt and dust of other interests and people think they have lost it, but a good teacher recovers it for them.

Buddha-nature exists in everyone no matter how deeply it may be covered over by greed, anger and foolishness, or buried by his own deeds and retribution. Buddha-nature cannot be lost or destroyed; and when all defilements are removed, sooner or later it will reappear.

Like the wrestler in the story who was shown the gem buried deep in his flesh and blood by means of a mirror, so people are shown their Buddha-nature, buried deep beneath their worldly desires and passions, by means of the light of Buddha".

So, again, what and where is this Buddha-nature? How is it different from our ordinary self? Our ordinary self is limited by our five senses, what we can see or hear, taste or feel or what we think. But as Shakespeare wrote long ago, "There are more things in this world Horatio than are dreamt about in your philosophy".

Speaking of things beyond our world and our philosophy, I also read "December Fan" by Nobuo Haneda which covers the essays of Manzo Kiyozawa.

Kiyozawa sensei poses the question, "what is most important to improve ourselves?" He partially answered by saying "First, reflect upon yourself." But what self was he referring to? The ordinary self-led by our five senses or the self that he later refers to as the independent self of a person who is prepared for and unafraid of death? This independent self is the self of "Basic Desire", sometimes called "True self", sometimes called our Buddha-nature. As I approach my 76th birthday, I believe that I am trending toward that independent self who is prepared for and unafraid of death.

So, at this stage of my life this is where Buddhism has become really fascinating to me. We all have this "Basic Desire", this "True Self", this Buddha-nature that has the ability to connect directly with Amida Buddha. I believe now I can see in the mirror of my good teachers my Buddha-nature.

In Jodo Shinshu, this is referred to as "Shinjin", that one thought-moment of Joy. And when we receive that one thought-moment of Joy from Amida Buddha then we can look beyond our ordinary self and become aware of our "True Self "or our Buddha-nature.

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### Thoughts on Buddha Nature, continued

My wish for all of you that you may experience that one moment of Joy as we discover like the wrestler, that precious jewel buried deep within us.

As the last lines of Jodo No Tabiji, (Journey to the Pure Land) taught to us by our good teacher Makino sensei during his time at TBC states "There wells up the deepest joy that I can smile about". May all of us during this pandemic have this deepest joy that we can smile about.

In Gassho,  
Dennis Madokoro, TBC Minister Assistant

### TBC DANA SCHOLARSHIP INVITES APPLICATIONS

The Toronto Buddhist Church Dana Scholarship Committee invites all qualified, graduating students to apply for a scholarship.

#### Eligibility:

Students who are first time applicants and who are members or who are children or grandchildren of members of a temple/church in the Eastern District of the Jodo Shinshu Buddhist Temples of Canada and who will be attending their first year of post-secondary education at a recognized institution such as a university, college, institute of technology, etc. All applications must be submitted in writing and accompanied by a Letter of Reference. The amount of the scholarship is dependent on monies available each year end and is at the discretion of the Committee.

The selection criteria will be as follows:

Academic results	50%
Church activities	30%
School and Community Involvement	10%
Essay (min 300 words)	10%
Total	100%



If you wish to apply for a scholarship, please contact the office at [tbc@tbc.on.ca](mailto:tbc@tbc.on.ca) or 416-534-4302 and an application form will be forwarded to you as soon as possible.

**\*\* DEADLINE for the scholarship application is Sunday, May 2, 2021 \*\***

### 2021 Toronto Buddhist Church Annual General Meeting, May 16, 2021

The Board of Directors wishes to give you preliminary notice that on Sunday, May 16, 2021 Toronto Buddhist Church will hold its Annual General Meeting virtually using the Zoom platform. (Zoom is the same platform that we are using for our weekly services.)

Formal notice of the meeting will be published in the April edition of the Guiding Light. All documents normally presented to Members at an in-person Annual General Meeting will be distributed to Members well in advance of the meeting. More detailed information will be available in the April edition of the Guiding Light. If you have any questions in the meantime, please address any questions to [tbc@tbc.on.ca](mailto:tbc@tbc.on.ca).

Thank you.

TBC Board of Directors



***Join or Renew  
Online***

**MEMBERSHIP  
Join/Renew**



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

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

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

We continue trying to improve the benefits of being a member of the Temple, here are a few reasons why a membership is valuable:

1. Most importantly, as a member you will have the right to vote on all important matters affecting the Temple, such as the election of the President and the Directors, the approval of budgets and all significant matters affecting the future of the Temple.
2. As a member you are subscribing to the Jodo Shinshu values of the Temple.
3. As a member you are entitled to free notarial services offered by one of our Temple members.
4. As a member you are entitled to a discount on premium-level CAA memberships.
5. As a member you will be entitled to attend special Temple activities free of charge or at rates not available to non-members.

### **Regular Membership**

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

### **Honorary Membership**

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





## TORONTO BUDDHIST CHURCH

*A Jodo Shinshu Temple***2021 MEMBERSHIP APPLICATION**

<b>Applicant</b>	<b>Renewal ( ) New ( )</b>	<b>Mr. ( ) Mrs. ( ) Ms. ( )</b>
Last Name: _____		Birthdate: dd/mm/yy: _____
First Name: _____		Email: _____
Address: _____		Phone: _____
City: _____		Signature: _____
Prov: _____ Postal Code: _____		
<p>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 <b>May 31, 2021</b>. By signing this Membership Application I hereby adopt the vow below.</p> <p>Signature _____ Date _____</p> <p>I would like a Guiding Light mailed to me - English Only _____ English/Japanese _____</p> <p>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 _____</p>		

**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 of the Temple.

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.



## **“JODO SHINSHU GONSHIKI” – “JODO SHINSHU RITUALS”**

**REVEREND YOSHIMICHI OUCHI**

**THE HOW, WHY, WHEN & WHERE  
of**

**GASSHO, OSHOKO**

**TRADITIONAL NAIJIN (ALTAR) ARRANGEMENT,**

**DEMYSTIFYING CHANTING SUTRAS AND GATHAS**



### **PART 1: GASSHO, OSHOKO, SUNDAY MARCH 28, 2021**

**7pm EST, 6pm CST, 5pm MST, 4pm PST**

**Part 2: Obutsudan and Offerings – TBA    Part 3: Chanting – TBA**

Pre-registration is required. Register in advance by visiting: <https://us02web.zoom.us/join/join?meetingid=tZwkde6upjwqG9A-062SsE-Fua56cG3ImTI4>

A graduate of Gonshiki Shidosho in Kyoto, Rev. Ouchi received his licence of Tokubetsu Homuin in 2016 and is Canada's only Ritual Specialist. Rev. Ouchi is currently head minister of the Toronto Buddhist Church.



#### **Part 1—Gassho and Oshoko—March 28, 2021**

**7pm EST, 6pm CST, 5pm MST, 4pm PST**

Do you know why we traditionally place our palms together (Gassho) when we bow or when we offer incense (Oshoko) to Amida Buddha? Why do we burn incense in front of the Buddha during the service? Rev. Ouchi will teach you how to do Gassho and Oshoko in Jodo Shinshu formal style. Q & A will follow the lecture.

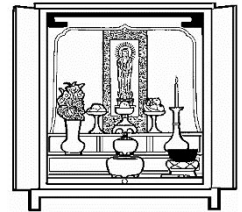
Register in advance by visiting: <https://us02web.zoom.us/j/88927687014?pwd=TWppblRRWTFmTVo1cElUZEpIT0JpZz09>

#### **Part 2—Obutsudan and Offerings—May 16, 2021**

**7pm EST, 6pm CST, 5pm MST, 4pm PST**

Do you know how to properly set up your home altar (Obutsudan)? Do you know what types of offerings you should prepare? Rev. Ouchi will demonstrate how to set up the Obutsudan and will also explain what the Temple's offerings mean in the teaching of the Buddha. Q & A will follow the lecture.

Advance registration: <https://us02web.zoom.us/j/81844065993?pwd=TUJpV1gzWDFGa3BnUDlISm14VW5UQT09>



#### **Part 3—Chanting—June 13, 2021**

**7pm EST, 6pm CST, 5pm MST, 4pm PST**

Chanting a sutra or verses during the Buddhist service is the most important ritual in the service. Rev Ouchi will explain the meaning of chanting and how to chant. You will also learn why it is important to chant. Q & A will follow the lecture.

Advance registration: <https://us02web.zoom.us/j/84186539028?pwd=L0cxL3U1c1o2Wkw3WGhLQng0aFJzd09>

Presented by the Jodo Shinshu Buddhist Temples of Canada's Living Dharma Centre and the JSBTC Women's Federation.