



Guiding Light

October, 2022



TORONTO BUDDHIST CHURCH *a Jodo Shinshu Temple*

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

Upcoming Services English and Japanese

We are welcoming everyone back for **IN PERSON services** every week and would love to see you! We miss you. Come and reconnect with your friends and make some new ones

The following is a list of the upcoming services.

While the government no longer mandates the wearing of masks in indoor settings, the Toronto Buddhist Church Board of Directors has decided to continue to require that people visiting the temple wear masks. We take the health and safety of our members seriously and have considered the risk to our seniors as well as others who may be in a more vulnerable situation.

Please wear your mask correctly throughout the entire time you are in the temple.

*** Tea after service will begin in October. Please take some time to reconnect with friends in the social hall over tea and cookies***

| | | Kids' Sangha 10:15 am | 11:00 AM | 1:00 PM |
|---------------------|-------------------------------|--------------------------|---------------------|---------------------|
| | | In Person | In Person & Zoom | In Person & Zoom |
| October 2, 2022 | Monthly Memorial Services | English | English | Japanese |
| October 9, 2022 | Regular Service | None | English | None |
| October 16, 2022 | Regular Service | None | English | None |
| October 23, 2022 | Regular Service— JSBTC DAY | English | English | None |
| October 30, 2022 | Regular Service | English | English | None |
| November 6, 2022 | Monthly Memorial Services | English | English | Japanese |

Meet and Greet Special Guest Rev. Yukari Torii Sat., Oct. 22nd 11am

10 most common questions asked of ministers
Everyone is welcome .Please register through the website
or phone the TBC at 416-534-4302.

More details on page 12

JSBTC Day (Jodo Shinshu BuddhistTemples of Canada) Sun., Oct. 23nd

The JSBTC is an association providing resources, dialogue, assistance and guidance to temples and fellowships across Canada. Your support through donations to the TBC with directions to the JSBTC would

Eitaikyo - Perpetual Sutras Memorial Service

Sun., November 20th

Eitaikyo is a memorial service which connects us with those who are meaningful in our lives. It can be parents, relatives or friends who have helped us understand the Dharma and the future through their care and actions. Unlike specific memorial services of historical personages Eitaikyo is temple specific to the TBC. Many families sponsor their loved ones' names to add to our Eitaikyo Book kept in the altar area. A designated family representative will receive a letter each year for the service. This is an opportunity to express gratitude and reverence for those who have died and to make donations for the continuing cultivation of the Dharma.



DOKI-DOKI

Yui-enbo asked "Although I say the Nembutsu, I rarely experience joyful happiness nor do I have the desire to immediately go to the Pure Land. What should be done about this?" Then Shinran responded "I have been having the same question also,

and now you, Yui-enbo, have the same thought." (abbreviate) "It is the working of blind passion which suppresses the heart that would rejoice and prevent its fullest expression."

From Tannisho

With the start of the new school year in September, many students must be feeling *DOKI-DOKI*. The Japanese word "*Doki-Doki*" is an interesting word that expresses a beating heart.

Sometimes it expresses a sense of excitement, and sometimes it expresses a sense of anxiety. On the other hand, there is also "*Doki-Doki*," which expresses love for the other person. I think we may use the word "*Doki-Doki*" when we feel our hearts pounding with a mixture of various emotions and feelings.

Last month, I had two *Doki-Doki* experiences. One was Kyoshi qualification, I attended as an instructor in California. The other was a Buddhist wedding ceremony, I attended as an officiating minister in Calgary.

Today, I would like to write about the Amida Buddha's activities through my experience in Kyoshi qualification.

Kyoshi is one of the certifications that Jodo Shinshu Buddhist ministers obtain after Tokudo ordination. With Kyoshi certification, they are considered as a minister who can run a temple in Japan.

Kyoshi candidates have been attending their own temples for many years as Tokudo ministers. However, during the Kyoshi qualification period, they spent about 10 days at the temple as students, waking up before 5:30 a.m. and going to bed at 11:00 p.m. in order to learn the Jodo Shinshu teachings and rituals.

Three meals a day were taken silently in 10 to 15

minutes, with few breaks, and about 18 hours a day were spent on Kyoshi certification.

While attending the training, I remembered that I was also one of the Kyoshi candidates around 9 years ago.

Therefore, I also attended other senseis' lectures with the candidates, sitting in the back of the classroom. All of the lectures were very interesting, including how to make Dharma talks, study Shinshu doctrines, and how to approach modern society as a Kyoshi minister.

At that time, I heard a very interesting story from Kyoshi candidates, and I would like to share some of it with you.

Kyoshi candidates are those who have already received Tokudo ordination. The instructor asked them some questions based on that.

He asked them, "Is there anything you have learned and have you changed since receiving Tokudo?" One of the candidates said, "After receiving Tokudo, I thought I was able to help the temple more, but I realized that I was getting a lot of help from the people around me."

When I heard that I was moved, and I was so happy to hear that because the candidate was from Canada.

His realization is very important for a minister. For example, if we have Tokudo or Kyoshi certifications, we can enter the Naijin to chant sutras, and stand at a podium to speak about the Dharma. Then we tend to think that we have become an important person. But this is a big mistake.

Speaking from my experience, I see offering flowers and *Obuppan* (offering-rice) when I am chanting sutra in the Naijin.

Fortunately, at the Toronto Buddhist Church, the members volunteer to arrange flowers every Friday, and offer *Obuppan* every Sunday. Since these offerings are made every week, we tend to take them for granted. However, these are things that the members have prepared out of respect for the Buddha beyond my sight.

If I take such gratitude as a matter of course, it's because my eyes are filled with *Bonno* (blind passion).

Continued on page 4.

DOKI-DOKI, continued

Fortunately, no one who arranges the flowers or offers the rice, asks for a fee from the temple.

I believe this is because they are willing to make offerings out of deep gratitude to the Buddha. I can imagine they are *Doki-Doki* when they make offerings in the Naijin.

When I attended other classes in California, I learned that Buddhist ministers sometimes say that we "provide" Dharma talk, but to whom are the ministers providing it? It is to themselves.

Whose ear is closest to the Dharma talk that comes out of my mouth? In other words, who is the closest listener to the Dharma talk...? It is I myself.

This is why I also feel *Doki-Doki* when I talk about the Dharma. Sometimes I feel anxious about whether people will understand my Dharma talks, and at the same time, I feel *Doki-Doki* with joy because it is the closest, I can get to hearing the Buddha-Dharma.

That Buddha-Dharma, we are hearing, is the great compassion of Amida Buddha that accepts us just as we are.

The time of Kyoshi qualification is very hard for the candidates because there is lots of rigorous/hard studying and training.

However, they didn't do that to earn good karma. It was also a period for me to reflect on myself, through the teachings of the Buddha, as a foolish person who has a blind passion.

When I realized that again how I was filled with bonno, I felt gratitude for Amida Buddha's activities and the great compassion that calls me to be reborn to the Pure Land with Nembutsu.

I would like to read the rest of the Tannisho, which I read first in today's Dharma Talk.

Shinran said to Yui-enbo "It is the working of blind passion which suppresses the heart that would rejoice and prevent its fullest expression. All this the Buddha already knew and called us foolish beings filled with blind passion. Thus, when we realize that the compassionate Vow of Other Power is for beings like ourselves, the Vow becomes even more reliable and dependable."

From Tannisho



**JUST SAY THE
NEMBUTSU
J.K. HIRANO**

The nembutsu, for its practitioners, is not a practice or a good act. Since it is not performed out of one's own designs, it is not a practice.

Since it is not good done through one's own calculation, it is not a good act. Because it arises wholly from Other Power and is free of self-power, for the practitioner, it is not a practice or a good act.

Chapter 8 Tannisho

This passage from the Tannisho is explaining that in Jodo Shinshu we do not have ritual practice, such as in other forms of Buddhism. In Jodo Shinshu, only saying the Nembutsu (Namo Amida Butsu) is required. It may also be emphasizing how any good done or received is the result of

others, not one's own power. Although this is our doctrine as Jodo Shinshu Buddhists, I do believe there is a practice of sorts. I have recently participated in the first Kyoshi Kyoshu training session held outside of Japan. If you were to tell the students, staff and instructors there is no practice in Jodo Shinshu, I'm sure, everyone would just laugh. Kyoshi is the certification after Tokudo ordination when a Jodo Shinshu Hongwanji Ha priest is certified to be a minister that may run a temple on their own without a supervisor. It is ten difficult days with classes and ritual practices. This does not include the years of training and study before being allowed to receive this training and certificate. During the ten days of Kyoshi, wake up is at 5:30 am with lights out at 11:00 pm. It has been over 35 years since I went through this training in Japan, so it was a little startling to go through it again as one of the teachers, here in America.

On top of the difficulty and stress that is ordinarily a part of this training session, COVID had added another layer. This

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JUST SAY THE NEMBUTSU, continued

entire endeavor taking place was the result of Rev. Kiyonobu Kuwahara of the Jodo Shinshu International office working countless hours in zoom meetings with the Jodo Shinshu Hongwanji Ha officials in Japan, along with Bishop Marvin Harada and Bishop Tatsuya Aoki of BCA and Buddhist Churches of Canada also meeting with the Japanese officials for support. Originally it was envisioned that we would have about twenty students; 12 from BCA, three from Canada, two from Hawaii and three from Europe. However, COVID changed everything. The restrictions for travel between countries made everything exceedingly difficult. In fact, Japan now holds the entire training for Japanese on zoom. This was suggested to BCA, however, we couldn't imagine how that would be done, but we found out.

I was lucky because my lecture was the first of the ten days. It was called "Ippan soryo no han" this is translated as "the Model of a Jodo Shinshu Hongwanji Ha minister." The first day began Sunday August 21. During the day, one of the participants began to have a slight sore throat and headache. His day job is as a physician, so he knew what he was talking about. He thought it would be wise if he quarantined himself. All the students, instructors and volunteers had to submit COVID test results on entering the Jodo Shinshu Center (JSC). Each person entering the JSC had to have their temperature taken and recorded daily. On the second day, the student not feeling well still had a negative test result, but Hongwanji commanded that all students would have to isolate in their rooms. On the third day, the students test were confirmed as positive. Japan had two or more written pages of protocol based on their Japanese system. The first thing was all students were quarantined in their rooms. At the beginning of the session, laptops and cell phones were all gathered up since this was a retreat/training session. However, as they were now isolated in their rooms, they all had to communicate by texting and the lectures were done over zoom. It was really difficult for them to perform the basic rituals over zoom. The normal lectures were not that difficult to accommodate, but the chanting and ritual practices were really hard. The main instructor Rev. Nishioki was sent from Japan. He has been teaching at Tokudo and Kyoshi trainings at Nishiyama Betsuin for twelve years. We also had Rev. Katsuya Kusunoki, Rev. Tadao Koyama from BCA and Rev. Yoshi Ouchi of Toronto, Canada to assist him. I was so impressed by Rev. Yoshi Ouchi of Toronto. He is only 31 years old and has been a Kaikyoshi for six years, so his English isn't perfect, yet he had to simultaneously translate all of Rev. Nishioki's Japanese lectures into English. I don't know how he did it!

Going on zoom not only made it difficult for the teaching portion, but also for the support staff led by Judy Kono. Judy always has a group of volunteers at the JSC to assist her. However, because of COVID, this had to be cut down to Judy, Michael Endo, Pam Matsuoka and Bob Matsueda. Even in the best of conditions, the support staff job is difficult. COVID made it a nightmare. There are three meals a day to prepare and something that isn't really done in Japan, considering all allergies. There were four students that had various food allergies, such as, gluten, nuts, dairy, etc. Each meal had to be boxed up, taken to each of the students' rooms, breakfast, lunch and dinner. Cleaning protocol and food handling were very strict. There was always the chance that Hongwanji would close the entire Kyoshi Kyoshu adding stress to an already stressful situation. After the last service ended at about 9:00 p.m. Revs. Kuwahara, Harada, Aoki, Nishioki and Ouchi had to hold a group zoom meeting with the Hongwanji officials in Japan, instructions were then given for the following day's protocol.

I can tell you, Rev. Ouchi and I were quite relieved to leave on the sixth day. As I had said, it wasn't until August 8th that the Kyoshi Kyoshu was confirmed a go by Japan. Rev. Ouchi had been asked to officiate and I had been asked to attend a wedding in Canmore, Canada. It was kind of a bittersweet ending for that tough but enjoyable week or so that we had been in Berkeley. The morning after arriving in Canada, Bishop Aoki sent me a video, showing that Japan had allowed the students to go back to live lectures. There were only four days left of the program and everyone had isolated for more than four days, so I guess Hongwanji decided it would be safe for the students to begin to be instructed in person. My trip to Canada was another very interesting adventure, but that is for another time.

I'm so happy for these new Jodo Shinshu Hongwanji Ha Kyoshi ministers. In my first lecture, seeing the students, I told them I now understood how the hermit Asita felt when he saw the baby Buddha, Siddhartha Gautama. It was said that he cried knowing that he would never get to see the great things this baby would accomplish. Maybe this is a part of what our Jodo Shinshu practice really is. It may not be a practice such as other forms of Buddhism, but our life itself is a practice. This experience of Kyoshi Kyoshu reminded me of one of my teachers in Japan, Rev. Murakami Sokusui. I was fortunate to attend one of the last lectures he gave. Rev. Murakami was considered by many to be one of the great scholars of the modern era. In this last lecture he wrote the words "Shinshu Gaku" on the chalkboard, which means the study of Jodo Shinshu.

JUST SAY THE NEMBUTSU, continued

And explained that this is not real Jodo Shinshu. Mind you, he was one of the greatest scholars of Jodo Shinshu. He then wrote Namo Amida Butsu on the board and someone asked him what he meant. He explained that true Jodo Shinshu is that as a young man, he learned from his youth. As an old man, he learned from his age. Rev. Murakami had suffered a very serious stroke which wiped out much of his memories, his years of scholarship. He said his sickness was also his teacher and now that he is close to death. Death will

be his teacher. For myself, I can see how it is absolutely necessary for our future ministers to undergo harsh and strict training. But this does not make them true Jodo Shinshu Buddhists. It might teach them a bit of humility. But to really understand Jodo Shinshu, it is to accept the difficulties of life along with the joys, laughing and crying, saying Namo Amida Butsu. I have been so fortunate to take part in this with these students, laughing, crying and saying the Nembutsu. Hoping for them to have a full life as a Kyoshi minister, it has definitely been a wonderful life for me. Namo Amida Butsu!



“Compassion and Insight” A Series on Buddhism and Mental and Spiritual Health

Jenny Bright PhD, RP (qualifying), SCP, MPS

On April 4th 2022, I was privileged to speak on Buddhism and mental health for the Inaugural series, “Buddhism and...” hosted by the Toronto Buddhist Church. Given the response to this topic, and with the encouragement of my friends at the TBC, I have started this series, “Compassion and Insight” to continue the conversation on mental health and Buddhism, starting, below, with a summary of the first half of my talk which addressed spiritual health.

The material on Buddhism and mental and spiritual health that I present here is an educational guide and is not meant to replace therapy. While there are practices and healthy habits that we can do to help ourselves, if you are experiencing daily or near daily mental health symptoms that persist for three months or more, please reach out to a mental health professional. Given that we have more public awareness of mental health, we should not feel any stigma or judgement in asking for help. It takes a lot of courage—and is very Buddhist—to admit that you are suffering, to look deep into one’s self to discover the causes of this suffering, and to make changes and do the hard work of healing. As Jodo Shinshu Buddhists, seeking mental health support is one way to help keep our link in Amida’s Golden Chain of Love bright and strong.

What is Spiritual Health?

Spiritual health is about our ability to make meaning of our lives, of our suffering, our struggles, our relationships with ourselves and others, as well as our joys and triumphs. Spiritual health is about our connections to family and

friends, our communities, to nature, and to the sacred, however understood. Being spiritually healthy means feeling that we have a place in the world, and that we matter and are loved by others. There is no one single Meaning of Life (as Monty Python might suggest) but rather it is up to each of us, to make those meanings for ourselves, and if we need help with that, we can ask a therapist, a friend, a family member, or spiritual leader to figure it out with us.

Healthy spirituality involves having a sense of purpose. A sense of purpose can come from many sources: family, friendships, community, our vocation, having things you would like to accomplish, or sharing your special gifts with the world, whatever they might be. Our sense of purpose changes throughout our lives. Younger adults may find purpose in getting an education and a meaningful career, or starting a family. For older adults, purpose is often about generativity and sharing hard-earned wisdom with younger generations. Perhaps we feel a sense of spiritual purpose and a wish to serve others. Or, we find purpose in helping our communities, or in honouring and protecting our planet. We all need purpose, and when we feel that we do not have a purpose for our lives, we run into trouble. When we talk about suicide, it is not really so much that people want to die, but rather they are seeking new ways to live and what they are living for. Individuals contemplating suicide are experiencing so much inner suffering, from trauma and difficulties in their lives, that have lost their sense of purpose, they are unable to make meaning of their suffering, and they have withdrawn from their connections with others. Such individuals need compassion and support in realizing that their lives have meaning and value, and that there is a purpose for them. Each person must decide for themselves what their purpose is.

Being spiritually healthy also means having a sense of our values, including where those values came from, whether it

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“Compassion and Insight” A Series on Buddhism and Mental and Spiritual Health, continued

be our culture, family, or community. Knowing our values can be a source of strength and resilience, and remind us of our histories, connections with others, and where we came from to get to where we are. Knowing our values explicitly reminds us of who we are and what is important to us. Moral distress and moral injury result when we do something or something happens to us or other people (or animals, or the earth) that goes against our values and morals; it hurts us.

Similarly, having a sense of our identity, whether it be cultural, religious, gender, or sexual identity, is an essential aspect of spiritual health. As we know as Buddhists, absolutely everything and everyone is interdependent; thus, our identity can only emerge in relation to others. A healthy sense of identity, our ability to be true to our authentic selves, requires that we be accepting of ourselves and others, and always striving to be inclusive towards others and mindful of their experiences.

Hope is also important. We need to have hope for our lives, for our children’s lives and for humanity. Eco-anxiety, fear for the future of life on this planet, challenges our moral

sensibility, causing moral distress, and challenges our sense of hope. In other words, our present environmental state is causing many of us, including myself sometimes, to feel anxious, depressed and hopeless—but if we are to effectively address the climate crisis, we must have hope, otherwise, we will put our heads in the sand and do nothing.

Spiritual health, and having hope for the future, even if that future is challenging, is the basis of our resiliency. When we are spiritually healthy, we are better able to cope with and adapt to life’s difficulties, support and care for others, and make meaning of our experiences. When we are spiritually healthy, we can appreciate the joys of life, the beauty of love, art, music, and nature. We do not cling to outcomes, dwell too much in the past or be fearful of the future. When we are spiritually healthy, we appreciate what we have and who we are.

In the next installment of Compassion and Insight, I will discuss the second part of my talk, discussing the spiritual and mental health benefits of many of the religious practices we do as Jodo Shinshu Buddhists.

In Gassho,

Jenny

Rally Sunday BARBECUE Sunday, September 11, 2022

After more than two years, we looked forward to seeing each other again and have a chance to chat.

The day started with light rain showers and was overcast which didn’t bode well for the barbecue. We weren’t sure what to expect. In the end there were approximately 50 people that enjoyed a lunch of fruit punch, hamburgers, potato salad, green salad, pasta salad, quinoa salad, hummus, naan and cake.

We also took the opportunity to give our best wishes to Dianne Ishida who retired after 16 years as our Office Administrator.

Thank you to Michael Tamaki, Les Tanaka, Jim Hoogkamp and Roy Kusano for looking after the barbecues. Thanks go to Gayle Hayashi, Joanne Kataoka, Dianne Ishida, Joanne Omori, Pamela Yoshida, Donna Nakano and Debbie Katsumi for the food prep and clean up. Thank you also to Crystal Anzai, Amy Okada and Lori Okada for putting out the tables on Friday night.

Special Projects



Memorial (Shotsuki) Listing for the Month of November

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 November. All are invited and welcome to attend

| | | | |
|-------------------------------------|-----------------------------------|------------------------------------|------------------------------------|
| ABO , Tazuko | KAMADA , Mary Mariko | MATSUMOTO , Hidezo | NODA , Sumie |
| AZUMA , Kay Kikue | KAMINO , Hana | MATSUMOTO , Kazuo | ODA , Tome |
| BABA , George Seiichiro | KAMINO , Tamio Tom | MATSUMURA , Fumiko | OHASHI , Leslie Anne Kiyoko |
| EBISUZAKI , Kojiro | KANDA , Yoshio George | MATSUSHITA , Mineko | OHYAMA , Murae |
| FUJIMOTO , Shigetaro | KASHINO , Tetsuji | MATSUYAMA , Soyo | OKAWA , Fumi |
| FUJIMOTO , Noboru Nick | KASHINO , Keiko | MINAKATA , Kiyokazu | OMORO , Frank Kiyoshi |
| FUKAKUSA , Katsuya | KAWABATA , Bunjiro | MITSUKI , Kotaro | ONISHI , Emiko Amy |
| FUKAKUSA , Sakae | KAWABATA , Fumio Ross | MIWA , Tami | OTSU , Mikiko |
| FUKUZAWA , Okujiro | KAWAGUCHI , Stanley Mamoru | MIYAUCHI , Tsuruko | OYAMA , George Shigeki |
| GYOTOKU , Mary Fumie | KAWANO , Katsumi & Matsuyo | MIYAZAKI , Katsumi Joe | OYAMA , Iwao William |
| HAKODA , Yutaka Richard | KAWASAKI , Allen | MIYAZAKI , Namiye | SAMESHIMA , Tomio |
| HARADA , Osamu | KAWASAKI , Shigeo | MORI , Ryuko Ricki | SAWADA , Tome |
| HARADA , Yoshi-HARUTA, Toshi | KAYAMA , Yotaro | MORISHITA , Matsutaro | SAWADA , John Minoru |
| HASHIMOTO , Koto | KIKUTA , Miyako | MURABAYASHI , Lloyd Eikichi | SEKO , Hatsuko |
| HASHIMOTO , Naojiro | KISHIMOTO , Ko | MURAI , Masazo | SERA , Toyojiro |
| HAYASHI , Doug | KISHIMOTO , Sydney Seichi | NAGAMATSU , Joan Shimako | SHIBATA , Magoji |
| HAYASHI , Mitsuko | KISHIMOTO , Yuichi | NAGAO , Kanezo | SHIKATANI , Tasajiro |
| HAYASHI , Yosoya | KITAMURA , Shinzo | NAGAO , Tadashi | SHIMIZU , Mary |
| HEIKE , Muneharu | KIYONAGA , Aki | NAKAGAWA , Phyllis | SHINYA , Kitayo |
| HIGASHI , Natsuyo | KOBAYASHI , Shige | NAKAGAWA , Shigeo | SHISHIDO , Akira |
| HIRANO , Harue | KODAMA , June Fumiye | NAKAGAWA , Sute | SPRATLEY , Sheila Jane Mary |
| HIZAKA , Kazukiyo | KOHARA , Wakajiro | NAKAGAWA , Toshie | SUGAMORI , Yae |
| HORI , Fusae Ann | KONDO , Alice Ayako | NAKAGAWA , Ruby Ayako | SUZUKI , Osamu |
| HORI , George | KONDO , Shizue | NAKAMURA , Minoru | TABATA , Denbei |
| IBUKI , Masaji | KONO , Kosetsu | NAKAMURA , Yukio | TABATA , Yoshio |
| ICHII , Masa | KOYANAGI , Harry Yukio | NAKATA , Soichi | TAHARA , Moichi |
| IIDA , Kii | KOYATA , Betty Setsuko | NAKATSU , Eiichi Ronald | TAHARA , Dorothy Toshiko |
| IKEDA , Masao | KUSANO , Tsuyo | NAKATSU , Mitsue | TAKAHASHI , Sae |
| IKEDA , Michiyo | KUMABE , Shina | NISHI , Aiko | TAKAHASHI , Shoji |
| ISEKI , Mitsugu | MASUDA , Ryohei | NISHI , Kazuo | TAKASAKI , Wataru |
| ISHII , Kazuo | MATSUBA , Seiichi | NISHIKAWA , Jisaburo | TAKENAKA , Toni Isamu |
| ISHIURA , Rev. Newton | MATSUBA , Shizuo Samuel | NISHIKAWA , Koma | TAKENO , Peggy Chitose |
| ISOKI , Shunichi, William | MATSUBAYASHI , Heijiro | NISHIKAWA , Takashi | TANAKA , Miki |
| ITO , Denjiro | MATSUBAYASHI , Heijiro | NISHIMURA , Hatsue Hatty | TANAKA , Nobuaki |
| ITO , Junji George | MATSUHARA , Yaku | NISHINO , Yoshio | TANOUE , Kazumi |
| IZUKAWA , Kumiko Joyce | MATSUMOTO , Hidekazu | NODA , Kikuno | |

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Memorial (Shotsuki) Listing for the Month of November , continued

| | | | |
|-----------------------------|---------------------------|-------------------------------|-----------------------------|
| TATEBE , Yae | TSUCHIYA , Yasuko | UYENO , Shigeko | YAMASHITA , Mitoru |
| TERADA , Yoshio | TSUJI , Ichijiro | WAKIDA , Iwamatsu | YONEYAMA , Sumi |
| TERASHITA , Kiyoshi | TSUKADA , Roy Iwao | WALSH , Teagan Carroll | YOSHIDA , Jack Masao |
| TESHIMA , Sashiro | TSUSHIMA , Chuzo | YAMADA , Kenneth Kunio | |
| TESHIMA , Yaeko | UYEDE , Akiko | YAMADA , Shieko | |
| TOKI , Yoshiaki Rick | UYENO , Kinu | YAMAMOTO , Kyoko | |

*Bite-sized edition***TBC Bazaar**

Saturday, November 12, 2022, 12-4pm
1011 Sheppard Avenue West, Toronto

3 years later – we're back, smaller but better!

Come for fresh Japanese eats and shopping!

**HOT AND FRESH FOOD HALL***Udon Soup**Rice Bowls***PREPARED FOODS AND SHOPPING***Inarizushi**Chow mein**Mochi manju**Denba zuke**Nappa tsukemono**Preserves**Pies and baked goods**Karinto**Japanese giftware, and more!*

Vendor tables available to rent - Please inquire

***Sorry! No White Elephant, Silent Auction or
Lucky Ticket draw this year***

FOREIGN COINS and USED STAMP COLLECTION**Attention Temple Members**

Now that the Temple is open again, the JSBTC Women's Federation would appreciate members collecting and donating any used stamps and foreign coins they may receive or have.

Please bring in any foreign coins/bills from your travels or stamps from correspondence. The Women's Federation collects for Air Canada charity. Any collection of stamps and coins/bills will be sent to Save The Children. The stamps will be taken to the Women's Federation Annual Meeting at the end of April . 2023(or when in person meetings begin again). If you have any stamps or coins/bills, a box is provided in the lobby of the Temple . Thank you for your help and support.

JSBTC Women's Federation



MINISTERS' APPRECIATION—SEPTEMBER 18, 2022

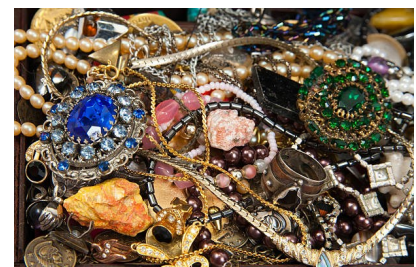


NEW, USED OR VINTAGE JEWELLERY

Do you have your parents', grandparents' or your own jewelry in storage that you don't know what to do with? The Temple will be holding a smaller version of their annual bazaar again in November. The JSBTC Women's Federation will have a booth at the bazaar to raise funds to help with the cost of sending delegates and our minister to the 2023 World Buddhist Women's Convention in Kyoto.

If you should have any items you'd like to donate please bring them to the Temple and clearly mark on the boxes or items that they are for the 'WF Jewelry Booth'

Thank you in advance for your generosity, JSBTC Women's Federation



CALLING ALL SANGHA KIDS



SEPTEMBER'S THEME: "INTRODUCTIONS"

Rally Sunday got off to a good start. Reverend Yoshi and Joanne Sensei welcomed the kids back to the temple starting with their service that began at the new time, 10:15 a.m. Introductions were made and the kids had time to see their old friends and make new ones as well.

The kids went on a "temple tour", visiting some of the special areas of the temple that some of them, had never visited or noticed before. Many of them were surprised to see the library on the second floor. Looking down at the Hondo from library gave them a different perspective of the temple. They pointed out the area where they sit during their kids service and the door that leads them to the classroom. They liked the idea of perhaps one day having a special reading corner for Kids Sangha. The tour also gave them an opportunity to take the time to carefully look at the details of the Shinran Shonin statue. Some interesting comments and questions arose from the kids. They noticed his clothing, sandals, hat and the items he held in his hands.

OCTOBER'S THEME: "GRATITUDE"

Grat-i-tude.....a feeling of being thankful; a willingness to show appreciation for and to return kindness or other forms of generosity.

Nembutsu.....as a form of "gratitude" and how it connects to Amida Buddha.

PLEASE JOIN US FOR THE NEXT KIDS SANGHA . October 2 & 23

(October 16 Kids Sangha is moved to October 23 – special guest Torii Sensei. Everyone is welcome. See you there.



With gratitude,
The Kids Sangha team

CALGARY BT SANGHA ENGAGEMENT UPCOMING WORKSHOP

DOGS AND FROGS

Sunday, October 23rd, 2022 @ 1:00pm Mountain

The Calgary Buddhist Temple Sangha Engagement is proud to host this intriguing online presentation by retired Sensei James Martin on Oct 23rd!



Our current lifestyle provides us with one of the highest standards of living with few exceptions. We enjoy all the comforts, conveniences, leisure time and necessities of life in abundance. Yet many of us remain in the eternal loop of thinking more will be better. With all the 'progress' humanity has made, we may be forgetting our 'natural' place in nature to our own detriment! Could reconnecting with that world be a path to finding that sweet spot we seek?

Join James and the Sangha in exploring a Buddhist perspective of our connection to nature and the benefits of such a practice. Everyone is welcome! To register: <https://bit.ly/Dog-Frog-23Oct22>

SPECIAL GUEST VISIT

TBC will be hosting a visit by Yukari Torii Sensei, a kaikyoshi aspirant who will be touring Canadian temples this fall. Torii Sensei is originally from Gunma and currently pursuing a career as kaikyoshi (“overseas minister”). Torii Sensei has studied Film History in Japan and the Czech Republic and has an interest in philosophy, anthropology, religious and folklore studies. About her visit to Canada, she says, *“Along with the Dharma, I would like to share the joy and relief I attained by Amida’s working with people around the world.”*

Mark your calendar

On Saturday, Oct. 22, at 10:00 am Torii Sensei will be the guest in a “meet-and-greet” lecture called “10 Questions for Rev. Torii”. Torii Sensei will respond to some commonly asked questions received by ministers. This event will be in person.

Immediately following this event, the TBC members of the WF (Women’s Federation) will be selling light refreshments for “Tea with Torii Sensei”. This will be an opportunity to get to know her and continue discussions directly with her, other senseis and fellow sangha members.

Everyone is welcome to either or both events which are free or by donation. Please check the TBC website for registration.



“Rev. Yukari Torii responds to 10 questions!”

1. What is the difference between the Pure Land of Buddhism and Heaven of the Christian religion?
2. How can the teachings of Buddhism help me deal with suffering (dukkha)?
3. How do we apply the teaching to everyday life?
4. So, what do Buddhists believe?
5. I have heard some Buddhist ministers say, “we are in the Pure Land, here and now, while others say, “we go to the Pure Land at the time of our death” - what do you think?
6. Why do some people experience suffering more than others?
7. If our birth is settled, and self-power practices are of no benefit to us in this life, how do we deal with our earthly dukkha and the pressures of daily life, until we pass away?
8. When someone asks you to pray for him or her, as a Buddhist what would be your response?
9. How can the teachings of Buddhism help me deal with anger?
10. I have been diagnosed with a terminal illness. How can the teachings of Buddhism support me as I prepare to face my death?

SEPTEMBER THANK YOU

- Grace Taguchi for arranging the naijin (altar) flowers
- Emi Nakano for making the manju o-sonae (altar offerings)
- Jane Byrne for making manju for Shotsuki attendees and the Rally Sunday lunch
- Michael Tamaki, and Grace Taguchi for general maintenance around the temple property
- Joanne and Cary Kataoka for Tech during services
- Gayle Hayashi for maintaining the “Find your Treasure” table
- Toivo Knude for taking photos of our events

Thanks also to the many volunteers that helped at the Rally Sunday lunch on September 11 and the Minister’s appreciation luncheon on September 18.

Missed names in September’s issue of Guiding Light, sorry for the oversight.

- Susan Ebisuzaki, Pauline and Toivo Knude, Eleanor McAnsh, Joanne Kataoka, Debbie Suyama, Bev Kato, Dianne Ishida for Obon preparations
- Susan Ebisuzaki, Pauline Knude, Abigail Kataoka, Darlene Rieger and John Nishikawa for being chanting leaders and drivers for Obon cemetery visitations



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.

Gassho





Toronto Buddhist Church
Online Speakers Series

"BUDDHISM AND..." FAMILY



Dr. Aaron Proffitt

MA Religious Studies,
PhD Buddhist Studies
Assoc. Professor of Japanese
Studies (Univ. at Albany-SUNY)
Minister's Assistant and Dharma
School Teacher (Albany Sangha,
NY Buddhist Church)

How do the teachings of Buddha come to life in
families and relationships?

**3 Oct, 2022 (Pt.1)
and
7 Nov., 2022 (Pt.2)**
8:00 PM - 9:00 PM EST

Registration is FREE
@ TBC website
Or via this QR code



Toronto Buddhist Church
1011 Sheppard Avenue W, M3H 2T7
tbc@tbc.on.ca
416-534-4302

Fall 2022 TBC Online Speakers' Series "Buddhism And..."

Popular and academic writing on Buddhism tends to focus on the lives of monks and abstract teachings like the Four Noble Truths, no-self, dependent origination, and non-attachment. But how do these teachings come to life for ordinary Buddhists with families, jobs, and so on?

Dr. Aaron Proffitt (Associate Professor of Japanese Studies, University at Albany, SUNY) will be the speaker for the fall installment of the TBC Online Series, "Buddhism And..." where he will be presenting on "Buddhism and Family."

Dr. Proffitt's research is focused on 12th-13th century Japanese Buddhism, and his first monograph titled *Esoteric Pure Land Buddhism* will be published through the Pure Land Buddhist Studies Series of the University of Hawaii Press. In addition to Dr. Proffitt's academic research, he has been a practitioner of Buddhism for more than 25 years and enjoys sharing the Dharma as a Minister's Assistant for the New York Buddhist Church, Dharma School coordinator for the Albany Buddhist Sangha, and faculty advisor for his university's Buddhist student group.

Please join us for this 2-part presentation on 3 October and 7 November 2022 8:00PM (EST). Registration is free (donations welcome) through the TBC website"

Link for free registration

<https://us06web.zoom.us/meeting/register/tZUpCQuqDksEtCl3VdvmlQGpmd9lzzSnDb>