November, 2026

Guiding Light



TORONTO BUDDHIST CHURCH

A Jodo Shinshu Temple

1011 Sheppard Ave W, Toronto, ON M3H 2T7

(416) 534-4302 tbc@tbc.on.ca

UPCOMING SERVICES

		KIDS SANGHA IN PERSON	11:00 AM IN PERSON & ZOOM	10:45 AM JAPANESE DHARMA TALK	
NOVEMBER 8, 2026	REGULAR SERVICE	ENGLISH	ENGLISH	NONE	
NOVEMBER 15, 2026	EITAIKYO SERVICE	ENGLISH	ENGLISH	NONE	
NOVEMBER 22, 2026	REGULAR SERVICE	CHOIR	ENGLISH	NONE	
NOVEMBER 29, 2026	REGULAR SERVICE	NONE	ENGLISH	NONE	
DECEMBER 6, 2026	MONTHLY MEMORIAL	ENGLISH	ENGLISH	JAPANESE	SHOTSUKI
DECEMBER 13, 2026	REGULAR SERVICE	ENGLISH	ENGLISH	NONE	

Makuragyo (Pillow-side) Service

When families consider having a Pillow-side service (Makuragyo) they are encouraged to notify the Temple with advance notice. This offers the Temple members time to adjust their schedule, accordingly. Depending on the wishes of the family, the Temple member is quite prepared to conduct the service immediately following the passing away of the loved one. The family may prefer to have the service at an earlier time so that more family members can attend the service. Providing information, before passing away, is important for the Temple member too, not only to adjust their schedule but to prepare for the service. The early contact with the Temple member also provides an opportunity for them to offer information and answer questions the family may have. Please call the Temple at 416-534-4302 and leave a message. Your call will be returned as soon as someone is available. Thank you for your understanding and cooperation.

Board of Directors

This Month's Shoshinge – Okagesamade



Nō hotsu ichi nen ki ai shin
Fu dan bon nō toku ne han

【English Translation】
When the one thought-moment of joy arises,
Nirvana is attained without severing blind passions;

On October 3, an unveiling ceremony was held in Victoria, British Columbia, for a memorial honouring the history of Japanese Canadians. The memorial bears the names of approximately 22,000 Japanese Canadians who were forcibly displaced in 1942 during the Second World War, as well as approximately 3,000 children who were born afterward. I also had an opportunity to watch part of the livestream at Momiji that day.

This memorial reflects a desire to remember the hardships experienced by earlier generations and to pass their history on to future generations. On the memorial grounds, there is also a stone engraved with the words "Okagesamade" (for all you have done). As I watched the livestream, I felt that these words expressed deep gratitude toward those who endured many hardships and laid the foundation for the Japanese Canadian community we know today. When we reflect more deeply on the meaning of Okagesamade, we begin to recognize something important. We often tend to think that we have built our lives through our own efforts. In reality, however, long before we were born, many people had already paved the way for us.

The realization that we have been supported by others even before we could accomplish anything ourselves is also an important perspective in understanding the teachings of Jodo Shinshu Buddhism. With the words Okagesamade in mind, I would like to reflect once again on a passage from the Shoshinge this month. Last month, we learned about the true purpose of Shakyamuni Buddha's appearance in this world, known as Shusse Hongai. Beginning with this month's passage, the next sixteen lines of the Shoshinge explain the benefits of Shinjin.

The joyful heart described this month's part is, in essence, Shinjin. What is important, however, is that we should not understand Shinjin as something we create through our own efforts or determination. In Jodo Shinshu Buddhism, Shinjin is not a feeling that arises because we try very hard to believe in something. Rather, it arises within us through the working of Amida Buddha's Primal Vow.

In the past, the Japanese word Shinjin was often translated into English as "faith." However, the word "faith" alone can sometimes give the impression that it is something we produce through our own will or determination to believe strongly in something. For this reason, in more recent years, Shinjin has also been translated as "Entrusting Heart," while some translators prefer to leave it untranslated and simply use the Japanese word "Shinjin."

This shows how difficult it is to express the meaning of Shinjin in Jodo Shinshu Buddhism through the simple idea of believing in something. Just as the words Okagesamade arise from the realization that we have not lived entirely through our own strength, but have already received support from countless others, Shinjin also has its foundation in something that comes before us. Amida Buddha's Primal Vow has already been working for our sake, and through listening to the teaching of that Vow, Shinjin arises within us.

Have you ever heard the Buddhist term "blind passions"? Blind passions refer to those things within our minds that lead us into confusion and suffering. Among the many blind passions described in Buddhism, three are considered especially fundamental. They are known as the Three Poisons: greed, anger, and ignorance. They are called poisons because they affect and disturb our minds in ways that cause suffering.

For example, even when we obtain something we have wanted for a long time, before long we begin wanting something else. We compare ourselves with others and become jealous of what they have, or we become angry when things do not go the way we want. Our minds are constantly influenced by these various blind passions.

The New Year's Eve bell-ringing ceremony, which we also hold at our temple in Toronto, has some connection to the teaching of blind passions. At many temples in Japan, the bell is traditionally rung 108 times. This number is associated with the 108 blind passions, and in

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Okagesamade, continued

some Buddhist traditions, each ringing of the bell is understood to symbolize the elimination of a blind passion.

Since ancient times, Buddhism has taught that these blind passions are the causes of our suffering. By eliminating them, we can become free from suffering and attain Nirvana, the state of enlightenment. For this reason, from the time of Shakyamuni Buddha, countless Buddhists have devoted themselves to various forms of religious practice, including observing precepts, practicing meditation, and cultivating wisdom. In other words, eliminating blind passions to attain enlightenment is one of the fundamental teachings of Buddhism.

However, this month's passage from the Shoshinge tells us that Nirvana is attained without severing blind passions. From the perspective of the fundamental Buddhist teachings, this may sound rather surprising. If eliminating blind passions is the path to enlightenment, how can Shinran Shonin teach that we can attain enlightenment without eliminating them?

Of course, this does not mean that we are free to do whatever we want simply because we have blind passions. What Shinran Shonin revealed is that Amida Buddha established the Primal Vow precisely for people like us, who are unable to eliminate our blind passions, no matter how hard we may try. Shinran Shonin himself devoted twenty years to religious practice on Mount Hiei. However, despite all those years of practice, he could not completely eliminate the blind passions within himself. It was during this period of spiritual struggle that he encountered Honen Shonin. Through this encounter, Shinran Shonin came to rely upon the working of Amida Buddha, as taught in the Larger Sutra of Immeasurable Life. Amida Buddha's compassionate Vow is directed toward people like us, who continue to live with blind passions, and seeks to bring us to enlightenment just as we are.

When I was studying in graduate school, one of my professors shared an illustration of Amida Buddha's compassion that has remained in my memory. It was a story about a baby suffering from a cold and the baby's mother. The baby was still too young to blow its own nose. Because its nose was blocked with mucus, the baby was having difficulty breathing and was crying in discomfort. Seeing her baby suffering, the mother used her own mouth to draw the mucus out of the baby's nose. The baby could not clear its nose by itself. However, the mother did not wait until her child had grown old enough to blow its own nose. She simply could not bear to leave her suffering child without help, and so she took action herself. Through this image of a mother's care for her child, my professor explained the compassionate working of Amida Buddha.

We, too, are beings who cannot eliminate our blind passions through our own efforts. Amida Buddha does not wait for us to eliminate our blind passions or become morally perfect human beings. It is precisely because Amida Buddha cannot abandon us, who continue to live with blind passions and suffer in confusion, that the Primal Vow was established. Of course, this does not mean that we are free to do anything we wish simply because we have blind passions. Nor does the working of Amida Buddha's Primal Vow mean that our blind passions disappear while we are living in this world. Rather, as we listen to the Buddha Dharma, we gradually come to recognize how deeply our lives are influenced by blind passions.

Although we remain ordinary beings filled with blind passions, through the working of Amida Buddha's Primal Vow, we are given Shinjin. At that very moment, our birth in the Pure Land and attainment of Buddhahood become settled. Then, when this life comes to an end, we are born in the Pure Land and attain enlightenment. The words Okagesamade, which I introduced at the beginning of this article, remind us that our lives today are by no means the result of our own efforts alone. In Jodo Shinshu Buddhism, we listen to the teaching of Amida Buddha's Primal Vow, which has already been directed toward each of us and has been working for our sake long before we became aware of it.
Amida Buddha never abandons us, even though we are unable to eliminate our blind passions, but continues to guide us toward enlightenment.

This month, I hope we can once again reflect upon Amida Buddha's compassion through the words Okagesamade. With only two months remaining in 2026, we are

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Okagesamade, continued

approaching another Canadian winter. We do not yet know whether this winter will bring heavy snowfall or colder temperatures than usual, but I hope you will all stay warm and take good care of yourselves. As the weather grows colder, may we continue to appreciate the warmth of our relationships and the support we receive from those around us. And in our daily lives, as we reflect upon our gratitude for Amida Buddha's compassion, may we continue to recite the Nembutsu together and live each day in gratitude for the Buddha's benevolence.

Namo Amida Butsu
Rev. Kensho Hashimoto
Resident Minister

Harmony in the Pure Land



Hello, everyone. It is already November, and time really does fly. The autumn leaves I spoke about last month have already fallen.

Last month, I went to Algonquin Park to see the fall colors. Although I was able to enjoy the vivid autumn colors, the leaves were already past their peak by early October.

In Buddhism, we are taught that all things are impermanent. Even so, I was surprised by how quickly everything changed. Although I know that everything is constantly changing, I so easily forget this truth. I forget that my own life is limited and, indeed, that I myself am constantly changing. Yet Amida Buddha is always watching over me. Amida Buddha calls out to me, saying, “I will surely save you” and “I will bring you to birth in the Pure Land, where you will become a Buddha.” No matter how many times I hear these words, I can only feel deep gratitude.

According to the old lunar calendar, the 28th day of the eleventh month marks the anniversary of Shinran Shonin’s passing. The timing of Hoonko services varies by region and temple, but many temples hold them around November. At Nishi Hongwanji, the Hoonko observances are held from January 9 through January 16.

Hoonko is a Buddhist service to honor Shinran Shonin, who shared the teaching of the Nembutsu with us, and to express our gratitude for his legacy.

Throughout his life, Shinran Shonin devoted himself to the teachings of Amida Buddha and continued to study them deeply, leaving behind many writings, even in his later years. When we think of Shinran Shonin, we may picture someone who was highly learned and diligent in his studies. Of course, that is not an inaccurate impression. However, Shinran Shonin’s life was about more than scholarly study alone.

Shinran Shonin became a Minister at the age of nine and spent approximately twenty years in monastic practice on Mount Hiei, until he left the mountain at the age of twenty-nine. Mount Hiei is home to “Enryakuji”, the head temple of the Tendai school of Buddhism. The Tendai school has a long tradition of Buddhist chanting that has been passed down through generations. Buddhist chanting involves chanting Buddhist sutras and texts to melodies, with techniques such as pitch, phrasing, and the lengthening of notes passed down from teacher to disciple.

It is thought that Shinran Shonin also participated in daily services and sutra chanting during his years of training on Mount Hiei. He did not simply sit at a desk and study Buddhist teachings; he also walked the Buddhist path through actual religious practice.

In Shinran Shonin’s Jōdo Wasan (Hymns of the Pure Land), we find the following verse:

Pure winds blow in the jewel-trees,
Producing the five tones of the scale.
As those sounds are harmonious and spontaneous,
Pay homage to Amida, the one imbued with purity
(The Collected Works of Shinran Volume 1）

The opening lines, “Pure winds blow in the jewel-trees, Producing the five tones of the scale,” describe the five tones that resound when a pure breeze passes through the jewel-trees of Amida’s Pure Land. These five tones are part of the musical systems associated with traditional Japanese music, including shōmyō and gagaku. They are called kyū (宮), shō (商), kaku (角), chi (徴), and u (羽).

These names may sound unfamiliar, but it may help to think of them as notes in a musical scale, like do, re, and mi in Western music.

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Harmony in the Pure Land, continued

"As those sounds are harmonious and spontaneous,
Pay homage to Amida, the one imbued with purity."

To make the relationship between the tones easier to picture, let's use Western music as an analogy: imagine kyū as C and shō as D. When these two notes are played together, they can sound dissonant to a Western ear.

I would like to share a personal experience. I spent one year studying at a Hongwanji-affiliated institution in Japan, where I learned sutra chanting and gagaku, traditional Japanese court music. During that year, I devoted much of my time to practicing Buddhist chanting and gagaku.

In sutra chanting, the pitches and melodic patterns are prescribed. When chanting together, everyone must match their pitches. If even one person is off pitch, the harmony of the entire group is disrupted. We practiced by using a flute to establish the correct pitch and by checking our pitch with a tuner.

What made this especially difficult was that if the pitches did not match during practice, we had to start chanting again from the beginning. We had to remain seated in seiza, the traditional Japanese kneeling posture. Our legs would become numb and painful, and sometimes the pitches still would not match, no matter how many times we tried. I spent many days practicing in tears.

We strive to match the notes and create harmony through our own efforts. Yet in the Pure Land, even sounds that seem to clash with one another are said to harmonize beautifully. When I reflect on this wasan, I think of each of us as different tones, like kyū and shō. Each of us has different ways of thinking and different values. Because of these differences, we sometimes clash with others and wonder, "Why can't I get along with this person?" At such times, we tend to think, "I'm not wrong" or "The other person is at fault." Of course, it is important to reflect on our own words and actions. However, even when we understand this intellectually, it is difficult to change our hearts as we wish. We all have self-centred minds. And so we strive to bring ourselves into harmony with others through our own efforts. Even so, things do not always go as we hope.

The wasan contains the phrase, "As those sounds are harmonious and spontaneous." When I reflect on these words, I think of the Pure Land as a world where different sounds harmonize. It is not a world that we create through our own efforts by trying to change others or force ourselves to conform to them.

Even though we understand the importance of living in harmony with others, we can become caught up in our own opinions and blame others. We may also suffer because we cannot change our own hearts, no matter how hard we try.

Amida Buddha does not abandon us. We are the very beings Amida Buddha seeks to save. Through Amida Buddha's Primal Vow, we will be born in the Pure Land and attain Buddhahood.

Shinran Shonin concludes this wasan with the words, "Pay homage to Amida, the one imbued with purity." On this occasion of Hoonko, may we listen to the teachings that Shinran Shonin shared with us and once again reflect with gratitude on the Primal Vow of Amida Buddha, who works tirelessly to save us and never abandons us.

Reverend Hikaru Sugiura
Assistant Minister

Memorial (Shotsuki) Listing for the Month of December

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

ABE, Jihei
AMEMORI, Sueko Deborah
ARASAKI, Toyoko
ASA, Kaname Frank
BABA, Sam Sadaaki
BEAUCHESNE, Janet Toshiye
DILENA, Michael Enrico
DOI, Manabu
DOUCETTE, Nina Judith
EBATA, Mary Yaeko
EBATA, Toshiaki
EBISUZAKI, Yaeko
FUCHIHARA, Wayne Makoto
FUJINO, Sakiichi
FUJINO, Bill Chiyokichi
FUJITA, Kano
FUKUDA, Atsuko
FURUKAWA, Sam Shigeo
GOTO, Kazuye
GOTO, Toshiko
GOTO, Tokiyo
HARADA, Teruo Ted
HASHIMOTO, Kito
HASHIZUME, Waki
HATANAKA, Masaye
HATANAKA, Yoshio
HATANAKA, Jean Misae
HAYASHI, Akio Arthur
HAYASHI, Frances Akiyo
HAYASHI, Rev.Michael
HAYASHI, Virginia Yukiko
HAYASHIDA, Bob Hideo
HORIKAWA, Tomeno
IKARI, Minoru Dick
IKEBATA, Gloria Michiko
IKEDA, Tamae
IMAOKA, Hanaye
INOUYE, Jokichi
IRIZAWA, Ayako
IRIZAWA, Yoshizo
ISOKI, Hanaye
ITO, Hide
IWASHITA, Tomi Kikue
IWATA, Fred
KADOHAMA, Kazuyuki
KAGAWA, Fred Tatsuo
KARATSU, Naoichi
KARIYA, Tafuru
KATSURA, Shigeo Bud
KAWABATA, Tsugiye
KAWABATA, Yuriko
KAWAGUCHI, Junge Jerry
KAWAGUCHI, Mariko
KAWAI, Margaret Takako
KIMURA, Masuitsu
KISHIMOTO, Fumiko
KISHIMOTO, Harue
KITAMURA, Genichi
KITAURA, Wae
KITAZAKI, Kazuo
KOBAYASHI, Kogiku
KODAMA, Minoru Mike
KOMATSU, Koshiro
KONDO, Shohei
KONDO, Yonekichi
KONDO, Yuki
KONDO, Larry Soichi
KOYANAGI, Fujiko
KUDO, Nobuko
KUMAMOTO, Masayu
KUROKAWA, Ai
MacRAE, John Alexander
MAEMURA, Masanori
MASUKAWA, Bessie Yoriko
MATSUI, Hiroyuki
MATSUMOTO-SUN, Jiali
MATSUSHIGE, Minoru Jimmy
MAYEDE, Fujio
MIIKE, Fumiko Alice
MITSUKI, Fumie
MIWA, Heishiro
MIYANISHI, Toshi
MIYASAKI, Roy Saburo
MIYASHITA, Kiyoji
MIYAUCHI, Tameji
MIZUYABU, Tsunejiro
MIZUYABU, Yukiharu
MORI, Kanzo
MORI, Masa
MORI, Toshio
MORI, Satoko
MUKAI, Hiromi Peter
MURAKAMI, Shirley Shizue
MURATA, Kiyoko
NAGANO, Rikimatsu
NAITO, Kazuichi
NAKAGAWA, Kazuo
NAKAI, Hiroshi
NAKAI, Shogo
NAKAGAWA, Kyoko
NAKAMURA, Ryotaro
NAKAMURA, Tomio
NAKAMURA, Mike Mitsuo
NAKATA, Baby
NAKATSU, Tokutaro
NAKAUCHI, Chiyoko
NIKAIDO, Frank Hideo
NISHIDA, Kazuye Kay
NISHIKAWA, Iyo
NISHIMOTO, Hideo
NISHIMURA, Miya
NISHIMURA, Shizu
NOGUCHI, Yoshio Jack
OHARA, Peggy Fusayo
OHASHI, Minokichi
OHASHI, Sumi
OHASHI, Tsuyoko
OHASHI, Vic Haruo
OHKANE, Kazuo Kenny
OHATA, Yoshio
OIKAWA, Tadao
OIKAWA, Helen Kikue
OKADA, Takanori
OKASHIMO, Hisayo
OKAYASU, Shirota
OKIMURA, Fred Y.
OKUMA, Sensuke
OMOTANI, Chiyoko
OMOTO, Kenji
OMOTO, Shika
OMOTO, Ume
OTANI, Tatsuko
SAITO, Ken Kanao
SAKURA, Shizue
SAWADA, Miyoko Antoinette
SEKO, Shigetaro
SHIGA, Amy Grace
SHIGEI, Fumiko
SHIKATANI, Kikuko
SHIMIZU, Minosuke
SHIN, Teruko
SHIOZAKI, Masae
SHIRAKAWA, Raiichi
SHISHIDO,Chiyo
SHITAMI, Haruo
SUEFUJI, Yataro
SUMIYA, Gloria Sayoko
SUYAMA, Kunio
SUYAMA, Yoshihiro
SUZUKI, Minako
TABA, Kunio Harry
TAGUCHI, Emiko
TAHARA, Tami
TAKAOKA, Rinko
TAKASAKI, Shizu
TAKATA, Saburo
TAKEDA, Miyo Augusta
TAMAKI, Alfred Kenji
TANAKA, Hiroshi Richard
TANAKA, Kiyoshi
TANAKA, Sawako
TANAKA, Kenneth Kenji
TANIISHI, Ross Kiyoshi
TATEISHI, Keizo
TERASHITA, Shizue
TSCHIRHART, Maureen Mariko
TSUCHIDA, Shizuka
TSUJI, Nobuichi
TSURUOKA, Misuye Jane
TSUSHIMA, George
TSUYUKI, Tama
UCHIMARU, Yoshi
UEDA, Michiyo
URABE, Yoshikazu Fred
UYEDA, Fusae
UYEDA, Sami
UYEDA, Takeo
UYENO, Mohachi
WAKABAYASHI, Chutaro
WAKABAYASHI, Yoshitaka
WAKIDA, Aki
WAKIDA, Kichinosuke
WAKISAKA, Sumiko
WATANABE, Masachi
YAMANAKA, Tokutaro
YAMASHITA, Joe
YOKOTA, Saizo
YONEMURA, Chiye
YOSHIDA, Mitsuo
YOSHIDA, Akiko Elsie

OBITUARIES

The Toronto Buddhist Church wishes to extend its deepest condolences to the families, relatives and friends ofthe following individual who have passed away.

If we have missed any names, please notify the Temple office so that we may update our records. Thank You.

In Gassho
Toronto Buddhist Church

Mr. Sam Hisao Nishiyama	October 3, 2026
Mr. Nanao Kishimoto, St. Thomas	October 8, 2026



KIDS SANGHA'S ACTIVITIES IN OCTOBER



IKEBANA WORKSHOP OCTOBER 18



PIZZA AND GAME NIGHT OCTOBER 17



KIDS SANGHA and DHARMA SCHOOL

As we welcomed everyone back to Temple in September, we talked about the three items kept in our Kids' Sangha Service bags and how to take care of them. The three items included our service book, plus two other items that you had to figure out. " M _ _ _ _ _ _ _ _ _ _ _ O " and "O _ _ _ _ U"
If you guessed, MONTOSHIKISHO and ONENJU……..you were correct! Well done.

KID'S SANGHA PIZZA AND GAME NIGHT!

On Saturday, October 17, Kid's Sangha held a successful pizza and game night. All who attended had fun playing board games, eating and enjoying each other's company. Our future looks bright. Hopefully, this is the first of many game nights.

LET'S RAISE THE HONDO ROOF WITH OUR VOICES

At our Family Service, the kids were joined by their parents and people from the congregation to sing together "When We See the Golden Sun" and " Hotoke Sama".The Hondo was filled with the beautiful sound of everyone's voice coming together as one. Let's look forward to our next Family Service (the fourth Sunday each month).

NOVEMBER'S THEME: "GRATITUDE" and "EITAIKYO"

When we recite the words, "NAMO AMIDA BUTSU", it is an expression of gratitude.
Eitaikyo is a special service of gratitude for those who have supported the temple and helped to ensure that the Dharma continues for future generations.
Let's think about our own role in carrying the Nembutsu teachings forward.

NOVEMBER'S SCHEDULE………

November 8 – Kid's Service – 10:30 in the Hondo
-Meditation Workshop with Ray Nakano – 11:00 in the mezzanine (2nd floor)
November 15 – Kid's Service – 10:30 in the Hondo
-Dharma School with Jessica
November 22 – no Kid's service – practise singing our gathas at 10:30 (in the classroom.
- Join the Family Service at 11:00 (in the Hondo)
November 29 – no Kid's Service or Dharma School

A GLANCE AT DECEMBER

THEME: "Bodhi Day" and "Giving"

You won't want to miss DECEMBER'S WORKSHOP
(December 13) – It's a SURPRISE!

We welcome you to join us on Sundays.
With gratitude,
Kid's Sangha

Roger Obata 4th Anniversary Tribute Basketball Game
Sunday, November 8, 2026 - 12:30 to 5:30 PM
BallMatics Academy
950 Dupont Street, Toronto (Dovercourt Road)

Basketball, creativity and community come together at the 4th Annual Roger Obata Tribute Game & Marketplace

Join the TBC and support the NAJC for an afternoon bringing generations together through sport, art, performance and community.

The Tribute Game honours the late Roger Obata, founding president of the National Association of Japanese Canadians (NAJC), who first showed leadership in Prince Rupert, BC when his junior JC basketball team challenged a senior Indigenous team in the area in the early 1930s. He went on to serve Japanese Canadians in multiple roles, including founding president of the NAJC.

Highlights include:

- Open gym and basketball activities for all ages and skill levels
- Godzillas (Japanese Canadian) vs. Mgizi (Indigenous) 5-on-5 Tribute Game
- Performances by Kizuna Canada, hoop dancer Emilee Ann Pitawanakwat and taiko drummers
- Pop-up mural and colouring activities
- Japanese Canadian and Indigenous community marketplace: Support Japanese Canadian, Japanese and Indigenous makers, including young vendors, first-time sellers and emerging entrepreneurs - TBC will have a booth!
- The Japanese Canadian Book of ABCs and Setsuko Thurlow's Never Silent

For admission only, register on Eventbrite

- Youth (17 & under):& Elders (75+): Free
- Adults (18–74): $5

Prize Draw

All pre-registered attendees will be entered in the prize draw for Nike items, event T-shirts, and copies of The Japanese Canadian Book of ABCs. You must be present to claim a prize.

Come out to the marketplace, support the NAJC and enjoy a great basketball game!



Toronto Buddhist Church
Annual Bazaar

年次
バザー

Join us for our Taste of Japan food festival, and browse our giftware, crafts, and treasures.

SATURDAY, NOVEMBER 14, 2026 • 12:00 - 4:00 PM
1011 Sheppard Ave W, Toronto, ON

A Taste of the Bazaar

Made fresh, served all afternoon.


UDON NOODLES


INARIZUSHI


BENTO BOX


MOCHI MANJU


TEMPURA


CHICKEN AND BEEF TERIAKI BOWL


New Food Offerings


Karma Café


Provisions & Treasures

"A great experience from the moment you park the car to the moment you leave."

LOCATION
1011 Sheppard Ave W
Toronto, ON

PARKING
More parking available at the Temple or on Banting Avenue — a short walk away.

BY SUBWAY
Sheppard West subway station is just outside our door.

TORONTO BUDDHIST CHURCH
A Jodo Shinshu Temple

TBC.ON.CA · 416.534.4302

Can You Help?

If you are able to volunteer, please contact **Denise Crofton** at **tbc.bazaar@tbc.on.ca** andlet us know which day(s) you are available.

Thank you for your dana — your time and effort make the Bazaar possible

Volunteer Schedule

Sunday, October 18

Noon — Outside

Hang banners outside

Friday, November 6

Morning

Prepare for tsukemono

Wednesday, November 11

9 AM

Make mochi manju

Clean and sanitize trays, bowls, bins, etc.

Afternoon / Evening

Hondo

Close naijin

Move chairs to Mezzanine or Library

Set up tables in Hondo

Mezzanine

Move extra chairs to Library

Set up tables in Mezzanine for White Elephant

Social Hall

Move required items to Social Hall

Dismantle and move Social Hall stage

Set up work tables in Social Hall

Thursday, November 12

9 AM

Make yaki manju

Cut meats

6 PM

Make marinade and marinate chicken

Friday, November 13

9 AM

Prepare and make makizushi

Wash and cut vegetables for all dishes

Prepare for onigiri

Fill shoyu bottles, rinse teapots, etc.

6 PM

Precook menu items

Make inarizushi

Make onigiri

Saturday, November 14 — Bazaar Day

6:30 AM

Cook chow mein

Package all items for oribako

Move all oribako items to Hondo

Prep all hot food

Post signage

11:30 AM

Set up tables and chairs in dining room

4 PM

Dismantle and clear Hondo

Set up chairs in Hondo

Prepare leftover White Elephant items for pick up

Assemble and replace stage in Social Hall

Clean up Social Hall

PRESERVES & BAKING WANTED!

Help us fill the Bazaar take-home tables with the flavours and love of our Sangha's kitchens.

PRESERVES

PICKLES · JAM · SAUCE

g on all Sangha who are busy **CANNING & PRESERVING** this season's fruit and vegetable
expanding our preserve table this year and would gratefully accept pickles, jams, sauces
tsukemono to sell.

BAKED GOODS

PIES · SQUARES · COOKIES

on all Sangha **BAKERS**! Our bake table is a Bazaar favourite and the pies sell out every y
ld love your **pies, squares, cookies** and any other creative, popular treats from your kitc

Bring your finished items to the temple by Friday, November 13, 2026

Baked goods may also be brought Saturday morning by 10:00 am

Baked goods: TBC to provide packaging for pies and squares.
Label every item with its contents and allergens.

Interested? Please contact – tbc.bazaar@tbc.on.ca

Toronto Buddhist Church – Bazaar Committee
1011 Sheppard Avenue West, North York, Ontario M3H 2T7

WE ARE NOW ACCEPTING DONATIONS FOR:

WHITE ELEPHANT TREASURES AND COLLECTABLES JEWELLERY, PURSES, SCARVES BOOKS ENGLISH OR JAPANESE, CHILDREN, MANGA, NON-FICTION, NOVELS, COMICS PLANTS HOUSEHOLD GOODS, GIFTS, DÉCOR, RETRO FINDS, FIGURINES, GLASSWARE VINTAGE JAPANESE DISHES, KIMONOS, DOLLS, ART ITEMS FOR SILENT THE AUCTION



TREASURES WANTED!

Help us fill the Bazaar tables with the treasures waiting in your cupboards and closets.

JEWELLERY, BOOKS & PLANTS

JEWELLERY · BOOKS · PLANTS

Calling on all Sangha with **JEWELLERY & ACCESSORIES** you no longer wear, **BOOKS** you've finished and **PLANTS** ready for a new home. We welcome rings, bracelets, earrings, necklaces and watches, costume or otherwise, plus purses, scarves, hats, gloves and belts. Books in English or Japanese: novels, non-fiction, manga, comics and children's books.

TREASURES & COLLECTABLES

HOUSEHOLD · VINTAGE · JAPANESE

Our **WHITE ELEPHANT**, **VINTAGE** and **JAPANESE** tables are a Bazaar favourite. We would love your gently used household goods, gifts and décor, retro finds, antiques, figurines and glassware, Japanese dishes, kimono, dolls and art.

Bring your donations to the temple by Friday, November 6, 2026

Please label every box or bag with what's inside — JEWELLERY, BOOKS, PLANTS, and so on.

Everything should be clean and in good condition.
All proceeds support the temple.

Questions? Please contact – tbc.bazaar@tbc.on.ca

Toronto Buddhist Church – Bazaar Committee
1011 Sheppard Avenue West, North York, Ontario M3H 2T7

Thank you for supporting the TBC Women's Federation at our October Bake Sale.
Your generosity and enthusiasm helped make the event a wonderful success.
A very special acknowledgment goes to our talented bakers, whose contributions were truly inspiring. This year's bakers ranged in age from their teens to over 90 years young, a beautiful reflection of the spirit and dedication within our community.
Please mark your calendar for our next gathering — the Winter Warm-up Event on February 7, 2027.
We look forward to sharing another uplifting and enjoyable occasion together.



October THANK YOU'S

- Donna Nakano and Sandra Izukawa for playing the organ at this month's services
- To all those who come early and start late to help Susan with tea and clean up
- Naomi Tsuji-Tamaki for the Naijin flower arrangements
- Ross Yoshida, Brian Huynh and Bryan Day for making sure we have a Zoom service
- To all those who helps with the OVSA luncheon to make it an enjoyable success
- To all the volunteers who are always at the Temple to help out every day, week or month
- To all the volunteers who helped with the many funeral and memorial receptions

We hope that you will join our toban group. Call the office or email Naomi Tsuji-Tamaki at ilovelucy3d@yahoo.com with your questions or to join the group



CONGRATULATION TO OUR OVSA RECIPIENTS. THANK YOU FOR YOUR YEARS AND DECADES OF VOLUNTEERING. THANK YOU FROM ALL OF US

Eitaikyo Service and the Eitaikyo Book

Eitaikyo (永代経) means "Perpetual Sutra Chanting." This special annual service is held to show our deep gratitude to the many people who helped pass down the Buddha's teachings to us.

Rather than a memorial for ancestors, Eitaikyo expresses our wish that the Nembutsu and the Dharma will continue to be shared at this temple for many years to come.

To support this wish, we keep a special Eitaikyo Book at Toronto Buddhist Church. It contains the names of people or families who have made a special donation to support this tradition.

With a **donation of $500 or more**, your name—or the name of a loved one—can be added to the Eitaikyo Book. The book is placed near the altar and is honored during the Eitaikyo Service each year. Donations help maintain the Naijin (altar area), including the care and purchase of ritual items used in our services.

Eitaikyo Donation Application Form

Thank you for your support of Toronto Buddhist Church.

Please fill out the following information to have a name inscribed in the Eitaikyo Book.

Year of Donation	
Homyo **(Buddhist Name)**	
Given Name	
Applicant **(if different from above)**	
Address	
Phone Number	
Donation Amount	$

We deeply appreciate your generous support.