

# Kelowna Buddhist Temple

## The New Dharma Express

PO. Box 22092, RPO Capri Centre Kelowna, B.C. V1Y 9N9  
www.kelownabuddhisttemple.org

phone 250-763-3827

### Special Points of Interest:

- Sat. Apr. 1, Dharma Door 11am ~ 2pm
- Sun. Apr. 2, Dharma School 10am
- Thur. Apr. 6, Executive Meeting 7pm
- Sat. Apr. 8, Yard Clean-up 8am, Dharma Door 11am ~ 2pm
- Sun. Apr. 9, Dharma Shotsuki, Hanamatsuri Services 3pm
- Sat. Apr. 15, Dharma Door 11am ~ 2pm
- Sun. Apr. 16, Dharma School 10am
- Thur. Apr. 20, JSBTC AGM
- Fri. Apr. 21, JSBTC AGM
- Sat. Apr. 22, Sat. JSBTC AGM, Dharma Door 11am ~ 2pm
- Sun. Apr. 23, JSBTC AGM, Dharma School 10am
- Sat. Apr. 29, Dharma Door 11am ~ 2pm
- Sun. Apr. 30, Dharma School 10am,

### Hanamatsuri ~ April 9



### Monthly Memorial Clean-up Altar Toban

#### APRIL

Miss Hanayo Ueda	Herb/Cheryl Tanaka
Mr. Masajiro Taniguchi	Tomoyo Yamaoka
Mr. Jusaku Yoshihara	Jay/Suma Hunter
Mr. Shojiro Kimura	Jerry/Laurie Takeda
Mrs. Tora Shiosaki	Cindy Anderson
Mr. Masakichi Nishi	Don/Joyce Favell
Mr. Shinichi Nakayama	Joe/Pegi Uyeyama
Mrs. Taka Tsuji	Mark/Laurie Gilbert
Mrs. Tomechiyo Teramura	Gail Brown
Mr. George Nishi	Adrian Hasler
Miss Tsuyuko Nakayama	Randy/Charlene Caruso
Mr. Shigeharu Nishi	Marilyn MacLean
Mr. Genzaburo Tamagi	
Mr. Yoshitaro Kitagawa	
Mr. Shigeto Kimura	
Mrs. Ume Tatebe	
Mrs. Setsuyo Tashima	
Mr. Yoshitaka Wada	
Mr. Carl Nishi	
Mr. Doug Mori	
Mr. Atsushi Sugimoto	

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#### Omission from January Edition

#### Building Committee Member:

#### Anne Stack



With the arrival of Spring, we are back into the routine of mowing the Temple lawn. Please watch for your turn in upcoming editions of the newsletter and ensure that the grass is mowed. Don't forget the empty lot! All clippings are mulched. No need to use a bag. Please clean under the mower deck when finished.

**THANK-YOU!**

#### Service Chairperson

Hanamatsuri ~ Mr. Kobe Nishi

#### Lawn Mowing

April 15 ~ Jerry Takeda  
April 22 ~ Alan Yamaoka  
April 29 ~ Kent MacCarl



#### HANAMATSURI POT LUCK

We are planning a pot luck supper. Please contact Laurie Takeda (250-861-5626) to let her know what you will be bringing to share; main dish/side dish/salad or desert.

**Thank-you!**

## From Sensei

### The Insights of Shinran Shonin

*Amida is not a concept personified as is usually understood. He is the ground from which all spiritual revelations grow, and to which all personalities are related. (D.T. Suzuki)*

The centre of our Jodo Shinshu teaching, is reciting the saying of the name Namo Amida Butsu. Recitation of Namo Amida Butsu gives us the opportunity to be born into the Pure Land, and attain Buddhahood. In Jodo Shinshu, a person cannot experience the Shinjin-faith without reciting of the name, Namu Amida Butsu.

In the history of Buddhism, many ways have been mentioned, that can lead one to the state of Buddhahood. Within the two main streams of Buddhism, which are the Theravada and Mahayana streams, it has been said that there are 84,000 Dharma gates that can lead to Buddhahood. The particular Dharma gates that can be opened depend on each person's unique abilities and conditions. For many of us, there are three ways of learning, that can open the Dharma gate. These are: (1) the observance of Buddhist precepts, such as refraining from evil acts, and trying to do good deeds, (2) meditation, which is an attempt to purify and calm one's mind and (3) wisdom, which is acquired from studying and learning the Buddhist scriptures. These three represent central Buddhist practices. As said in the Larger Sutra, this is like "using various teachings as medicine to cure various kinds of suffering."

Shinran Shonin began his monastic life at Mount Hiei which used traditional Buddhist practices of these three ways of learning. However, after 20 years of practice, he was not able to succeed in achieving his goal of enlightenment. He decided to leave the monastery at Mount Hiei to try to find other ways to reach his goal. He finally found a way, through Master Honen's teaching of the Nembutsu practice.

Honen's teachings of the Nembutsu led Shinran to the seven Masters of the Pure Land tradition. These seven masters were: Nagarajuna and Vasubandhu from India, T'an-Luan, Tao-ch'o and Shan-tao from China, and Genshin, and Honen of Japan. One of the common teachings of the seven Masters, including Honen was the way in which they explained Buddhism. They separated the Pure Land teachings from other schools of Buddhism. They divided Buddhism into two groups. The first group emphasized reliance on the practitioner's own **self-power** (through the 3 ways of learning described above). The second group, taught about reliance on "**other power**" and emphasized reliance on the Vow power of Amida Buddha. These two groups are described in the Shoshinge as the "*difficult path*" (self-power) and the "*easy path*" (other power).

In other Buddhist writings, Nagarajuna described the path of the bodhisattva to enlightenment: "*There are innumerable ways of entering the Buddha Dharma. Just as there are in the world difficult and easy paths -traveling on foot by land is full of hardship and traveling in a boat by water is pleasant- so it is with the paths of the bodhisattvas. Some diligently exert themselves, while others-- easily enter the easy practice based on faith*"

Our own practice of Jodo Shinshu represents the *easy path* (Shinjin- based practice). Birth in the Pure Land is entirely contained within the power of Amida Buddha's Primal Vow.

In the history of Buddhism, the Pure Land Masters had previously struggled with the question of how enlightenment and the state of no-self could be attained through the self. This is like trying to wash away mud, using muddy water. The important point here is the power of the Vow (Amida's Power.) Therefore, Amida-centred power is the only way to enlightenment and birth in the Pure Land. This is Shinran's insight and understanding of Amida's teachings, and this insight he left for us.

Through our reliance on Amida's power, we are assured of enlightenment. As an analogy, attaining enlightenment could almost be likened to the task of crossing the Rocky Mountains by foot. The majority of us would be unable to accomplish this under our own self-power. However, if we stay immersed in the light of Amida's vow, we will be carried away to the "other side." As D.T. Suzuki said "This is the mystery of enlightenment and also of the spiritual world." Shinran's emphasis on "other power" sought to save us from the endless cycle of Birth and Death in this world. He simplified Buddhist practice and made it easier for us. All that we need to do is immerse ourselves in the light of Amida Buddha, and have a sincere mind through the compassion of Amida.

In Gassho, Rev. Y. Miyakawa

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*As an analogy, attaining enlightenment could almost be likened to the task of crossing the Rocky Mountains by foot.*

## From the Temple Executive



This isn't a test, but which statement is an Oxymoron and which statement reflects Impermanence, in some cases (most for that matter) – it could be either... how many more can you come up with?

Screams Die as Echoes on the wind: Hold nothing tight: Bound to space: Security is a blanket: Comfort will change: Attached to nothing: Material or spiritual: Soft as a rock: Hard it is to live or love: nature by design: Change to change: Wave after wave: hold on why not : Let go be bold: Weak fist.

As I reflect on this past weekend of our Spring Chow Mein, which by the way, was made possible by some very dedicated members and friends, I think about these reflections. We work hard to raise money for the Temple to keep its physical doors open and yet, at times, it didn't seem like work because we enjoyed the community of some great people. So "material or spiritual", "attached to nothing", and "Bound to space". Without the community of our Temple, I doubt whether I would be all that inclined to spend sunny spring days indoors slaving over a hot wok or smelling like onions. Over the past 20 plus years in Kelowna, I have had the good fortune to be part of a lovely community of people who genuinely are trying their best to not only continue a tradition set down by founding members, but continue the Jodo Shinshu religion. I know that it is difficult for non-traditional families to feel included and navigate a culture that is truly foreign to them. My advice, hang in there... don't be discouraged by what some might perceive as "bad form". Words can hurt... but if after all the drama has settled, with calmness in your heart, follow the Dharma, follow the Sangha and be happy. I'm still learning, a newbie compared to some of our Lay Leaders, so I want what everyone else wants, spiritual bliss, which for me it can be like being caught between a rock and a hard space... (which is an idiom... lol) – Thanks Herb for giving me a break from publishing the newsletter for the past 14 years, people were getting tired of my articles and failed words of wisdom (as above... lol).

In Gassho, jiro

## Women's Association (Fujinkai)

The month of March has started out to be a busy and productive one. We finished February with noodle making and started March with our annual spring Chow Mein project. Thank you to everyone that came out and helped with these two projects. Some of our volunteers were not Temple members and it was very nice to see those people out enjoying the fellowship of our Temple community. Without these extra bodies, our work days would have been way longer.



The month of April will see Hanamatsuri on Sunday, April 9<sup>th</sup>. Please plan on attending this colorful flower festival. The Dharma school students and teachers do visits to our Temple members that are in the hospital or shut in. Thank you, for sharing the Dharma in this way, I know they enjoy seeing your colorful kimonos. We will be having pot luck for supper. Please let Laurie Takeda (250-861-5626) know what you will be bringing to share; main dish/side dish/salad or desert.

In Gassho, Laurie

## Editorial

A long winter has drawn to a close and we look forward to a new beginning with flowers blooming and trees breaking into spring foliage. I would like to take this opportunity to extend our heartfelt condolences to Reverend Miyakawa and his entire family on the recent passing of his mother. Sensei and Dr. Valerie have returned from Japan and will require our support and understanding as they continue to mourn her loss.

A huge THANK-YOU to Dr. Wayne Terai for generously donating a gently used projector to the Temple. This piece of equipment has been on our wish list for quite some time but has been out of reach due to the cost. Dharma School participants had decided to begin the fundraising for the projector by holding a bottle drive. The donation of the projector has enabled them to redirect the funds towards upcoming repairs to the Temple roof.



During the long snowy winter, the Temple parking lot required a considerable amount of snow removal. Thanks to the efforts of Alan Yamaoka, Jack Yamaoka and Reg Tomiye, the lot was always cleared in a timely fashion, keeping us all a little safer when attending the Temple. Alan, Jack and Reg contributed long, cold hours to stay ahead of the snow. Thank-you!

# April, 2017

Sun	Mon	Tue	Wed	Thu	Fri	Sat
						1 Dharma Door 11am ~ 2pm
2 Dharma School 10am	3 Taiko Practice 7pm	4	5	6 Executive Meeting 7pm, Taiko 7pm	7	8 Yard Clean up ~ 8am, Dharma Door 11am ~ 2pm
9 Dharma Shotsuki, Hanamatsuri Service 3pm 	10 Taiko Practice 7pm	11	12	13 Taiko 7pm	14	15 Lawn Mowing Jerry Takeda, Dharma Door 11am ~ 2pm
16 Dharma School 10am	17 Taiko Practice 7pm	18	19	20 JSBTC AGM in Toronto, Taiko 7pm	21 JSBTC AGM in Toronto	22 JSBTC AGM in Toronto, Lawn Mowing Alan Yamaoka, Dharma Door 11am ~ 2pm
23 JSBTC AGM in Toronto, Dharma School 10am	24 Taiko Practice 7pm	25	26	27 Taiko 7pm	28	29 Lawn Mowing Kent MacCarl, Dharma Door 11am ~ 2pm
30 Dharma School 10am						

## Japanese Calendar

### 行事案内

4月 1日(土)午前11—午後2時	お寺雑貨セール
2日(日)午前10時	日曜学校
6日(木)午後 7時	仏教会役員会
8日(土)午前 8時	お寺境内掃除
午前11—午後2時	お寺雑貨セール
9日(日)午後 3時	花祭り、祥月法要
15日(土)午前11—午後2時	お寺雑貨セール
16日(日)午前10時	日曜学校
20日(水)—23日(日)於・トロント 総会	カナダ教団年次 総会
22日(土)午前11—午後2時	お寺雑貨セール
23日(日)午前10時	日曜学校
29日(土)午前11—午後2時	お寺雑貨セール
30日(日)午前10時	日曜学校

# 先日のチャウメンセールに向けての4日間の準備、空き瓶集めにお手伝い

下さった方々はご苦労様。そして有難うございました。

# 宮川先生のご母堂様のご逝去、謹んでお悔やみ申し上げます。

先生のご都合で四月の千部経三昧はお休みします。

# 今年は春の訪れが遅いようですが、もうすぐ花祭りです。ご家族お揃いでお参り下さい。

### The Meaning of Offering Incense

The offering of incense at Buddhist Temples is a tradition that has been transmitted from Buddhism's Indian cultural roots. Because the pleasant fragrance of incense lingers in the air and permeates our clothing, hair and skin, one of the original purposes of burning incense was to purify a sacred space and the bodies and minds of the participants in a religious **service**.

In some Buddhist traditions this understanding of incense as a source of purification is expressed by the practice of holding granular incense up to one's forehead before placing it on the charcoals. Holding it up the forehead indicates that it is being received by the person who is burning it so that they will be purified.

In the Jodo Shinshu tradition, it is customary to place the granular incense directly on the coals *without* the ritual of receiving it first. The Jodo Shinshu way of offering incense expresses our understanding that the fragrance is not something we receive for our own self-purification, but rather is something that we offer as an expression of our gratitude and reverence for the Buddha's teachings. The words of the Buddha found in the *Three Pure Land Sutras* assure us that the Buddha's great compassion embraces us just as we are—with all our impurities of body and mind—so incense does not serve the purpose of purification in our tradition.

We have many ways of showing our appreciation for the great heart of the Buddha that accepts us just as we are. We say Namo Amida Butsu to express our joy with sound, we Gassho and bow to express our gratitude with bodily movement, and we offer incense to allow our joy and gratitude flow into the air as a sweet and comforting fragrance.

by Rev. Henry Toryo Adams, Oxnard Buddhist Temple



Our Temple benefits from the volunteer work and caring attention of many members and friends. We would not be able to carry on without their generosity. One of our members whom has quietly contributed for the betterment of all is, Mrs. Shoko Yamada. For many, many years, Shoko has instructed Odori classes, led our annual Obon Odori celebration and has represented Kelowna Buddhist Temple at Obon celebrations in Vernon and Kamloops. Shoko translates articles and the Japanese calendar for the Dharma Express. More recently, Shoko led workshops on the difficult art of tying Obi's. Shoko's faith in Amida Buddha has guided her life and we are grateful to her for preserving a portion of the Japanese roots of this Temple.



ありがとうございました

Arigatōgozaimashita

*With Gratitude the Temple and all of its Affiliated Organizations*  
**Acknowledge Your Generous Contribution**  
**Apologies for any Errors or Omissions.**

**Dharma Shotsuki**

Tahara, M/M Jack (in memory of Mrs. Sadako Iwasaki) \$30.

**Nirvana Day**

Tanaka, M/M Herb \$30.  
 Suzuki, R / Tanaka, P. \$40.  
 Martin, Mr. Michael \$25.  
 Tanemura, Mrs. Shirley \$20.

**Women's Association (Fujinkai)**

Anonymous \$200.  
 Mori, Mr. Minoru (Tsuito Hoyo) \$50.

**Newsletter**

Omae, Mrs. Shizue, (omitted in January newsletter) \$50.  
 Ohashi, M. \$75.  
 Koyanagi, Lucy \$50.

**In Appreciation for Mochi**

Sugie, M/M Sam \$20.  
 Mori, Mr. Minoru \$50.

**In Appreciation for Chow Mein**

Mori, Mr. Minoru \$50.

**General**

MacCarl, M/M Kent \$100.  
 Ecole KLO Middle School \$30.  
 Kawaguchi, M/M Vern (Alan Yamaoka's 70th celebration) \$50.  
 Kodomokai Mothers (kimono-kitsuke) \$20.  
 Kawamoto, M/M Roy \$500.

**Keirokai**

Uemoto, M/M Kaichi \$30.  
 Terai, M/M Isao \$50.  
 Ogi, M/M Teruo \$50.  
 Yamaoka, Mrs. Tomoye \$30.  
 Sugie, M/M Sam \$30.  
 Suzuki, Mr. Tosh \$30.  
 Hayashi, Mrs. Shizue \$30.  
 Tahara, M/M Morio \$50.

**Building Fund**

Inaba, M/M Gary (in memory of Ayame Joan Tanaka) \$25.



**2017 BDBSBTF MANNING PARK FAMILY RETREAT**

Saturday, May 20 ~ Monday, May 22, 2017

Registration Fees: Adults \$135.00 (JSBTC Members), \$150.00 (non members)

Youth 14 ~ 25 Years \$80.00, Children 6 ~ 13 Years \$40.00, Infant to 5 Years

Free

Final Registration due: March 31, 2017 - Cheques payable to Vancouver Buddhist Temple

If you have any questions, please call VBT @ 604-253-7033

email: temple.vbt@gmail.com

Legislation enacted by the Provincial Government restricts organizations from divulging personal information without the approval of the individuals affected. The donations generously made by Temple members and friends fall under the realm of personal information. Therefore, if you object to your donations being published in the Temple Newsletter, please let us know and we will cease doing so (Mail or Email your wish to be omitted from the published list). In Gassho, Temple Board of Directors