

Kelowna Buddhist Temple

The New Dharma Express

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| <u>Special Points of Interest:</u> | <u>May Monthly Memorial</u> | <u>Lawn Mowing Schedule</u> | <u>Inside this issue:</u> |
|--|--|---|---|
| <ul style="list-style-type: none"> Thurs., May 14, Executive Meeting, via Zoom 7pm | Master Masaharu Terai Mr. Kinai Kita Mr. Shichigoro Hayashi Mrs. Tomeno Oikawa Mrs. Mitsu Hayashi Miss Yukiko Yokota Mr. Iwajiro Yoshikawa Mr. Bunzo Sakamoto Mr. Shojiro Yamaoka Mr. Suekichi Koga Mr. Katsuzo Hayashi Mr. Kuniyoshi Tamura Mr. Yazo Atagi Mr. Robert Kawaguchi Mr. Roy Tanemura Mrs. Takeko Kimura Mr. Masaichi Terai Mr. Masaru Tamaki Mr. Shuo Yamaoka Mrs. Chiyoko Yamaoka | May 2 ~ Alan Yamaoka May 9 ~ Ken Yamada May 16 ~ Gary Koga May 23 ~ Reg Tomiye May 30 ~ David Nishi June 6 ~ Bob Koga Please ensure that you cut the grass as scheduled. If you are unable to take your turn, please contact the next person on the list to arrange a trade. Clean under the mower deck when completed. Thank-you for your co-operation. | Shotsuki Memorial List, Toban Group, Lawn Mowing Schedule, Editorial 1 Reverend Mark Healsmith's Dharma Message 2 Executive Report 3 Women's Association Cookbook, Gotan-e, B.C.J.S.B.T.F. Scholarship Information 4 Calendar, Tannishō 9 5 Donations, Reverend Healsmith's Dharma Message continued 6 |
| <u>Clean-up Altar Toban</u> Ken/Shoko Yamada Isao Terai Jason/Keiko Kouchiyama Yoshiko Ueda Anne Stack Reg Tomiye Derek Mayeda Kaichi/Linda Uemoto Meiko Ewuk Naoko Nakamura Shirley Tanemura Chad Kohalyk Myrna M. Morrell | |  | |



I hope that everyone of you are enjoying good health and are coping well as we find ourselves living in unprecedented times with all of the issues surrounding the global Corona Virus pandemic. All official Temple activities remain curtailed until it becomes safe to gather once again. We will advise you via this publication, when our normal operations will resume. At this time, we bid a heartfelt farewell to Yoshiyuki "Jack" Hatanaka. Jack passed away on April 2, 2020, at the age of 80 years. The Temple was always an important part of Jack's life. As a youngster, he attended then taught Sunday School. Was a member of the first Buddhist Boy Scouts troop and was a great supporter of the Manning Park Family Retreat. Jack and Margie enjoyed attending provincial Temple activities and amassed a great number of friends throughout Canada, mainland USA as well as Hawaii. Over the past several years, Jack dealt with many health issues without complaint. He came out to help with Temple fundraising projects even when it was very plain to see, that he was not feeling well. Along with his dedication to his family, friends, his work and the Temple, Jack will be remembered for his great sense of humour and his broad smile. We also bid a fond farewell to Mari Mori. Mari worked countless hours volunteering as a member of the Fujinkai, using her skills as a Travel Agent arranging travel and accommodations for Temple members and guests. Mari and Jack have both lived their entire lives in Kelowna and have contributed to the growth of the city and Kelowna Buddhist Temple. Our sincere condolences are extended to the Hatanaka and Mori/Nishi families. ***Namu Amida Butsu*** Reverend Shigenobu Watanabe, our former resident Minister now serving as a Minister with the Hongwanji Buddhist Mission of Australia, obtained permission from Reverend Mark Healsmith, to allow me to reprint his Dharma message from their newsletter. With Reverend Miyakawa taking a much needed break from his duties, I felt it would be nice to share a Dharma message from the other side of the world.

Thank-you very much for your message Reverend Healsmith! We are all connected through the Nembutsu teachings.

From Reverend Mark Healsmith

DHARMA TALK FOR HANAMATSURI 2020

'The 'threefold faith of Other Power' as taught in our tradition, is described in the Eighteenth Vow as 'sincerity, joyous faith and aspiration for birth in my land.' Although we call this 'threefold faith', it is simply the One Mind with which followers take refuge in, and entrust themselves to, Amida. For it is with the awakening of the one thought-moment, in which those followers whose past good conditions have been unfolded take refuge in Amida Buddha, that Buddha with his mind-light embraces those who have thus taken refuge.'

LIVING WITH THANKS, The Gojō Ofumi . The Five Fascicle Version of Rennyo Shōnin's Letters, Translation and Commentary Kemmyo Taira Sato, p283

I am slowly and carefully working my way through Sato Sensei's new translations and thoughtful commentaries on Rennyo Shōnin's collected letters. The translations are clear, concise and consistent, very much clearer than the only other version I have in the old 'Shinshu Seiten' book. The letter from which the passage quoted above comes - 'On Shinshū Nenbutsu Followers' - like all of Rennyo Shōnin's letters, is a brief but profound exposition on important matters. Here I will consider just a part of what is raised in this letter.

When first encountered, the concept of the three minds / threefold mind / threefold shinjin can be confusing and disturbing. Confusing because there is a lot of discussion of the various aspects and true meaning of these terms in the sutras and the sutra commentaries, and disturbing because if we consider the three minds as attainments we should strive for and achieve in order to be born in the Pure Land - as the 18th Vow of Amida seems to say - then surely we will fail and not be born.

What are the three minds? In his 'Senchaku Hongan Nembutsu Shū' Hōnen Shōnin devotes a chapter - 'The Three Minds' - to this. He quotes extensively from Master Shandao's commentary on the Meditation Sutra. Firstly there is the sincere or authentic mind. There are many aspects discussed of what constitutes the sincere mind, but the essential part is that 'one should not outwardly appear to be wise, good and diligent while inwardly nourishing falsehood.' Secondly, there is the deep mind. This is essentially the mind of deep faith in the Pure Land teachings of Shakyamuni Buddha arising from the deep realisation that one is 'an ordinary sinful human being who has been for countless kalpas always sunk in the stream of cyclic births and deaths, unable to find the karmic conditions for escape.' The third mind is the mind that awakens desire for rebirth in the Pure Land.

The discussion in the Commentary of how one can cultivate and perfect the Three Minds makes the whole path seem very much out of the reach of we bonbu at first, but then Master Shandao introduces the parable of the 'White Path.' We will all be familiar with this story which makes it clear that it is by entrusting ourselves to the teachings of Shakyamuni Buddha and to Amida Buddha's compassionate heart that our birth in the Pure Land is assured. Hōnen Shōnin makes it clear what we actually need to do in a later chapter - 'Only the Nembutsu Was Transmitted to Ānanda.' At the end of the Meditation Sutra it is taught-

"The Buddha said to Ānanda, 'You must hold fast to these words! To hold fast to them is to hold fast to the Name of the Buddha of Immeasurable Life.'"

After some discussion of the distinction between the meditative good practices, the distractive good practices and the practice of the nembutsu, Hōnen Shōnin writes: 'If one carefully ponders the intent of the [Meditation] sutra, however, one will see that it is not these various practices that were entrusted to Ānanda for future transmission. Only the one Nembutsu practice was so entrusted for the ages that would follow. One ought surely to know that the reason why Shakyamuni did not entrust these various practices to Ānanda was that they are completely absent from Amida's Original Vow. The reason why Shakyamuni transmitted the Nembutsu to him was that it is in accord with Amida's Original Vow.'

As ever, our teacher Shinran Shōnin clarifies everything. In his Kyōgyōshinshō he writes: '...the three minds that beings awaken are all minds of self-benefit that are individually different and not the mind that is single, which arises from [Amida's] benefiting of others. They are roots of good with which to aspire for the Pure Land that [Shakyamuni] Tathagata taught as a distinct provisional means.' (The Collected Works of Shinran, p212)

That is, the teachings of the three minds are selfpower provisional teachings that should lead us to the other-power of Amida benefiting each of us. Whatever degree of accomplishment we may achieve of each of the three minds will be incomplete since we bonbu are incapable of the moral and spiritual discipline that could make them otherwise.

In the 18th Vow of Amida Tathagata - the Primal Vow - Amida declared that sentient beings are to 'sincerely and joyfully entrust themselves to me, desire to be born in my land'. This seems to be, again, the three minds, but Shinran Shōnin clarifies this too. '...the three minds are the mind of truth and reality, free of any taint of falsity; they are the mind right and straightforward, free of any taint of wrong and deceit. Truly we know, then, that this is called shinjin because it is untainted by the hindrance of doubt. Shinjin is the mind that is single. The mind that is single is shinjin that is true and real.' (The Collected Works of Shinran, p94)

And again: '...reflecting on this [threefold] mind for myself alone, I find that all beings, an ocean of multitudes, have since the beginningless past down to this day, this very moment, been evil and defiled, completely lacking the mind of purity. They have been false and deceitful, completely lacking the mind of truth and reality. Thus, when the Tathagata, in profound compassion for the ocean of all sentient beings in pain and affliction, performed bodhisattva practices for inconceivable millions of measureless kalpas, there was not a moment, not an instant, when his practice in the three modes of actions was not pure, or lacked the true mind. With this pure, true mind the Tathagata brought to fulfilment the perfect, unhindered, inconceivable, indescribable and inexplicable supreme virtues. The Tathagata gives this sincere mind to all living things, an ocean of beings possessed of blind passions, karmic evil and false wisdom. This mind manifest the true mind of benefiting others. For this reason, it is completely untainted by the hindrance of doubt. This sincere mind takes as its essence the revered Name of supreme virtues.' (The Collected Works of Shinran, p95)

From the Temple Executive

I hope this message finds everyone healthy and in good spirits. As we begin to experience the beautiful spring weather it is difficult to not be able to enjoy it with friends and family.

It is with extreme sadness that we learned of the passing of our long time Dharma friend, Jack Hatanaka. Jack was a valued member of our Temple and a friend to all. Our deepest and sincerest condolences go out to the Hatanaka family.

The Covid 19 pandemic has affected every individual in Canada and the rest of the world like no other event in recent memory.

Our Temple has not been spared the effects of this crisis. In March, we announced that all Temple services and functions will be suspended until further notice. The Temple Board of Directors recently conducted our April meeting, virtually and decided to extend this suspension of activities at least for the month of May.

Pegí Uyeyama and I met virtually in late March with the Kamloops and Vernon representatives of the BC Interior Shin Buddhist Temples to discuss the impact of the pandemic on our respective Temples. We were all in agreement that the suspension of our Temple services and activities will severely impact the finances of all three Temples and we came to the difficult decision that Miyakawa Sensei's services would not be required during these stressful times. We have assisted Sensei in directing him to the appropriate assistance programs announced by the Federal Government.

The suspension of Temple services has regretfully meant the cancellation of our Hanamatsuri and Monthly Shotsuki Memorial services. We have decided that, once it is safe to resume normal Temple activities, we will be conducting a "catchup" Memorial Service so that everyone will have the opportunity to honour their loved ones at the Temple.

Bishop Aoki has recorded services on You Tube and Calgary Buddhist Temple has been streaming Temple services on line, for everyone's viewing. We have been forwarding notifications of these services to those members and friends on our email address. If you have not been notified and would like to be included in the notification list, please let any of the Board members know.

Barb and Kent MacCarl have offered their assistance to anyone in our Temple who are unable to get out to conduct their personal errands. Thank you, Barb and Kent.

Although we are temporarily suspending our monthly assessment payments to the BCISBT, other fixed costs such as utilities, insurance, maintenance etc. cannot be deferred. We understand that these are difficult financial times for everyone, but any contributions to the Temple at this time would be very, very much appreciated. Donations can be either mailed to the Temple at P.O. Box 22092, RPO Capri Centre, Kelowna, BC, V1Y 9N9 or e-transferred to kelbudt@gmail.com.

Although Temple activities have been suspended, the grass has started to grow and the individuals on the lawn mowing list are asked to please adhere to the published schedule.

These are extremely difficult times and I would like to thank all the individuals who have been providing essential services.

We are all appreciative of your efforts to help get us through this crisis. We look forward to the day when we can return to our normal activities and hope that everyone remains safe and healthy in the meantime.

In Gassho,

Derek Mayeda



Gotan-e

Shinran is said to have been born on May 21, 1173, in an area southeast of Kyoto in a place called Hino, and given the name Matsuwakamaru. His father, Hino Arinori, was a member of a branch family of the Fujiwara clan and was a high court officer. Shinran's mother was Kikkonyo, said to have been the daughter of Yoshichika, a member of another branch of the Fujiwara clan. Apparently, she passed away when Shinran was 8 years old. Because of the turbulent infighting for political power during that period, the once proud family, including the father and all five sons, was driven to enter the monkhood in order to survive. Losing his father in 1181, young Shinran was brought by his uncle, Lord Noritsuna, to the Shoren-in Temple in Higashiyama, where he was hurriedly initiated into the monkhood by Jien Sojo and given the name Hannen.

Shinran Shonin, the founder of Jodo Shinshu, never intended to start a new tradition. He considered himself as simply a person who accepted Amida Buddha's Primal Vow as the vehicle by which the Pure Land could be reached. After many years of study and practice, he came to understand the precise difficulty in achieving Enlightenment; it was impossible because of the poison of self-centeredness in every human action. Thus, he abandoned the difficult path and began traversing the easy path of relying on Amida's compassionate Vow. After studying the works of the seven masters, maintaining that they were ones who properly transmitted the Pure Land teaching, he came to revere Honen Shonin. Shinran coined the term "Jodo Shinshu," meaning "True Teaching of the Pure Land," and employed it to indicate that the teaching he had received from Honen was the true teaching. Exhibiting modesty and humility throughout his life, Shinran inspired and won the respect of many people.

WANTED:

RECIPES for the Kelowna Buddhist Temple Women's Association 2020 Cookbook

The Kelowna Buddhist Temple Women's Association will again be publishing a Cookbook. It will contain some recipes from the 2016 cookbook and some new recipes.

If you missed out in submitting a recipe last time or you would like to submit some new recipes please submit recipes by **July 15, 2020**. We encourage you to take a picture of your dish which will be included in the cookbook.

E-mail: mkhat3000@gmail.com

OR

Mail:

Kelowna Buddhist Temple
PO Box 22092, RPO Capri Centre
Kelowna, BC V1Y 9N9
Attention: Cookbook 2020

**Appetizers, Soups, Salads, Western entrees,
Desserts, Japanese dishes, Japanese sweets**



British Columbia Jodo Shinshu Buddhist Temples Federation
is now accepting applications for the
2020 Post-Secondary Scholarship

The British Columbia Jodo Shinshu Buddhist Temples Federation awards two Post-Secondary Scholarships. The first scholarship is valued at \$1000 and the second scholarship is valued at \$2000 paid annually in \$500 increments.

These scholarships are open to any resident of BC who:

Is a full-time student attending a recognized post-secondary institution and enrolled for this coming fall semester in a program leading to a degree, diploma, or certificate; and

Participates in religious/spiritual events and activities through a church, temple, or other recognized religious group.

For more information, or to have an application emailed to you, please contact Lori at scholarships.bcjsbtf@gmail.com

Deadline for applications is August 15, 2020

Gotan-e (Shinran Shonin's Birthday)

Shinran is said to have been born on May 21, 1173, in an area southeast of Kyoto in a place called Hino, and given the name Matsuwakamaru. His father, Hino Arinori, was a member of a branch family of the Fujiwara clan and was a high court officer. Shinran's mother was Kikkonyo, said to have been the daughter of Yoshichika, a member of another branch of the Fujiwara clan. Apparently, she passed away when Shinran was 8 years old. Because of the turbulent infighting for political power during that period, the once proud family, including the father and all five sons, was driven to enter the monkhood in order to survive. Losing his father in 1181, young Shinran was brought by his uncle, Lord Noritsuna, to the Shoren-in Temple in Higashiyama, where he was hurriedly initiated into the monkhood by Jien Sojo and given the name Hannen.

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May, 2020

| Sun | Mon | Tue | Wed | Thu | Fri | Sat | |
|-----|-----|-----|-----|-----|-----|-----|---|
| 26 | 27 | 28 | 29 | 30 | 1 | 2 | Lawn Mowing, Alan Yamaoka  |
| 3 | 4 | 5 | 6 | 7 | 8 | 9 | Lawn Mowing, Ken Yamada  |
| 10 | 11 | 12 | 13 | 14 | 15 | 16 | Lawn Mowing, Gary Koga  |
| 17 | 18 | 19 | 20 | 21 | 22 | 23 | Lawn Mowing, Reg Tomiye  |
| 24 | 25 | 26 | 27 | 28 | 29 | 30 | Lawn Mowing, David Nishi  |
| 31 | 1 | 2 | 3 | 4 | 5 | 6 | Lawn Mowing, Bob Koga  |

Tannishō 9

"Although I say the nembutsu, the feeling of dancing with joy is faint with me, and I have no thought of wanting to go to the Pure Land quickly. How should it be [for a person of the Nembutsu]?"

When I asked the master this, he answered, "I, too, have had this question, and the same thought occurs to you, Yuien-bo! "When I reflect deeply on it, by the very fact that I do not rejoice at what should fill me with such joy that I dance in the air and dance on the earth, I realize all the more that my birth is completely settled. What suppresses the heart that that should rejoice and keeps one from rejoicing is the action of blind passions. Nevertheless, the Buddha, knowing this beforehand, called us 'foolish beings possessed of blind passions'; thus, becoming aware that the compassionate Vow of Other Power is indeed for the sake of ourselves, who are such beings, we find it all the more trustworthy. "Further, having no thought of wanting to go to the Pure Land quickly, we think forlornly that we may die even when we become slightly ill; this is the action of blind passions. It is hard for us to abandon this old home of pain, where we have been transmigrating for innumerable kalpas down to the present, and we feel no longing for the Pure Land of peace, where we have yet to be born. Truly, how powerful our blind passions are! But though we feel reluctant to part from this world, at the moment our karmic bonds to this saha world run out and helplessly we die, we shall go to that land. Amida pities especially the person who has no thought of wanting to go to the Pure Land quickly. Reflecting on this, we feel the great Vow of great compassion to be all the more trustworthy and realize that our birth is settled. "If we had the feeling of dancing with joy and wishing to go to the Pure Land quickly, we might wonder if we weren't free of blind passions."

Thus were his words.

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

| | | | |
|---|--------|--|---------|
| <u>Dharma Shotsuki</u> | | <u>General</u> | |
| Kondo, M/M Tad ~ in memory of Shig Tanaka | \$50. | Cavanaugh, Ms. Genevra | \$25. |
| Terada, Mr. Nagatoshi ~ in memory of Tatsujiro Terada | \$50. | Anonymous ~ Chow Mein Sales | \$45.75 |
| Mori, Mrs. Miyoko ~ in memory of Doug Mori | \$75. | Yamaoka, M/M Gerry ~ Chow Mein | \$50. |
| Tanemura, Mrs. Shirley ~ in memory of Shigeto Kimura | \$50. | Hatanaka, Mr. Dan ~ Chow Mein | \$62. |
| <u>Perpetual Memorial (Eitaikyo)</u> | | Mori, Mr. Min ~ Chow Mein | \$40. |
| Tanaka, M/M Herb | \$25. | Kondo, M/M Tad ~ Chow Mein | \$50. |
| <u>Spring Equinox (Ohigan)</u> | | Suzuki, M/M Toshiya ~ Chow Mein | \$40. |
| Suzuki, R. & Tanaka, P. | \$50. | Koga, Mr. Gary ~ Chow Mein | \$52.50 |
| Tanaka, M/M Herb | \$25. | Tahara, M/M Tim | \$6. |
| <u>Hanamatsuri</u> | | Hayashi ~ Uyeyama, Mrs. Pegi | \$1. |
| Mayeda, Mr. Derek ~ | \$50. | Favell, M/M Don | \$50. |
| Tanemura, Mrs. Shirley | \$50. | <u>In Kind Donations</u> | |
| Richardson, Mrs. Janice | \$50. | Hatanaka, Ms. Maureen ~ Kitchen supplies | \$22.10 |
| Koga, Mrs. Carol | \$200. | <u>Sustaining Fees</u> | |
| Favell, M/M Don | \$50. | Morrell, Ms. Myrna | \$170. |
| Suzuki, R. & Tanaka, P. | \$50. | Yetman, M/M Pat | \$340. |
| Tanaka, M/M Herb | \$30. | Omae, Mrs. Shizue Lifetime Member | \$5. |
| Hatanaka, Ms. Maureen | \$50. | <u>Newsletter</u> | |
| | | Fong, M/M Michael | \$50. |

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

Continued from page 2

There are so many statements in Shinran's writings that teach us how to understand that the mind that is single is shinjin and that saying the nembutsu is the right act with which our birth in the Pure Land is settled. We need to understand that ultimately the teachings of the three minds need not confuse or disturb us, because within the mind that is single - which Amida gives to us as shinjin - the sincere mind, the deep mind and the mind of aspiration for birth and directing of virtue are included. Our practice is the mind of Amida and the mind of Amida is Shinjin.

This Dharma Talk was to have been delivered at the Hanamatsuri service in April. As things stand, none of us can know when there will next be an HBMA service. HBMA continues though in the hearts of its Sangha - all of you who will read this bulletin, the Australian Ministers and Rev. Watanabe. In this difficult time please each one of you do your best to stay well and to live your unrepeatable lives in the compassionate embrace of Amida Tathagata, saying the nembutsu. I enjoy reading and thinking about the Buddhadharm, and I value the opportunity to share this 'talk' with you, but as I have said almost every time I am given the opportunity, there is one teaching I live by. 'As for me, I simply accept and entrust myself to what my revered teacher told me, "Just say the Nembutsu and be saved by Amida"; nothing else is involved.' (Tannishō 2)

In Gassho,
 Rev. Mark Healsmith