

# Hikari the Light



January 2019

## New Year's Greeting

**At the beginning** of this New Year, I would like to extend my warmest greetings to you all.

Last year, Japan was hit by frequent natural disasters like torrential rains, typhoons, and earthquakes. Other countries including Indonesia and the US were also visited by devastating earthquakes, tsunamis, and major hurricanes. I would like to convey my deepest condolences to those who lost their lives through the natural disasters and express my sympathy to everyone affected. We must also never forget that armed conflicts and terror attacks as well as severe starvation is making it difficult to live and lives are being lost every day.

In my message entitled, *A Way of Living as a Nembutsu Follower* which I presented on October 1, 2016, the first day of the Commemoration on the Accession of the Jodo Shinshu Tradition, I have stated, "by trying to live according to the Buddha Dharma, ... we can live to the best of our ability, aspiring to live up to the Buddha's Wish." In agreement with this proposal, beginning last April, our organization has launched a campaign against poverty under the slogan, "Dana for World Peace— overcoming poverty to nurture our children."

Unable to part from our self-centered mentality, we are simply foolish beings, incapable of attaining supreme enlightenment through our own strength. It is all through the salvific working of Amida Tathagata that we are enabled to realize our selfishness. Furthermore, because of this self-awareness, with the hope of responding to the Buddha's boundless compassion even just a little, we are enabled to aspire for everyone's happiness and make a sincere effort in dealing with the many difficult problems of bitter reality in this world.

In this New Year, as we receive the Dharma and recite the Nembutsu, let us make every effort to acknowledge and cope with the reality we face.

OHTANI Kojun  
Monshu  
Jodo Shinshu Hongwanji-ha

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年頭の辞

新しい年のはじめにあたり、ご挨拶申し上げます。

昨年は日本においては、豪雨・台風・地震など多くの災害が起こり、また、世界でもインドネシアにおける地震と津波、北米における大型ハリケーンなど多くの自然災害が起こりました。災害によってお亡くなりになられた方に謹んで哀悼の意を表しますとともに、被災された方に心よりお見舞い申し上げます。また、これら以外にも紛争やテロ・飢餓などによって、日々多くの方が犠牲となり、困難な生活を送っておられることも忘れてはいけません。

さて、私は2016年10月1日の親教「念仏者の生き方」において、「仏法を依りどころとして生きていくことで、(中略) 仏さまのお心にならう生き方を目指し、精一杯努力させていただく人間になるのです」と記しました。本願寺においては、昨年4月より「<貧困の克服に向けて~Dana for World Peace~>—子どもたちを育むために—」という取り組みが始まっています。言うまでもなく、私たちは自己中心的な考え方を離れることができず、自力修行によって悟りを開くことができない凡夫です。しかし、阿弥陀さまのおはたらきによって自己中心的な凡夫であると気づかされるからこそ、そのような私を救って下さるお慈悲のお心に少しでもかなうよう、すべての人々の幸せを願い、現実の困難な課題に積極的に取り組むことが大切ではないでしょうか。

本年も浄土真宗のみ教えを聞き、南無阿弥陀仏とお念仏申す日々をともに過ごさせていただく中で、現実の課題に向き合う1年にしたいと思えます。

浄土真宗本願寺派

門主 大谷光淳



# New Year



**Being ushered in** by the peaceful sound of the Year-End Bell Ringing on Dec 31, we welcome the new year 2019. I wish all readers of the BTSA newsletter, “A happy and joyous New Year 2019 in the light of the Buddha!”

When we were young, we were excited and thrilled at the beginning of a new year, filled with pure joy. At least I was. Getting older, I say to myself, “Ah, again it is already a new year, where has the time gone?” I feel time passes more quickly as I get older. Pierre Janet, an early 20th-century French psychologist, said that when you are a year old, a year is literally forever to you—it’s all the time that you have ever known. But as you grow older, one year is a smaller and smaller fraction of your total life. Therefore, time seems to be going faster as you get older.

It is an interesting observation. But this is, of course, a psychologist’s point view. The reality is that whether we are young or old we all live one day at a time. Furthermore, we know that our life is constantly changing. Someone says, “I am so grateful and happy for being given everything to me” – excellent job, beautiful house, nice family, strong health, good friends and so on. But the same person will start to complain, saying, “my life does not go as I want”. This is because although we may be given everything, life also includes sickness, old age, parting from our loved ones and finally our own death. Furthermore, it is said that human beings possess blind passions of greed, anger and foolishness. In other words, our life is limited but our desires are limitless. Is this not the reality of our life?

Buddha’s teachings make us realize the reality of life which alternately does not go as we wish and offers us everlasting peace and happiness. But, how is this possible? We will be able to find an answer from Shinran Shonin’s words which goes like this: In this

impermanent world, like a burning house, all things are empty and vain, therefore, untrue. Only the nembutsu is true, real and sincere.

When we come face to face with our life—both the bright and dark sides—we realize for the first time that our life is constantly changing in spite of limitless desires. A burning house symbolizes our life which is constantly burning with blind passions. We are living in a burning house where we are not able to grasp anything permanently, including permanent happiness and satisfaction. Yes, from the eyes of Buddha’s wisdom all things are empty and vain, and therefore, untrue. Amid our impermanent world like the burning house we hear the nembutsu, a call of Amida’s vow expressed in namo amida butsu. Amida calls each of us, “You are only my child. I embrace you and never abandon you. I beg you, please return to my world, true home of your life.” The nembutsu is only true and real and sincere.

Buddhism gives us the direction in our life and provides us everlasting joy and peace embraced by Amida’s wisdom and compassion. Our spiritual journey again starts.

In gassho, with palms together in gratitude  
Yasuo Izumi, Minister  
Buddhist Temple of Southern Alberta



**新年を迎えました。読者の皆様には本年もよろしくお願致します。**

十二支によると、今年はイノシシの年になっています。私事ですが、末の息子はイノシシの年の元旦に生まれ、「この子は猪突猛進の性格だ」と笑ったり心配したりしたものです。猪突猛進とは、向こう見ずに突進することです。前方だけ見て、振り返ることを忘れると危険です。車にもバックミラーというものが必ずついています。「後ろを見よ」と注意してくれています。ミラー(鏡)と言えば、元旦の法要には鏡餅を仏様の前にお供えするのが習慣です。昔から、鏡は丸いだけでなく、神秘的で大切なものでした。

鏡は、人間の姿をハッキリと正直に映します。しかも、人間の良し悪しにかかわらず鏡はそのまま私たちを受け入れます。そこには分け隔てするという差別もありません。貧しい人も、お金持ちの人も、弱い人も、強い人も、賢い人も、愚かな人も平等に包み込むのです。そのように、仏様の心は、全ての生き物を差別することなく、平等に抱きとって、捨てない心です。それは、ナミアミダブツの仏様の呼び声にはほかなりません。

今年もこのような仏様の温かい、優しいお心を聞いていきましょう。そして、仏様の心を他の人と分かち合って平和な家庭、社会そして世界を目指しましょう。 合掌

南アルバート仏教会開教使 泉康雄

## CHAIR SCHEDULE January & February 2019

Services begin at 10:30 a.m. unless otherwise indicated.

**Jan 01** NEW YEAR'S SERVICE  
Chair & Audio: TBA

**Jan 06**  
Chair: Ross Jacobs  
Audio: Akira Ichikawa

**Jan 13 @ 2pm** HO-ONKO & SHOTSUKI  
Chair: Roland Ikuta  
Audio: Ross Jacobs

**Jan 20**  
Chair: Harry Sugimoto  
Audio: Tak Okamura

**Jan 27**  
Chair: Kynan Gordon  
Audio: John Dubbelboer

**Feb 03** SHOTSUKI  
Chair: Ross Jacobs  
Audio: Roland Ikuta

**Feb 10**  
Chair: Jeff Haines  
Audio: Akira Ichikawa

**Feb 17**  
Chair: Val Boras  
Audio: Ross Jacobs

**Feb 24**  
Chair: Akira Ichikawa  
Audio: Tak Okamura

# Translation 19

*This is a continuation of translations of Kudensho (Note On Oral Transmission) begun in the September, 2016 Hikari. Kudensho is a Jodo Shinshu historic text believed to have been written by Kakunyo (1270-1351), a great-grandson of Shinran, and translated by Rev. Phillip Eidmann and Rev. Yasuo Izumi.*

## Actions of Good and Evil

Shinran Shonin said:

“I do not desire good at all for birth, nor again do I have fear of evil for birth. The reason I do not desire good is that there is no good that surpasses receiving Amida Buddha’s Primal Vow. The reason I do not fear evil is that there is no evil which can interfere with Amida’s Primal Vow. However, in this world people all think: ‘If one does not possess roots of good, birth is not possible. And also even though you recite the Nembutsu, if one’s evil actions are deep and grave, birth is not possible either.’ Both of these ideas are not quite so. If one is able to stop evil actions in accordance with one’s intentions and offer up the roots of good as one desires, and one emancipates himself or herself from birth-and-death and goes to be born in the Pure Land, without necessarily receiving the Primal Vow, what insufficiency could there be? By being unable to leave that matter to one’s mind, while fearing an evil action, we arouse it. Although one wishes for roots of good, we are ordinary beings who cannot get them.

Because it is the Primal Vow of five kalpas of meditation to include and grasp those of such wretched beings who were cut off completely from emancipation, there is nothing to do but respectfully to receive the wisdom of the Buddha. However, some think that the Nembutsu recited by those of good being is the fixed and determined birth, and question that the Nembutsu recited by the evil is the unfixed and undetermined birth. The criterion of the Primal Vow is lost here as they do not know that they themselves are of evil beings.

As with the unconditional Compassion which attracts and draws ordinary beings, it is a world transcending inconceivable Vow which all the Buddhas have not yet aroused that those of the five vehicles altogether can enter the Fulfilled Land of which he cultivated and experienced the cause and the fruition and which was perfected by his special Vow; even though one reads and recites the Mahayana Sutra, and understands the ultimate principle, with only the inherent good, one cannot go to be born in that Land.

Moreover, since evil actions, of course, are that which, from its origins, are rejected in the Dharma of the various Buddhas, those of evil being or those pursuing evil cannot hope for that Land. Therefore, good and evil, both of which are inherent, do not become the benefit nor loss of birth in the Land of Fulfillment; this is natural.

Since this is so, without appearing to the Wisdom of Amida Buddha who is maintained beyond the potentiality of this good and evil, how could there be on the part of the ordinary beings the benefit of birth? Therefore, it can be said that there is no fearing evil nor desiring good.”

On this basis, the Great Master of Komyoji said: ‘By the Universal Vow is meant, as preached in the Larger Sutra, that of all good and evil ordinary beings who get to be born, all ride on the active power of the Great Vow of Amida Buddha and make it the dominant condition.’

The essence of the passage is that what is called the Universal Vow is as preached in the Larger Sutra: that all good and evil ordinary men who get to be born there, everyone, rides on the active power of the great Vow of Amida Buddha and there are none for whom it is not the dominant condition.

So, those with heavy past good in this life are fond of good and alienated from evil. Those people with past evil are fond of evil and abhor good. Just leave both good and evil to the causes in the past and leave the great benefit of Birth to the Other Power of Amida; by giving one’s attention to the previous good or evil of his potentiality, one should never determine whether or not he gets birth.

In this connection, once Shinran asked: “Yuien, do you believe what I say?” “Yes, I do,” answered Yuien. “Are you sure what you said?” said Shinran again. “Yes,” humbly said he. Shinran asked, saying “You fellows, there is a still easier way of birth than doing the Nembutsu. I’ll give it to you. If you hurt and kill one thousand people you shall easily get birth. How about each one of you following this teaching? At that time Yuien answered: “As for myself, I cannot extend my thought as far as a thousand people; I do not feel I could hurt or kill even one person.” On top of this Shinran said: “Since you have not opposed my teaching usually, you certainly don’t doubt what I have just taught you. So, when you say that you feel you could not hurt or kill even one person, it is because there is no seed from the past. If there were such a seed in the past there would certainly arise the crime of taking a life, even if you are admonished by saying that you should not take a life or, if you did you would not obtain the birth. Both god and evil, as the activity of past causes, are what appears in the present fruition.

Therefore, what you should accept and understand accordingly on this basis is that ultimately, with regard to the birth, good does not save you, nor is evil a hindrance.

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*Letting Go does not mean losing the knowledge we have gained from the past. The knowledge of the past stays with us. To let go is simply to release any images and emotions, grudges and fears, clingings and disappointments that bind our spirit. Like emptying a cup, letting go leaves us free to receive, refreshed, sensitive, and awake.*

—The Wise Heart by Jack Kornfield.



[www.lipstickalley.com/threads/iggy-azalea-spills-music-indus-tea-](http://www.lipstickalley.com/threads/iggy-azalea-spills-music-indus-tea-)

# 2019 Membership Form

- Full Membership (\$100 for each member)
  Student Membership\*

Last Name: \_\_\_\_\_ First Names(s): \_\_\_\_\_

Last Name: \_\_\_\_\_ First Names(s): \_\_\_\_\_

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

City, Province, Postal Code: \_\_\_\_\_

Telephone No.: \_\_\_\_\_

Cellphone No.: \_\_\_\_\_

Email: \_\_\_\_\_

- Check to receive The Hikari newsletter by email only.

Please send this form and your remittance to:  
 Buddhist Temple of Southern Alberta Treasurer  
 470 40th Street South  
 Lethbridge, AB, T1J 3Z5

**\*Note**  
 Student membership is limited to persons 18 years or older who are currently registered in a recognized educational institution. It is free of charge with a valid student ID card. Student Members are not entitled to vote at general meetings or to hold office in the BTSA and this category does not include membership in the Jodo Shinshu Buddhist Temples of Canada, the national organization.

## LET'S EXPAND THE CIRCLE OF THE DHARMA!

### Membership to Dec. 24: 198

### Shotsuki Donations December 2018

Dorene Gordon  
 Shirley Higa  
 Neil Hinatsu  
 Gene Horii  
 Terry Horii  
 Rumiko Ibuki  
 Akira & Lorita Ichikawa  
 Eleanor Katakami  
 Shig & Katie Nakagawa  
 Sway & Toshiko Nishimura  
 Gary E & Beverly S McIlroy  
 Ken Ohno or Nancy Eng  
 Setsuko Ohno  
 Heidi Oishi  
 Sut & Neva Oishi  
 Evelyn Osaka  
 Hisae Price  
 Darcee Richardson  
 Craig or Sachi Scharf  
 Susan Michi & Darin Lee Sirovyak

Emily Stitt  
 Harry Sugimoto  
 Noris & Sachiko Taguchi  
 Eichi & Betty Tanaka  
 Glen & Pamela Tanaka  
 Bill & June Terakita  
 George Tokuda  
 Jim, Marion or Shannon Tomiyama  
**Total \$2,213.52**

### Other Donations December 2018

Shinako Higa  
 Robert & Margaret Hughes  
 Rumiko Ibuki  
 Rev. Yasuo & Sachi Izumi  
 Lily Kaga  
 Carolyn & Ken MacDonald  
 Douglas & Susie Mikado  
 Joyce Miyashita  
 Nikkei Cultural Society of Lethbridge & Area  
 Kimino Nishi  
 Norreen Nishiyama  
 Lilly Oishi

Tak & Jan Okamura  
 Jagjit S. (Jack) & Jeet Panesar  
 Noris & Sachiko Taguchi  
 Keith & Jane Tanaka  
 Bill Teshima  
**Total \$6,664.00**

## Loan Repayment

The Calgary Buddhist Temple has repaid part of the \$200,000 loan BTSA extended to them in January, 2015, to remodel their building. The initial repayment, made last month, was \$77,058.90--\$75,000 plus interest of \$2,058.90. In an accompanying letter, the Calgary temple thanked BTSA for its "on-going support of our temple renovation project."

The photos below are from the temple's post-renovation reopening during Obon service, 2015.



Please inform us if your name has been omitted from or misspelled in the donation lists. Anyone wishing his/her name not to be acknowledged in print, please let us know so it will not be published. Thank you.

## REGULAR EVENTS

**The Lethbridge Karaoke Club** Wednesdays @ 1:30pm  
Will resume weekly practice on Jan. 9, 2019  
Contact Nao 403.327.7357

**NCS Adult Taiko** Tuesdays @ 7pm  
Contact David Tanaka 403.330.1548, david@albrio.com

**Minyo Dance I** Tuesdays @ 4pm  
Winter break: Dec. 11 - Jan. 8

**Minyo Dance II (Beginners Level)** Mondays @ 6pm  
Winter break: Dec. 10 - Jan. 7  
Contact Pat Sassa 403.329.3105 or sas7@telus.net

**Tonari Gumi** Tuesdays @ 1 pm  
Contact Heidi Oishi 403.330.6461 or heidi.oishi@gmail.com

## PROGRAMS

**Yoga with Valerie Kunimoto** Wednesdays  
Gentle Beginning Yoga 9:30-10:30 am  
Gentle Restorative Yoga 11 am-12 pm  
January 9 through February 27  
Contact: Lorita 403.327.1668 or lorita.ichikawa@gmail.com

## ANNOUNCEMENTS

**The Nikkei Cultural Society (NCS)** will be having their annual New Year Banquet on January 26 at the Southern Alberta Ethnic Association. Tickets are \$40 - please contact Pat Sassa.

## JSBTC Day and Food Bank

BTSA thanks everyone who donated to this year's JSBTC Dana Day appeal, beginning in October. With donors' help, BTSA will be sending a cheque for \$1,055 which was collected through December.

This annual event raises funds to propagate Jodo Shinshu throughout Canada.

Meanwhile, donations to the food bank box at the temple have been accumulating to go eventually to Lethbridge Interfaith Food Bank. This appeal continues to mid-February, with the knowledge that demand continues through the holiday season. The estimated total value will be matched by a BTSA cheque. We're grateful to all those who have contributed, and welcome ongoing donations.



## Ho-onko & New Year's



Naoki Hirano sensei, a minister's assistant at Steveston Buddhist Temple, Richmond, B.C., will be the guest minister at this year's Ho-onko Jan. 13, the service beginning at 2 p.m. That will be followed by the annual new year's party in the multipurpose room.

Ho-onko commemorates the death of Shinran Shonin, the acknowledged founder of Jodo Shinshu Buddhism. Dinner will be served during the new year's party, followed by activities.

Although two weeks into the new year, the get-together is the official BTSA welcome to 2019.

The Ho-onko service is combined with the monthly memorial service for January (shotsuki).

Hiraki sensei immigrated to Canada with his family in 2000 from Sapporo, Japan. After completing Jodo Shinshu corresponding courses, he received Tokudo ordination in 2015, then became a minister's assistant at the Steveston temple.

His biography notes "While pursuing the path of Buddhism as his life work, his career is a showcase of the proverb 'a rolling stone gathers no moss'." He worked as a computer system engineer before his move to Canada where he "has been striving for success in the aviation industry." Currently, he is a flight instructor to students seeking to become professional pilots.

He adds that his "next step is to explore Jodo Shinshu Buddhism and to serve the community as a minister."

## TOBAN UPDATE

### Toban Schedule:

Each Toban serves four separate months during the year, which includes one of our three major service suppers, tea after regular services and monthly clean-up

**Toban 4** will be up for January.

### Toban Rotation 2019

Jan	Toban 4	July	Toban 3
Feb	Toban 2	Aug	Toban 2
Mar	Toban 3	Sept	Toban 4
April	Toban 2	Oct	Toban 3
May	Toban 3	Nov	Toban 2
June	Toban 4	Dec	Toban 4

### Soup Kitchen 2019

Mar 20	Toban 4
April 23	Lily's Crew
May 21	Toban 2
June 5	Toban 3



[www.montereycountyweekly.com/calendar/public\\_citizen/](http://www.montereycountyweekly.com/calendar/public_citizen/)

# Bake & Craft Sale

BTSA's annual Bodhi Bake and Craft Sale Dec. 1 drew a large crowd that purchased most of the items within the first half hour. Advertised in the past as closing at 3 p.m., experience has shown most everything was gone much earlier so the 2018 version noted the sale would be over when most of the items were sold.

Proceeds totalled \$7,425. The figure hardly includes all the volunteer hours members and friends donated,—along with a variety of items—for the fund-raiser. BTSA thanks everyone who contributed to the success of the sale. A special thank you to Brenda Ikuta, who takes the initiative every year to facilitate this event.

Photos: Brenda Ikuta



Delicious Manju

Before the sale, a flurry of activity getting ready



Bento Items



Putting Bento Together



Pastries Ready for Containers

During the Sale



Mein Noodle Sales



Craft Sales



Crowd lining up



Checkout

## BODHI DAY Service

The last regular service of 2018 on December 9 commemorated Shakyamuni Buddha's enlightenment. A Bodhi Day message from Izumi sensei and service was followed by refreshments that featured a special cake served by the dharma class (see photo). The well-attended event wrapped up Sunday services for the year. Sensei still had scheduled Joya no Kane at the Nikka Yuko Garden on Dec. 31 and the new year's service the following morning.

Photos: Ichikawa





JANUARY: TOBAN 4

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
*OFFICIAL BTSA ACTIVITY		10:30am New Year's Day Service*			12pm Spiritual Care Mtg. at CRH	
		1	2	3	4	5
10:30am Regular Service*	6pm Minyo II	1pm Tonari Gumi 4pm Minyo I	9:30am Beg. Yoga 11am Res. Yoga 1pm Karaoke 2pm LCC visit* 7pm Board Mtg*			10:30am Explore Buddhism & Jodo Shinshu*
6	7	8	9	10	11	12
2pm Hoonko/Shotsuki Monthly Memorial/ New Year's Party*	6pm Minyo II	1pm Tonari Gumi 4pm Minyo I	9:30am Beg. Yoga 11am Res. Yoga 1pm Karaoke			
13	14	15	16	17	18	19
10:30am Regular Service*	6pm Minyo II	1pm Tonari Gumi 4pm Minyo I	9:30am Beg. Yoga 11am Res. Yoga 1pm Karaoke 2pm LCC visit*			10:30am Explore Buddhism & Jodo Shinshu* NCS Banquet
20	21	22	23	24	25	26
10:30am Regular Service*	6pm Minyo II	1pm Tonari Gumi 4pm Minyo I	9:30am Beg. Yoga 11am Res. Yoga 1pm Karaoke			
27	28	29	30	31		

FEBRUARY: TOBAN 2

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					Spiritual Care Mtg. at CRH	
					1	2
10:30am Shotsuki Monthly Memorial Service*	6pm Minyo II	1pm Tonari Gumi 4pm Minyo I	9:30am Beg. Yoga 11am Res. Yoga 1pm Karaoke		Movie Night at the Temple*	10:30am Explore Buddhism & Jodo Shinshu*
3	4	5	6	7	8	9
10:30am Nirvana Day & Pet Appreciation Service	6pm Minyo II	1pm Tonari Gumi 4pm Minyo I	9:30am Beg. Yoga 11am Res. Yoga 1pm Karaoke 2pm LCC visit* 7pm Board Mtg*			10:30am Explore Shin Buddhism & Nihongo*
10	11	12	13	14	15	16
10:30am Regular Service*	6pm Minyo II	1pm Tonari Gumi 4pm Minyo I	9:30am Beg. Yoga 11am Res. Yoga 1pm Karaoke			10:30am Explore Shin Buddhism & Nihongo*
17	18	19	20	21	22	23
10:30am Regular Service*	6pm Minyo II	1pm Tonari Gumi 4pm Minyo I	9:30am Beg. Yoga 11am Res. Yoga 1pm Karaoke 2pm LCC visit*			
24	25	26	27	28		