



An Ugly Doll

Many years ago when I had a private memorial service at an individual house I met a cute girl about 5 years old. After the service I was chatting with members of the house over a cup of tea. The girl came to me with a doll. (As you know, children often show their treasures to a guest.) I said to her, “Wow, it’s a lovely doll! What’s her name?” She proudly said the name of the doll. Then she went to her room and brought a couple of more dolls in her arms. She wanted to show more treasures to me. I said, “Oh, my, you have many dolls.” She named each doll. I asked her, “Which one do you like the most?” Then she again went to her room and brought a doll and said, “I like this doll the most!” When I saw the doll I was a bit surprised because the doll was worn out and old. Its hair was almost gone, one leg was almost torn apart. Honestly, I thought it was an ugly looking doll. The girl, however, said, “I love this doll the most. I take care of her and look after her every day. I always sleep with her. I love this doll the most!” If someone said to her “Well, the doll looks ugly, why don’t you throw it away”, she certainly would have gotten upset.

Speaking of ugly looking, we humans are full of blind passions, ugly part of our inner-self by which we create the world of delusion. It is said that Amida Buddha, truth in action, contemplated for five kalpas to make vows to liberate such beings like us from the world of delusion. The length of five kalpas means not only Amida’s long relationship with us but also it implies the depth of our delusion which is created by our blind passions, the ugliest part of our inner-self. Out of

the great compassion, however, the Buddha does not abandon us.

Kalpa is a measurement widely used in ancient India. The length of one kalpa means 432 million years. So, five kalpas is really an astounding number. The relationship between Amida and us is one of long standing and time. Amida Buddha is not able to abandon us whose minds are full of blind passions but rather always standing with us until we hear the voice of Amida’s compassion expressed in his vow and call of ‘namo amida butsu.’ But we hardly heed the working of Amida despite our ugly part of inner-self, blind passions, which constantly create the world of delusion and suffering.

Master Shinran looked at his own inner ugliness of blind passions and cried over them but at the same time he appreciated his own blind passions. Why? It was because he understood that because of his ugly inner self, the great compassion of Amida has been working for him for eons.

Master Shinran wrote in joy and gratitude: Though blind passions are not severed, one will attain Nirvana. This is not an ordinary way of thinking. That unthinkable event, our spiritual liberation, occurs because of the working of Amida Buddha expressed as Nembutsu, a compassionate Amida’s call, namo amida butsu. Only those who encounter the realm which is infinite, i.e., Amida, say “I am okay as I am” in deep gratitude and joy. Namu Amida Butsu.

Yasuo Izumi, Minister
Buddhist Temple of Southern Alberta



心の鏡

「二月逃ぐる」のことわざの通り、もう三月になりました。三月になれば少し暖くなるかと思っていましたが、また、寒さが戻ってきたようです。雪も降りだしました。うっすらと降った雪の下が凍っていて、そのために滑って怪我をした、という事はよくあることです。うわべは良くても注意が必要です。ふと、外面如菩薩、内心夜叉という言葉思い出しました。うわべは人を助ける菩薩のように振舞いながら、心の中は自己中心の悪魔のようである、の喩へです。一見、真面目で親切そうな人が、条件次第では何を考え、何をするかわからないというのが人間です。私たちには、心を映し出す鏡が常に必要です。仏さまは真実の鏡をもって、私たちを照らし、育て、抱きとって下さる働きそのものです。慌ただしく過ぎる日々の中にも、聴聞に心がけ、静かに自分を見つめる時間を持ちましょう。

合掌 泉康雄

Following is the English version of the message from the Gomonshu, Monshu Ohtani Kojun, commemorating his accession ceremony to the Jodo Shinshu Tradition in October, 2016.

A Way of Living as a Nembutsu Follower

Buddhism began when Sakyamuni attained enlightenment and became a Buddha about 2500 years ago. In Japan, Buddhism was originally referred to as the Buddha Dharma. The Dharma here refers to the true reality of how the world is and the nature of humanity itself. It is the universal truth that transcends both space and time. The one who awakens to this truth is called a Buddha, and the teaching of the Buddha is the wisdom that teaches us how we can live, while dealing with many anxieties and sufferings we may experience in life.

Buddhism describes the true reality of this world and humanity using such phrases as “impermanence” and “dependent origination.” “Impermanence” refers to the fact that everything changes moment by moment. On the other hand, “dependent origination” explains that all things and phenomena are interconnected with one another, which bring about various causes and conditions that then give another set of causes and conditions and so on and so forth. Therefore, in this world we cannot find an unchanging and fixed ‘self.’

However, we are unaware of this reality and thus we try to find some unchanging and fixed entity we call the self. This mindset is the basis of our egocentric way of thinking in which we judge things whether they are beneficial to us or not, or whether we like something or not. As a result, we suffer when things do not turn out as we like and we become hostile to each other, thus confining ourselves to a bitter reality where we cannot truly be free. In Buddhism, this self-oriented tendency is expressed as “ignorance and blind passions,” which are the very reason we are deprived of our liberty and bound to this world of suffering. Ignorance and blind passions are represented as greed, anger, and foolishness also known as the “three poisons.”

Shinran Shonin pursued religious practices for 20 years on Mount Hiei with the hope to attain enlightenment by conquering his blind passions. However, being aware of the depth of human desires which are irremovable by religious austerities, he descended Mount Hiei and under the guidance of Honen Shonin, finally encountered the salvific working of Amida Tathagata. Amida is the Buddha who not only wishes for but is actually working in accordance with the wish to save and guide to supreme enlightenment, all living beings who are in the midst of constant worries and distress. The Buddha’s Wish, or the Primal Vow, declares that Amida’s Great Compassion embraces us all as we are, as beings filled with selfish attachments and blind passions. However, even in encountering such all-inclusive salvific working, because of our own fathomlessly deep egocentric mindset and desires, we still cannot wholeheartedly entrust ourselves to the Buddha’s Great Compassion. How sad this truly is. By listening to the Primal Vow and how it was established by Amida Tathagata, we are enabled to become conscious of our own ignorance and self-oriented inclinations, and through such awareness, we naturally become gentle in word and deed in our efforts of minimizing

our egoistic way of thinking. For example, with regard to how we live our lives, we “learn to be content without wanting too much” and with regard to how we may treat others we “associate with people using gentle expressions and kind words.” Even though our efforts may pale in comparison to the Buddha’s Compassion, we are at least guided in the proper direction by the Buddha Dharma. Shinran Shonin clarifies this in his letters addressed to his followers, one of which states, “There was a time for each of you when you knew nothing of Amida’s Vow and did not say the Name of Amida Buddha, but now, guided by the compassionate means of Sakyamuni and Amida, you have begun to hear the Vow. Formerly you were intoxicated with thoughts of greed, anger, and foolishness, but since you have begun to hear the Buddha’s Vow you have gradually awakened from the drunkenness of ignorance, rejected the three poisons, and have come to prefer the medicine of Amida Buddha at all times.” This is a stern admonition we should humbly receive

In today’s world, there is an endless list of difficult global issues that are directly related to the existence of humanity such as terrorist attacks, armed conflicts, widening economic gap, global warming, mishandling of nuclear waste, and violation of human rights through discrimination. Such are the result of our ignorance and blind passions in which we fail to see the true nature of ourselves. It is indeed true that we are imperfect with our selfish desires and cannot act in complete purity like the Buddha can. However, by trying to live according to the Buddha Dharma, let us make an effort to consider other peoples’ joy as our own, as well as other peoples’ suffering as our own. In this way, we can live to the best of our ability, aspiring to live up to the Buddha’s Wish.

I will endeavor to share Amida Tathagata’s Wisdom and Compassion through simple and clear language with as many people as possible regardless of nationality and ethnic background. Let us encourage everyone to act in accordance with the Buddha’s Wish in an effort to create a society in which everyone can live a spiritually fulfilled life. In the hopes of creating a joyous world, let us continue moving forward by putting these words into action and together walk on our path to the truth.

Monshu OHTANI Kojun
Jodo Shinshu Hongwanji-ha

Annual General Meeting

The BTSA annual general meeting is scheduled for Mar. 5, after the monthly memorial service at the temple. There are several important questions that have to be decided by the membership, and the board hopes there will be a large turnout to help direct it.

The 15-day official notification of the AGM was announced in the February Hikari.

Besides looking into striking an investment committee for the temple to oversee financial direction, the board would like a decision on what to do with the \$6,000 interest payment that the Calgary Buddhist Temple has remitted against the \$200,000 loan from BTSA.

The two-year terms of six board members expire with the AGM, and the positions will have to be filled for the 2017-2019 period. All concerns or suggestions about temple management and governance are invited from the membership at the AGM.

Translation 5

... continued from the last issue (End of Translation 5)

The Uttering of the Name (Namo Amida Butsu) after Entrusting Heart

Again, if one dies in his sleep, because one does not know the exact moment of cessation of one's breath, one's expectations of having right thoughts at the last moment will have been in vain. Again, for those people for being harmed or killed, there would be no time to utter the Nembutsu other than arising the thoughts of vengeance. The prospects of placing confidence in the end is also vain. Thus, the conditions of death are varied; among some there may be those who die due to the various aforementioned causes, the efforts they make to have right thoughts at the moment of death will have been in vain; those devotees of the Nembutsu of the Other Power find it difficult to escape from these causes.

Even if a person who practices self-power (self-contrivance) attains birth by having the right thought at the moment of death, his birth will be in the border land³. He will not be able to receive birth in the fulfilled land⁴. And furthermore, because it will be difficult to escape from the karma of the past, he will not even be born in the border land and the realm of indolence and pride⁵. All this is because the Nembutsu of self-power is not according with the Primal Vow.

Shinran said: When the contemplating through Amida's Primal Vow is awakened, in that very instant do we spontaneously enter the stage of the truly settled. Uttering only Amida Tathagata's⁶ name always, we shall acknowledge gratitude for the great compassionate Vow. In ordinary times, those who receive the teaching of a good teacher and who entrust that they will enter the stage of the truly settled at the moment of entrusting heart unfolds – for such a person there is no need to contemplate and wait for Buddha to welcome him.

³Border land: the land lies outside the Pure Land

⁴Fulfilled land: the Pure Land of Amida Buddha

⁵The realm of indolence and pride: the same as border land

⁶Tathagata (Nyorai): literally means 'coming from oneness or suchness', synonym of Buddha

Notice about Chow Mein Supper Tickets

It has come to our attention that some Temple members no longer have a source of getting Chow Mein Supper tickets. The Chow Mein Supper committee would like to ensure that Temple members have access to tickets so they have set aside 100 tickets for the Spring Chow Mein Supper. For all members who have been getting their tickets from a reliable source please continue to get your allotment of tickets from that person. Temple members who are currently unable to access tickets can contact Roland Ikuta at (403) 317-0078 and purchase up to 6 tickets for their family.

CHAIR SCHEDULE March & April 2017

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

Mar 05 SHOTSUKI
Chair: Sheila Oishi
Audio: John Dubbelboer

Mar 12
Chair: Florence Senda
Audio: Sway Nishimura

Mar 19
Chair: Robert Takaguchi
Audio: Brenda Ikuta

Mar 26
Chair: Deanna Jones
Audio: Ross Jacobs

Apr 02
Chair: Jeff Haines
Audio: Akira Ichikawa

Apr 09 HANAMATSURI/SHOTSUKI
2PM
Chair: Roland Ikuta
Audio: Tak Okamura

Apr 16
Chair: Kynan Gordon
Audio: John Dubbelboer

Apr 23
Chair: Sway Nishimura
Audio: Tak Okamura

Apr 30
Chair: Katie Nakagawa
Audio: Brenda Ikuta

MC designates: if you are unable to chair on your assigned date or have made other arrangements on your own, please inform Sway Nishimura. Thank you.

BUDDHIST Q & A

Q. Can I detect whether someone is a Buddhist?

A. In order to respond to this question, let me share my experience. Many years ago, I was working at a certain Buddhist temple. One afternoon, a tall gentleman came to the temple. I asked him if I can do anything for him. With a faint smile he politely said, "I am just shopping around religious institutions." I invited him in and we had a good chat for a while. Since then, he started to attend the Sunday service. We talked a lot.

One evening, at his humble apartment, he shared his life story. He used to have an executive position at a certain big company and lived a very luxurious life with his wife. Then, his company went bankrupt. Soon, his wife left him. To make matters worse he was diagnosed with colon cancer. Around that time, he told me, he happened to visit the Buddhist temple.

Two years after I met him, I was assigned to move to another temple. At my last Sunday service, he asked the temple whether he could be the chairperson for the service. At the end of the service, he expressed his thanks to me. Then, his voice suddenly cracked. In his choked voice he said, "Sensei, Amida Buddha is everywhere and calling us 'Come as you are!', right? We are apart from each other but we are always in Namo Amida Butsu." One month later, I was told, he passed away. He was 48 years old. I still believe that he was a Buddhist, a true Buddhist. (Y. I.)

2017 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!

Ministers' Assistants Meet in Vancouver

Roland Ikuta, Kynan Gordon and Jeff Haines were among 10 participants in the Canadian Ministers' Assistant Program (CMAP) workshop on Jan. 5 through 8 at the Vancouver Buddhist Temple. The event helped ministers' assistants to acquaint themselves with one another and to share a common bond to deepen their understanding of the Dharma.

Workshop sessions offered essential topics in Jodo Shinsu Buddhism, valuable practice in chanting and various aspects of conducting a service, and opportunities to learn from various ministers who were part of the weekend.

Rev. Marvin Harada of the Orange County (CA) Buddhist Temple presented a public lecture about how Buddhism helps resolve many of life's problems by citing writings of myokonin who faced death and found peace in the teachings. Harada sensei also gave Ho-onko messages at the Fraser Valley and Vancouver Buddhist temples, and reviewed the development of ministers' assistant program of the Buddhist Churches of America, explaining the various levels of trainees in that system and the requirements to achieve the levels.

February 25, 2017 Membership: 101

Shotsuki Donations

February 2017

Ken & April Fleury
Yoshio Fujimoto
Dorene Gordon
Randy Higa
Shinako Higa
Neil Hinatsu
Gene Horii
Michelle Horii
Terry Horii
Ray & Donna Journoud
Sue S Kado
May Ohno
Arlene Oishi & Jeff Coffman
Lilly Oishi
Darcee Richardson
Ayumi Sawada
Yoshiko Sawada
Noris & Sachiko Taguchi
Eichi & Betty Tanaka
Brenda & Lester Tanner
Joe & Sumiko Tomiyama
Fujio & Yoshiko Tsukishima
Total - \$895

Other Donations

February 2017

Anonymous
Richard & Valerie Boras

CanadaHelps.Org
Judy Fukushima
Dean Hironaka
Marshall & Sally Hironaka
Tsuyoshi & Mariko Hironaka
Tomi Hisaoka
Rumiko Ibuki
Akira & Lorita Ichikawa
Tosh & Tsuyako Iwamoto
Michie Kawasaki
Mike & Amy Kitagawa
Katoye Maruno
Akira & Misae Masuda
Cheryl Matsugi
Shig & Katie Nakagawa
Sway & Toshiko Nishimura
Yoko Nishimura
Mitsuko Oga
May Ohno
Heidi Oishi
Yumiko Osaka
Roy & Pat Sassa
Peter Savage
Bob & Eiko Shigehiro
Kazuko Sugimoto
Noris & Sachiko Taguchi
Kazuko Takaguchi
Reiko Takeyasu
Eichi & Betty Tanaka
Marlene Tanaka
Betty Taniguchi
Yukio Tsuji
Fujio & Yoshiko Tsukishima
Total - \$9,435.52

ATTENTION DONORS To streamline the donation process the Finance Committee requests that whenever possible all financial transactions like donations and payments to the temple be made with a cheque (instead of cash). This would facilitate and dovetail with our bookkeeping and accounting procedures and, more importantly, ensure the amount of your donation is recorded accurately. Donations will be published monthly (with the exception of August) in the Hikari. Official tax receipts will be issued by the BTSA for any charitable donation. We appreciate everyone's cooperation.

Other presentations were made by Rev. Grant Ikuta; tokudo assistants Roy Akune, Steveston, and Rob Gubenco, Calgary; and Dr. Steven Prime, one of the ministers' assistants from Saskatchewan. Rev. Tatsuya Aoki arranged the workshop content and presenters. Amy Wakisaka did the lion's share of coordinating the workshop, with financial support from the Living Dharma Centre. Greg Chor was instrumental in coordinating the activities in Vancouver Buddhist Temple. He also helped drive the participants around to the various venues. Roland Ikuta did some of the driving and oversaw the evaluation process of the workshop.

Other participants included Tannis Moore, Kyle Rathgaber, Robert Brown, all from Manitoba; Trudy Gahlinger and Terry Beresford, Victoria; and Mari Cameron, Vernon. Other tokudo assistants were Joanne Yuasa, Naoki Hirano, Shinobu Fukakusa, of Steveston; and Ken Madden, Calgary. Dr. Robert Akune was unable to give his talk because of illness.

Participants were funded through the Living Dharma Centre, the JSBTC and their local temples. This is an example of how the JSBTC assessments are being used to foster the Dharma in our Canadian Kyodan.

REGULAR EVENTS

Tonari Gumi Tuesdays, 12-3pm

The Lethbridge Karaoke Club Wednesdays, 1:30pm

We welcome new members.

Contact Nao 403.327.7357 or Tad 403.942.7783

NCS Adult Taiko Tuesdays @ 7pm

Contact: David Tanaka 403.330.1548, david@albrio.com

Rai-On Taiko Friday evening sessions

Contact: kynan.gordon95@gmail.com

Minyo dancers Tuesdays, 4:30pm | Contact Pat Sassa 403.329.3105

ANNOUNCEMENTS

Condolences The BTSA expresses heartfelt sympathy to those who have lost loved ones:

Teruko Savage (94) January 27

Jim Hironaka (92) January 28

Fumiko Sugimoto (92) February 12

“Wonderful Canada” Dance Rehearsal

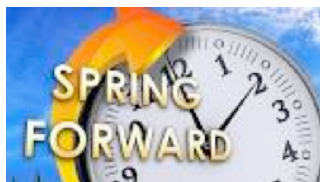
Beginner’s practices for children 12 and under will begin the second Sunday, March 12 at 12:15 and for the adults, the first Monday, March 6 at 6:30pm. Each practice will be about 45 minutes.

Contact Pat Sassa at sas7@telus.net 403.329.3105 or Hisae Price at 403.345.3356.

Regular dance practices for the Bon Odori will begin in mid-May with more information to come.

DST on March 12

Just a reminder to BTSA members that daylight saving time begins Mar. 12 at 2 a.m. Remember to “spring forward” to avoid being late for the regular Sunday service on that morning. This year’s DST runs through Nov. 5, when time “falls back.”



Preparation for Supper

Mein-making in preparation for the 2017 spring chow mein supper is scheduled for Mar. 25 (Saturday) from 8 a.m. All members who can volunteer their time are asked to turn out for this event. The chow mein supper is set for Apr. 30, and we hope to have tickets distributed before or on the day of mein-making. The plan remains the same as in the past, with drive-thru from 1 to 5 p.m.

Come out and spend the day socializing with friends and neighbors.



TOBAN UPDATE

Thanks to volunteers of **Toban 3** for providing tea and refreshments for services and the funeral/memorial service during February.

Toban 4 is up for March and will also prepare and serve lunch at the **Soup Kitchen** on March 23 having requested to switch dates with Toban 2.

Toban 2 will do the **Soup Kitchen** April 5.

Toban 3 is up again for the month of April.

BTSA LIBRARY ADDITIONS

Four titles added to the BTSA library recently are:

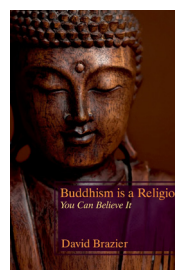
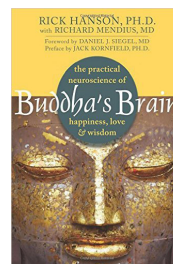
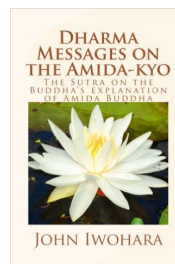
Buddha’s Brain, The Practical Neuroscience of Happiness, Love and Wisdom (2009) by Rick Hanson and neuroscientist Richard Mendius is an exploration that argues that great men like Buddha were born with ordinary brains, but used their minds to alter their brains in history-changing ways.

John Iwohara sensei’s book (2011) on this central sutra in Jodo Shinshu Buddhism is described as an easy-to-read, basic introduction to one of the most accessible and influential messages given by the Buddha. Sensei is an assistant minister at the Gardena (CA) Buddhist Temple.

Just As You Are: Buddhism for Foolish Beings (2015) is by two ordained ministers in England, and looks at the sono-mama (just as you are) attitude in Pureland Buddhism that emphasizes living honestly over austere practices.

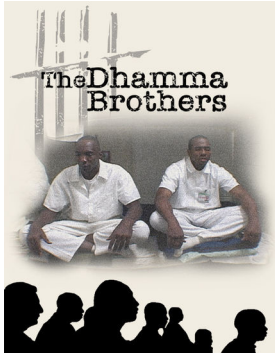
Buddhism is A Religion: You Can Believe It (2014) by David Brazier claims that Buddhism, indeed, is a religion, whose denial as one runs the risk of misunderstanding its intent.

All four—along with a number of other titles—are available to interested members who wish to check out resources from the temple library.



Movie night at the Temple

The Dhamma Brothers set for March 24



The next Movie night will be on March 24 (Friday) at 7 p.m. We will be showing the Movie *The Dhamma Brothers*, a documentary about a Buddhist meditation program that was started in a prison in Alabama.

The Dhamma Brothers tells a dramatic story of human potential and transformation as it closely follows and documents the

stories of a group of prisoners as they enter into this arduous program. It will challenge assumptions about the very nature of prisons as places of punishment rather than rehabilitation. Despite the difficulty in obtaining permission to film inside a prison, the Alabama Department of Corrections allowed a film crew to document, not only the Vipassana program, but many other scenes and settings revealing the daily lives of prisoners and staff.

“Before the Vipassana retreat, the men openly express fear and trepidation, wondering what they will find when they look deeply within and face the consequences of past actions and trauma. They are shown packing their scant belongings and preparing for the journey inside, a very short walk down the prison corridor but a sea of change in their lives as prisoners. We observe the transformation of the prison gym, a frequent site for violent battles among inmates, into a monastery, a separate, restricted place in which the inmate students can eat, sleep, and meditate in total seclusion from the rest of prison society.”

This movie won many awards in 2009 for the best documentary film. We will be serving refreshments after the movie.

Pet Appreciation Service



Several photos of members' pets were displayed at the annual Pet Appreciation and Nirvana Day commemoration service on Feb. 12 at the temple.

UBC's Jessica Main to Speak on Buddhism



Dr. Jessica L. Main, assistant professor at the University of British Columbia, will be speaking at the temple Mar.16 at 7 p.m. Her talk entitled “Buddhism With Our Ears” will consist of “Listening in Shin Buddhism” and “Social Justice and Combating Hatred by Listening”.

Her visit to Lethbridge is being shared with the University of Lethbridge Asian Studies program where she also will give a talk.

Professor Main holds a joint appointment in the Department of Asian Studies and Institute of Asian Research. The topic of her doctoral dissertation from McGill University in 2012 is descent-based discrimination, human rights, and Jōdo Shinshū Buddhism in Japan, looking especially at the problem of caste-based discrimination in Pure Land Buddhism against the burakumin.

Since Fall of 2009, she has served as the director of The Robert H. N. Ho Family Foundation Program in Buddhism and Contemporary Society (<http://buddhism.arts.ubc.ca/>).

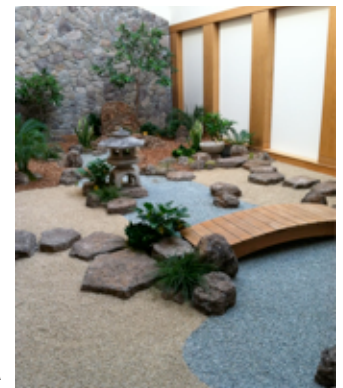
Buddhism on the Bay

BTSA's Buddhism on the Bay tour has opened registration to members of other Canadian Jodo Shinshu temples, with the deadline extended to Mar. 31, for a \$200 deposit, and final payment of the \$2,900 total due Apr. 21. Fifteen tour members are signed up to date, with the tour maximum at 25.

The tour is scheduled for eight days and seven nights from June 17 to 24. The \$2,900 a person cost includes single occupancy rates at the Jodo Shinshu Center, Berkeley, CA, close to the Berkeley Buddhist Temple in the University of California district; flights; accommodations; tour guides; motorcoach; nine meals; and entrances fees to designated sites.

Please visit the BTSA website for full details listed in the day-to-day planned activities: thebtsa.com, and click on link in the tour item on the homepage. The schedule of events is also posted at the temple in the foyer bulletin board.

For further information or to register, contact Sylvia Oishi sylvia.oishi@gmail.com or 403.892.2318 (mobile)



Jodo Shinshu Center, Berkeley, CA



LESSONS FROM STAR WARS

The world of Star Wars is a collection of stories and characters, intriguing both young and old. In a series of lessons, the Dharma class will watch clips from movies that highlight Buddhist values and enjoy Star Wars-themed activities.



Jedi Warrior Pose

Sunday, Feb 19
STAR WARS Yoga
 (Cosmic Kids Yoga video)

Sunday, Feb 26
STAR WARS Lesson & Activity
 Theme: Interdependence

Sunday, Mar 5
STAR WARS Lesson & Activity
 Theme: Right Effort

Sunday, Mar 12
STAR WARS Lesson & Activity
 Theme: Mindfulness

Sunday, Mar 19
STAR WARS Yoga
 (Cosmic Kids Yoga video)

FOR CHILDREN ONLY

Once there was a very greedy old woman. She was also very stingy. She did not want to share anything with others. She used to say, "This is mine. That is mine. Everything is mine!"

One day while she was outside hanging laundry to dry, a piece of laundry was blown away. It landed on a horn of a walking cow. The woman yelled out "Wait! Stop! That is My laundry!"

The cow could not understand what she was saying. So, the cow kept on walking. "Wait! Stop! That is Mine!" Huffing and puffing, the old woman ran after the cow. The cow did not stop, but kept on walking. Huffing and puffing the woman kept on running.

At last the cow stopped in front of a Buddhist temple. Huffing and puffing, the greedy old woman caught up with the cow and took her laundry back. That was in front of a Buddhist temple. The greedy, stingy old woman was tired from running and thought "I need to take a rest here." When she sat on at a step, the temple bell rang and the service started. The old greedy and stingy woman thought, "I can hear Buddha's story today!"

The old woman, for the first time, heard the Buddha's story. It was a good story and from this day on, she became a generous and kind person to others. (Y. I.)



Donations Net \$1,180



For the first time since BTSA began its food bank project, estimated donation value and matching amount exceeded \$1,000. The final tally was \$1,180, with donated goods and cash donations amounting to \$590. The temple decision to match the value provided the result.

The goods and cash will be turned over to the Lethbridge Inter-Faith Food Bank, the organization that receives our donations in alternate years with the Lethbridge Food Bank. At the time BTSA decided to make this an annual event, it was thought that the need would continue into the post-holiday season.

Our deep thanks to all members who contributed so generously during the campaign.



MARCH: TOBAN 4

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
*OFFICIAL BTSA ACTIVITY						
			1:30pm Karaoke Club 1			9am Mindfulness Meditation 4
10:30am Monthly Memorial Service* BTSa AGM 5	6:30pm "Wonderful Canada" dance practice (adults) 6	1pm Tonari Gumi 4:30pm Minyo Dance 7pm Taiko 7	1:30pm Karaoke Club 2:30pm Correctional Centre visit* 7pm Board Mtg* 8			10:30am Explore Buddhism* 11
10:30am Regular Service* 12:15pm "Wonderful Canada" dance practice 12	6:30pm "Wonderful Canada" dance practice (adults) 13	1pm Tonari Gumi 4:30pm Minyo Dance 7pm Taiko 14	1:30pm Karaoke 15	7pm Jessica Main talk 16		10:30am Explore Buddhism* 18
10:30am Spring Ohigan Equinox* 12:15pm "Wonderful Canada" dance practice 19	6:30pm "Wonderful Canada" dance practice (adults) 20	1pm Tonari Gumi 4:30pm Minyo Dance 7pm Taiko 21	1:30pm Karaoke 2:30pm Correctional Centre visit* 22		7pm Movie Night at The Temple 24	8am Mein-making 25
10:30am Eshinni and Kakushinni Day Service* 12:15pm practice 26	6:30pm "Wonderful Canada" dance practice (adults) 27	1pm Tonari Gumi 4:30pm Minyo Dance 7pm Taiko 28	1:30pm Karaoke 29	10am College students visit* 30		31

APRIL: TOBAN 3

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
10:30am Regular Service* 12:15pm "Wonderful Canada" dance practice 2	6:30pm "Wonderful Canada" dance practice (adults) 3	1pm Tonari Gumi 4:30pm Minyo Dance 7pm Taiko 4	1:30pm Karaoke 5			10:30am Explore Buddhism* 8
2pm Hanamatsuri/ Infant ceremony/ Monthly Memorial Service* 9	6:30pm "Wonderful Canada" dance practice (adults) 10	1pm Tonari Gumi 4:30pm Minyo Dance 7pm Taiko 11	1:30pm Karaoke 2:30pm Correctional Centre Visit* 7pm Board Mtg 12			1:30pm Explore Buddhism* 15
10:30am Regular Service* 16		1pm Tonari Gumi 4:30pm Minyo Dance 7pm Taiko 18	1:30pm Karaoke 19	JSBTC Minsters' meeting & AGM (TO) 20	JSBTC Minsters' meeting & AGM (TO) 21	JSBTC Minsters' meeting & AGM (TO) 22
10:30am Regular Service* 23		1pm Tonari Gumi 4:30pm Minyo Dance 7pm Taiko 25	1:30pm Karaoke 2:30pm Correctional Centre Visit* 26			1:30pm Explore Buddhism* 29
10:30am Regular Service* Spring Chow Mein Supper 30		1pm Tonari Gumi 4:30pm Minyo Dance 7pm Taiko				