



# LAST MONTH'S EVENTS

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## GENERAL CLEAN-UP DAY

Many thanks to all of the folks who once again showed up on General Clean-up Day. Lahaina Hongwanji now exhibits a newly scrubbed, re-trimmed, and grandly re-organized "face". Yes ... pride of ownership, satisfaction in a labor of love, and kinship in work ethic. GASSHO !!

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## OHIGAN SERVICE



LHM minister Rev. Ai Hironaka & Speaker, Rev. Kojun Hashimoto

Rev. Hironaka cited the following information in his introduction of Guest Speaker, Rev. Kojun Hashimoto:

- Family includes wife, daughter, son.
- Originally from Shiga prefecture, close to Kyoto.
- Attended Heian High School and Ryukoku University in Kyoto.
- In Japan, assigned to Kagoshima Betsuin / 2003, Hawaii Betsuin / 2005 – West Kauai Hongwanji / 2012 – Wahiawa Hongwanji

### Highlights of dharma message:

- *What kind of world is the Pure Land? There is no discrimination there; everyone is the same.*
- *Why do we suffer in this world we live in now? We all have feelings like anger, jealousy, desire. WHY? We compare ourselves with others. Sometimes this is good, sometimes bad. In the Pure Land, there is no line marking differences.*
- *The najjin (altar) represents the Pure Land. We use fresh flowers and candles at the najjin – because we live in an impermanent world. The flowers are an expression of ourselves; we are just as different individually. The candle gradually shortens – like our lives that are limited.*

Gassho for the Dharma

## SPRING BAZAAR

It did not matter that the 'heavens' opened up and bestowed a DELUGE on our bazaar. Members and volunteering friends of LHM showed up to work the bazaar through from start to finish. And there was much gratitude, indeed, for all the folks who stopped by in support.



Slice, chop, shred, peel --- name it, we'll do it.



Sushi work-station 2.



Chow Fun packers.

*No one needed a lesson on work ethic. It was all a picture of solidarity of purpose and commitment. GASSHO.*

UPCOMING



WEDNESDAY, APRIL 2<sup>ND</sup> – 7:00 pm

Book: **“Strategies for Modern Living”**

By Alfred Bloom

UPCOMING



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**Maui United BWA**  
**Facility Visits / Spring Assembly**  
**SATURDAY, APRIL 26<sup>TH</sup>**  
**MAUI BEACH HOTEL (poolside)**  
*11:00 – Check-in*  
*11:30 – Lunch*  
*12:15 – Meeting*  
**Guest Speaker: Janet Honda**  
**President, Hawaii Federation of BWA**

**Lahaina BWA will visit the Lahaina Adult Day Care Center and then head to Maui Beach Hotel.**



**HANAMATSURI**  
**April 13, 2014**  
**9:30 am**  
**LAHAINA SHINGON**

Service / Games / Luncheon



**Eshinni/Kakushinni Day**  
**April 20, 2014**  
**9:30 am**

**Sponsored by:**  
**Lahaina Hongwanji BWA**

**Guest Speaker: MRS. JOAN TAMORI**

**OBON Dance Practice**



**Lahaina Hongwanji Mission**  
**TUESDAY, APRIL 22<sup>ND</sup>**  
**7:00 pm**

**“Tsu-u-ki-ga de-ta de-ta .....”**



What's this? ! Well, it's the temple's porch storeroom, on the elevator side. Was it vandalized? No, the good news is that the renovation work has begun – to convert the room to a restroom facility at the temple !

It is a project that remained a long while in the thinking and wishing stages. Finally, it's in the DOING phase.

Once again, thank you to the very first contributor to the cause, and to the individual whose donation gave the project the 'thumb's up' sign --- and to all others whose generous kokua – made thoughts and wishes come true.



## More of BAZAAR



Teriyaki grillers



It's the one 'booth' that loved the RAIN.



Chicken grillers give it a second try on dry Sunday.



Ayumu-chan & Hoken "chillax" by the rummage left-overs.

## Raindrops Keep Falling on Our Bazaar !!!

*By 'Noosh' Nishihara, LHM President*

I had planned to get up at 2:15 am Saturday morning to begin working on the bazaar. It had been raining nearly all night, but there was one very hopeful break that led me to believe the worst was over. But around 1:45 am, I was rudely awakened by the sound of rain on the roof and on the mango trees outside my bedroom window. It was thunderous, even though there was no lightning accompanied by the booming thunder. And it rained and rained and rained. Someone reported we had 13 inches. Lahaina?!?

Aside from the rain, the chow fun crew failed to show up, so a makeshift crew was hastily assembled. Many of the crew had responded to wake up calls. MAHALO!!! The teriyaki cookers went to high ground, dragging the grills and tools. They managed to get the meat to the bento packers in time. Fits and starts with the chow fun, but the job was completed. Only one 'disaster'. Huli chicken had to be postponed. Pit was covered with tarps, but the covering very quickly trapped the rainwater, making the tarps sag down to the firewood. The crew decided to postpone and cook on Sunday. My own life began to flash before my eyes, as I thought about what we could do with 1,000 chickens. Besides, many who had purchased chicken tickets traded for nishime, chow fun and bento. Food concession makers & sellers were superb. Plants & rummage worked on despite the wet conditions.

Bottom line is we did pretty well despite all the challenges. Each of the crews worked through adversity, made good decisions and pitched in big time to ensure that all the tasks were completed. Everyone who participated can pat themselves on the back. You individually and collectively managed to help Lahaina Hongwanji avoid what could have been a disastrous situation. Big Mahalo to the West Maui Vets for their understanding re: extended use of the facility, and to VIP Food for their continued support. What great teamwork.

## The Three Treasures: THE BUDDHA

### Buddha statues have meaning from head to toe

[From website: [latimes.com/features/la-hm-buddhaside](http://latimes.com/features/la-hm-buddhaside)]

SIDDHARTHA GAUTAMA was a prince in India around 500 BC who set out to discover meaning in the suffering he witnessed. Once he found enlightenment, he began to spread his philosophy. He became known as Buddha, a title, since given to others, that means "awakened one."

Buddha statues have long conveyed the religion's teachings, according to Surya Das, a Buddhist lama trained in Tibet. "Encoded symbols in the statues were used in a preliterate, oral culture to pass on the messages," he says.



The head is usually depicted with curly, short hair, Das says, to show Siddhartha after he had cut off his topknot to renounce his privileged past. A 12th century Japanese statue that recently sold for about \$14.4 million, left, is an exception. More often, the hair is neither totally shaved nor long, representing life between the extremes of indulgence and mortification.

Half-closed eyes show a state of meditation: looking outward and inward. Elongated earlobes hear what's needed in the world. Hand gestures (called mudras) have different meanings, such as teaching or protection

Some other symbols: A dot on the forehead brings wisdom and a third eye to see unity. A full mouth indicates eloquent speech. Long arms signify generosity. White, slender fingers symbolize mindfulness, precision and purity in every act. Round heels represent an even temperament, and fine webs between toes and fingers signify interconnectedness.



# The Three Treasures: THE DHARMA

## Meditation and Jodo Shinshu –from Jodo Shinshu Buddhist Temples of Canada

**Contemporary** life in North America is becoming more and more stressful. We realize that if we blindly follow the cultural expectations of our consumer society, our lives will be endlessly frantic, uptight, harried and superficial. North Americans are increasingly looking to Asian methods of meditation to calm their minds and harmonize their lives.

**Traditionally**, Shin Buddhism has limited its meditation practices to sutra chanting and recitation of the Nembutsu (Namo Amida Butsu). Today, however, there is an increasing demand from within our temples and from those wishing to join us, for "quiet sitting" meditation instruction in addition to chanting meditation.

**One** of the main teachings of Buddhism is that we have two levels of mind - our everyday rational mind, and our underlying Wisdom Mind. The Wisdom Mind is the deeper intuitive part of ourselves that can be experienced during meditation. This Mind is not part of ourselves that can be experienced during meditation. This Mind is not part of ourselves, but belongs to Amida Buddha. If we compare our mind to a deep lake, the ordinary mind is the surface water subject to waves and storms. Our Bodhi Mind (Pure Mind of Buddha), however, is like the calm water at the bottom of the lake.

**Ordinary** mind is compared to monkey chatter, endlessly filled with compulsive thoughts and insatiable cravings. Living solely within our ordinary common sense mind is like living as a hamster, endlessly spinning around in his exercise wheel, inside his cage, never getting anywhere.

**This** everyday mind is useful for analysis, problem solving, and managing our day-to-day affairs; however, everyday mind can never give us a deeply fulfilling human life. If we give in to its endless craving, our lives become very unsatisfactory, and we pass away at our death with a deep sense of regret.

**Meditation** practice allows us to touch our inner consciousness of "pure awareness", from which springs tranquility, wisdom, compassion, and a sense of the Oneness of all things.

**Meditation** also teaches us perseverance and patience. If we imagine an untrained mind as being like a tightly filled balloon, it explodes apart easily and loudly when hit. A daily meditation practice acts to soften our emotional reaction time, just like a soft balloon does not break when hit. A soft balloon accepts an outside blow, as a temporary indentation, and then responds slowly. Similarly, a person who meditates regularly does not react angrily and rashly toward outside influences. He receives his challenges thoughtfully and with careful self reflection; then responds from his Higher Self.

*Into our hands will be put the exact results of our thoughts."*

**Meditation** also teaches us how to control our lives. Before beginning a regular meditation practice, a person simply reacts thoughtlessly to tragic events and personal challenges. After practicing meditation daily, a person under stress is able to reflect carefully on the cause behind the cause behind the cause of her suffering, and can let her innate Wisdom Mind lead her to the best course of action.

**We** can then access our "Buddha Nature" deep within, and can behave in balanced and non-violent ways. Meditation also allows us to detach from the endless cravings and dissatisfaction that is built into us all, as human beings. If we can find even a glimpse of our inner Buddha Mind, meditation every day acts to amplify and strengthen this Higher Awareness, making it easier to find it, as an anchor, in times of stress.

**How to Meditate** Imitate, if you can, the posture of Shakyamuni Buddha seen in statues of the seated Buddha. If you cannot feel comfortable in this posture, another sitting posture, which is commonly used in Jodo Shinshu is the Seiza position, Seiza is a formal way of sitting in Japan, with both feet tucked under your body and the hands placed gently folded on the lap. If you find that none of the above postures are comfortable, you may sit in a straight backed chair with your feet flat on the floor.

**When** you pay attention to your breath, you are unaware of your thoughts. Your thoughts come from your everyday mind. Your awareness of your body breathing in and out, comes from Amida's Mind - the Mind of Bodhi. Try to place your attention on your breathing, rather than on your thoughts.

**As** you become more comfortable, begin to recite "Namandabu", on your exhalations. Say it silently to yourself. Sit in this way for twenty minutes. Breathe in and out, reciting "Namandabu" on your exhalations. After a moment or two you will discover that you have forgotten to watch your breath and say "Namandabu", because the mind naturally wanders. Gently return to watching your breath and reciting "Namandabu" on your exhalations. Then after awhile, you will notice again, "I'm thinking!" Gently return to watching your breath and reciting "Namandabu." At the end of twenty minutes, put your hands together in "gassho", bow to your shrine, and say "Thank you" silently to Amida Buddha's All-Compassionate Wisdom, continually bringing you ever closer to Enlightenment. Extinguish your candle.

# The Three Treasures: THE SANGHA

## “Talk-Story Time with Mrs. Ruth Otomo”



Ruth Otomo on right, with friend Hatsue Takatsuka on left. They always sit together on Crafts Days.

**Question: Where were you born?** RESPONSE: “Makawao, but I always thought it was Kahului. They must have moved down to Kahului as soon as I was born because that’s the only place I remember.” **Q: Were you born at home or at a hospital?** RESPONSE: “Hospital. They had only one clinic ... I remember Dr. Likener. One time something was wrong with my ear. We walked all the way to the dispensary ... about three blocks, I think.” **Q: What did your parents do (work)?** RESPONSE: “My father worked at the Kahului Railroad trucking department – he was a

grease monkey. He used to be with William Walsh (manager). He used to service the car.” (*At this point, Mrs. Otomo explained that her mother stayed at home to care for the seven children, saying, “I’m the oldest.”*) “The children were all a year apart. We all went to Baldwin High School. For a short time, after school, I went to work for Dr. Kushi and helped Mrs. Kushi. My younger sister started helping Mrs. Kushi when I was a senior; she already had 2 kids. Mom worked at Maui Pine when the youngest was going to school.” “There were 5 boys and 2 girls. Just like, every meal my mother walked to Ooka. It was in Kahului ... 2 blocks from my house, close to Kahului School. And no need ice box because everything goes.” (*Friend Hatsue adds, “Those days we never complained about the food.”*)

“When she (mother) hang the clothes – you see all the khaki pants hanging.” (*Hatsue asks, “How you used to get your dresses?”*) Ruth responds, “That part I don’t remember.”

“We used to get \$2.50 (a week, per child) for bus fare to Baldwin High and lunch money. What I used to do was save my lunch money and ... get one drugstore across from Kitagawa Service Station ... Hollister Drug near Ooka . I used to have ice cream or soda. Had one Ige Market too, and Kato Dry Goods, Toda Drug, Azeka Restaurant, Tasaka Guri-Guri (Puunene).” **Q: Did all of you sit down together for dinner?** RESPONSE: “The boys were always coming home late – playing ball, fooling around.”

“When my father died some (of the children) were still at home. Maybe 2 of them were on the mainland. One brother passed away already, one retired in Reno, and one in Honolulu.” “She (sister) was working already. They bought one house on Papa Avenue.” **Q: You ended up in Lahaina because your husband was from Lahaina?** RESPONSE: (*The friends, Ruth and Hatsue talked about how Ruth & husband ‘Futo’ met.*) “I was going to vocational school in Kahului and staying with my sister in Kahului. I learned to sew.” (*Hatsue asks, “What he took up – mechanics?” to which Ruth replied, “Yeah.”*)

**Q: When did you get married?** RESPONSE: May 13, 1951. This year going be 63 years. (*The couple have three children—Layne, Stacy, and Fay.*) **Where did you work in Lahaina?** RESPONSE: “At Yet lung a short while then I went to Kaanapali Cotter’s Gift Shop. After that I went to Bank of Hawaii and then moved to Pioneer Mill Credit Union.”

**Q: I want to ask about your vision because I admire you. I often forget that you do not see well...because you do many things and you never complain.** RESPONSE: “I can see pretty much but now it’s getting bad.” **What happened? How did it start?** “I had a hemorrhage and I had scars. I guess the scars were too deep. **How did you first notice something was wrong?** “I was in Honolulu and reading the paper, and I couldn’t see. Then I could see all black stuff floating in my eye. We were going to the football game .... ” “I didn’t feel that bad because I still can see some stuff. Only thing, I cannot read or drive.” **What do you miss the most?** “Oh, the driving. Even my TV now I don’t like to look too long because my eyes get tired.”

**Q: When did you start with Lahaina Hongwanji?** RESPONSE: “I guess when I got married. I used to come to church. **Your children did, too, yes?** “Those days I could drive so I could bring them to church.” (*Ruth and her husband Futoshi have 7 grandchildren and 2 great-grandchildren from their three children.*)

The lesson that Ruth Otomo gives by example: the significance of our past heritage / acceptance of change & adversity / enriching your life by what you are grateful for.



## NEWS FROM RELATED LINKS

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### Jodo Shinshu Hongwanji ha, Kyoto HONGWANJI INTERNATIONAL CENTER NEWS

#### Sharing the Experience

We were glad to have the opportunity to visit the Hongwanji in Kyoto and participate in the Kikyoshiki ceremony. Our minister in Hawaii, **Rev. David Fujimoto**, suggested that we receive our homyo at Honzan when he heard that we were planning a trip to Japan. We have been attending services regularly and became official members of the sangha because of all the friends that we had made. Taking part in the ceremony is just one more step in the lifelong journey of following and learning the dharma. We hope to keep all of our good dharma friends and make many more here in Hawaii, while continuing to receive Rev. Fujimoto's guidance and encouragement.

Submitted by Maiki and John  
(Hongwanji Journal, February, 10, 2014, p.7)

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Buddhist Churches of America  
WHEEL OF DHARMA, March 2014

#### The Gatha Project Leads Opening Nembutsu

The Northwest District presented an offering of the Gatha Project during the opening service of the recent 2014 BCA National Council meeting in Bellevue, Washington.

The Gatha Project combines taiko drums, chanting of Nembutsu, organ accompaniment, and choir voices from the Northwest District temples.

Weaved around an adaptation of the gatha "Nembutsu", originally arranged by Chizu Iwanaga, these elements were brought together in an elaborate but simple production spearheaded by Rev. Joshin Dennis Fujimoto of the Idaho-Oregon Buddhist Temple.

As the BCA ministers chanted "Na Man Da Bu", each of the groups were added in to create a

synergistic symphony. Donna Sasaki played the Nembutsu gatha as the members of Idaho-Oregon's Sangha Taiko ... provided the percussive background. The members of the Seattle Buddhist Church, Betsuin, then added their voices to the climactic conclusion.

The final chorus included all representatives and leaders of the BCA temples. The effort was to capture the beauty and the power of the Nembutsu for each individual and to reinforce that the Nembutsu is incomplete until it is shared.

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On March 25<sup>th</sup>, a Buddhist Study Center seminar was held at Wailuku HM. The guest lecturer was **David Loy** – a professor, writer and Zen teacher. The following information is from his website: [davidloy.org](http://davidloy.org)

#### **Workshop:** ***Transforming Self, Transforming World***

What is the connection between our personal transformation and the transformation of society?

... obsession with money and fame is more than an individual problem: it reveals where our society is stuck. The "three poisons" (three unwholesome roots of evil) that the Buddha identified have become institutionalized and taken on a life of their own: our economic system institutionalizes greed, racism and militarism institutionalize ill will, and the corporate media institutionalize delusion. And our collective sense of separation from the rest of the biosphere lies at the heart of the ecological crisis.

Any personal awakening we may experience remains incomplete until it is supplemented by a "social awakening" that realizes the importance of responding to these institutionalized causes of widespread suffering.

The above text is from a workshop that David Loy presented in Buenos Aires. Much of Mr. Loy's lecture at WHM was focused on this topic. The lecturer stated that his intent is to "provoke thought" – referring to ways in which modern society and Buddhism could help each other.

Dharma Message: "MAKERU GA KACHI" (To lose is to win)

By Rev. Ai Hironaka

Good morning every one. Today is Dharma School Service. As I said before I am not good speaker for kids, but I will try my best. Please bear with me. Anyway what I want to share with you is the Jatakaka tale titled "The Treat of Milk"

There was once an old man who lived in a small village. He was a good-natured man but not so clever. No matter what he did, he always seemed to get things wrong. This greatly amused the other villagers who couldn't help but laugh at him.

The old man had a big, beautiful cow. One day, the cow had a calf. It was a beautiful calf with a shining coat. Every day the calf noisily gulped its mother's milk. The calf's mother made so much milk that there was always extra milk left over. One day the old man tried drinking some of the left over milk. He was very surprised by the wonderful taste. "How delicious!" he exclaimed. The milk was sweet and aromatic, and smelled a little like grass.

He was sure that nobody could ever have drunk such delicious milk as this.

"I have a wonderful idea!" he said to himself with a smile. "I will invite all the villagers here at once and treat them to this milk. If I do so, they will surely shower me with praise for breeding a cow which produces such fine milk." He wanted to invite all the villagers right away and surprise them, but to do so he would need plenty of milk. "What should I do?" he muttered to himself.

After a while the old man slapped himself on the knee and said, "I've got it! I will save the milk in the cow's udder by not giving any to the calf. That way, the milk won't spoil and on top of that there also won't be any need for buckets!"

Feeling quite pleased with his clever idea he continued to make his plans.

"Seeing how much milk she makes in a single day, there's bound to be enough milk for the whole village if I take the calf away for a whole month."

He soon separated the calf from its mother. The calf mooed hungrily. The old man just ignored it and didn't give the poor calf even a single drop of milk.

The cow's udder swelled up hard and milk began to trickle out in small droplets. "The cow's udder will surely be full of milk in a month from now." he reassured himself. The old man smiled happily and patted the cow's udder.

Finally one month passed by. He called upon all the people of the village. "I would like to treat you all to the finest milk in the village. If it pleases you, then come to my house tomorrow."





The very next day all the villagers gathered at the old man's house full of curiosity. The old man spoke to them proudly, "Firstly, try for yourself a glass of this delicious milk. Then I'll let you in on the secret of how to breed a cow that makes such fine milk."

With that he put his bucket under the cow's udder and began to milk her softly.

"This can't be!" he exclaimed. His eyes stared and his mouth fell open. Not a single drop of milk would come out. No matter how hard he squeezed, the bucket remained empty.

The old man was most bewildered. "This cannot be so!" he wailed.

The other villagers began to laugh at him and with a chuckle said, "a cow makes milk for bringing up her calf. If a cow doesn't feed her calf and isn't milked every day either, then she'll think that her milk isn't needed any more and stop making it. after all these years breeding cows, you didn't know this?"

The poor old man bowed his head and began to shrink away. He apologized to all the villagers in a sad and most humble voice.

"I am sorry. I am sorry."

The people of the village didn't laugh anymore, because they knew that in the old man's heart he had wanted them to be pleased with his treat. Yet the old man continued to shrink away apologizing profusely. "I am sorry. Please forgive me. I am sorry..."

The end...

I really like this story. The old man foolishly made a big mistake. But, without any hesitation, as soon as he realized the mistake, he just apologized to all by saying "I am sorry." from bottom of his heart. And, nobody was laughing about it any more. I guess the people all know importance of saying "I am sorry" and know that it is not that easy thing to do in front many people. The basic concept of the old man was wishing them to be pleased with his treat. So they just calmly went away from there. It was very peacefully done. If he did not apologize, it would have become a bigger problem and he would receive more booing and jeering. To be fully and honestly apologetic is the only way to heal people's hurting mind and it is also healing himself also. If old man did not apologize that time, he might be thinking with the mind of excuse and arrogance "I was OK. The cause of the mistake was not me." That kind of thinking only hurts himself.

When I came to Hawaii, I received one interesting advice on how to live in this country. I was told, "Sensei, when you have car accident, even if you are wrong, don't apologize. Insurance company will take care of you, so don't apologize. Otherwise, you need to pay all. I know Japanese people apologize a lot. My mother was like that all the time, "Sumimasen ne, Gomen nasai ne." But, don't do that in this country."

Try not to say "I am sorry" was one of the hardest things to adjust to in this country. In Japan there is saying that states "Makeru ga kachi" it means "To lose is to win." "Letting the other person win makes you a winner".

