

LAST MONTH'S EVENTS

INSTALLATION SERVICE: 2012 KYODAN and BWA OFFICERS



Rev. Ai Hironaka performs installation rite.



Executive Board officers, L to R: Immediate Past Pres. Aileen Cockett, Secretary Phyllis Nakamura, 1st V.P. Derrick Fujiwara, 2nd V.P. Sharon Nohara, Pres. Richard 'Noosh' Nishihara, Asst. Treasurer Shirley Tobita, Treasurer Dawn Fujiwara, Director Carol Inaba, Director Ron Togashi, Director Earl Zaan, Advisor Emiko Fujikawa, Asst Secretary Paul Laub. (Missing from photo: Advisor Violet Nishijima, Advisor Robert Kawaguchi, Advisor Henry Ariyoshi, Advisor Sherman Thompson, Advisor Neal Fujiwara, Director Kent Nishijima, and Auditor Milton Nohara)



BWA Officers, L to R: Asst. Treasurer Carol Inaba, Auditor Shirley Tobita, Secretary Phyllis Nakamura, Vice President Aileen Cockett, President Sharon Nohara, Asst. Secretary Alice Imano, Director Vivian Ichiki, Treasurer Dawn Fujiwara, Auditor Jane Agawa, Director Emiko Fujikawa, Director Yumiko Nishimoto, Advisor Megumi Hironaka (Missing from photo: Director Violet Nishijima, Advisor Rev. Ai Hironaka)

HOONKO SERVICE



Guest Speaker Rev. Bert Sumikawa chats with Aileen Cockett.

HIGHLIGHTS of Rev. Sumikawa's dharma talk:

- Brief history of the origin of Hoonko.
- On Mt. Hiei, ShinranShonin came to a realization of his own powerlessness and saw himself as a foolish being. He was influenced and drawn to the Pure Land teachings of the master, Honen. Shinran saw that true emancipation should be available to all.
- We praise him [Shinran] for the joy that he spread, and because he considered himself as one of the 'travelers' (like us) on the Pure Land path.
- There is no need for austere practices. The Buddha is already here within you. All you need to do is recite the Nembutsu.

Buddhist Women's Association 105th Anniversary and LahainaHongwanji 2012 New Year Party



Decor-prep at Westside Senior Center Artistry of Sharon Nohara and Earl Zaan



BWA 105th Anniversary Service
MC Sylvia Neizman, Speaker Sherman Thompson, Rev. Ai Hironaka



2012 Fukunaga Dana Award
Presented to Emiko Fujikawa by George Okamoto

More of BWA 105TH ANNIVERSARY CELEBRATION and 2012 New Year Part

MAHALO to attendees, planners, organizers, helpers, Rev. Hironaka, Speaker Sherman Thompson, Event Chair Sharon Nohara, MCs Sylvia Neizman & Toddy Lilikoi, Booklet creator Karina Ishida, luncheon chairs Dawn Fuiiwara & Earl Zaan, entertainers



Emcee Toddy Lilikoi Entertained while waiting for the FOOD. Could we see what we're getting?



Itadakimasu ! Just one of 3 yummy cakes from Maui Bake Shop Na Kupuna Ohana Serenaders



Dan Thompson's falsetto "Puamana"

Na Kupuna Ohana Dancers

Minyo Dancers



Rev. Ai grateful for birthday song or because his karaoke number was over?

The 'Hataraki Man' Troupe

Hidemilchiki on harmonica for New Year song



TSUNAMI MEMORIAL SERVICE
Sunday, March 11, 2012

More detailed information to come in March bulletin.



LahainaHongwanji Mission's
SPRING BAZAAR

SATURDAY, MARCH 17, 2012
8:00 am to 11:00 noon

Your KOKUA would be greatly appreciated:

- Donations: rice, vegetables, baked goods
- Volunteer help for preparation of bazaar food.
- Volunteer help on Bazaar Day.



Let's Get R-o-l-l-i-n-g !

Want to learn how to make maki sushi? Anyone can follow a recipe but it takes experience to be able to ROLL a perfect maki sushi. The BWA is sponsoring a maki sushi ROLLING class – **February 19th**– after Sunday Service, at **10:30 am**. You will be partnered with a 'senior roller' who will mentor you as you learn the ROLLING technique. All you need to bring is your enthusiasm, an appetite and sense of humor. We will provide the ingredients and supplies. For personalized instruction, the class size will be limited to 10 students. To sign up please call Sharon Nohara, or leave a message at 661-0789.

JodoShinshuHongwanji-ha
Hongwanji International Center (Kyoto)

THE GIVING HEART
[From the archives of "Monthly Dharma Thoughts"]

In Buddhism, the practice of dana, or 'charity', does not simply mean to give things to others. When we give to others, we often think, 'Oh, I am sure they will love it!' or 'They are needy so I will give' or 'I have more than I need so I will share what I have'.

In Buddhism, dana is a religious practice to make us put aside our greedy heart that takes more than it needs and our heart of attachment that clings to things as its own.

In the Buddhist practice of dana, strict guidelines apply where it will not do to be conscious of the thing we are giving or to focus on the fact that I am the giver.

The things one gives are neither good nor evil. Once we add our thoughts to them, though, they become vile or subtle. The subtle gift is capable of making people happy.

Buddhism thus warns against the heart attached to things and encourages the heart that gives freely of itself.

Nor does dana mean it cannot be practiced when one does not have any money or goods. Buddhism teaches there are "seven gifts that require no possessions" that anyone can give.

The seven gifts are

The gift of a gentle smile;

The gift of a positive outlook;

The gift of kind words;

The gift of good manners;

The gift of a heart full of love;

The gift of offering others a place to sit;

The gift of welcoming others to one's house.

Such forms of giving can be done at any time, as long as we are so inclined.

In today's world, where the relations between people are strained, people have grown isolated from one another. People think only of what is in it for them when they get involved with others. It is at times like these that the heart of giving and seeing to the welfare of others is most important.

It is good to reflect on our sole pursuit of self-benefit and to engage in the practice of giving to others even in only a small way. This is what it means to live as a Buddhist and as a practice of the nembutsu.



HonpaHongwanji Mission of Hawaii

JAPAN DISASTER RELIEF FUND: HonpaHongwanji Headquarters office is no longer collecting funds for the relief effort. The total amount collected: \$235,501.84.

GISEIKAI SCHEDULE:

Thursday, February 2, 2012

- Board of Directors Meeting
- State Ministers Association Meeting
- Rap Session (Lay & Ministers)

Friday, February 3, 2012

- Registration; Opening Service
- Plenary Session
- Documentary film on Buddhism in Hawaii

Saturday, February 4, 2012

- Morning Service
 - Installation of Officers, Directors, Advisors
 - Reconvene Meeting
 - Adjournment
 - Living Treasures Luncheon – Sheraton Waikiki
 - End
-

LAY ASSOCIATIONS CONVENTION

The 49th Hawaii State Federation of HonpaHongwanji Lay Associations Convention will be held on SEPTEMBER 8-9, 2012 at Lihue Hongwanji Mission, hosted by the Kauai District.

- Lodging arrangement on your own. Transportation to be provided to/from hotels located between Kapaa and Lihue.
 - Resolutions due by June 15, 2012 E-mail to Lynne Matsumura at lmatsumura@hawaii.rr.com
 - All convention activities at Lihue Hongwanji
 - All communications to be by e-mail.
 - Convention co-chairs: Carol Ozaki – cuohara@hawaiiantel.net and Lynne Matsumura – lmatsumura@hawaii.rr.com
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YESS CAMP 29 – “SHINSHU HAPPENS”

Who: Those interested in JodoShinshu Buddhism, ages 8th grade to 23 years old.

What: Camp for young Buddhists interested and excited to learn about Buddhism as well as a little about themselves.

Where: Camp Kokokahi, Oahu

When: MARCH 24-26, 2012

Visit www.tiny.c/yesscamp or e-mail youth@honaphi.org for registration and more information.



Pacific Buddhist Academy

2012 Shop for Higher Education

WHO: FOODLAND shoppers

WHAT: Program to help PBA earn points towards college scholarships for their graduating seniors.

WHEN: FEB. 8TH until MARCH 20TH

WHERE: Shop at FOODLAND!

HOW: Give Foodland cashiers the **school code: 7581** for Pacific Buddhist Academy. *[Write that number on a sticky note and put that on your wallet or checkbook. It's that easy to help the students.]*

PBA Capital Campaign Update

[Excerpt] “This venture will enable PBA to double its enrollment and operate a sustainable, cost-effective educational program. To date, over \$3.5 million has been raised thanks to donations from individuals, foundations, and corporations such as the HonpaHongwanji Mission of Hawaii, the HonpaHongwanji Hawaii Betsuin, the First Hawaiian Bank Foundation, the Island Insurance Foundation, the Cooke Foundation, and the Albert T. & Wallace T. Teruya Foundation.

A very special gift was received from the Taniguchi family in memory of Koichi and Taniyo Taniguchi, founders of KTA Super Stores and K. Taniguchi, Ltd. Koichi and Taniyo were staunch supporters and members of the HonpaHongwanji Hilo Betsuin.

The Capital Campaign is ongoing and the school is nearing its \$5 million goal. However, your continued support is critical to ensuring a bright future for the only Shin Buddhist high school in America. PBA is truly leading the way in developing compassionate leaders with a solid foundation in Buddhist values. The success of PBA is essential to perpetuating Buddhism in Hawaii and in America and ensuring our shared values will continue to make a real difference in our world.”

BlayneHiga, Director of Development & Community Relations

For information: www.pacificbuddhistacademy.org

Donations to the Capital Campaign can be mailed to: Pacific Buddhist Academy; 1710 Pali Highway; Honolulu, HI 96813.

Mahalo for your support !



More news

Buddhist Study Center METTA

[Excerpt from "The Meaning of the Nembutsu" by Rev. Kevin Kuniyuki]

"Fred Itamoto, a longtime Hongwanji member and someone who deeply embodied our ideals in his daily life once told me a story about his grandmother in Hiroshima. Fred as a boy lived with his grandmother and learned more about the Nembutsu way of life not as much from what she said but from how she lived her life. She worked very hard for her family but at the same time was a person who never complained and was at peace with life but as she worked seemed to always talk to herself indistinctly. It was only a bit later that Fred realized that she wasn't talking to herself but was reciting "NamoAmidaButsu, NamoAmidaButsu ..." constantly in deep gratitude. Fred himself followed her example by appreciating his life and the people around him. What was impressive about Fred was not that he was active at the temple, which he was, but the way he treated everyone, young and old . . . with respect. A very difficult thing to truly do because in a community we will not agree 100 percent with our fellow community members, not in the way things are done and *not in all the values we hold*. Fred was honest about his opinions but listened to other points of view and always forgave the mistakes of others. He did not merely tolerate the people who thought differently from him, he also treated them as friends. My theory is that he always never forgot Amida Buddha's unconditional love and was truly grateful for it. Therefore although he could only love and accept others in his own limited human way, he never stopped striving to accept others unconditionally. Therefore Fred's "NamoAmidaButsu" manifested his gratitude and the gratitude became the commitment to celebrate life in the form of good fellowship with others and to manifest non-attachment in the form of forgiveness. From my perspective the Nembutsu is not only what we recite with the feeling of gratitude. The feeling of gratitude leads to action to strive to live a life that is guided by the teachings as an ordinary human being accompanied by family and friends who will naturally challenge us, support us, and help us.

[From website: livingdharma.org]

Growing the Sangha

By Rev. Ron Miyamura, Midwest Buddhist Temple

[excerpt] "As I look around, I am encouraged by the many non-traditional members that have come to join the BCA temples. By non-traditional members, I mean people who did not grow up in the Temples, or became members through marriage. ... Obviously, the real growth of our Temples has to be from these non-traditional members. Additionally ... the future of our Temples depends on this group of new members. This is the real challenge for the next 20 years... In recent years, we see a lot of initial interest in Buddhism, but we do not know how to transform that interest into a curiosity enough to join the Sangha."



A Friendly Reminder to BWA Members

If you haven't already turned in the **LahainaHongwanji 2012 Membership Form** that was in last month's bulletin, please do so. We would like to update information as soon as possible. We will then print a new BWA membership directory that will be disseminated to all members.

Also, if your BWA dues still need to be paid, turn in the \$15 fee with your information update form. Mail to: Lahaina Hongwanji BWA, P.O. Box 458, Lahaina, HI 96767.



NOKOTSUDO

Announcements & Reminders

- A LOCK / KEY system for the front door(s) is still pending. Keys to the back door are available for \$3.00 each. (The key for the front door lock will be a different key because of the type of door.) If you would rather have a key now, please call 'Noosh' Nishihara at 870-6478.
- FLOWERS: A reminder – please bring **cut flowers only** – not potted plants. The flowers cannot be tended to daily; the Hoshu cleaning groups are on site 1x/week.
- ALTAR (OBUTSUDAN): The brand new black, lacquer altar is, of course, expensive in monetary terms – but even more precious for its meaning and importance for Shin Buddhists. Please be as respectful as with the altar in the temple. Avoid touching it because it would leave smudges. Watch that nothing scrapes against it. *Oshoko at the altar.*
- VISITS TO NOKOTSUDO: Until the key system for the front doors is completed – the building will be left open on *most TUESDAY MORNINGS (8:00 – 11:30)* and *most SUNDAY MORNINGS (on service days, from 9:00 – 10:30)*. You may also arrange an appointment ahead of time by calling Rev. Ai Hironaka at 661-0640, or Phyllis Nakamura at 661-4032.

Again, we thank all of you for your patience. It has been a long process. As we wait, let us be reminded of our ancestors and all that they endured to eventually have the first Nokotsudo built on site. NAMO AMIDA BUTSU

Rev. Ai Hironaka's Dharma Message

[From December, 2011]

This year is almost over. Isn't it really fast? Especially for me – it was my first year here at LahainaHongwanji. Everything needed to be adjusted – children's school, residence, people around us – and somehow we had been nervous. But, the more we learned about community of Lahaina and LahainaHongwanji, it made us think in a positive way. Again, thank you very much for your help and support for me and my family.

Yesterday, we woke up early because of loud voices and the smell of steaming Mochi rice. My residence is close enough to the kitchen to catch the smell of what they are cooking. To get up with smell of Mochi rice is a rare and special experience. I am lucky to be with Kawaguchi family !!

Kaida and Kalapana have been good friends with my son Hoken. During Mochi pounding, they were so happy playing with mud and water at the preschool yard. I was so happy to see them all.

When the lunch time came, I called Hoken to come to the lanai to eat lunch. At first, he did not respond and did not even see me. Second time, I called again with my loud voice. Again, he did not respond. Third time, I called him with my scary voice but he did not respond. Kalapana tried to get Hoken's attention to me, but it did not work. Kokoro was smart enough at that time. As soon as she caught my scary calling voice for Hoken, she ran to the lanai to get lunch. Fifth time, he just said "Hai" and continued playing with mud and water. Sixth time, I again called him with my scary voice. He turned around to me and said "I want to play here. I am not hungry." Seventh time, I walked towards Hoken and stood right next to him and said, "Hoken, it's time to eat lunch, OK?" He finally said, "OK I will eat my lunch." How kolohe he is. I wonder if it comes from my side or my wife's side ...

This conversation or relationship is okay between parents and their children. When I was playing football, it was impossible to behave like my son. When the offensive coordinator ordered the next play, we had to follow that order. I can't say "I like to catch the ball, I don't want to block the big guy ...". If I don't block the guy, the running back will get hurt and may cause fumble of the ball and he is going to kick my okole. It is just a joke. But in our daily life, we have to follow so many rules and regulations. What is most important for our daily life is our peaceful life.

In the teachings of Buddha, there is a famous example story of Buddha's relief and salvation for us. It says:

It is very difficult for the words spoken by Buddha from the far bank of Enlightenment to reach the people still struggling in the world of delusion; therefore Buddha returns to this world Himself and uses His methods of salvation.

"Now I will tell you a parable," Buddha said. "Once there lived a wealthy man whose house caught on fire. The man was away from home and when he came back, he found that his children were so absorbed in play, had not noticed the fire and were still inside the house. The father screamed, "Get out, children! Come out of the house! Hurry! But the children did not heed him.

The anxious father shouted again, "Children, I have some wonderful toys here, come out of the house and get them!" Heeding his cry this time, the children ran out of the burning house.

This world is a burning house. The people, unaware that the house is on fire, are in danger of being burned to death so Buddha in compassion devises ways of saving them.

The Buddha teaches us that we are living inside a burning house. But we cannot realize the condition by our own power. This fact is not only for children like my son Hoken. Children refers to myself. Father's voice refers to Buddha's voice. We do not even try to gain honor, credit, power and so forth. Burning house refers actually to *Bonno* or our true evil selves. And those who have *Bonno*, ShinranShonin called *Bonbu* or foolish being.

In Buddhism, those who pass their lives foolishly every day in ignorance are called *Bonbu* or ordinary foolish beings. ShinranShonin concretely defined the life of ordinary foolish beings.

Foolish beings: as expressed in the parable of the two rivers of water and fire, we are full of ignorance and blind passions. Our desires are countless, and anger, wrath, jealousy, and envy are overwhelming, arising without pause; to the very last moment of life they do not cease, or disappear, or exhaust themselves. (Notes on Once-Calling and Many-calling)

“The parable of the two rivers of water and fire” appears in Shantao’s Commentary on the Non-meditative Food, in Kyogyoshinsho. In the parable, the river of water is compared to greed, and the river of the fire to anger. Our *Bonno* will not disappear until the very last moment. It means we have to live with our *Bonno* and have to seek how we can live with *Bonno* in Happiness, and in Peace.

In the Tannisho,

And I could say I know what evil is, if I knew as thoroughly and completely as the Tathagata. But in this impermanent world, like a burning house, all things are empty and vain, therefore, untrue. Only the Nembutsu is true, real, and sincere.

ShinranShonin teaches us, there is a true, real, and sincere one in our burning house. That is Nembutsu, NamoAmidaButsu.

You may listen and hear over and over the saying “Nembutsu is calling voice of Amida Buddha”. “Call” in Japanese is “yobu”. When we Japanese write yobu in Kanji, we usually use . But ShinranShonin used the other Kanji . Both Kanji mean ‘calling’ but there is a difference between and . is ‘calling from a far distance’. is ‘calling from right next to you’. ShinranShonin used the words , welcoming or inviting and calling you from right next to you.

In Shoshinge, which was written by ShinranShonin, the first line is “KimyoMuryojyuJyorai, I take refuge in the Tathagata of Immeasurable life.” He teaches us about NamoAmidaButsu in the Collected Works of Shinran, page 38.

From those passages we see that the word Namo means to take refuge. In the term ‘to take refuge’ (Kimyo), Ki means to arrive at. Further, it is used in compound to mean to yield joyfully to and to take shelter in. Myo means to act, to invite, to command, to teach, path, message, to devise, to summon. Thus, Kimyo is the command of the Primal Vow calling to and summoning us.

If I can relate this teaching to the story of the burning house – Amida Buddha already came into the burning house to command me and says, “Hey, Ai, let’s get out !! I will carry you !! Just rely on me !! No question !! – while holding my hands.

Please put your hands in Gassho,

Of those who encounter the power of the Primal Vow,
Not one passes by in vain,
They are filled with the treasure ocean of virtues;
The defiled waters of their blind passions not separated from it.

NAMO AMIDA BUTSU

NEW YEAR MESSAGE
From Richard 'Noosh' Nishihara, Kyodan President

Have you made any 2012 New Year resolutions? If you did, I hope you're making good progress fulfilling them or even completing those goals by now. If you haven't made any resolutions, perhaps they are not necessary. For those who may have made a resolution and already failed, try again. The year is still very young.

Too many jokes are made about New Year's resolutions. Nearly all have punch lines that play on the theme that a New Year's resolution is apt to be broken – it's just a matter of time. This year HonpaHongwanji has adopted the goal of "Path of Entrusting: Recite the Nembutsu". Here's a worthwhile resolution we can all work together to achieve.

How can we follow the path of entrusting? Very simply by continuing to do what we already do now. Each of us enjoy our individual, special relationship with Amida Buddha. We recite the Nembutsu in gratitude for his promise of birth in the Western Pure Land. We have learned from the Buddha's teachings and believe in the value of the "Three Treasures" and the "Eightfold Path" that we live each day of our lives. Perhaps we could recite the Nembutsu more frequently in order to entrust in the Vow and in doing so lay a foundation for the shinjin that is so vividly described by ShinranShonin.

During this new year the Kyodan Board of Directors hopes to provide many more opportunities for everyone to express their gratitude for the dharma. The Nembutsu Seminar held last November proved that we are capable of carrying out such programs. We will explore other interesting, informative seminars. In addition, the Buddhist Education Committee will begin exploring the potential of conducting dharma discussion sessions for adult members. We have a number of members who are capable of planning and leading a dharma session. With Hironaka Sensei's help and guidance, these sessions would provide a wonderful ongoing opportunity for people to become more familiar with the Buddha Dharma and the teachings of ShinranShonin.

If you're interested in hearing and learning more about the Dharma, plan to attend regular Sunday services. Sunday service provides an easy, regularized opportunity to hear the Dharma. Join the Shinkokai and attend services to hear and discuss the Dharma on the second Thursday of each month. By the way, have you read the monthly bulletins sent to us from nearly all the temples in Hawaii? The bulletins are organized each month and kept in the office. If you're interested and are looking for another source of Dharma talk, stop by the office to read these bulletins. Lots of Dharma talk in each of the bulletins from our fellow temples. Don't forget, we also maintain a small library of books that you can borrow anytime.

In closing, let's all live and recite the Nembutsu. Let's be ever mindful of keeping to the Eightfold Path. Let's also be mindful of Amida Buddha's wisdom and compassion and while doing so practice dana so others are helped along the Path.

NamoAmidaButsu