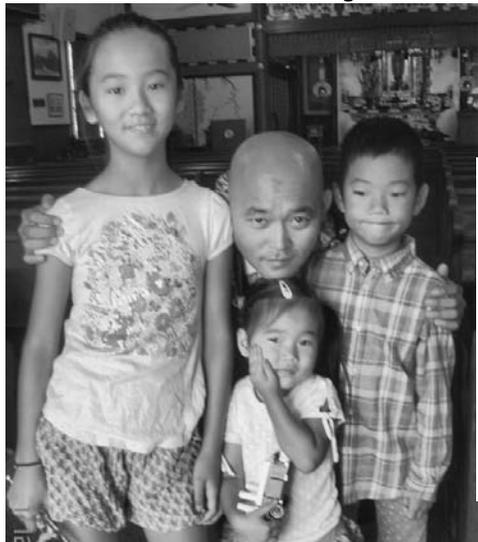




LAST MONTH'S EVENTS

Father's Day Service



Ayumu

Rev. Hironaka – father of Kokoro, Minori, Hoken , Ayumu . . . and 'dharma father' of the Lahaina Hongwanji sangha.



Rest stop at Take Home Maui.



Old Lahaina Courthouse

State Ministers' Conference 2014

Hosted by Maui Ministers



Lahaina Town Tour: Waiola Church



Waiola Church

Upcoming in July



LAHAINA JODO MISSION OBON

SATURDAY, JULY 5TH, 2014

Service – 6:30pm / Dance – 8:00 pm



Photo from mauimagazine.net

BSC Summer Session 2014 – Maui Session

Resolving Life's Problems through Buddhism

Speaker: Rev. Marvin Harada Orange County Buddhist Temple

Date: July 24 (Thursday), 2014

Time: 6:00 – 8:30 pm

Location: Kahului HM

Free, but donations gratefully accepted.

Help with refreshments.



THE THREE TREASURES: THE BUDDHA

Buddha Poses and Postures: The Meanings of Buddha Statues

[Excerpts from: www.buddhagarden.com]

Note: This commentary comes from a website of The Buddha Garden. It is a source of information about General Buddhism, and not specific to Jodo Shinshu. It may not contain very detailed and specific historical information – however, it is presented in a way that is readable, not overwhelming.

“Also referred to as an **asana** or an Attitude, there are over 100 poses illustrating the life of the Buddha. And each posture will have a specific hand gesture, called a **Mudra**, associated with the posture. An example would be with both hands folded face-up, resting in the lap. This is the attitude of meditation. Meditation is significant in the life of Shakyamuni Buddha because the Buddha meditated under the Tree Of Wisdom (Bodhi Tree) to attain enlightenment.”

BUDDHA STATUES

Common Name	Significance	Hand Gesture (Mudra)	Posture (Asana)
Protection Buddha	Signifies courage, offers protection from fear, delusion and anger.	Right hand raised, facing outward; left hand resting in lap.	Seated with ankles tucked (Double Lotus), or one leg resting on top of other (Single Lotus).
Meditation Buddha	Signifies inner wisdom, emotional balance, and clarity.	Both hands resting face up in the lap, one hand on top of the other.	Seated with ankles tucked (Double Lotus), or one leg resting on top of other (Single Lotus).
Enlightenment Buddha	Signifies insight, purity of character, self-mastery.	Right hand facing downward with fingers extended toward the ground, palm facing inward.	Seated with ankles tucked (Double Lotus).
Teaching Buddha	Signifies wisdom, understanding, and fulfilling destiny.	Both hands at chest level, with thumb and index fingers forming a circle, right hand palm in, left hand palm out.	Seated with ankles tucked (Double Lotus).
Medicine Buddha	Signifies healing.	Right hand facing downward with fingers extended toward ground, palm facing outward. A bowl of herbs rests in the left hand upon the lap.	Seated with ankles tucked (Double Lotus).
Contemplation Buddha	Signifies determination and patient understanding.	Both arms lie flat against the chest, palms in – with right arm on outside of left arm.	Standing with legs together.
Alms Collecting Buddha	Signifies compassion and caring for all beings.	Arms bent at elbows, holding an alms bowl at chest level.	Standing with legs together.
Walking Buddha	Signifies grace and internal beauty.	Right hand raised, facing outward, left hand dangles along left side of body.	Standing with right foot forward, as if stepping on to right foot.

THE THREE TREASURES: THE DHARMA

[Excerpts from: www.japantimes.co]

Note: Although this article is not about Buddhist dharma as stated in Buddhist doctrine, or even in interpretations of doctrine – it seems to speak to us from a place of WISDOM and COMPASSION.

Filipino plantation experiments with growing buckwheat for soba noodles in Japan.

By Ronron Calunsod



BUMBARAN, PHILIPPINES – A Japanese company is growing buckwheat, popularly known back home as soba, in the southern Philippine province of Lanao del Sur on Mindanao Island with the aim of exporting it to Japan starting later this year.

Takeyoshi Sumikawa, of the Japanese Chamber of Commerce of Mindanao Inc., said Nissey Delica Corp., a leading soba producer in Japan, tied up with local groups Datu Paglas-Japan Development Initiatives Inc. and Manabilang Services Inc. to grow soba in the hilly, Muslim-dominated municipality of Bumbaran.

Sumikawa, who has been in Mindanao for seven years after initially working in the banana fiber business, recalled how buckwheat grains were scattered randomly over a small tract of land in Bumbaran as a trial nearly three years ago.

Citing the strong demand for soba in Japan, where 100,000 tons of the noodles are consumed each year, most sourced from the United States, China and Russia, Sumikawa said producing soba in the Philippines can provide a good alternative and even a competitive price against those sourced from Japan and the United States.

Sumikawa said the soba project is expected to provide additional working opportunities for local farmers and even Muslim rebels who are expected to lay down their arms after a peace agreement was signed with the government on March 27.

In an interview at one of the villages of Bumbaran, Momin Omadan said he is willing to finally hang up his uniform as commander of the Moro Islamic Liberation Front, the rebel group that negotiated the peace deal with the government, if he is given the chance to grow soba on his family's farmland.

A combatant since 1981, Omadan admitted being skilled with M16 rifles, rocket-propelled grenades and other weapons — skills he is passing on to his male children and other younger rebels until the complete implementation of the peace deal.

"It's important for us, MILF rebels, to have a livelihood. When the Comprehensive Agreement on the Bangsamoro was signed, I told myself that I should stop fighting under the MILF because I'm getting old and I'm getting tired. I'm preparing myself to retire so that I can have time with my children and teach them the right path so they don't follow my life. I don't want them to be combatants anymore," said the father of nine and grandfather of 18.

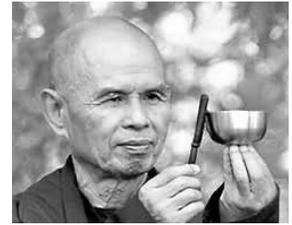
Sumikawa was confident that security is no longer a concern in the area where the soba plantation is situated and predicted the peace agreement between the Muslim rebels and the government will have positive impacts on the project.

THE THREE TREASURES: THE SANGHA

[From the website: tricycle.com]

The Fertile Soil of Sangha

Thich Nhat Hanh on the importance of community.



“**TWO THOUSAND** five hundred years ago, Shakyamuni Buddha proclaimed that the next Buddha will be named Maitreya, the “Buddha of Love.” I think Maitreya Buddha may be a community and not just an individual. A good community is needed to help us resist the unwholesome ways of our time. Mindful living protects us and helps us go in the direction of peace. With the support of friends in the practice, peace has a chance.

If you have a supportive sangha, it’s easy to nourish your bodhicitta, the seeds of enlightenment. If you don’t have anyone who understands you, who encourages you in the practice of the living dharma, your desire to practice may wither. Your sangha—family, friends, and copractitioners—is the soil, and you are the seed. No matter how vigorous the seed is, if the soil does not provide nourishment, your seed will die. A good sangha is crucial for the practice. Please find a good sangha or help create one.

Buddha, Dharma, and Sangha are three precious jewels in Buddhism, and the most important of these is Sangha. The Sangha contains the Buddha and the Dharma. A good teacher is important, but sisters and brothers in the practice are the main ingredient for success. You cannot achieve enlightenment by locking yourself in your room. Transformation is possible only when you are in touch. When you touch the ground, you can feel the stability of the earth and feel confident. When you observe the steadiness of the sunshine, the air, and the trees, you know that you can count on the sun to rise each day and the air and the trees to be there. When you build a house, you build it on solid ground. You need to choose friends in the practice who are stable, on whom you can rely.

Taking refuge in the sangha means putting your trust in a community of solid members who practice mindfulness together. You do not have to practice intensively—just being in a sangha where people are happy, living deeply the moments of their days, is enough. Each person’s way of sitting, walking, eating, working, and smiling is a source of inspiration; and transformation takes place without effort. If someone who is troubled is placed in a good sangha, just being there is enough to bring about a transformation. I hope communities of practice in the West will organize themselves as families. In Asian sanghas, we address each other as Dharma Brother, Dharma Sister, Dharma Aunt, or Dharma Uncle, and we call our teacher Dharma Father or Dharma Mother. A practice community needs that kind of familial brotherhood to nourish practice.

If you have a sangha that is joyful, animated by the desire to practice and help, you will mature as a bodhisattva. I always tell the monks, nuns, and lay practitioners at Plum Village that if they want to succeed in the practice, they have to find ways to live in harmony with one another, even with those who are difficult. If they can’t succeed in the sangha, how can they succeed outside of it? Becoming a monk or a nun is not just between student and teacher. It involves everyone. Getting a “yes” from everyone in the sangha is a true dharma seal. “

For Your Information: Significance of Memorial Services

From book, Japanese Canadians and Toronto Buddhist Church:

“The essence of the Jodo Shinshu religious experience is the awareness of deep gratitude for what has been given. Gratitude is the central quality that best describes and defines the Jodo Shinshu way of life. (Bloom, 1985) Memorial and funeral services are traditional means through which a Jodo Shinshu believer can express gratitude and thanksgiving to Amida Buddha, to ancestors, or to the recently deceased. Gratitude is especially given to parents who have not only contributed to making this human life possible, but also conveyed Shinran Shonin’s religion to them.”

From Higashi Hongwanji Temple website:

“The Memorial Service in our Jodo Shinshu tradition, although held in honor of the deceased, is received as an opportunity given to us by the persons we honor, to encounter and to listen to the teachings of the Buddha. Through remembrances of our family members and friends passed on, and through the Dharma, we are able to reflect on our daily life.”

From the website of West Los Angeles Buddhist Temple:

“Memorial Services are peculiar to, and have a very long history in, Buddhism. What is their meaning or significance?”

Memorial services provide us with the opportunity to quietly meditate or reflect upon the cherished memories of the deceased and they remind us of the impermanency of life. This reflection brings us to further awareness of our own changing existence. As we recall the countless benefits bestowed upon us by the deceased, there arises within us a feeling of gratitude toward the deceased and others for making life possible for us.

Memorial services should be looked upon as being an opportunity to listen to the Buddha-Dharma and to express our gratitude to Amida Buddha and the deceased person for whom the memorial service is being conducted. This in turn should lead us to devote ourselves for the good of others in memory of the deceased. By realizing the true significance of memorial services in light of the Jodo Shinshu teaching, it will become more significant and meaningful to us.

We are born into the Pure Land through the Compassion-Wisdom of Amida Buddha and, thus, given an easy path of crossing over from this world of suffering to the Pure Land. Amida Buddha’s virtue is transferred to us in the form of his name, Namu Amida Butsu, and becomes the true cause for our Birth in the Pure Land.

Since we are incapable of performing any practice which would give us enough merits to attain Birth in the Pure Land, any such efforts on our part would be ineffective. Thus, the only recourse is to rely on Amida Buddha for our Birth in the Pure Land. We are enabled to attain birth instantly upon our death, and there is no need for anyone to conduct memorial services in the hope that we would be born in the Pure Land or any other place.”

As Lahaina Hongwanji’s Obon approaches us (Aug. 23/24), let us be mindful of the HATSUBON SERVICES for recently departed loved ones – as well as the opportunity for Obon season private family services that may be arranged with Rev. Ai Hironaka. 661-0640.



NEWS FROM RELATED LINKS

Honpa Hongwanji

HEADQUARTERS UPDATE

Ministerial Assignments:

- Rev. Yuika Hasebe, on leave of absence since Feb. 2013, will be assigned to Honpa Hongwanji Hawaii Betsuin as Associate Minister 7/1/14.
- Rev. Tomo Hojo, Associate Minister of Honpa Hongwanji Hawaii Betsuin, will be assigned to West Kauai Hongwanji Mission as Resident Minister, 8/16/14.

BSC Summer Session 2014

The Buddhist Study Center will hold its Summer Session on July 28 – August 1, 2014 (no weekend sessions). Rev. Marvin Harada (Orange Co. Buddhist Church) will deliver lecture, "Resolving Life's Problems through Buddhism".

Honpa Hongwanji Federation of BWA Participates in Pan-Pacific Parade

- Parade held on Father's Day, June 15th.
- "Enthusiastic group of purple-clad marchers carried cranes made by Jean Yamashiro of Jikoen and Norman Hirohata-Goto of Betsuin."
- Message of "Share Peace" was beautifully illustrated on placards designed by Jo DesMarets of Betsuin.
- Parade participation fosters relationships among BWA members from different temples, and is also a way for us to engage in and support community activities.

Pacific Buddhist Academy Seeks New Head of School

- Robert Cody, current Head of School has accepted a position as Assistant Head of School at the American Community School, a K-12 school in Doha, Qatar.
 - PBA seeks: innovative, collaborative, resourceful Head of School who will build on strength of school's faculty, its outstanding academic programs, its unique peace education curriculum, and its commitment to Buddhist values.
-

Call for Submission of Artwork - from Calendar Committee:

- Invitation to all temples' members to provide creative works of art for the 2015 Hongwanji calendar.
 - May include photos, drawings, poems, pictures of sculptures & pottery, etc. Photos should be of quality that can be enlarged to 8x10.
 - Please include: NAME, TEMPLE, PARAGRAPH with your reflection or thought that describes how the picture relates to AWARENESS.
 - DEADLINE: September 9, 2014. Submit directly to Alan Kubota at lenscapes@yahoo.com.
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THE LIVING DHARMA

Website of West Covina Buddhist Temple

Growing the Sangha

By Rev. Ron Miyamura, Midwest Buddhist Temple

[excerpt of message]

"...Obviously, the real growth of our Temple has to be from these non-traditional members. Additionally, it goes without saying, the future of our Temples depends on this group of new members. This is the real challenge for the next 20 years. I do not have a magic wand that I can wave to ensure our future. 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.

Looking back on my education and training, all the emphasis is on the Dharma which is really necessary. However, it was not balanced with the Sangha and how to manage and nurture a Sangha; and we were not shown the value of the Sangha. Perhaps this is the result of an academic education of ministerial training.

.... When non-traditional people come to the Temple, we have to ask ourselves are we really welcoming? What does it mean when we say, "Just come as you are"? Are we really up to the challenge to accept diverse people who have no real idea what it means to be a Buddhist? Yes, I know we are able to meet the challenge, because we only have to be a real Sangha. Each of us brings something different to the Sangha, each of our personalities contributes to the whole. It is like an orchestra which is made up of different instruments, each adding a different sound to the beautiful music of an orchestra. It is with the spirit of being "fellow travelers" that we build the Sangha so that the whole is greater than the sum of the parts."

DHARMA MESSAGE from Rev. Ai Hironaka

This past Thursday, members of State Hongwanji Ministers Association visited Lahaina Town and came to Lahaina Hongwanji Mission also. Lahaina Hongwanji was only place that was nice and cool by air condition. They appreciated it very much. On behalf of State Ministers Association, I would like to thank Robert Kawaguchi san who helped with all the planning for this visitation program, also Richard Nishihara san and Aileen Cockett san for your support for the Mokuula Walking Tour in this town.

It was quite busy week, as I was chair for this seminar. Also I was one of students at lecture by Prof. Emeritus Masahiro Asada who is highest rank scholar monk of Hongwanji Denomination so his title is Kangaku. He was scholar of Tendai doctrine and taught at Eizan-gakuin school for young Tendai Monks. Shinran Shonin was Tendai Monk also. Two of our Seven Masters, Genshin and Honen were also Tendai Monk. Asada Sensei taught us Oujyo-yoshu which was written by Genshin, and taught us detail of what kind of Shugyo or Practice they were doing.

So I used my brain a lot for studying and managing for whole seminar. On Friday, I knew that it is going to be hard to write a message for Sunday, because my brain was tired and Saturday will have two services. Even if I have clear brain and have some ideas for the week, I take at least eight to nine hours. What I care about writing message is, not deliver wrong information, wrong teaching, misunderstanding. My sensei says "If you deliver wrong teachings, misunderstood teachings, uncertain teachings, unsound and precarious teachings, they will not be able to attain Buddhahood. You must carefully choose your words." To be able to do so, it usually takes couple of days for this process. But, actually minister already starts to think about next week story right after the Sunday Service finished. But it didn't happen for this week because of the seminar. So, I went to my office at 7:00 in the morning for writing my message to be sure I have enough time for writing.

But, no matter how I tried to write with my strength, it was hard to begin to write. I read some books and tried to face laptop. After I sat on the chair about 5 and a half hours, my daughter Kokoro came into office and gave warm homemade Bento to me and simply said "hai, Ohiru gohan, here is lunch for you." It was very hot Bento, so my Daughter's hand was hot also. When I swallowed first rice, it made me warm and happy. Gave me courage to work on my message.

Bento, lunch box is very common food in Japan. Mother has to make Bento for child from Preschool time. When I was elementary school I grew up with school lunch, and even when we went on school trip, we had Bento made by mother usually. It is very enjoyable time for all of us to eat own Bento. When we enter Junior High School, it starts again Bento lunch until we graduate high school. Bento is just like lump of Love from mother. And also in Japan, many workers bring Bento to work place which made by wife. This is called "Aisai-Bento or a lunch box prepared by one's loving wife".

When we eat Bento at classroom, we see others Bento also. "Oh, your shrimp looks good. What's in your Bento today?" this is common talks during lunch time. My mother's Bento did not look beautiful compared with other friends bento. I guess, most of students sometime feel same way. What I wanted in my Bento was frozen food, because these were nice looking and I never saw in my Bento. I requested many times to my mother "I like to have frozen food like my friends, such as fried chicken, fried shrimp and so forth." Mother responded, "Oh, you like fried chicken, I will cook for you tomorrow." I said, "that is not what I want!" She said, "OK, fried shrimp too." "NO NO NO. I said..." "Frozen Food is not good for your health. Have you ever seen the food processing factory? I know what you mean but you won't be able to see frozen food. It is not going to happen." I remember it happened when I was first grade of junior high school.

My mother's Tamago-yaki, Japanese omelet was not nice yellow color also. To make Japanese Omelet you need to have good skill. My grandma's Tamago-yaki was always beautiful yellow and taste good. One day, I asked my younger sister, "Don't you think our mother's Tamago-yaki is colored brown compare with others Bento" And she said "I think so too. My friends Bento is always so cute. But not my mothers." The conversation reached our mother. I said to my mom "How come Okaasan's Tamago-yaki is always dark yellow? My friend one is always nice and yellow like grandmas one. My sister said same thing. Can you copy our grandma's cooking?" My sister "Yes, I think so too!" And my mother responded, "You know what. The reason why Tamago-yaki came nice and yellow is that they use sugar a lot! It is not good for your health. But if you always feel ashamed at classroom, I am sorry. I cannot cook nicely like your grandma. But I will try my best as much as possible tomorrow." with showing her sad face. It was my first time I felt that I said too much to my mother. Color of egg is not that good, but taste of my mother's Tamago-yaki is really good. Next morning, she came to talk to me and showed me Tamago-yaki and says "I am sorry, I tried very hard but it became like this again. I will not put Tamago-yaki in Bento today." But I said, "Oh that's fine. Put in side my Bento." I wish I could say sorry to her, but I couldn't. When late the Tamago-yaki at school, I felt sorry for my mother and regretted what I said to my mother. I wondered if she must eat lunch with worrying about me and my sister. Since then I didn't feel any embarrassment about my mother's Tamago-yaki.

Many Japanese have own memory of Bento. Here is a [Bento story which was posted on internet Bulletin Board System in Japan and became famous story a couple of years ago.](#)

"When I was first grade of elementary school, my mother got a boyfriend and left from our family. I grew up with fathers foods. At that time, I didn't like my father's tasteless and clumsy foods. With the feeling of sadness apart from my mom, I was always crying and grumbling at meal time. What I did most terrible was threw burnt Tamago-yaki to my father. The next year, when I went on second grade field trip, it was also my father's home made Bento. I didn't like that very much so I didn't even eat one bite of it, and I ate Okazu which was shared from my friends and I filled my stomach only with my snacks. I chucked inside of Bento away. "

“When I get back to home, I handed Bento Box to my dad. He misunderstood I ate all Bento, he stroke my head and said “You are good boy!! You ate all!! Thank you very much!!” with his big voice and watery eyes. He looked really happy. Of course, I couldn’t say true story to him.”

“However, when class room teacher visited my house, the teacher told everything to my dad what was going on about throwing away my Bento at field trip. My father got pretty shocked, but he didn’t yell and scold me even after the teacher left our home. He just had his head down. I was feeling guilty and uncomfortable, so I went to bed much earlier than usual. But, I couldn’t sleep and tried to get back to father’s place to apologize to him. The kitchens light was on so I thought he was washing dishes and took a look into kitchen. He was crying while reading cook book which was already worn out, and facing my empty Bento Box. Finally, I realized the fact that I did outrageous terrible mistake. It was shocking to see my father’s crying for the first time, and I couldn’t step forward to say my apology to him. After all, I went back to my bed, and I said “I am sorry” many times in my heart and cried. “

“Next morning, I apologized to him about Bento and what I had done before. And again, he didn’t scold and just stroked my head. Since then, I never left anything of Bento, I ate everything. My father died last year. When he was dying at hospital, I was confused with mind of sadness and loneliness. I said “Thank you very much for your cooking. Thank you very much for the Tamago-yaki. The little bit odd fried spinach was good taste!! You were actually very good cook!!” At that time, he wasn’t able to make any voice but he smiled and nodded at what I said.”

“Whenever I recall memory of Bento at field trip, I feel regret, sadness, and so sorry for him and makes me cry.”

What was interesting about this posting was that he was not scolded by the father. Without scolding, he had changed his attitude and behavior through the father’s tears and sadness. Feeling sorry, mind had changed by sympathetic mind of father. When he touched the warm heart of the father, he cannot help to cry and say I am sorry. Feeling of being very sorry is one of the key minds of Buddhism. Since we have no strict precepts to be saved by Amida Buddha, the feeling of being very sorry is necessary for enrichment of embodying the teachings. It is like a brake for the bad actions among the Shin Followers. How to stop these bad actions is quite different from any other teachings because we don’t have precepts. There are two ways for a child to stop bad actions for the parents. First way is, they feel “If I do this, my parent will get mad and scold me. So, I shouldn’t do this.” The other way is “If I do this, my parent will be sad and cry. So, I shouldn’t do this.” Both way may be able to stop bad acts, but the first one, “Because my parent scold me”, when parents do not to scold them they will do whatever they like to do. But second one, “because my dad and mom will be sad and cry” this already touches the warm heart of the parents, they will try not make any mistake for keeping parents happy. First one is thinking only own self safety and this is view from only child, second one is thinking about parents feeling and this is view from parents. The second way is the Jodo Shinshu, our precious way.

Shinran Shonin said in his Letter, C.W.S. P. 553

“Here’s some medicine, so drink all the poison you like”—words like these should never be said.

Also in Tannisho written by Yuien, chapter 13

Once there was a man who fell into wrong views proclaiming that he would intentionally do evil as a way of attaining birth, since the Vow is directed to those who are evil. Thus saying, he committed many evil deeds. When Shinran heard about this, he admonished in a letter, "Do not take poison just because there is an antidote." He made this point to correct such erroneous views, but not at all to say that evil is an obstacle to attaining birth.

Shinran, moreover, said, "If upholding the precepts and maintaining the disciplines are required for true entrusting, how could we ever hope to go beyond birth-and-death? It is only by encountering the Primal Vow that such hopeless beings like ourselves are shown to be prideful and haughty. And yet evil cannot be committed unless it is already within us."

These teachings are telling Shinran Shonin’s view as standing from Amida Buddha. If we see this world of human relation by our own view point, even if we study hard Buddhism academically, our life is not going change. But if we see this world from Buddha’s view, it transforms into totally opposite way which is called Buddhist path. A Buddhist is one who sees this world, with the Buddha’s eye, Buddhist is a person who reflects upon one’s self, with the Buddha’s eye.

Let us put our hands in Gassho, Namo Amida Butsu...