



LAST MONTH'S EVENTS

State BWA Conference in Kona



Lahaina ladies "talk story" with Rev. Mari Nishiyama, former Lahaina Hongwanji resident minister.



Is everybody ready for the big event?



Another reunion: Violet Nishijima chats with Mrs. Yoshie Yagi, wife of former Lahaina HM resident minister, Rev. Koshio Yagi. Their daughters are Karen on left, and Ocean on mother's lap.



Some BWA members learned how to make lauhala bracelets from this workshop instructor (with hat).

Highlights of State BWA Conference

- Reuniting with 'old' friends and acquaintances.
- Welcome dinner at Kona Hongwanji.
- Keynote speech. "Peace & Oneness of Life" by Duane Kurisu.
- The sound of "Asoka no Sono" and the Nembutsu sung by a large group.
- Workshops: Golden Chain Lauhala Bracelet / Developing an Awake & Compassionate Heart / Oneness of Nature Crafting / Gentle Chair Yoga / Historical Tour of Sheraton Kona
- Saturday night dinner on the lawn ... but a missed photo shoot→ Our own sensei, Rev. Ai Hironaka, was called up to play taiko, along with Bishop Eric Matsumoto, Federation BWA President Janet Honda, and Rev. Bert Sumikawa. Camera was ready, but the darkness and the backlight from torches blotted out the picture. AUWE.

MAHALO TO:

- HHMH Federation of BWA & **President Janet Honda**
- Hawaii Island United BWA for all the planning, etc.
- Kona Hongwanji BWA and other members for hosting welcome dinner.
- **Rev. Ai Hironaka and Derrick Fujiwara** for being our excellent chauffeurs.
- Lahaina BWA President **Sharon Nohara** for all of her organizing and coordinating to keep "all of our ducks in a row."
- Lahaina BWA Treasurer **Dawn Fujiwara** for travel and other detailed arrangements.

Mother's Day / Memorial Service and Luncheon

Derrick Fujiwara was first to arrive at the Social Hall's kitchen to start off the prep work for the luncheon. Because of Mother's Day, the ladies were exempt from kitchen duties. Before the camera could catch Derrick in action, he left ... to go to work! Mahalo to Derrick for coming in on a work day.



Haru Nakagawa & his own set of sharp sashimi knives.



'Herbie' Nishijima busied up with many tasks.



Earl Zaan & 'Noosh' Nishihara do pasta and salad.



The Moms and others were observed to chow down on the spaghetti, salad, sashimi (!), and ice cream dessert.

At the service, Rev. Ai Hironaka delivered the dharma message, Earl Zaan served as emcee, and Michelle Zoodsma was our dedicated organist.

Annual Clean-up of the Puupiha Cemetery (close to Lahaina Jodo Mission)

This year's "hana-hana" crew consisted of the volunteers:

- Lahaina Jodo: Bobby Lee, and a fellow who may be a grounds-keeper at Jodo.
- Lahaina Shingon: Rev. Takayuki Meguro, Kunio Okamoto, and Paul Anbe.
- Lahaina Hongwanji: 'Herbie' Nishijima, Derrick Fujiwara, Phyllis Nakamura.



The fence is showing effects of age, wind, hot sun – just as we are. Fragments of crockery & glassware left in honor of ancestors have a beauty of their own.



How many bags-ful? Plenty ! A good deed well done.



FUJIMATSURI 2014

Sponsored by Maui Hongwanji Council; hosted at LHM



9:30 am service initiates the day's events.

Last month: FUJI MATSURI, continued

The event was well-attended by members of all four Maui Island Hongwanji Missions. The service was officiated by Resident Minister Rev. Ai Hironaka; other ministers included: Bishop Eric Matsumoto – Honpa Hongwanji; Rev. Shinkai Murakami – Wailuku HM; Rev. Richard Tennes – Kahului Hongwanji. Rev. Sol Kalu of Makawao HM was not present.

'Noosh' Nishihara and Hoken Hironaka → represent Lahaina HM, for Oshoko.



Song Fest



Kahului Hongwanji Mission



Makawao Hongwanji Mission



Wailuku Hongwanji Mission

Unfortunately, there is no photo of the Lahaina group because the newsletter photographer is a choir member. However – safe to say – the choir performed as best as they could. The group sang joyfully, with heads up, and kept on key to sing “Nembutsu in Our Lives”, with lyrics adapted by **Earl Zaan** to the tune, “Kawa no nagare no you ni”. They also remembered the steps to the “Buddha, Dharma, Sangha Rap” created by **Sylvia Neizman**. Mahalo for the leadership of Aileen Cockett, Earl Zaan, Sylvia Neizman, and Rev. Ai Hironaka during the practice sessions.



An impromptu & pleasant addition to the program was a gatha sung by the ministers ! Bravo !



Stanley Okamoto of WHM raises his hand during the Quiz Bowl. From left to right after Stanley are: Eric McCumber-Lahaina HM; Nelson Okumura –Kahului HM; Sharon Nagoshi-Makawao HM.

Gratitude & Acknowledgements

- **Service Coordination:** Rev. Ai Hironaka, Aileen Cockett, Sylvia Neizman, organist Michelle Zoodsma.
- **Song Fest, Quiz Bowl:** Aileen Cockett, Sylvia Neizman, all temple choirs and coordinators.
- **Food preparation, set-up, etc.:** Sharon Nohara, Dawn Fujiwara, Violet Nishijima, Shirley Tobita, Jane Agawa, Doris Fujii, Emiko Fujikawa, Derrick Fujiwara, Megumi Hironaka, Vivian Ichiki, Alice Imano, Carol Inaba, Haruo Nakagawa, Phyllis Nakamura, Kent Nishijima, 'Noosh' Nishihara, Kazue Zaan, Earl Zaan.
- **TLC for Shinran Shonin statue:** Alan Kawaguchi



- **Social Hall décor, special lei for guests:** Sharon Nohara

Last month: GOTAN-E Service

The Gotan-e Service, in commemoration of founder Shinran Shonin's birthdate, was held on May 25, 2014. Rev. Ai Hironaka officiated at the service, Carol Inaba served as emcee, and Michelle Zoodsma was organist. (Sorry, no photo –photographer present but without camera. Auwe.)

Highlights of Guest Speaker Rev. Jan Youth's dharma message:

- Shinran's early history presented as Q & A: "His father's name was (Lord Arinori)" "What was his first given name? (Matsuakamaru)"
- "In that era, there was no Hongwanji – only Tendai and Shingon. So, Shinran was a Tendai monk."
- "After Shinran goes down (from Mt. Hiei) to Rokkakudo ... on the 95th day he had a dream ... in this dream he was guided to study with Honen."
- "He was exiled to Echigo (now Niigata) for about 4 years. He continued to study ... he also started a family."
- "When he returned to Kyoto, Shinran was almost 60 years old. He returned there with his daughter, whose name was? ... (Kakushinni)"
- "He wrote his greatest work there ... (Kyogyoshinsho)" "His goal was to be free of the nature of being human."

For Your Information

ADS for Lahaina Hongwanji's 110th Anniversary Booklet

Lahaina Hongwanji will commemorate /celebrate its **110th Anniversary** on SATURDAY, OCTOBER 4, 2014.

The Anniversary Committee plans to have '**Congratulatory**' and '**In Memory of ...**' member family ads in the commemorative booklet. A secondary purpose for the ads is to help defray printing costs for the booklet.

Information available at this newsletter printing: 1/6 page family ad, black & white would cost **\$75.00**. Choice of 3 designs: 1) Hongwanji Sagarifudi crest, 2) Family crest (mon), 3) 110th Anniversary design created by Darryl Fujiwara (son of Derrick & Dawn).

Information about ¼, ½ , and full page family ads is pending.

If you have questions about the ads, please call **Phyllis Nakamura**, 661-4032. If not, clip out the form below and send or bring to church. Payment by check – Lahaina Hongwanji Mission. (P.O.Box 458)

Application Form: Family Ads for Lahaina Hongwanji 110th Anniversary Booklet

Name(s) _____ Phone _____

Selection of ad size: 1/6 page black/white _____ Other (designate) _____



Design selection: Hongwanji crest _____



Family crest (sample) _____

110th Anniversary Design (final design pending) _____

Your choice of wording: _____

Design Options for 1/6 page black & white ads. (See BWA Centennial booklet for actual ads.)



In memory of
Juzo & Hana Watanabe

Hidemi & Vivian Ichiki

(sample, not actual size)



*Congratulations to the
Lahaina Hongwanji Fujinkai on your
Centennial Celebration
Kiden Nishijima Family*

(sample, not actual size)

(110th Ann. Design)

Best Wishes

on the

110th Anniversary

Family of -----

THE THREE TREASURES: THE BUDDHA

[From "The Buddha", a film by David Grubin]

Birth and Youth (part 1)

Twenty-five hundred years ago, nestled in a fertile valley along the border between India and Nepal, a child was born who was to become the Buddha. The stories say that before his birth, his mother, the queen of a small Indian kingdom, had a dream.

A beautiful white elephant offered the queen a lotus flower, and then, entered the side of her body. When sages were asked to interpret the dream, they predicted the queen would give birth to a son destined to become either a great ruler or a holy man.

One day, they said, he would either conquer the world, or become an enlightened being – the Buddha.

Within ten months, as a tree lowered a branch to support her, a baby boy was born, emerging from her side. Seven days later, the Queen died. The Buddha would one day teach his followers: "*The world is filled with pain and sorrow. But I have found a serenity that you can find, too.*"

D. Max Moerman, scholar: "*There are countless stories of the Buddha. Each tradition, each culture, each time period has their own stories. We have lots of visual narratives and artwork from all over Buddhist Asia. But the first written material actually, the first biography say of the Buddha – really we don't see that before about 500 years after his death. For the first few centuries, Buddhist narrative was oral.*"

W.S. Merwin, poet: "*Historically, it is based on something certainly that happened. There must have been someone who corresponded with Gautama Buddha, but we don't know. We don't know how much of it is pure fairy tale, and how much of it is historic fact. But it doesn't matter. It touches something that we all basically know.*"

Born five hundred years before the birth of Jesus, the Buddha would grow to manhood in a town vanished long ago. For nearly three decades, he would see nothing of the world beyond.

Birth and Youth (part 2)

The tales say he was the son of a king, raised in a palace with every imaginable luxury. He was called Siddhartha Gautama, a prince among a clan of warriors.

"When I was a child, I was delicately brought up, most delicately. A white sunshade was held over me day and night to protect me from cold, heat, dust, dirt, and dew. My father gave me three lotus ponds: one where red lotuses bloomed, one where white lotuses bloomed, one where blue lotuses bloomed."

Jane Hirshfield, poet: "*His father wanted to prevent him from ever noticing that anything might be wrong with the world because he hoped that he would stay in the life they knew and loved – not to go off as was predicted at his birth and possibly become a spiritual teacher rather than a king.*"



Shielded from pain and suffering, Siddhartha indulged in a life of pure pleasure, every whim satisfied, every desire fulfilled.

THE THREE TREASURES: THE DHARMA

[Excerpts from *Discovering Buddhism in Everyday Life*, by Marvin Harada]

From “The Weight of the Okesa” – April 1996

“While in Japan, I had the great fortune of studying under a wonderful teacher, Professor Takamaro Shigaraki, of Ryukoku University. . . . Sensei was a most inspiring and dynamic teacher to learn from. His understanding of the Dharma and academic credentials were of the highest, but yet his classes and lectures were never up in the clouds beyond our comprehension.”

“Shortly before I left Japan, my fellow students at Ryukoku held a farewell party for me and at that party Sensei presented me with a going away present. The present was an okesa worn by ministers, called a wagesa. It is the type of okesa that you see ministers wear every Sunday with the usual black robe called a fuho.”

“This gift is most precious and meaningful to me, not only because it was given to me by Sensei, but because he wrote a passage inside of it that I would like to share with all of you. Inside my wagesa, Sensei wrote the following in Chinese characters:

“A passage from one of the Chinese Pure Land Masters, Zendo Daishi (Shan tao). It is from Zendo’s Ojoraisan, “Liturgy of Birth”.

自信教人信	JI SHIN KYO NIN SHIN
難中轉更難	NAN CHU TEN KYO NAN
大悲傳普化	DAI HI DEN PU GE
真成報佛恩	SHIN JO HO BUT-TON

Translated, this passage is,

‘To have religious understanding and to teach that to others, is the most difficult thing. To share the great compassion with others, is truly to express one’s gratitude to the Buddha.’

“..... One might think that it would not be exceptionally difficult to be a minister or a Dharma School teacher. You just have to teach Buddhism, like any other teacher would teach history, or art, or math. Just learn the material and then work out your lesson plans and then teach.”

“But when we reflect on this passage from Zendo, we realize that it is not nearly as simple as that. To begin with, Buddhism is not simply an area of study like any other subject. There is on one hand, academic or historical understanding of the subject matter, such as in history or science. Then there is the religious understanding of the Dharma, which is a totally different matter. It is fairly simple to teach Buddhism from an academic or historic standpoint. Just learn dates and facts, and then pass on the information. However, it is not so easy to teach Buddhism from the religious standpoint. Why? Because you have to understand it first for yourself before you can attempt to pass it on to others. Then, even with understanding, how can one truly communicate it to others? It is not an easy task.”

“In his lectures at Ryukoku, Shigaraki Sensei would sometimes mention that when he wears his robes as a minister, he feels that the okesa is a great weight on his shoulders. The okesa represents the original Buddha’s robes that the Buddha wore from discarded cloth. Over the centuries and through the cultures of China and Japan, the form of the okesa has changed, but it continues to represent the 2500 year Buddhist tradition, to truly be a follower of the Buddha. Sensei said that although the okesa is light in material, when he puts it on his shoulders, he feels that it is very heavy, as there is a great responsibility that goes along with it.”

"I think that Sensei wrote that passage on the inside of the okesa that he gave me, because he wanted me to also understand the great responsibility there is in wearing it. To seek one's own true understanding of the teachings, and then to share it with others, this is the only way to express our gratitude to the Buddha."



Prof. Takamaro Shigaraki



Rev. Marvin Harada

THE THREE TREASURES: THE SANGHA

The following brief responses are to questions posed to members at the Social Hall after the Mother's Day Service.

When you think of your mother, what do you see her doing?

- Carol Inaba: "...cleaning house. She was constantly cleaning house."
- Emiko Fujikawa: "I see her doing laundry."

What is your strongest memory of your mother?

- Dawn Fujiwara: "Union leader ... The photo of her in my grandmother's living room ... At times, looking in the mirror, it stirs good thoughts of her and my sisters ... as I age I look more like the photo of her." *Dawn also remembered all the times that her mother would braid her long hair ... how she would tell her to keep her head still and then she would pull hard on the hair ...making her wince.*
- Vivian Ichiki: "Though we were poor, she worked hard by taking in laundry, and she worked in the pineapple fields, too."
- Carol Inaba: "My mother lived for her children and grandchildren. She was very kind and compassionate."

What was your favorite food dish that your mother cooked?

- Violet Nishijima: "She made only Japanese food – nishime, shira ae, kimpira. She made tsukemono ..."
- Carol Inaba: "I enjoyed her bread pudding."

What was the advice that your mother would give you most often?

- Sylvia Neizman: "My mom was a woman of few words – whether scolding or giving advice – only one word was used ... whether you were the oldest, or the youngest – '**Mata**'. That was all she had to say."
- Carol Inaba: "... Get an education so that you are able to take care of yourself and children."

What did your mother do that still amazes you when you think about it now?

- Vivian Ichiki: "She sewed all of our clothes without using store-bought patterns. She would use our old clothes to draft patterns to make them. She worked really hard."
- Carol Inaba: "She never did things for herself. She was always doing things for others, especially members of her family."

What chore did your mother always ask you to do?

- Kazue Zaan: "I don't know ... she never asked me to do anything. She always did everything."

"Talking Story" with Stanley Okamoto (Wailuku HM) about Fuji Matsuri.



"Well, it was only Hanamatsuri in the beginning. It embraced all Buddhist sects. Then Hongwanji wanted a separate celebration. I think the first one was at Wailuku Hongwanji."

When did the Fuji Matsuri celebrations begin? "It was about the '50s."

"It was about that time ... Kula had lots of wisteria, and it was in bloom then. So we got wisteria from there. So that was the crux of the whole thing. Maui Hongwanji Council decided to hold it."

Was the Song Fest part of it back then? "No, that came later."

Dharma Message from Rev. Ai Hironaka: "Sente no Sukui"

Mother's day, this is one of the most important days in a whole year like your wife's birthday. If you want to spend your life peacefully, please give your warmest words of appreciation for your mother today. And, as I said many times, although today is not a wife's day you better give something for your wife too. Just in case...

We all call this "Mothers' Day", but each one of us has different feeling and thought for this day. Through this Mother's day, through your mother's loving kindness care that you received in the past and now, let us receive and embody the Amida Buddha's Great Compassion today.

Well, when Shinshu masters explain relationship between Amida Buddha and oneself, they use mother and the child for the explanation quite often, instead of using father and the child. Both father and mother are parents, yet one's concern for one's mother seems to be very strong. One of the reasons is that we are nurtured for about 280 days in our mother's womb, something foreign to fathers. And we spend childhood time with mother longer than father. For us fathers, it is very sad matter but as I am child of mother, I agree with it.

Here is the Japanese poem which has anonymous writer,

"Although there are one billion mothers for one billion people, there is no mother better than my mother."

I believe that most of you can sympathize with this poem. My mother is just right for me, and she is only one for me, she is most precious one for me. Neighbor's mother is always nice and gentle to me, but my mother is the best. Best friend's mother cooked very well but my mother's food was best for me. When I was reading this poem, one thought came into my mind. If I change one word of this poem, it also makes sense. It goes like this,

"Although there are one billion children for one billion people, there is no child better than my child."

I believe also that you might sympathize with it. For mother, it does not matter how handsome her child is, how beautiful she may be, how smart he or she is. Just being one's child is the main thing for them. If mother needs to say something negative about child, they might say to the husband not to the child "my child looks like my husband not me..." Anyway, when two minds from each side, one from mother to child, the other from child to mother, connect together with firm tie then it is called mother and child.

The relationship between Amida and myself is similar like this. Shinran Shonin quotes Master Genshin's statement in his Kyogyoshinsho, CWS p.52

2. Think on the Buddha's Virtue! The Buddha's regard for each sentient being with eyes of compassion is equal, as though each one were the Buddha's only child; hence, I take refuge in and worship the unsurpassed mother of great compassion.

Genshin-kasho taught us how the Amida Buddha made his virtue for us, how Amida Buddha is looking upon us. Each one of us is like the only child of Amida Buddha, the unsurpassed mother of great compassion. On the other hand, how do we need to think about Amida Buddha? Shinran Shonin said in his Wasan,

**When sentient beings think on Amida Buddha, Just as a child thinks of its mother.
They indeed see the Tathagata – who is never distant – Both in the present and in the future.**

Shinran Shonin taught us the how to think on Amida Buddha with the mind, just as a child thinks of its mother. When we think about this two-way direction of thought between Amida Buddha and myself, sometimes this question occurs. “Are both sides the same and equal? Or, which side is more important?”

Traditionally in Japan, the salvation of Amida Buddha is said “Sente no sukui” it means “Amida Buddha’s salvation is first.” This idea is totally different from any other teachings or in our daily life. Usually “I desire my salvation first, then I am saved.” But, Amida Buddha’s salvation system is not. Before I deeply reflect on myself for the first time, he already knew who I am. Before I wish to be born into his land of peace, it was already settled for me.

Shinran Shonin said in his Kyogyoshinsho, CWS P. 38

Aspiring for birth and directing virtue indicates the mind of the Tathagata who, having already established the Vow, gives sentient beings the practice necessary for their birth.

In his Tannisho chapter 9, CWS P.665

Nevertheless, the Buddha, knowing this beforehand, called us “foolish beings possessed of blind passions”; thus, becoming aware that the compassionate Vow of Other Power is indeed for the sake of ourselves, who are such beings, we find it all the more trustworthy.

We hear the Calling Voice “I saved you!” then we just nod and say “Yes, I follow you.” This is the Jodo Shinshu.

As I was writing this message, one scene hit my mind which I saw recently. In the social hall, I noticed that a young lady was softly, gently stroking her stomach. I carefully asked ... because if I make mistake in such question, it is so rude. But when she touched her abdomen area, her face was so peaceful and very calm. I asked “If I am wrong please excuse me. Are you pregnant? Because you are touching your stomach.” She responded with her big smile and says “YES!!” I said “Wow, congratulations!! What good news!! How nice for you!!” That made me very happy too. And it reminds me the time when my children were in my wife Megumi’s abdomen. When she touches there, she might try to give her love to baby in her womb. She also was talking to the baby. When the baby moved and kicked her stomach, she looks so happy and smiled. Although the heart and mind may not reach to the baby, it is only one way of love, but mother’s love always began before the baby was born in this world.

As a father, I cannot understand fully what she was thinking, being pregnant is not easy, but the pain and suffering did not matter for her. Mother softly stroking her stomach is one of the most beautiful scenes and time in this world I think. And yet, each one of us was in one’s mothers’ womb, and spent such peaceful and mercy time without knowing that he or she was already embraced by the mothers’ compassionate love.

Although child is intending on other things, mother is receptive and accepting of child completely. When child realizes the compassionate mind from mother in the future, one cannot help to utter "I was wrong. Thank you mother."

According to Buddhism, we should not have the mind of passing judgment of good and bad, young and old, good time or not, good location or not. Buddhism is heart of the Buddha, which acceptable, receptive and tolerates whether good or bad by the great commiseration and compassion.

On this day of Mother's Day combined with Shotsuki Service, let us express deep appreciation for all the mothers who passed away before and present. If there is no such kind and compassionate mother, Shinran Shonin must have hard time to explain what Amida Buddha is!!

And also thank you wife just in case...