

# LAST MONTH'S EVENTS

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## Giseikai (Legislative Assembly) HonpaHongwanji Mission of Hawaii

This year's assembly marked the **100th Anniversary** of this annual event. The Legislative Assembly is held in February of each year. The attendees include the following:

- Hawaii Kyodan officers, directors, and advisors
- Retired ministers, including former bishops
- Delegates & observers representing 34 (this year) Hongwanji temples in the state of Hawaii – which includes resident ministers of the temples.
- Hawaii Federation of Buddhist Women's Association representatives
- Jr. Young Buddhist Association representatives
- Pacific Buddhist Academy representatives
- Representatives of Buddhist Churches of America

Highlights of the 3-day event:

- **Rap Session** on evening of Thursday, Feb. 2<sup>nd</sup> – which was well attended by both ministers and lay persons.
- **Opening Ceremony** at temple, Friday, Feb. 3<sup>rd</sup>.



- **Business / Planning Sessions** in Social Hall



Hawaii Kyodan President Alton Miyamoto (Lahaina'boy' !)

- **Resolutions**
  - PASSING of #3 – Group Life Insurance for Ministers and Lay Employees.
  - PASSING of #4 – Adopting a Standardized Compensation and Benefits Plan for Hawaii Kyodan Ministers
- Documentary film **"Aloha Buddha"**
- **Aloha Luncheon and Living Treasures Program** at Waikiki Sheraton Hotel. This year's honorees:
  - GORO ARAKAWA: visionary community leader & successful business entrepreneur.
  - BARBARA FUSAKO KAWAKAMI: historian & researcher of Japanese immigrant clothing.

- DR. BEN FINNEY: anthropologist / historian of Polynesian navigation and space colonization.
- LYNETTE KAHEKILI PAGLINAWAN: pre-eminent practitioner and proprietor of Ho'oponopono.
- GORDON MARK: ukulele virtuoso and benevolent educator.

*LahainaHongwanji's Giseikai attendees: Gordon Cockett, Sherman Thompson, Sharon Nohara, 'Noosh' Nishihara, Phyllis Nakamura.*

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## LahainaHongwanji Monthly SHINKOKAI Service / Luncheon

The Shinkokai group meets once a month, on the 2<sup>nd</sup> Thursday. Rev. Ai Hironaka conducts the service, which starts at 9:30 am, and he delivers a dharma message. ARIGATO, SENSEI !

Mr. Ron Togashi has been leading the group for many years; he serves as emcee for the service. He also dutifully reminds folks about Shinkokai events and orders and brings in the bentos. THANK YOU, RON !



Prep time.

February's Shinkokai luncheon was a special one, with 'kaukau' brought in from No KaOi Inn.



Our own tea lady, Fumie Shinyama.



The kaukau line-up.

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West Maui Buddhist Temples sponsor:

**Tsunami Memorial Service**

At Lahaina Hongwanji Mission  
 Sunday, March 11, 2012  
 9:30 am

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Report: Signs of Hope in Japan's Tohoku Coastal Region  
 [From sources on the Internet]

- " In Japan's northeastern Tohoku region a tree has become a symbol of hope and courage. The once scenic beauty of the region turned into a landscape of ruins after a devastating tsunami and earthquake on March 11, 2011. But despite all the stricken scenery, a seaside pine is standing tall. It survived the disaster that almost completely turned the region into a ghost town. It is a 30-meter-high spectacle with an 80-centimeter-diameter branch and is thought to be more than 260 years old. Locals say they have been inspired by the tree and look up to it for its epic endurance. "
- [From the *Yomiuri Shimbun*] **Hope growing for indoor farming in disaster-hit Tohoku region.** " Moves to build indoor 'vegetable factories' are growing in disaster-hit areas as a measure to revive local agricultural businesses. The factories, using hydroponic techniques, would enable farmers to cultivate produce without soil. This has also drawn attention in nuclear crisis-stricken Fukushima Prefecture as a method to produce vegetables in enclosed facilities with an eye toward preventing radiation contamination. "
- [From website: [www.japansociety.org/one-year-later](http://www.japansociety.org/one-year-later)] Japan Society is an American non-profit organization based in New York City. **One Year Later:** In March of 2012, Japan Society presents a series of programs and events around the one-year anniversary of the disasters, commemorating the victims and examining the progress of Japan's recovery, prospects for future.



Children from Ishinomaki, Japan use debris from the tsunami to create art. New York children have the chance to see & create art at **One Year Later: A Day of Reflection.**

[From Internet: *hope-for-tohoku-special-stories*]



**Masahide Chiba**  
 Ofunato High School, Iwate Prefecture

" Masahide lost his mother and grandmother to the tsunami in Ofunato city. He also lost his home and currently lives with his father and two younger brothers in rented space. Having his life saved while a number of lives were lost, Masahide aspires to contribute to reconstructing the region as well as building cities that are well prepared for natural disasters. He will start university in April with a major in construction engineering. "



**Sayaka Sugawara**  
 Sendai Ikuei High School  
 Miyagi Prefecture

" Sayaka lost her mother, grandmother and great-grandmother to the tsunami in Ishinomaki city. She currently lives by herself in an apartment in Sendai city. 6 months after the disaster, she participated in the World Economic Forum Summer Davos Conference in Dalian, China to share her experience with the world's top leaders. Sayaka has always been interested in gaining international experience and she plans to study abroad from September 2012. "

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**Spring Ohigan Service**

March 25, 2012 – 9:30 am

Guest Speaker: Rev. David Nakamoto

[From website: [www.nishihongwanji-la.org](http://www.nishihongwanji-la.org)]:

" Ohigan Services are held during the Spring and Fall Equinoxes, when the days and nights are of equal length, and it is neither too hot nor too cold.

For all Buddhists, the most pleasant times during the spring and fall are when services are held to 'move to the Other Shore' (to-higan). It is a time when we are encouraged to strive even more energetically along the Buddhist path and strive to become enlightened.

The Ohigan Service is unique to Japan, probably because the four seasons are so distinct in that country, making the Spring and Fall equinoxes the most pleasant times of the year. That's probably why the Ohigan Services have such deep roots in the Japanese spiritual consciousness. "

UPCOMING EVENTS



# SPRING BAZAAR



**Saturday, March 17<sup>th</sup>**

**8:00 – 11:00 am**

ono-huli chicken / sushi / nishime  
chow fun / baked goods  
craft items / rummage / plants

Donations & Volunteer  
Kokua are always  
welcome and greatly  
appreciated !!! Major  
prep work will start on  
THURSDAY, MARCH  
15<sup>TH</sup>.



Sponsored by West Maui Buddhist Council

2012 HANAMATSURI

LAHAINA JODO MISSION

APRIL 1<sup>ST</sup> – Service at 9:30 am

[From website: [www.seattlebetsuin.com](http://www.seattlebetsuin.com)]

Hanamatsuri (flower festival) commemorates the birth of **Siddhartha Gautama**, who became enlightened as **Sakyamuni Buddha**. This historical Buddha was born in Nepal on April 8, 563 B.C. – to King Suddhodana and Queen Maya. The flowery descriptions of the birth scene include “celestial birds singing beautiful songs, beautiful flowers, and a sweet gentle rain bathing the baby Buddha”.

[From website of Venice Buddhist Temple]

The floral altar (“hanamido”) represents **Lumbini Garden**, where the Buddha was born. The custom of pouring sweet tea over the statue of Buddha represents the pure rain that is said to have fallen when he was born.

The following is the text of **Sherman Thompson's** dharma message, which he delivered at the commemorative service of the **105<sup>th</sup> Anniversary of LahainaHongwanji'sFujinkai (BWA)** – held on January 28, 2012. We are grateful for Sherman's excellent presentation and wish to share it with others.

*Path of Entrusting: Listen and Reflect*  
**"IN THE COMPASSIONATE EMBRACE OF AMIDA'S PRIMAL VOW"**

**Will you join me in Gassho, please:**

Good morning LahainaHongwanji Buddhist Women's Association and fellow seekers of the Dharma. Ohayougozaimasu. I do hope you are well and feel the ever-presence of the all compassionate Amida Buddha in your lives.

Thank you very much for inviting me to share with you a few thoughts on your 105<sup>th</sup> Anniversary of the LahainaHongwanji Buddhist Women's Association. Perhaps a good place to begin is to share with you a song that I learned a long time ago right here in Lahaina: **"AogebaToutoshi"**. *(at this point, the speaker sang the song, with his deep, resonant voice)*

And so today, I would like to share some stories with you. Stories are an important aspect of our lives and our world because stories connect us. They bring us meaning: they bring us a sense of purpose. They link us with the past. They awaken our emotions and arouse our intellect. Stories can share about an origin and stories give reference to where we might want to go. Stories exemplify living values and they embody connectedness of all things. Let me begin with sharing a story which I saw on television not long ago. It is from the NHK Taiga Drama, Gou: Himetachi no Sengoku which just completed airing on Japanese program. How many of you watch Japanese programs?

This Taiga Drama series focuses on the life of Gou, a wife of Tokugawa Hidetada, and youngest of three sisters. Gou's oldest sister, Yodo (Chacha-sama) was the wife of ToyotomiHideyoshi, and Gou's other sister (Hatsu-sama) was married to daimyo, KyogokuTakatsugu. The story tells the life of Gou (also known as Oeyo or Ogou), who was a prominent figure in the latter-Sengoku era. As the wife of Tokugawa Hidetada, she would become the wife of the second Tokugawa shogun. She was also the mother of his successor Iemitsu (the third Tokugawa shogun), and she is also the one who is credited with first building the Ooku (Inner Palace).

In the 28<sup>th</sup> episode, after Gou's husband from her 2<sup>nd</sup> marriage, ToyotomiHidetada's death in Korea, Tokugawa Ieyasu visits to express his condolences to Gou and explains in a conversation how it must have been hard on her, yet she recovered quite well and Ieyasu was complimenting her resiliency. Gou attributes her recovery due to the help of her daughter and all her attendants or ladies in waiting. Ieyasu replies, **"Shitotasukuruwashito; desuna?" "Korebakariwamukashikarakawaran."** *Those who help others are human, isn't it? Only that remains the same as always.*

I enjoy watching episodes like Gou and the other Taiga Drama series because many instances those stories share aspects of the Dharma. Quietly, I contemplated the Shin Buddhist path of people encountering people. In that quiet brief moment I reflected upon my life and the lives of others whose paths may have intersected with mine over the years.

In Shin Buddhism we are taught that being a foolish being is an important aspect of human nature. As human beings we are riddled with shortcomings and ignorance, and as Shin Buddhists we take ownership for our full humanness. When we do this we can look at ourselves and others with more gentleness and sometimes humor, more awareness and compassion. But this awareness is much easier said than accepted of the self. It is much easier to ascribe foolishness to others rather than oneself. In Shin Buddhism, however, there is another aspect attached to this awareness of foolish beings. This aspect is known as transformation. By listening to the teachings we do not necessarily become wiser or more enlightened. We instead come to realize our own foolish nature, or our unenlightened self. According to TaitetsuUnno, retired professor, Shin Buddhist priest, scholar, author, as we deepen that awareness a transformation is occurring. While at the same time aware of our foolish self, one is able to live life with a deep sense of gratitude and appreciation for all life and all beings. According to Tai Unno, the transformation occurs naturally and spontaneously.

The metaphor for transformation common to Shin Buddhists is ice and water. ShinranShonin, the founder of our tradition, wrote many poems using ice and water focusing on this very point. The more ice bathed in the light of compassion the more it becomes the flowing water of reality.

The light in Shin Buddhism is always warm, is all-embracing, helping us slowly and naturally to change from a self that is always thinking of itself first, to a self that is ready to do things for others naturally. This is the gift of great compassion, the workings of Amida Buddha's primal vow.

**"Shitotasukuruwashito; desuna?" "Korebakariwamukashikarakawaran."** *Those who help others are human, isn't it? Only that remains the same as always.*

This is what I remember about the ladies of the Fujinkai in Lahaina ever since I was a youngster growing up here.

Today I would like to share with you a story about a devout Fujinkai lady who was straight forward but loving, stern but compassionate, upright but understanding, strict but embracing. She was a Fujinkai lady who nurtured leaders for the future. She demonstrated that leadership comes from benevolence for those around us. Benevolence deepens especially through empathy for those in difficulty and suffering. Following ShinranShonin's teachings, she tried to show how a person can empower others to turn hardship into joy by entrusting themselves to Amida's Primal Vow, the Vow that saves. But she was really inspired by others who encouraged her to use her skills to empower others. Her leadership behind the scenes in the Fujinkai was born out of devotion to others, sound judgment, and putting ideals into practice.

This Fujinkai lady understood the role she could play at the otera, and especially in the kitchen and guided others with wisdom, straight forwardness, compassion and steadfastness. While coordinating cooking in the temple kitchen, she spoke to other laides about having gratitude for everything and everyone that supports our daily lives. I remember getting admonished at the temple kitchen for not eating all of the gohan that I was served, explaining not to take one grain of rice or one cup of tea for granted.

When polishing the altar ornaments (omigaki) she would guide other Fujinkai ladies, and even some of the men to act mindfully; because seeing a smudge or dullness on the ornament was like a smudge on one's heart that prevented it from shining brightly.

She was one of those who would be first to open the temple kitchen early before the crack of dawn and the very last to turn out the lights late in the night. She put others first and took people's stories to heart when they poured out their troubles. She was constantly on the phone listening and talking with other ladies. She taught people to put them in other's situation and to learn and grow in the process. Although she never acknowledged, hardship shaped her personality and misfortune seemed to beset her life. But she taught [that] solutions never come from hatred or resentment. She encouraged people to believe in people, have patience, and learn to forgive. She spoke with conviction in order to guide others to do what is right. Of course she was not without faults or shortcomings, we all have them. You may know her type; she didn't mince words. Before it was even fashionable, networking was a pastime of hers. She would pull up a chair next to the counter in her kitchen and with her tablet filled with names and numbers to every Fujinkai lady and even non-members, she would be on the telephone for hours securing their commitments for help. Tanomimasu !

I often contemplated the driving force that inspired people like her to work tirelessly for the welfare of the temple and in the spirit of dana. I can tell you in no uncertain terms it was out of gratitude for the O-Nembutsu, it was out of deep appreciation – thank you Amida Buddha. You may probably recognize this Fujinkai lady that I am referring to as my grandmother, SugiShibao.

Knowing that the Power of the O-Nembutsu to transform is really remarkable, this Fujinkai lady took every opportunity to listen and reflect on the Shin Buddhist path of entrusting because every listening moment was filled with joy of encountering Amida's compassionate heart through ShinranShonin's teachings.

On this morning's Island Air Kapalua West-Maui flight I waited with anticipation for the plane to make its approach to the airport and then I noticed the familiar remnants of an old irrigation flume once used to bring water to the old sugar fields now parched and filled with over-grown weeds. The old flume still recognizable is aged and broken along the slope of a gulch, a sign it had been neglected and a sad reminder of a bygone era. Growing up in a plantation village the term, "hanawai man" was common and refers to those who worked the land to maintain the flow of water. If sugar still operated the "hanawai man" would certainly be there to ensure fresh water flowed to the sugar fields. While Buddhism teaches that the truth of impermanence is all existing things are transformed moment by moment, I find it difficult not being saddened at the sight of the irrigation flume or the absence of the term, "hanawai man" from our normal everyday vernacular. Somehow the attachment to a simpler by-gone era is difficult to divest.

Similarly, the ladies of the Fujinkai in Lahaina since my grandmother's time who are today ladies of the BWA are few in number. They were much younger then. But what is remarkable is that out of gratitude for the O-Nembutsu, out of deep appreciation – thank you Amida Buddha, the tireless work for the welfare of the temple and Sangha continues because of the Buddhist Women's Association. Like the flow of the water to the fields ensured by the Hanawai Man, the ladies of the BWA today continue the tireless work of supporting and guiding this otera with deep appreciation of the O-Nembutsu.

The endeavors of supporting, innovating, leading, inspiring, and doing the little things hid from the limelight still nurture and transform all of us for a hopeful future.

We all live in challenging times, as did the ladies of my grandmother's era in the Fujinkai. As she did, I'm sure we too will be grateful to live in challenging times because it presents us with fresh opportunities to know there is meaning and joy in the reality of life.

You could easily substitute the name of my grandmother for many, many other Fujinkai ladies who have tirelessly helped the temple throughout the years. There were many, many ladies of the Fujinkai who came before her and after her that contributed to make this moment even now possible. Ladies like SadakoShiotsugu, Misae Kato, FutaeMizushima and of course Violet Nishijima come to mind. Okagesama-de.

May we all be inspired to continue the values, ideals and mission of the BWA in the compassionate embrace of Amida's Primal Vow for many years to come and to enjoy life moment by moment with joy and gratitude. As with many who came before us and have since returned to the Pure Land, when we realize that we are already in the embrace of Amida's light, that becomes shinjin. The light of Amida's wisdom and compassion shines on every person without discrimination, and when we too awaken to that, can we truly appreciate the benevolence of Amida Buddha. **Please join me in Gassho.**

## Welcome Address by Miles Okumura / Memorial Service-2/3/12 / 100<sup>th</sup> Annual Giseikai Legislative Assembly

*Miles Okumura, of Honokaa Hongwanji, teaches at Honokaa High School. He has also chaired the Parade & Festival for the United Nations International Day of Peace – an annual event for 4 years now – which takes place in Honokaa on the Big Island. On September 21, 2010 Mr. Okumura received the 2010 Peace Committee Distinguished Peacemaker Award at a special presentation at the University of Hawaii at Manoa.*

Good morning everyone. Greetings to Bishop Matsumoto, President Miyamoto, reverends, observers from afar, members of the Board of Directors, delegates, observers and other guests. I am truly grateful, and feel honored and flattered to have been asked to deliver the Welcome Address for this service, on occasion of the 100<sup>th</sup> Giseikai Legislative Assembly.

I am thankful for and aware of the causes and conditions that brought us all to this moment. This year it was the opportunity for the Hawaii Island temples to provide the speaker and leadership there had somehow been tipped to the fact that ... I love a microphone !

The school teacher in me requires that first, I will tell you what I am going to tell you. Then, I will tell you. Fear not, though, as I will dispense with telling you what I will have told you, mainly due to time constraints.

Par for the course at any centennial event, we will look to the past, and we will look to the future. I will touch on the subject of parenting and its relevance to the 100 years of Giseikai Assemblies. Be assured, I will do my best to make this presentation special, or at least, memorable. And what better way to start than with one of my favorite subject matters, namely ... me.

So to begin with ... a story from my youth. I was living in Chicago, working on my dream of becoming a rock star. During a visit home, my father was waxing philosophical and shared, as he sometimes did, a Japanese saying, or proverb. Loosely translated, it was "It's okay to drink the sake, but don't let the sake drink you." I was at first puzzled, because if anyone was an alcohol abuser it was my father, not me. I took a bit of reflection to understand that he was referring to other, internal forces that threatened to consume me. My reaction was to resent his attempt at teaching me about life and myself; I resented his lack of confidence and belief in me and my dreams. Later that year, my rock band was playing in a country and western nightclub in Chicago, referred to indelicately by some as a "redneck bar". My father's word came back to me as a handy hook for a song that I wrote.

And playing in three to four nights a week at "The Gold Digger's Lounge" on Clark Street in Chicago, it was natural that the words morphed into this song – "Go 'Head and Drink Your Whisky". Over the years the song re-wrote itself as I learned more about myself, as I struggled with resentment, self-loathing, perspective on my father's life and then my own. Within the meaning of the proverb, I also tried to find understanding of myself as a son, and later on as a father. *At this point, Mr. Okumura picked up his guitar and sang "Go 'Head and Drink Your Whiskey (But Don't Let Your Whiskey Drink You)"*

Here's hoping you can at least count that [the performance] towards memorable, if not "special".

Looking from another angle on advice from our elders, I would like to share some further background having to do with my grandfather. Sengo Tsutsumi left Japan, his destination was America, specifically, California. He landed in Hawaii at the age of 16 and never made it to the West Coast. He died almost 50 years ago, but it was only recently that I learned that he had been very active in the Honpa Hongwanji, specifically with the Moillili temple. I mention in brief his story for a few different reasons.

In a way, his life and mine bracket approximately the time span that we are observing today, 100 years. It is a personal and relevant way for me to get a handle, a perspective on this time frame. It makes the century a bit more manageable, and now having become a grandpa myself, I can envision my lifespan in conjunction with the lifespan of my grandson.

Having had the benefit of the wisdom of Dharma lessons from an excellent line of reverends – for me starting with Reverend Eric (who has since become Bishop Matsumoto), Reverend Nozaki and now Reverend Yagi, I remember the lesson of the Japanese kanji symbol for parent. I have attempted Japanese language class on at least three occasions in my life, but it is only through Dharma talks that I remember that it is a picture of a person keeping a lookout, perched in a tree. Am I right?

My father was trying to keep a lookout for me, as much as I may have resented or misinterpreted his advice over the years. I had experiences and observations to convince me that my grandfather did the same, raising my mother and uncles and aunts.

Well and good you say, and perhaps or hopefully memorable ... But how am I going to tie this all to the past 100 years, you wonder.

We arrive here having once been children, but now we are in the role of parents (and grandparents), too. We arrive here as descendants of generations of Giseikai delegates, while at the same time we hope we are predecessors of generations of delegates and representatives to come in the next 100 years.

I have seen photographs documenting the construction of this building. My grandfather was of an occupation and age appropriate to have been among those contributing or employed for that very task. I squint hard as I look at the pictures, trying to see him posing with the rest of the workmen. I am pretty sure that he was there. Well, that's my story, and I'm sticking with it ! With his hands he helped build this very temple !

But what were his contemporaries, those delegates to the first Giseikai Assembly thinking and envisioning? What did they see when they climbed high up the tree? We can be pretty sure they could not have predicted or foreseen: two world wars, including one against their country of birth; other wars in other Asian theatres (such as the Korean Conflict and the Vietnam War); periods where the teaching of the Japanese language would be outlawed, where American citizens of Japanese ethnic heritage would be relocated, their lands confiscated, their constitutional rights ignored; a world where nuclear holocaust would become a reality, including for hundreds

of thousands in their former country? Would they have foreseen a temple organization where services would be held predominately in English? Did they *think* about the 100<sup>th</sup> Giseikai Assembly?

thousands in their former country? Would they have foreseen a temple organization where services would be held predominately in English? Did they *think* about the 100<sup>th</sup> Giseikai Assembly?

And what did they see when they looked backwards in time from their perch? We can be certain: the future of the Honpa Hongwanji Mission turned out to be radically different from the past.

And likewise for us, as parents peering from our vantage point in the tree, as predecessors to be, we can be certain that the future will be radically different from our first 100 years. Just as my grandfather witnessed the Hongwanji in Hawaii become an institution drastically different from his grandfather's back in Japan, so, too, will the Hongwanji in the next century become radically different from the institution built during the first one hundred years.

As we stand elevated, we should be grateful for the advantage of looking backwards for 100 years. We are given the experience of history, the collective knowledge of an institution, and a sound foundation on which to build. So what are we going to do to ensure that the Dharma is spread for the next 100 years through the actions of the Honpa Hongwanji Buddhist Temples in Hawaii?

As responsible parents and ancestors-to-be, we must take charge of the situation, must strive to always be prepared. First, if not foremost, do not remain in denial about problems and challenges. Do the work to learn about and understand the problem. As mature and wise guardians, we should become knowledgeable about the challenges, aware and enlightened as to barriers and problems so that we can better solve and overcome them.

Being thus prepared, our actions should consist of seeking, providing and/or supporting solutions, rather than a mere "no" vote or rejection of the recommendations of others. If you don't feel you are capable of offering a better solution, then get behind solutions offered by others.

You don't have to be especially brave, and certainly not reckless. However, as Alton Miyamoto was referencing at yesterday's Board meeting, we can't settle for being afraid or "shy". I am reminded of an episode I saw on a video series, "This American Life". The documentary was about a young man who became increasingly debilitated by a congenital neurological disorder. He gradually lost his ability to communicate by speaking, he lost the use of even his hands and fingers, until he was limited to using head and eye motions to type out his thought process on a computer. As a young man he was blessed with a romantic relationship with an honest, caring and affectionate woman. When asked by the interviewer whether he was afraid of eventually being jilted by his girlfriend, his response was: "No, I don't have time to be afraid."

Likewise, we don't have time to be afraid and "shy". It is undeniable that time is running out for some of our temples. However, it is a matter only of degree for so-called "larger" temples, only a difference in length of time for them as well, if solutions are not found and if action is not taken.

What are some potential challenges?

What could possibly befall us in the next 100 years? Based on observation and statistics and the vagaries of history, could it be that:

Our membership will continue to decline at the rate we are doing so little about it?

At present rate our membership could decline to zero in 50 years, in 100 years?

Some of our temples will have to close their doors within a few years? Within 10 years or 50 years?

Will the ethnicity of our temples change to majority non-Japanese in the next 25 years? The next 50 years? The next 100 years?

When will the ethnicity of the membership in Hawaii temples reflect the ethnicity of the community, just as it does in Japan?

Of course, I realize that dollar amounts and membership numbers are not specifically listed as part of the eightfold path !

So, what will we be doing to spread the true dharma, to bring about the reality of peace prevailing throughout the world? Are unseen little robots whispering in your ear ... "pipe dream", "don't be ridiculous", "These are just 'aspirations' ".

Well, I would like to lobby on behalf of the position of optimism. One of the most common retorts, spoken or otherwise, to the vision of world peace is that war and violence is part of human nature, and has been for as long as humankind has walked this planet, approximately two million years. Based on this history, what realistic hope do we have of expecting change?

I would submit that hope is borne out of observation of change that has actually occurred in relatively recent history. If you were to create a scale model timeline of human history, say, by walking it off along a route approximately four miles long, the footprint of your last step would represent two hundred years. When compared with the approximately 20,000 feet preceding, the time period represented by the last 12 inches would include: the compassionate treaty known at the Geneva Accords; the establishment of United Nations, an organization dedicated to world peace and compassion on a global scale, a union which would have been unrealistic if not unimaginable for 1,999,800 years prior; the lifetimes of peace heroes such as Mahatma Ghandi and Martin Luther King, Jr.; and the actions of nations banding together to support the end of violent dictatorships as we saw during the recent Arab Spring, as well as currently against the repression in Syria. So, yes, believe it or not, there is a factual basis for an optimistic outlook on, of all things, world peace. (by the way, I give credit for this concept from the writing of one Paul Chappell, an author who was featured at the Peace Day Festival in 2010.)

*(see end of message on next page)*

In summary then, let us refuse to be in denial of the challenges we face; let us examine and analyze, let us propose and support solutions, let us take action in the upcoming 100 years. And finally, finally, do you realize that in our lifetime it is possible, if not expected, that they will discover the cure to old age? So, yes, some of us could very well be at the 200<sup>th</sup>GiseikaiAssembly ! If all goes well, the subject for the Thursday night rap session would be: "What do we do, now that peace prevails throughout the world?"

Thank you to Miles Okumura for words that serve to raise our consciousness and to urge us into action.

The following WORDSEARCH PUZZLE was a handout at this year's Giseikai / Legislative Session at HonpaHongwanji Mission. At a time when many of the Hongwanji temples in the state are struggling with dwindling membership – we can remain mindful of and grateful for our forebears who, through their struggles and sacrifices, established these temples. OKAGESAMADE.

### **CAN YOU FIND THE TEMPLES?**

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I U L U H A K H B A Y N P C V N O C Q S N F
H M O A I E A O W L A S T U G F T W F M P K
A P M B Z W B N E E U W Q Z P A P A A L O A
W J K Q R A Z O O U L F M K P W S W W W G H
A D O X E I E M A M I E T U Q E L L E C D U
I Z H A P A X U W A A W A L A H A P S V M K
I K A P O L E I A K K A J E S G C B T I S U
B O L H Y U H K K V J H A O T E I J K Z Z H
E H A Y I A O I A S S N O M I L I L A N I K
T D G Z J L N Z M Y A P M N Z H D E U Y F R
S I X O Y W O J T I B N A E O A W J A N Y F
U I A N P L H B A S K A E N J K B Q I Q O I
I A E M U S I W E N U L E R I E A K O M V Z
N N E D N Y N Z K T Q A U V M A D A O V T G
P A U N A T A D W D S J W O Q R H I O R U I
J L H A X I A O S P J U N A K V L A T O H O
I Z I A O C X Z L J U S I T I I F O L K A W
K C L L X L U A V I T L R N I H A X A S P E
O X O E C R D N P X U D Y L X S A P E E I F
E D K H Q A V Z T A I A I E H Y A W A X A K
N C U U L E U U K U L I A W B A P K K P W W
A N O K Q P T Z W R A H G P J M V U O W S L
  
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Aiea  
 BSC  
 Ewa  
 Hawaii Betsuin  
 Hilo Betsuin  
 Honohina  
 Honokaa  
 Honomu  
 Jikoen  
 Kahuku  
 Kahului  
 Kailua

Kamuela  
 Kapaa  
 Kapolei  
 Kohala  
 Kona  
 Lahaina  
 Lanai  
 Lihue  
 Makawao  
 Mililani  
 Moiliili  
 Naalehu

Paauiio  
 Pahala  
 Papaaloa  
 Papaikou  
 Pearl City  
 Puna  
 Wahiawa  
 Waialua  
 Waianae  
 Wailuku  
 Waipahu  
 West Kauai



## OTHER IMPORTANT NEWS



Recognition of retirement – at Aloha Luncheon (Giseikai event)  
**Rev. & Mrs. Ryoso Toshima served HHMH for 39 years.**  
**Rev. & Mrs. Thomas Okano served HHMH for 43 years.**  
 ALOHA and MAHALO

- **Public Lecture: Conquering of the Devil and Shakyamuni Buddha's Compassion**  
 WEDNESDAY, MARCH 28, 2012, 7:00 pm  
 BSC Lecture Hall  
**Lecturer: Prof. Masaaki Nohnin, Ryukoku University, Buddhist Studies**
- **Ministers' Spring Seminar:**  
 THURSDAY, MARCH 29<sup>TH</sup>, 9:00 am at BSC Lecture Hall  
**Lecturer: Prof. Masaaki Nohnin**  
 Lecture 1 – 9:30am –Conquering of the Devil & Shakyamuni Buddha's Compassion  
 Lecture 2 – 11:00am – Killing of One Thousand People and the Buddha's Compassion  
 Lecture 3 – 1:30pm – Shakyamuni Buddha's Standpoint on Killing and Violence  
 Lecture 4 – 3:00pm – An Introduction to Personal Finance by Arthur Nakagawa

### BUDDHIST STUDY CENTER 2012 Upcoming Events

- **Special Public Lecture: Confessions of a D.T. Suzuki Researcher, Or, How I found the skeleton of D.T. Suzuki in our attic** SAT. MARCH 3, 2012, 9:30 am at the BSC Lecture Hall  
**Lecturer: W.S. Yokoyama**, translator of *Coffinman* by Shinmon Aoki, *Buddha's Wish for the World* by Koshin Otani. Mr. Yokoyama will speak about an undiscovered manuscript introduction by Suzuki – to his translation of the *Kyogyoshinsho*. He will also discuss the *Tannisho*, the Fifth Gate and his work on the translation of *Gomonshu's* book.
- **Special Public Symposium: Wisdom & Compassion, At the End of Life: A Buddhism Symposium**  
 FRIDAY, MARCH 9<sup>TH</sup>, 6:30 pm to 9:45 pm  
 SATURDAY, MARCH 10<sup>TH</sup>, 7:30 am to 4:00 pm  
 Honpa Hongwanji Hawaii Betsuin Annex Temple  
 Registration Fee: \$30.00  
*Financial subsidies available for neighbor island attendees on first come, first served basis.*  
**Keynote Speaker: Dr. Carl Becker**, Kyoto Univ. Graduate School, Kokoro Research Center & Dept. of Human and Environmental Studies  
*Panel discussion on End of Life Care from different Buddhist Perspectives / Keynote presentation on topic / Workshops on Health Care directives and other legal matters / Japanese traditions / end of life issues / a Tibetan Approach to End of Life / current available programs for End of Life Compassionate Care*



L-R: Mrs. Gail Taira (Music Comm. Oahu rep.), Mrs. Carrie Kawamoto (winner), Rev. Mary David (Mililani).

### 2011 Gatha Lyrics Winners

Of 13 total entries, the top prize (\$100) went to **Mrs. Carrie Kawamoto**, Mililani Hongwanji. She is also the author of *May Peace Prevail*, winning entry of the 750<sup>th</sup> Shinran Shonin Memorial Observance Theme Song Contest. Runners-up: **Ms. Mari Murakami-Buddha's Great Light (poem)** / **Mrs. Jean Saito-My River.**

#### BUDDHA'S GREAT LIGHT by Carrie Kawamoto

In times of difficulty  
 I say NamodaButsu,  
 Doing my best with a calm heart,  
 Thankful for my life as it's given,  
 Living in embrace of Buddha's Great Light  
 Of Wisdom and Compassion.  
 In times of gratitude

I say NamodaButsu,  
 Doing good, no matter how small,  
 Reaching out with a warm heart,  
 Always in embrace of Buddha's Great Light  
 Of Wisdom and Compassion.

With hands of heart in gassho  
 I say NamodaButsu,  
 Spreading spirit of living with brave hearts,  
 Spreading spirit of caring, helping others.  
 Buddha's Great Light shines into all hearts  
 NamodaButsu.