



LAST MONTH'S EVENTS

(Community Outreach)

Free Caregiver Workshop:

"Understanding Dementia Behaviors"

Sponsored by: Maui Adult Day Care Centers and
Maui County Office on Aging

Held at: Lahaina Hongwanji – temple



← Presenters:

Mike O'Brien,
Family Caregiver

Kathleen Couch
Program Coordinator,
Maui Adult Day Care

The workshop was attended by approximately 18 people. **Kathleen Couch**, Coordinator of Maui Adult Day Care Centers, presented the topic of "Understanding Dementia".

Highlights of Mrs. Couch's presentation:

- Signs of and behaviors associated with early, middle and late stage dementia.
- Tips and Techniques for working with dementia behaviors – e.g. "**compassionate communication**".
- Caregiver Survival.
- The speaker shared many anecdotes about and descriptions of dementia and its effects --- from her experiences with clients and families at the adult care centers. These accounts evoked both laughter and tears from attendees. Hearing the stories in a personalized way helped to make a difficult subject simpler and more acceptable.

Highlights of Mr. O'Brien's talk:

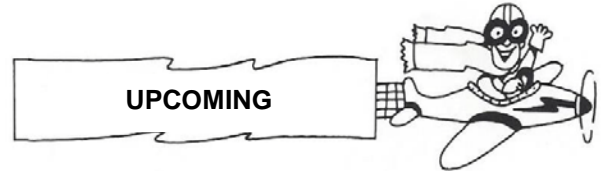
- He shared his own experience; his wife, as well as others her siblings, a parent, had dementia.
- He talked about his insights and about the valuable life lessons that he gained from his experience with dementia within his family.

102nd Honpa Hongwanji

Legislative Assembly (Giseikai)

This year, Lahaina Hongwanji was represented by the following:

- Rev. Ai Hironaka, Resident Minister
- Sherman Thompson, Hawaii Kyodan Director
- 'Noosh' Nishihara, Lahaina Hongwanji Kyodan President



LHM BAZAAR

SATURDAY, MARCH 22ND

8:00 – 11:30 am

Pre-sale Tickets available for:
**HULI-CHICKEN, NISHIME, CHOW FUN
and BENTO**

*If someone doesn't come to you with tickets,
call **Robert Kawaguchi**, 661-0110 or
'Noosh' Nishihara, 870-6478*

*Above items available at BAZAAR – cash sale
- in limited quantities.*

BAZAAR also includes:
BAKED GOODS, ANDAGI
CRAFTS
PLANTS
RUMMAGE

BAZAAR HELPERS NEEDED – MAHALO!

THUR. 3/20, 8 am – food prep, social hall

**FRI. 3/21, 8 am – bazaar set-up, more
food prep**

**SAT. 3/22, 5 am – food prep
7 am food set-up, sales prep, sales**



HANAMATSURI SUNDAY, APRIL 13TH

Host: **LAHAINA SHINGON**
9:30 a.m.

*SERVICE / FELLOWSHIP
FOOD / GAMES*

(Sponsor: West Maui Buddhist Council)



Maui United BWA Spring Visitations & Assembly SATURDAY, APRIL 26, 2014

Save the date, ladies!
Time schedule, other details to be in
next bulletin.



FUJIMATSURI SUNDAY, MAY 18TH

Host: **Lahaina Hongwanji Mission**

Sponsor: Maui Hongwanji Council
Details in next bulletin.



One man's 'JUNQUE' is
another man's treasure.



MAHALO FOR DONATIONS !!!



By the time that you read this, preliminary work toward construction of a restroom may have already begun.

MAHALO for the generosity of individuals who designated donations for a restroom to be built close to the temple.

Originally, the site considered for this facility was to be outside the temple building, close to the elevator. Since then, however, the site selected is the temple's porch storeroom that is next to the elevator. The site has been examined by the building contractor. It has been determined to be "do-able" for the project.

WINDOWS FOR SCHOOL BUILDING

Our school building windows are not as bad as the ones shown here. However, it's a matter of time ... and sooner than later.



Many of the windows in our building are no longer functional – meaning that they do not open or close as they should. Lahaina Hongwanji has many items that need repair or replacement. And so, we have been incurring "painful" expenses yearly.

Some folks may think that we should just ignore those windows; after all, the building IS old. The important issue here is the fact that rental payment for use of the school building is our **BIGGEST SOURCE OF INCOME**. Losing our tenant would have dire consequences.

So ... with one necessary project soon to be underway, is the **WINDOWS PROJECT** next on the list?

The Three Treasures: THE BUDDHA

[From the website: *beyondthenet.net*]



The Buddha - By Bhikkhu Bodhi [of Theravada (Tibetan) Buddhism in Sri Lanka]

The historical person we know as the Buddha was an Indian prince of the Sakya people living in North India. He renounced the right to the throne, became a religious seeker early in his life and then after reaching enlightenment he became a spiritual teacher. His given name was SIDDHARTHA and his clan name was GOTAMA. He was not called the Buddha in his early years, but acquired this designation only in his 35th year, after he attained enlightenment.

The word Buddha is not simply a title given to one particular individual, but it is a designation given to a kind of individual. It represents not a single unique person, but a type of person. Only one Buddha can appear in any historical period. But throughout the cycles of world evolution, there have been many Buddhas appearing one at a time separated by vast intervals. Siddhartha Gotama is only the most recent Buddha and there will be many more Buddhas to come.

Outside the phenomenal universe there exists another state, an unconditional state, a state of perfect bliss, of unfading peace. This state is called NIBBANA in Pali.

Also there exists a path, a way which leads from one state to another, from the impermanence and suffering of the round of becoming to the bliss and peace of NIBBANA. This is the Noble Eightfold Path.

In the history of any particular world system, there will be a time when this path is known and followed, there will be people who practice the path and who reach the attainment of Nibbana. But inevitably there comes a time when that path falls into neglect and the knowledge of the path fades from people's minds until the path disappears and becomes lost. Then follows a period of spiritual darkness. This could be a period of millions of year, of many eons.

Eventually there arises a being, a man who by his own innate wisdom, by his own striving and energy, without any guide or teacher, rediscovers that lost path to deliverance. Having rediscovered the path, he follows it to the end, he reaches the attainment of Nibbana, and then out of compassion for others who are afflicted by suffering, he comes back to proclaim that path, to make it known again to the world. A person who accomplishes this two-fold task of rediscovering the path and making it known again to the world is called a Buddha.

The Buddha always comes as a human being. He begins like us, caught up in the round of suffering. However, he is not an ordinary man. He is an extraordinary man. With immense potential of intelligence, energy, and compassion which he has developed through countless lifetimes of self-cultivation, he has prepared himself for his future role as a Buddha by perfecting in himself the qualities, the virtues, the powers required of a world teacher. By making the path known to the world, Buddha opens the world to deliverance for all humanity so that others can follow the path and reach liberation.

The Three Treasures: THE DHARMA

[From the website: *shindharmanet.com*]



Jodo Shinshu: A Brief Introduction

by Rev. Kenryu Tsuji

[Excerpts of the essay, not the piece in its entirety, are presented here.]

COMMON CHANTS USED IN SERVICES

Amida Kyo

This is the Smaller Sukhavati Vyuha Sutra, chanted during most memorial services. A common mistaken notion is that the chanting itself and the service bring benefits for the deceased. Jodo Shinshu entertains no such ideas. The Amida Kyo is chanted because it is a sutra extolling the virtues of Jodo and Amida Buddha.

Shoshinge

Shoshinge or the Hymn of True Faith was written by Shinran Shonin in which he praises Amida Buddha as well as the Seven Spiritual Fathers who showed us the way of salvation through Faith in Amida.

Junirai

Junirai or the Twelve Hymns of Worship were written by the first of the Seven Spiritual Fathers, Nagarjuna. It praises Amida Buddha, His Land and the Bodhisattvas.

Sanseige (Juseige)

Sanseige or the Three Sacred Vows is from the "Larger Sukhavati Vyuha Sutra." These vows were made by Amida while he was still a Bodhisattva. They express the deep Compassion of Amida for all men.

Sanbutsuge

Sanbutsuge or The Praises of the Buddha are taken from the "Larger Sukhavati Vyuha Sutra." It is a hymn that was sung by Hozo Bosatsu as he was about to make the 48 vows before the Buddha — Se ji zai o Butsu.

Rev. Kenryu Tsuji, who passed away in 2004, was the founding minister of Ekoji Buddhist Temple, in Fairfax Station, Virginia – near Washington D.C. In 1968, Rev. Tsuji was elected the first Nisei Bishop of the Buddhist Churches of America.

The Three Treasures: THE SANGHA



This month's Sangha Treasure is **Mr. Satoshi Akiyama**, known to many as "Sa". Mr. Akiyama was born in 1915, which makes him 99 years old ! When this was mentioned to him, he looked surprised and said, "Yeah? !"

Mr. Akiyama's wife Akiko passed away a few years ago. His primary caregiver is his son, Leslie. Another son, Roy, lives "on the mainland".

Although he has a significant hearing impairment, "Sa" was very compliant and charming throughout the interview process.

Where were you born? **"Lahaina ... you know, Makila."** Where is that? **"You know ... where the pine tree stay."** (On the internet, Makila shows up on the Lahaina Stables website: "... trailrides from Kauaula Valley ... to Launiupoko Valley, an integral part of Maui's sugar plantation era.")

What were your parents' names? **"My mother – Tomo. My father – Teishiro."** What do you remember about them? **"My father used to go shoreline fishing."** Where? **"Makila".**

How many brothers and sisters? **"We had big family ... four brothers – Shigeru, Takuji, Koso, and Hachiro ... sisters Kikuyo and Mitsuri".**

Did you go to Kam III School? **"Yeah."** Do you remember any teachers' names? **" (chuckles) No, but I was good boy."**

What did you do after school? **"Bamboo fishing."** What kind fish ? **"Hinalea, kukupi."**

Who were your friends? What did you folks do for fun? At this point, Mr. Akiyama chuckles again and says, **"Cannot remember."**

What was your first job? **"Pioneer Mill. I had to go 'hoohana' – cut grass."** How old were you? Did you go to high school? **"I went high school, but part-time work – hoohana."** What was the work like? How much did you get paid? **"25 cents a day."**

Were your parents Hongwanji members? Did they go to the church or did the sensei come to the house? **"Yeah. We used to go to the church."**

How old were you when you got married? Did the bonsan do the ceremony? **"I dunno. You act like the FBI !"** Mr. Akiyama had a big smile when he said this and then both he and the interviewer had a big, long laugh.

What do you remember the most about Hongwanji? **"church, Sunday school, Sarashina sensei"** What is the main thing you learned? **"Lots of things you learn at church, yeah?"** Do you still have your onenju? He nodded and placed his hands together in gassho.

What is your favorite food? **"Us poor guys we eat anything... manini ... I used to catch nabeta. We had a canoe."**

How old are you now? **"I dunno, but I was born in 1915."** What is important for you nowadays? **"Everything so fast nowadays. Us old guys slow."** You watch TV? What do you like to watch? **"... history about Hawaii, that kind"** Do you watch sports? **"I watch anything."**

The talk-story session was fun and enlightening for the interviewer. 'Sa' is in a wheelchair, he can't hear very well – yet he doesn't complain or sneer at anything. He forgets some details, but retains his sense of humor, and a charming personality. At 99, he still enjoys life and teaches by example.

DHARMA MESSAGE from REV. AI HIRONAKA, Resident Minister

How was Valentine's Day? In Japan, they also enjoy Valentine's Day. But in Japan it is celebrated differently than here. Wikipedia says, in Japan, Morozoff Ltd. introduced the holiday for the first time in 1936, when it ran an advertisement aimed at foreigners. Later in 1953 it began promoting the giving of heart-shaped chocolates; other Japanese confectionery companies followed suit thereafter. In 1958 the Isetan department store ran a "Valentine sale". Further campaigns during the 1960s popularized the custom.

The custom that only women give chocolates to men appears to have originated from the translation error of a chocolate-company executive during the initial campaigns. In particular, office ladies give chocolate to their co-workers. Unlike western countries, gifts such as greeting cards, candies, flowers, or dinner dates are uncommon, and most of the activity about the gifts is about giving the right amount of chocolate to each person. Japanese chocolate companies make half their annual sales during this time of the year.

Many women feel obliged to give chocolates to all male co-workers, except when the day falls on a Sunday, a holiday. This is known as giri-choko, from giri ("obligation" or "sense of duty") and choko, ("chocolate"), with unpopular co-workers receiving only "ultra-obligatory" chō-giri choko cheap chocolate. This contrasts with honmei-choko (本命チョコ, favorite chocolate), chocolate given to a loved one. Friends, especially girls, may exchange chocolate referred to as tomo-choko (友; from tomo meaning "friend").

In this way, I said to Megumi on the 14th day of February, "Oh, today is Valentine's Day." She said, "What do you mean? This is America. Oh, I see, are you asking what I want to get today?" I just said, "Oh, but we are Japanese citizens. We should follow Japanese style." She said, "what are you talking about?" We were laughing at each other. Becoming sometimes Japanese, sometimes Americanized Japanese, we are both funny living things.

So, on this day, all the Japanese men and boys get excited. Because they all wonder how many chocolates they will receive and if they can get a Honmei-choko or not. Here are the interesting Instruction notes for students from a teacher on the day of Valentine's Day. The class is first year of Junior High school age 13 years old. Basically students are not allowed to bring any kind of snack and candy to school. But, the teacher knows what is going to happen on Valentine's Day. These letter instruction notes were so popular among Japanese younger generation. It says,,

For the girls,

1, Even if I allow you to bring the gifts, it is important to be discrete. You should think of the place and time to give. Today is the only special day you are allowed just to "bring" chocolate, of course you not allow to "eat" chocolate at school.

2, You might have many reasons to give chocolate such as Tomo-choko or Giri-choko, but you should not waste food, you should humble yourself to any kind of food. If you waste food, it is not so cool.

3, Boys' hearts have been pounding and throbbing all day long. The boys sometimes casually check inside the desk. Although they may look like common face, actually inside their heart and mind, it is all terribly messed up. Please understand that boys' hearts and minds are so delicate. Do not kid and tease them.

4, You are already 13 years old. Very impressionable age. In the meantime, whether you think it or not you are respectable adult. You should not give them any misunderstanding. Let's be careful and refrain from speaking and acting in a way that causes unnecessary misunderstanding.

[continues on next page]

For the Boys,

1, You may dream of getting chocolate from a favorite girl. But, no ... it is common and normal not to receive any. When I was 13 years old, I only received 50 cents chocolate from my mother. It was heart figure. Even if you do not get anything, do not be depressed. Please be sure not to tease and kid those who received chocolate just because you are frustrated.. If you do that, you will just feel extra sadness and loneliness.

2, But, maybe, you might receive chocolate today! When you receive it, you need to be very careful and think for the moment. I know that it will be embarrassing. However, the girl showed courage, it was a hard decision and she chose you. Don't make fool of her, and don't lightly spread the news to your friends, don't eat in front of your friends, and don't behave in an insensitive manner to others.

3, Let's not boast about the number of chocolates you receive. Of course you need to think about your friends, but also think about those girls who gave you chocolate. This is very rude and disrespectful to them.

For boys and girls,

If you cannot follow what I have written, I will pick on you!! Please be ready!

When I read this letter, I thought I wish I could be a student of his class. But, Megumi commented "How hard it is and poor thing now days teachers, they need to teach such things." In our society, we have much more movement compared to the past, more information, more things to do. But, because of the circumstances, we feel happy and enjoy it, but at the same time, we feel sadness and loneliness. This is not only an issue for youngsters. I thought this letter has thick meaning in adult world, too. The letter was written based upon the concept of "do not be wasteful of Food. Sympathize with others. Be caring toward others. Be modest, humble and restrain yourself. Practice mindfulness." I thought this letter is wonderful for all people who have Bonno -- evil passions.

Anyway, the day after Valentine's Day is Nirvana Day, when Sakyamuni Buddha passed away. As I spend this particular season, I recall the story of life of Sakyamuni before he died. He is the one that always thinks of others until the last moment. Before he died, in the teachings of Buddha, it states

Still he journeyed on until he reached Pava where he fell seriously ill from some food offered by Chunda, a blacksmith. Eventually, in spite of great pain and weakness, he reached the forest that bordered Kusinagara.

I was taught at the Ryukoku University, a little bit more in detail about the story of Chunda. In this story sometimes you may hear the comparison between how Jesus Christ died and how Sakyamuni Buddha died. I'm not going into detail about how Jesus died but he was killed. How Sakyamuni died is he died from food poisoning.

While Sakyamuni was doing Takuhatsu or Religious mendicancy, Sakyamuni was requested to give teaching to Cunda who was son of a blacksmith and Sakyamuni taught the Dharma to Cunda. Cunda was so moved and impressed by Sakyamuni's teachings, and he told Sakyamuni "I would like to offer food for you, would you mind coming to our town?" Sakyamuni readily and willingly accepted his offering.

In India, the blacksmith was most lowest rank of the Caste, and the town discriminated them from others. But, Sakyamuni dared to go there and receive his offer. Cunda offered his dish with Cunda's whole heart to the Sakyamuni, the food called "Sukara-Maddava" also known as mushroom dish. But, the food was obviously decayed and rotten. The town was poorest place so it was unexpected accident. As dishes were served, Sakyamuni said to Cunda, "Give the dish called 'sukara-maddava' to me and all the other dishes to my disciples." Cunda obeyed the Buddha's instruction. After eating some of the dish sukara-maddava, Sakyamuni told Cunda to bury the rest of the dish in the ground because it could be eaten only by the supremely

enlightened one, not even by gods, demons, or any other living beings. And Sakyamuni ate all the 'sukarameddava' which was full of Cunda's heart and mind. A couple of hours later, Sakyamuni was struck by a severe pain that could make him die instantly, but he bore the pain with superior endurance and concentration. He even pleased Cunda with a Dharma teaching as an expression of appreciation of his offerings. He then stood up and told Ananda that they were going to go to Kusinagara and there he will pass away.

Sakyamuni walked bearing the extremely severe pain, terrible diarrhea and bleeding, resting many times on his way to Kusinagara. Just before he arrived at Kusinagara, he told Ananda and other disciples, "If I die now, Cunda will be accused by others because the meal that he offered me became the cause of my death. Please tell him his offering was invaluable and incomparable because it was my last meal that I was offered. And Sakyamuni said, "the meal had the same supreme virtue as that offered by Sujata when at age 35, I was resting on the bank of Neranjara after stopping the six-year-long life of extreme asceticism. That meal made possible for me to recover my health and finally attain enlightenment. The meal offered by Cunda was enabling me to forsake all his remaining desire for life and attain the Great, Perfect Nirvana." "Please be sure that Cunda does not get any blame from any others." Even though he was facing his death, Sakyamuni was regarding and sympathizing with Cunda.

I think that we can learn important essence of Sakyamuni teachings such as Omoiyari or compassion, sympathy and mindfulness. Even though he knew that the offering of food will be cause of his death, Sakyamuni accepted it as an act of appreciation of and compassion on Cunda's devotion. He even mentioned to his followers not to blame Cunda and protect him from other impeachment.

After he moved to Kushinagara, lying down between twin Sala trees, he gave his final teaching, ending with this admonition,

"After I leave this world, make the Dharma your place of refuge. Make of yourself a light. Rely upon yourself: do not depend upon anyone else. Make the Dharma your light. Rely upon them: do not depend upon any other teachings.

...

My disciples, my last moment has come, but do not forget that death is only the end of the physical body the body was born from parents and was nourished by food; just as inevitable are sickness and death.

But the true Buddha is not a human body: -- it is Enlightenment. A human body must die, but the Wisdom of Enlightenment will exist forever in the truth of the Dharma, and in the practice of the Dharma. He who sees merely my body does not truly see me. Only he who accepts my teaching truly sees me.

After my death, the Dharma shall be your teacher. Follow the Dharma and you will be true to me. During the last forty-five years of my life, I have withheld nothing from my teachings. There is no secret teaching, no hidden meaning; everything has been taught openly and clearly. My dear disciples, this is the end. In a moment, I shall be passing into Nirvana this is my instruction."

Those were his last words.

Sakyamuni was 80 years old on the 15th day of February 483 Before the Common Era. Sakyamuni Buddha engaged in spreading the Dharma until the end of his life in this world.

