



LAST MONTH'S EVENTS

HANAMATSURI 2013

The annual Hanamatsuri Celebration is sponsored by the West Maui Buddhist Council, composed of Lahaina Jodo Mission, Lahaina Shingon Mission and Lahaina Hongwanji Mission. This year, the event was hosted by Lahaina Hongwanji. The Hanamatsuri service was officiated by **Rev. Gensho Hara** (Jodo), **Rev. Takayuki Meguro** (Shingon) and **Rev. Ai Hironaka** (Hongwanji). Emcee for the service program was **Sylvia Neizman**, and **Dr. George Tanabe** delivered the Keynote Speech. **Alyce Yoshino** served as organist.

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Earl Zaan, Shirley Tobita, and Adina do food prep work. MAHALO, also, to all others who helped out, and to folks from the other temples who prepared PotLuck dishes for the event.



Our hard-working chow fun chefs – Derrick Fujiwara and Sharon Nohara.



Earl Z. puts final touches on the beautiful Hanamido.

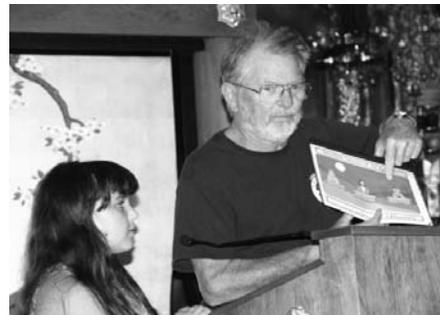
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'Baby' Buddha statue.



Children gather 'round the birthday cake.



Sacred Hearts Academy instructor and student make a special presentation – an illustration representing interfaith similarities.



Keynote Speaker Dr. George Tanabe (right) engages in post-lecture discussion.



Dawn Fujiwara gets the Buddhist information game



Maya Hara answers the question for her teammates.



Highlights of Dr. Tanabe's Keynote Address:

- "How to become happy --- if the cause is desire, we need to put an end to that desire."
- "General Buddhism makes sense to people of any faith. It speaks to the human condition. It's a very basic, fundamental message."

More on HANAMATSURI



Aileen Cockett's and Rev. Hara's team must have heard a Buddhist joke?



"I don't want the HOT POTATO, you take it!"

Maui United BWA Residential Care Facility Visitations and SPRING GENERAL ASSEMBLY



That special feeling of reconnecting with good friends



Referring again to Dr. George Tanabe's Keynote Speech – the speaker spoke at length about the essence of true DANA. To illustrate the concept, Dr. Tanabe related the story of a beggar woman. *[An account of the tale – from the Internet – can be found on the page following UPCOMING EVENTS.]*

Ministers' Wives Seminar Hosted on Maui



Bishop Eric Matsumoto and Ministers' Wives attendees at Lahaina Hongwanji Social Hall for refreshments and a meeting. The group had lunched at HONU Restaurant in Lahaina. On the following day, they ferried to Lanai for a short visit.

HIGHLIGHTS OF THE DAY:

- The DANA of visiting the residential facilities.
- Fellowship with ladies from the other temples.
- Taking care of BUSINESS at the assembly.
- Ono Hawaiian kaukau at Dani's.
- Keynote presentation: **Helen Wai** of Hawaii Energy spoke to the group to "encourage the adoption of energy conservation behaviors and efficiency measures".

UPCOMING EVENTS



Maui Hongwanji Council
sponsors:

FUJIMATSURI
SUNDAY, MAY 18, 2013
9:00 am Service
WAILUKU HONGWANJI



Wednesday, May 1st
7:00 pm
LHM Office

Discussion of book authored by Rev. Hozen Seki

GOTAN-E

May 5, 2013 – 9:30 am



Gotan-e celebrates the birth of **Shinran Shonin** (1173-1262) – the founder of Shin Buddhism. The guest speaker will be Rev. Kevin Kuniyuki, Director of the Buddhist Study Center, Honolulu.

TRIPLE EVENT:
May Memorial Service
Mothers' Day
Eshinni- Kakushinni

SUNDAY, MAY 12, 2013 – 9:30 am
Guest Speaker: **Janet Shimada**

Buddhist Study Center and
Maui Hongwanji Council sponsor:



Seminar with Dr. Ugo Dessi
Dr. Dessi is Buddhist Study Center's 'Scholar in Residence' for 2013. He has studied Buddhism in India and Germany. In Japan, he has been a visiting scholar at Tokyo University and Ryukoku University.

Dr. Ugo Dessi, Scholar in Residence at the Buddhist Study Center, will speak at the Opening Service at 9:00 am.

There will be a chartered bus for transportation from Lahaina Hongwanji to Wailuku Hongwanji. If you would like to attend this event, and you need a ride, please call 661-0640, or ask a friend to put your name on the bus list.

The annual celebration also includes: games, refreshments, and a Song Fest. Each temple's choir will sing two gathas.

Lahaina Hongwanji's choir has started gatha practice sessions. The group will be singing the following songs: 1) "Arigato", 2) "The Pureland Connection". *The lyrics for the second song were written by Wayne Nishida of Wailuku HM. The melody is from the original song, "The Rainbow Connection". It was sung by Kermit the Frog in The Muppet Movie. Come and join the choir. We could use more voices!*

SATURDAY, MAY 18, 2013
10:30 am – 2:00 pm

Morning lecture: "Japanese Buddhism in the Global Age"
Afternoon lecture: "Globally Minded Shin Buddhism"

*There will be Q & A sessions after each lecture.
Refreshments will be served from 12:00 – 1:00.*

No fee for attendance, no fee for refreshments.



"Relying on Joy" – As told by Sogyal Rinpoche – The Tibetan Book of Living and Dying



At the time of Buddha, there lived an old beggar woman called "Relying on Joy". She used to watch the kings, princes, and people making offerings to Buddha and his disciples, and there was nothing she would have liked more than to be able to do the same. So she went out begging, but at the end of a whole day all she had was one small coin.

She took it to the oil-merchant to try to buy some oil. He told her that she could not possibly buy anything with so little. But when he heard that she wanted it to make an offering to Buddha, he took pity on her and gave her the oil she wanted. She took it to the monastery, where she lit a lamp. She placed it before Buddha, and made this wish: "I have nothing to offer but this tiny lamp. But through this offering, in the future may I be blessed with the lamp of wisdom. May I free all beings from their darkness. May I purify all their obstructions, and lead them to enlightenment."

That night the oil in all the other lamps went out. But the beggar woman's lamp was still burning at dawn, when Buddha's disciple Maudgalyayana came to collect all the lamps. When he saw that one was still alight, full of oil and with a new wick, he thought, "There's no reason why this lamp should still be burning in the day time," and he tried to blow it out. But it kept on burning. He tried to snuff it out with his fingers, but it stayed alight. He tried to smother it with his robe, but still it burned on. The Buddha had been watching all along, and said, "Maudgalyayana, do you want to put out that lamp? You cannot. You cannot even move it, let alone put it out. If you were to pour the water from the ocean over this lamp, it still wouldn't go out. The water in all the rivers and the lakes of the world could not extinguish it. Why not? Because this lamp was offered with devotion and with purity of heart and mind. And that motivation has made it of tremendous benefit." When the Buddha had said this, the beggar woman approached him, and he made a prophesy that in the future she would become a perfect Buddha, called "Light of the Lamp".

So it is our motivation, good or bad, that determines the fruit of our actions.

[NOTE: When relating the above story during his keynote speech, Dr. George Tanabe put his 'bottom-line' emphasis on the beggar woman's true "dana".] The following excerpt contains the words of Sensei Ulrich, Manitoba Buddhist Temple.

DANA (Giving)

" ... But dana does not just mean money. It can also be the donation of time. Just being there in otera is a donation of body and time, as is quietly listening.

There is sweat dana, the donation of work in projects to keep our temple going. Not all of us can give large sums of money, but we all have bodily action to donate.

Then there is the dana of devotion. That means attending otera when you can and trying to live what you learn there. ... Right now Buddhism has a very good reputation worldwide, including our own city. We should at all costs avoid the dangers of reversing this good reputation we finally enjoy !! This dana of devotion should be continued, just as we have admirably done in the past.

Finally, the teachings of Shinran ask us to make the final ultimate dana. That is the giving up of self-powered religion and relying on the Other Power of the Bodhisattva Vow. This is the no-self power of Amida's compassion and wisdom pouring into the world of suffering humanity. Experiencing this in a deeply personal way that strangely moves the heart is called shinjin. ... It is a moment of selfless exchange, the moment of true dana from which all other dana flows. It gives rise to gratitude, the recitation of the nembutsu and the arising of a future worth having. This is the future of awakening and Buddhahood. This is why dana is often called "grateful self unloading".

DHARMA MESSAGE from Rev. Ai Hironaka, Resident Minister

This past 15th of February, it was Nirvana Day – the day when Shakyamuni Buddha passed away. The Sanskrit word Nirvana, meaning "blown out", or "the state of being

extinguished”, describes the state of mind in which the fires of blind passions have been blown out.

Anyway, since this month of February, I have a problem. The safety check for our temple van is expired. I knew that situation by the end of January. But, when Mrs. Dawn-san saw the insurance card, it was already expired. Mrs. Dawn tried to get the new insurance card, but it is not here yet ... So, since then I use my personal car for my ministry. But, it is not easy for managing with my family especially when I go to Kahului Hongwanji. I now fully realize how I depended on the temple van ... I hope the company will send the card to us as soon as possible.

We human beings, we live our lives with relying on some material things and probably will continue for the future. For instance, clothing, car, house, medication, friends and family. We will live our lives surrounded by these things and depend or rely on them. But, Shakyamuni Buddha taught us everything is Impermanent, the importance of seeing things as they are. However, we always wish that circumstances favorable to us will last forever, and we become attached to such circumstances. So we lament when things change and even feel pain because of it. It is also for the people. Those who are good and convenient for me, I wish to have with me forever. Those who are not, I want to be apart from the person. Our beloved ones, even if separated, we sometimes need some material thing to hold them in our lives.

But, we human beings, sometime in the future or the next moment, we will have to encounter separation from our things or beloved ones. I assume that when Shakyamuni Buddha was passing, people around him were anxiously worried about after his death. How it is going to be.

Before he died, he talked to his disciples:

“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 see me.”

“After my death, the Dharma shall be your teacher. Follow the Dharma and you will be true to me.”

He said the important thing is not his body, but the teachings. I believe that Shakyamuni Buddha exists in this teaching itself. “After my death, live by relying and depending on the Dharma” and for the future too. In other words, Dharma and teachings have no form ever before and never for the future. This is true and real. The answer of who I am, where we walk towards is given by this Buddha’s teachings, not his body.

We are born by our parents and grow up. We spend very enjoyable and happy moments with our own children. We have good times with our friends. But, only left for us is the white ashes. Is this our parents? Is this our children or friends? It is a very important thing to have time to remember the people. However, I believe this is not our beloved one itself. Our parents became teachings and words of encouragement, which are directed to our mind and living life. "Oh, by the way, my father taught me that before." "Oh, he was very upset and scolded me when I did so and so." "Even if son or daughter has short life, they taught me so many precious things." Parents have to scold and admonish, teach discipline, sometimes cry together, smile together. This is the parents. As words, as teachings, directing our living life are the parents themselves. When we remember and recollect our parents or other beloved ones, they are existing in the words and teachings. In that way, Shakyamuni Buddha is living in the Dharma.

Buddhism is not the teachings that teach importance of the grave and ashes. In our Jodo Shinshu Teachings, we have taught the importance of listening to Amida Buddha's teachings. Most important is to listen to the mind of Amida Buddha itself, which is directing us as words of Buddha. "I will never let you be alone. I will never neglect you. I am your parent. I am your beloved one. Please rely on me. Please entrust in me." This is the identity of Amida Buddha.

Shinran Shonin teaches us in the Shoshinge:

Sakyamuni Tathagata appeared in this world
Solely to teach the oceanlike Primal Vow of Amida;
We, an ocean of beings in an evil age of five defilements,
Should entrust ourselves to the Tathagata's words of truth.

The words of truth, if it is said in one word, would be "Namo Amida Butsu" which is the Buddha of the six characters. Amida Buddha constantly has continued to say directly to each of us, "Never and ever, I will not forsake you."; this is our most precious treasure in our daily life. Once we encounter this teachings, our life will shine and the ideals of our lives will be settled by the Primal Vow.

Namo Amida Butsu