



LAST MONTH'S EVENTS

MAUI UNITED BWA Hospital Visitations and SPRING ASSEMBLY 2015



Emi Fujikawa presents Lahaina BWA gift to Hale Makua Kahului.



The special touches of ALOHA ...



West Maui Buddhist Council's HANAMATSURI Host Temple: Lahaina Jodo Mission



Jane Agawa, Shirley Tobita chat with LHM member, Mildred K



Offering of incense & sweet tea at the Hanamido.



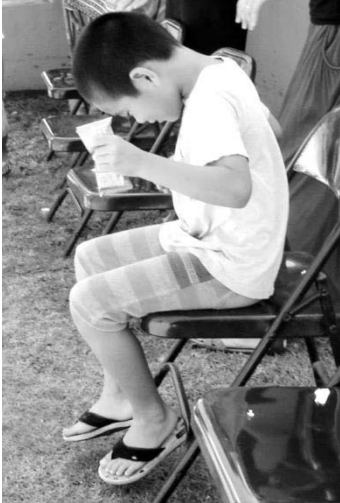
Kazue Zaan, Violet Nishijima, Rev. Ai Hironaka, Megumi-san, with Minori and Hoken.



Rev. Hironaka delivers dharma message.

More of Last Month ...

HANAMATSURI, continued



← What is Hoken Hironaka trying to do?

It must have been a *blast!*



Kokoro helps her sisters with the donut bobbing game.

HIGHLIGHTS of Rev. Hironaka's message:

- what we need to do is practice borrowing Buddha's eyes of Wisdom and compassion, and see this world of impermanence, and then we don't need to feel unnecessary pain and sorrow.
- Human happiness and Buddhist goal is not to become rich and wealthy, not for dreams to come true, become state champion of baseball. This is wonderful and amazing thing to do. However, if we cannot think of others feeling, we don't sympathize with others, and selfishly think it is ok as long as I am OK, that is totally different or away from the Buddhist Happiness. The happiness is when we can catch and have sympathy for others feeling and others thinking. We can use kind and warm words, we can do something for others whether someone is in trouble or not.

ESHINNI – KAKUSHINNI DAY SERVICE



Guest Speaker – Yukari Murakami,
Kahului Hongwanji member

Highlight from guest speaker:

There have been many women who have influenced her life, but there are two very understanding and caring teachers who helped her in a most critical period in her life. They believed in her and never gave up. Today, she works for the Legal Aide Society and is trying to help others in her own way, just and Eshinni and Kakushinni believed in Shinran and supported his work.

[A big MAHALO to reporter/photographer, Sylvia Neizman!]

[Excerpt from *LETTERS OF THE NUN ESHINNI*, by James C. Dobbins]

"Eshinni's letters, through which her experiences and world come alive, are a fairly recent discovery. The Buddhist historian Washio Kyodo (1875-1928) happened upon them in 1921 while conducting an inventory of the archives of the Nishi Honganji temple in Kyoto. Washio published the letters two years later, in 1923, in both photographic facsimile and printed edition."

"What Washio found in the Honganji archives was A cache of twenty-one manuscript pages. Three of them were an excerpt from the *Muryojukyo* (Larger Pure Land sutra), which Eshinni had written phonetically in kana syllabary and homophonic characters. The other eighteen pages were the letters proper."

"Eshinni's letters are exceptional not only because of their personal dimension, but also they were written by a woman of the provinces. Most writings during the medieval period were produced by men."

UPCOMING EVENTS

Mother's Day
SUNDAY, MAY 10TH
 9:30 Service
 Refreshments



perspective from individual temple interests to a more collaborative district-wide approach. While we need to value and respect the history, culture and uniqueness of our respective temples, there is also a need to recognize that our current membership trajectory may not allow us to hold this perspective for another generation. Jodo Shinshu can thrive on Maui, through understanding the value of inter-temple communication, coordination and partnerships.



Maui Hongwanji Council sponsors:
FUJIMATSURI
KAHULUI HONGWANJI
SUNDAY, MAY 17TH

- 9:00 am Service
- 10:00 Workshop w/B.J. Soriano
- 12:30 Lunch / Entertainment / Quiz

WORLD BWA CONVENTION
CALGARY, CANADA
MAY 30-31, 2015

Theme:
Embraced By the Oneness of Life
Keynote Speakers:



Rev. Nana Yanase,
Kyo On Ji, Nara Pref



Rev. Patricia Usuki,
San Fernando Valley
Hongwanji Temple

Rev. Ai Hironaka, Dawn Fujiwara, and Jane Agawa will attend the convention in Calgary. Thank you for representing *Lahaina Hongwanji*. **BON VOYAGE!**

 Honpa Hongwanji presents:
Leadership Development Workshop
SATURDAY, MAY 23RD, 2015
WAILUKU HM Social Hall
 9:00 am – 3:00 pm

We invite ministers and members of Kahului Hongwanji, Lahaina Hongwanji, Lanai Hongwanji, Makawao Hongwanji, and Wailuku Hongwanji to participate in this important workshop to be conducted by management consultant and Waipahu Hongwanji President, Glenn Hamamura.

*Designed for ministers, and current and future temple leaders, the workshop will challenge our thinking in terms of how we sustain and grow our organizations. **Significantly, this workshop will provide a forum for creativity and innovation to shift our leadership***



Saichi, the Myokonin:
"I am a happy man indeed! I visit the Pure Land as often as I like: I'm there and I'm back, I'm there and I'm back, I'm there and I'm back, Namu-amida-butsu! Namu-amida-butsu!"



News From Related Links

Buddhist Churches of America **WHEEL of DHARMA**

"Oh, for a Lamborghini!"

By Rev. Marvin Harada Orange County Buddhist Church

Sometimes for my sermon, I play a game with our Dharma School kids. I ask them to name something, anything, and I will try to relate it to Buddhism.

Once, a boy shouted out, "Lamborghini!" A Lamborghini is an Italian-made sports car... This is an amazing car. It has a V-12 engine, meaning 12 cylinders. (My car has only 4 cylinders). It goes from zero to 60 mph in 2.8 seconds! ... The Lamborghini costs an unbelievable \$381,700. Wow.

This is how I answered him: "You know, many people dream of owning a nice car like a Lamborghini. They think, if only I had a Lamborghini, I would really be happy. But you know what? I can almost guarantee that if you got your dream car, for a while you would be pretty happy, pretty thrilled. But after a little while that happiness would fade away and you would realize that even having a Lamborghini is not the ultimate meaning of happiness. Buddhism is trying to awaken us to finding the truest meaning of happiness in our lives. Something external to us, like a car, money, or a house, can never bring a true and lasting sense of happiness. Only something that comes from within us can bring us the truest sense of happiness. Our truest sense of happiness comes from the Dharma."

That was my response to this young student. In many ways, the entire Buddhist tradition is a history of countless people who have discovered that deepest meaning of happiness. All of the great monks, masters, and lay Buddhists over the centuries have discovered and lived this one

point, to not be dependent on anything external for happiness, but to live with an inner sense of happiness that comes from the Dharma. But oh, for a Lamborghini... Namuamidabutsu

[From TRICYCLE magazine]

The Tie That Need Not Bind

Is Buddhism's teaching on nonattachment a directive to disengage from relationships? A Pure Land priest explains that in her tradition, it is impossible to awaken without them. Rev. Patti Nakai

[Following is an excerpt, not complete article.]

"All of us are the evolving product of relationships, and all of us are participating in the changes affecting others. Even the hermit on the mountaintop interacts with people, or at least feels a connection to the plants and animals he depends on for his physical and mental well-being. So why do some people interpret the Buddhist teaching of nonattachment to mean cutting yourself off from all relationships? It's true for most of us that at some point in our life we come to leave our childhood, exploring options our parents opposed or could not have even imagined. But this "leaving home" doesn't necessarily involve physically moving away or ceasing to be in contact with our families. After the historical Buddha became known as a revered teacher, the early scriptures show him interacting with his war-minded father, Shuddhodana, and record that his own son, Rahula, joined the ranks of disciples along with the Buddha's wife, Yasodhara, and Mahaprajapati, the aunt who raised him after his mother's death. The Buddha may have left his family at age 29, but in his later life he had relatives close at hand, to argue with and to learn from, up to and beyond their passing away."

"They say the Buddha had to leave his family in order to find enlightenment. The notion that we can disengage from relationships is unrealistic. Although in monastic practice the monk or nun has physically ceased contact with their families and former associates, they interact with each other as well as with the laypeople who support the temple and go there for inspiration and guidance. The Pure Land Buddhist tradition started out as a way for laypeople, the "householders," to work toward nirvana without having to abandon their familial obligations."

DHARMA MESSAGE From **Rev. Ai Hironaka**

There is an expression in Japan that says “Inochi no Kagayaki” or “Life is radiating.” What does it mean when we say life is radiating? It does have a nice ring to it doesn’t it? However, we are Bonbu or foolish beings who are not capable of doing pure acts. How can we, foolish, ignorant beings, live a radiant and brilliant life? This is what I heard the teacher, Shigaraki Sensei, say in Hiroshima.

In Ise city, Mie Japan there is a small island called Mikimoto Pearl Island in the bay. Ladies, don’t you all love pearls, especially MIKIMOTO pearls? When my family goes shopping, when we pass a jewelry shop, my wife would stop and look at the pearls and say, “Oh, that one looks nice or I like that one.” I would get irritated by such remarks and learned to dislike any jewelry especially diamond and pearl. As a male, I just don’t want to get anywhere close to a pearl and diamond.

But do you know that for a pearl to become so beautiful, it has to go through a mysterious, painful process? In order to cultivate pearls, a foreign object such as a small piece of shell is planted into the oyster. Unable to expel the shell, the oyster assimilates it by producing a fluid around it. In order to protect the weakened oyster, it is placed in calm waters where there are no waves. After a year to 3 years, the piece of shell takes on the luster of the outer shell and becomes a beautiful pearl. However, when the oysters are harvested, 50% are no longer living. Of the remaining, 25% contain the core that has not developed into a pearl. Therefore, it is an accident or mere coincidence that 25% result in becoming a pearl. That is why the pearls are often referred to as the tears of a mermaid.

From the standpoint of the pearl oyster, the implanted shell is an irritant. No matter how hard the oyster tries to expel it, the oyster cannot get rid of it, places it in a soft cavity and slowly changes the irritant into the splendor and brilliance of its outer shell. The oyster must tolerate the foreign object and withstand the pain, a matter of life and death. The oyster embraces the chipped shell until it grows into a pearl more beautiful than the oyster itself. We may say that the pearl is the product of the boundless, limitless compassion of the oyster that surpassed the pain and suffering to produce this crystal of tears.

For human beings, a pearl may be just an expensive jewel. But for a pearl, it is a life or death matter. We should keep this in our thoughts. When I think of the pearl oyster’s heart, I can relate to the compassionate heart of Amida Buddha. In the Koso Wasan, Shinran Shonin wrote about this bottomless depth of the compassionate heart:

Sakyamuni and Amida are our father and mother,

Full of love and compassion for us,

Guiding us through various skillful means,

They bring us to awaken the supreme Shinjin.

In the Wasan, Shinran Shonin writes that Shakyamuni Buddha and Amida Buddha are our compassionate father and mother. The Japanese word for compassion has a deep meaning of a non-discriminating relationship. According to the Sensei Shigaraki, this boundless compassion is extended to another by empathizing with the other’s suffering and accepting it as one’s own. For each of us, Buddha understands us as a friend, as a father, as a mother. Even when we feel that we are all alone, Buddha is always thinking of us, is always embracing us.

This is what is meant by great compassion. The origin of the word for great compassion is from the language called Kauna. The meaning of great compassion in this language is to moan and groan. Amida Buddha's enlightenment was dependent on the salvation of all living beings in the world. Each of the 48 vows starts out with the words, "If, when I attain, Buddhahood," and ends with the words, "may I not attain enlightenment."

We, human beings, rebel when things do not go our way. We live each day thinking that we are the center of life, that we are most important. Unfortunately, we are not even aware that this is how we live each day and that this is the cause of our suffering. Therefore, our suffering is doubled. As long as we are human beings, we cannot understand the pain and suffering of others. If you have ever cared for a critically ill person, you may understand what I am saying. During such times, the only one who can really empathize with the patient is Amida Buddha. From Amida Buddha's perspective, we always appear to be suffering. We are constantly moaning and groaning.

When we think about it, we are like the chipped shell in the core of the oyster. With our sharp edges, we hurt and scar others as we live each day. However, despite our hurtful, sharp edges, Amida Buddha embraces us, never abandoning us. With all our defilements, just as we are, Amida Buddha accepts us and transforms us into a brilliant jewel just as the oyster transforms the chipped shell into a beautiful pearl.

Shinran Shonin writes in the Yushinshou Moni,

If we entrust in Amida Buddha's primal vow, we who are like stone, tiles, and pebbles, would be transformed into gold.

Therefore, even we who are like the chipped shell with sharp, cutting edges would be transformed into gold by the Primal Vow. Undoubtedly, embraced by Amida Buddha's Primal Vow, we who are like bits of rubble will radiate the brilliance of gold. When we entrust in and continue to listen to Amida's Vows, we will be transformed into a beautiful jewel like a pearl.

This does not mean that our foolishness will disappear. Our blind passions and ignorance will remain. We will continue to hurt others. But just as we are, Amida Buddha beckons us, promising to accept us, to support us, and let each one of our lives radiate with brilliance within his compassionate embrace. When we experience this true, real and sincere heart and mind, Shinjin, brought about by Amida's working, we will understand the expression, life is radiating.

