



Last Month's Events

Group from Iwakuni, Japan Visits

LHM



The group's leader: Rev. Koshin Fujitani of Kyorenji Temple, Iwakuni City. He is an uncle of Rev. Ai Hironaka. Rev. Fujitani's credits include: Japanese politician of Democratic Party / Member of House of Councillors in the Diet (national legislature) / Member of committee on Education, Japan / Member of the Budget Committee, Japan / longtime member – Yamaguchi Prefecture Assembly.



The ladies in the group performed obon dances, with props such as an umbrella, a sword, flowers. They invited attendees to dance "Iwakuni Ondo" with them. The Maui version of Iwakuni does differ to some extent from the original ondo. However, all of the ladies seemed to enjoy dancing together.

Free Caregiver Workshop Presented

at Lahaina Hongwanji

Maui Adult Day Care Centers and Maui County Office on Aging co-sponsored the workshop. LHM was the venue. The workshop, entitled "Hands-On How to Transfer ... A Course for Caregivers". The trainer for the course was Ted Anderson, PT, DPT of Venture Physical Therapy. The workshop was open to the public.

Objective of workshop: "To learn about proper body mechanics & safe transferring ... sit to

stand; wheelchair to chair; lying down to sitting; and safe ways to help your loved one walk."



Participants had hands-on practice for different situations. The presenter demonstrated how the caregiver's own positioning can make a significant improvement in ease of transferring.



The presenter emphasized (to caregivers) how not to injure yourself, how to make transfers safer and less of a strain on your own physical well-being.

OHIGAN SERVICE



MC Earl Zaan, Speaker Rev. Sol Kalu, Resident Minister Rev. Ai Hironaka

(continues on next page)

OHIGAN, continued

HIGHLIGHTS of Rev. Kalu's Dharma Message:

- [even from]” ... ancient times, people perceived a time of balance between extremes”
- “ ... constant struggle between good and evil in other religions, with God and the devil fighting for the souls of human beings. Buddhists don't have this notion of the struggle between God and the devil.”
- “The Christian concept of evil is different. There are two common ideas about evil: 1) Evil as an inherited characteristic. 2) Evil as an external force. Buddhism rejects both.”
- “People are intoxicated by their own self-righteousness – especially in time of war. It happened in WWII on both sides. Because we think of the enemy as a whole evil, we justify killing them, bombing ...”
- “In Buddhist teaching ... we create our own evil. There is no such thing as an inherently evil person. In Asian thinking, each person has some of both good and evil (yin / yang).”
- “Higan teaches us good and evil are side by side in us --- in balance.”

PEACE DAY SERVICE



Poem: **PEACE**

Peace is being quiet inside.
Peace is having good feelings inside.
Peace is getting along and not arguing or hitting.
Peace is having positive thoughts about myself and others.
Peace begins within each one of us.

UPCOMING EVENTS



LAHAINA HONGWANJI MISSION
110th ANNIVERSARY

SATURDAY
OCTOBER 4, 2014
 Temple Service – 9:30
 Group Picture
Luncheon-Westside Senior Center
 At approximately 11:30

HIGHLIGHTS of EVENT:

- Commemorative Service with all Maui Hongwanji Ministers and **Bishop Eric Matsumoto**
- Bishop Matsumoto's Dharma Message
- Catered lunch at Westside Senior Center + CAKE
- Recognition of KEIROKAI (members 80+ yrs. Old)
- Entertainment
- 110th Anniversary Commemorative Booklet

Honpa Hongwanji Mission of Hawaii
125th ANNIVERSARY

Maui Island Events:

- **“A Taste of Hongwanji”**
 Saturday, October 18, 2014
 4:00-8:00 p.m. at Kahului HM
Food, games, door prizes, entertainment
- **Special Service – Wailuku HM**
 Saturday, November 1, 2014
 9:00 am – 1:00 pm
Bishop Eric Matsumoto
Sherman Thompson – Speaker
9:00 am - Service
11:00 am - Lunch, by Clambake (\$25.00)

More UPCOMING EVENTS



Lahaina Hongwanji
Annual Hospital Visitation

SAT. NOVEMBER 8TH

Scheduling and

.....



nbe0021 www.fotosearch.com

LHM FALL MINI – BAZAAR

SAT. NOVEMBER 15TH

Details to be announced.

.....

Maui Hongwanji Sponsors ...

Maui Nembutsu Seminar

KAHULUI HONGWANJI

SAT. NOV. 29, 2014 – 8:30am – 3:00pm

SUN. NOV. 30, 2014 – 9:00am – 11:30am



Speaker: Rev. / Dr. Nobuo Haneda
Director, Maida Center, Berkeley, CA

Lecture: “The Parable of the White Path – The Two Crises in the Path of Self-Realization”

Registration Fee: \$20 (includes Sat. refreshments,lunch)

For Registration / more information: (808)871-4732



SYNOPSIS of HONGWANJI HISTORY

[Outlined from Jodo Shinshu Hongwanji site]

ORIGINS of HONGWANJI - Lineage

- After Shinran Shonin’s death, his cremated remains were interred at **Otani**, in the eastern hills of Kyoto.
- **1272** – with support of Shinran’s followers, Shinran’s daughter **Kakushinni** had his ashes moved to the grounds of her residence at **Yoshimizu**, slightly to the north. There a hexagonal chapel was built and an image of Shinran was enshrined.
- Years later, Kakushinni dedicated her property to the Shin movement – as a permanent mausoleum, to be tended by a person of Shinran’s lineage. The chapel and land became known as the **Otani Mausoleum**.
- The first intendant of the mausoleum was Kakushinni’s son Kakue. His successor, in 1310, was his son, **Kakunyo**. Kakunyo elevated the status of the mausoleum by gaining recognition for it as a temple. He sought to make it the center of the Shin movement. The name, Hongwanji (“Temple of the Primal Vow”) was adopted by Kakunyo.
- **1336** – Otani Mausoleum was burned down during warfare between Ashikaga Takauji and Emperor Godaigo. Kakunyo rebuilt it as a regular temple. Succeeding generations added the **Founder’s Hall** and **Hall of Amida Buddha**.
- **Rennyō Shonin** (1415-1499) Under this eighth generation leader, the Hongwanji showed remarkable growth. Rennyō assumed the role as head of the Hongwanji (now termed monshu).
- **1465** – warrior monks from Tendai temple on Mt. Hiei raided the Hongwanji, destroying many buildings. Rennyō was forced to flee.
- **1471** – Rennyō settled at Yoshizaki in Echizen (Fukui prefecture). He attracted many followers; the movement again became entangled in violent struggle. In **1474**, Rennyō returned to Osaka area and soon after selected Yamashina near Kyoto as site for magnificent temple complex.
- **Years after Rennyō’s death:** turbulent and momentous change for Japan & the Hongwanji.
- **1868** – the twenty-first monshu, **Myonyō**, took office as Japan entered period of rapid modernization, and crisis.
- **1903** – Myonyō was succeeded by **Kyonyō (Ohtani Kozui)** -- who, in turn was succeeded by **Ohtani Koshin**.
- **2014** – Monshu Ohtani Koshin is succeeded by the twenty-fifth monshu, **Ohtani Kojun**.

“OKAGESAMA” by Rev. Ai Hironaka

We are going to observe 110th Anniversary Celebration Service on October 4 Saturday. The theme for this event is “Okage-sama de – 110 years in Gratitude.” Today I would like to talk about what “Okage-sama” is.

I understand that “Okage-sama de” is very intimate word for Lahaina Hongwanji Sangha. Because it was on our lawn before. “Okage-sama de” is common word in Japanese conversation especially in greeting, “How are you? How have you been?” “Okage-sama de, I am so happy and grateful.” “Your company is so successful and big!!” “Okage-sama de. How grateful I am.” It sounds like very humble word. What is “Okage-sama”. There is no exact same meaning word in any other country, but it is only in Japanese. General translation for “Okage-sama de” is “Because of you”, but it is not perfect translation to cover meaning of this word. Many of you know what the meaning is but I want to figure out and make clear what “Okage-sama de” means.

“Okage-sama” has three separate words. Main word is Kage, which means Shade and Shadow. Before and after the Shadow, they put O and Sama, both are respectful and Japanese honorific words. O is Japanese Honorific Prefix word, such as Otousan, Okaasan. Sama is a markedly more respectful version of san. It is used mainly to refer to people much higher in rank than oneself, toward one's guests or customers, and sometimes toward people one greatly admires and can be used for either gender. Shadow is not personal word but noun, however they put O and Sama for Shadow. Deities, both native Shinto kami and the Christian God, are referred to as kami-sama, meaning "God-sama". In Buddhism, “Hotoke-sama” it means “Buddha-sama” or “Nyorai sama” meaning “Amida Buddha or Tathagata sama”.

Putting together honorific expression word before and after the Shadow. It is sounds funny. Direct translation will be “O shadow sama” or “Right Honorable Shadow”.

Shadow in Wikipedia says, “A shadow is an area where light from a light source is obstructed by an object. It occupies all of the space behind an opaque object with light in front of it. The cross section of a shadow is a two-dimensional silhouette, or reverse projection of the object blocking the light. Sunlight causes many objects to have shadows at certain times of the day.” Kage or shadow in Japanese dictionary says, “Place where sunlight does not reach”, “place where there is darkness”, “unseen part”, “the part or thing which doesn't come up to the surface”. So, Kage represents those who or what I cannot see, I cannot recognize.

There are so many things in shadow I cannot see, inconceivable things which support and embrace me so I am able to live in this world. So our Buddhist ancestors awakened to the great glory of Shadow, called “Okage-sama” with appreciation, respect and reverence. It is not only for Human being, but also plants, animals, community and all the circumstances from all the way before I was born, and causes of condition which called “Go-en”. “Okage-sama de” is appreciation words for “unrecognized” “inconceivable” “hindered” things that make it possible for me to exist here and now.

Shakyamuni Buddha says,

As a net is made up by a series of knots, so everything in this world is connected by a series of knots. If anyone thinks that the mesh of a net is an independent, isolated thing, he is mistaken.

It is called a net because it is made up of a series of connected meshes, and each mesh has its place and responsibilities in relation to other meshes.

As human view, we cannot relate to each one of the connected meshes. That is call “ignorant being” or live in “darkness”. But if we use the Buddhist idea of “Okage-sama de” for our daily life, things will clearly be transformed into opposite way. I may say the Path of “Okage-sama de”. If you want to live this life in humble way, peaceful way and benefiting others, “Okage-sama de” is one of key ideas to make it possible.

For example, “Okage-sama de” can help to change your negative thinking to positive thinking. If it is raining every day for two weeks, we may say too much rain. But if we put the words in our conversation “Okage-sama de”, negative words will decrease and positive words will come up by nature of “Okage-sama de”. We human beings, we can easily pick and see the other ones bad point. But if we use the idea of “Okage-sama de”, we also have a cause of his or her bad act. And also whenever I have angry mind in my heart ... Now I am able to learn something new to me. Even if you do not like your living condition, if you use idea of “Okage-sama de”, you will find positive thinking without any comparing with others living condition. When you eat foods, if you have words of “Okage-sama de”, there will be different moment given to you. It is not only appreciation for the cook, but also for cow and pig, plants of rice and vegetable, rich soil which raises vegetable and animals, plate and table, all the circumstances for us to make it possible to eat foods in this moment. All the things we should appreciate is only one simple word, “Okage-sama de”.

Some people may say theme of “Okage-sama de” was used for other celebration service before. It is boring to hear same thing over and over. But, because it is hard to keep this idea for every single happening in our daily life, I believe that it is very important to take baton of “Okage-sama de” from the past, and hand baton to next generation in accurate understanding of the “Okage-sama de”. This is very humble way to see this world and others. I am second, others first.

We understand that it is impossible to express our appreciation for everything. What makes it possible for us to hear the teaching. What make it possible for us to be saved. What make it possible to encounter the teaching of Shinran Shonin. It is inconceivable. Because it is inconceivable to express appreciation for all causes and conditions, Shinran Shonin said just “Namo Amida Butsu”. I never ask Amida Buddha to save me, but I am enlightened by the Buddha. His thinking of “Okage-sama” word in Tanni-sho in chapter 1,

Saved by the inconceivable working of Amida’s Vow, I shall realize birth in the Pure Land”: the moment you entrust yourself thus to the Vow, so that the mind set upon saying the Nembutsu arises within you, you are immediately brought to share in the benefit of being grasped by Amida, never to be abandoned.

Shinran Shonin’s mind set upon saying Nembutsu is not to raise or make, but he chose “arises”. It means arises by Amida Buddha’s Wisdom and Compassion not by his own power. We may think like this -- I live my own life, I make my money, I chose this way, but the end of this thinking is somehow we feel like there’s something missing in everyday life. But when we awaken to the world of “Okage-sama”, we can feel enriched life as our selves, without comparison to others, in humbleness and humility.

Deep concentraton and concern for “Okage-sama” will help to understand what the Amida Buddha is. Let us try to understand 100% “Okage-sama” Tariki Nembutsu. Let us all try to carry the spirit of “Okage-sama de” on to this Community and youngsters. Please put your hand in Gassho,

Okage-sama de, I am given healthy body to be able to be here at Temple now.

Okage-sama de, I am given ear to listen to the calling voice of Amida Buddha now.

Okage-sama de, I am given mouth to recite Nembutsu.

Okage-sama de, we are able to gather in this beautiful temple building in peace.

Okage-sama de, we are able to be born as human being to rejoice Nembutsu Teachings.

Okage-sama de, my life is not my life, but it is created by others.

Okage-sama de, I am now reciting Nembutsu by Amida Buddha.

Namo Amida Butsu Namu Amida Butsu...