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Hakalau Jodo Mission

**Newsletter for our Members,
Friends, and Neighbors**



hakalaujodominion@gmail.com

WHY IS THERE A FEBRUARY EDITION?

We miss seeing you! The pandemic continues to impact our schedule of services and events, yet we have news to share. Of course, one of the purposes of the Mission is to promote happiness among our members and the community. We hope that communicating more often supports that purpose. In expanding to monthly editions, we want to share:

- How the community works to support the Mission so the Mission can better support the community-- this includes Buddhists and non-Buddhists, residents of Hakalau and other places near and far
- Buddhist teachings, in the form of sermons, history, and wisdom
- The schedule of Buddhist gatherings including services at the Hakalau Jodo Mission and joint services at Hilo Meishoin
- How Buddhist teachings and the plantation culture melded to create the culture we are trying to preserve today
- The schedule of community events at the Mission including classes, presentations, etc.
- Updates on our work to preserve and maintain the Mission's buildings and grounds

SCHEDULE FOR BUDDHIST SERVICES (SUBJECT TO CHANGE BASED ON THE PANDEMIC)

Jodo Shu Services at Hakalau Jodo Mission or Hilo Meishoin

February 20-SAT NO GATHERING	Rev. Miyazaki will conduct the service alone. Nehan-e (Buddha's Memorial Service)/ NO NEW YEAR'S PARTY	10:30 a.m.
March 14-SUN	Spring Higan-e (Equinox Day service)	1 p.m.
April 11-SUN	Hanamatsuri (Buddha's Birthday service)	1 p.m.
May 29-SAT	Memorial Day Service at Hakalau monument, Hakalau Veterans Park	10 a.m.
August 21-SAT	O-Bon Service/Bon Dance	5:30 /6:30 p.m.
September 12-SUN	Joint Higan Service at Hilo Meishoin	10 a.m.
November 14-SUN	Ojuya (10-day-10-night Nembutsu service)	1 p.m.
December 12-SUN	Jodo-e (Bodhi Day Service)	1 p.m.

COVID-19 RULES FOR GATHERING

When we can gather again, we ask you to:

- Please enter the Temple through the front entrance
- Wear a mask
- Sanitize your hands* (supplied at the entrance)
- Fill out a COVID-19 health questionnaire* (supplied at the entrance)
- Have a temperature below 100.4 F (minister will check your temperature).

*Hand sanitizer and health questionnaires are at the entrance to the Temple

Thank you for your understanding.

OTHER CLASSES, PRESENTATIONS, MEETINGS

Several classes are held in the Social Hall each week. **Advance registration is required** since there can be no more than 10 participants. For more information all classes including fees, schedules as well as the Rules and Restrictions resulting from COVID-19 visit <https://www.hakalauhome.com/upcoming-events.html>.

Note: schedules are subject to change based on COVID-19 restrictions.

CLASSES INCLUDE:

- Practice Yoga with Alison Simpson: Twice Weekly on Mondays and Thursdays, 4:00 - 5:30 p.m.
- Tai Chi classes with Sifu Slade Shim: Weekly on Wednesdays, 9:00-10:00 a.m.
- Karate Class for children with 4th Degree Black Belt Patricia Taniguchi: Twice Weekly for each age group. Children 4-6 years old, Wednesdays and Fridays, 3:50-4:40 p.m.; children 7-12 years old, Wednesdays and Fridays, 4:50-5:40 p.m.

NENKI MEMORIAL SERVICE FOR FEBRUARY

Please contact Rev. Miyazaki at 808-936-7828 for scheduling.

February	Date of Death	Anniversary
Taka Tagawa	2/2/1975	47 th
Arata Hirai	2/7/1995	27 th
Mitsuno Shinhara	2/7/1985	37 th
Kinzo Matsubara	2/7/1975	47 th
Yososhichi Ito	2/22/1975	47 th

MINISTER'S SERMON: GYOKI-E

NOTE: Gyoki-e or Saint Honen's anniversary of death was held January 10. Banchan offered incense for all of you.

Our founder Saint Honen passed away on January 25, 1212 in the Chinese Calendar at the age of 78. Two days before passing, his young disciple Genchi asked Saint Honen to write the essence of his teachings. The message is called Ichimai Kishomon (the One Sheet Testament).

At this Gyoki-e, I would like to write about Saint Honen and Genchi.

Saint Honen was born in 1133 as the only son of Tokikuni Uruma. Tokikuni was a samurai leader of a small county in Okayama-ken mauka. Samurai was a newly rising class at that time. They fought all over. Tokikuni was killed when Honen was 9 years old. Honen was taken care of by his uncle who was a minister of Tendai Shu, the dominant Buddhist sect at that time in Japan. Honen then was sent to the headquarters of Tendai Shu near the capital, Kyoto. Honen spent his days reading sutras and books every day.



*Statue of Young Honen at the
Hakalau Jodo Mission*

Through many fights, two strong samurai leaders appeared, Taira clan (Heishi) and Minamoto clan (Genji). The Imperial Court had been monopolized by the noble Fujiwara Clan since the 700s. In 1156, the emperor and the retired emperor fought. They both hired samurais. In 1160, Taira and Minamoto fought, and Taira won. The leader of the Taira Clan, Kiyomori became the emperor's grandpa through marriage, and the Taira Clan monopolized the Imperial Court.

In 1175, 43-year-old Saint Honen found that repeating Namu Amida Butsu was the truth of Amida Buddha's teachings. That was totally different from traditional Tendai teaching which said that it was exceedingly difficult to be born in the Pure Land. Honen left the Tendai Shu and moved to the suburb of Kyoto. He was known as a super-smart and immaculate monk among Tendai Shu and upper-class people. He obtained many disciples and followers.

Kiyomori Taira died in 1181, the Taira Clan declined, and the survivors of Minamoto Clan got their revenge. The Taira Clan was destroyed in 1185. The leader of the Minamoto Clan, Yoritomo, opened his Shogun government in Kamakura, 200 miles east from Kyoto in 1192. Saint Honen survived, and his followers increased through this wild time. In 1195 when Saint Honen was 63, a 13-year-old boy was introduced to Honen. He was a son of Moromori Taira, a grandson of Kiyomori Taira. Moromori died in a battle in 1184 when the boy was 1 year old. After the Taira Clan lost in the last battle in 1185, Taira Clan remnants were hunted down. The boy somehow survived and became a monk named Genchi. Genchi studied under Saint Honen's high disciple Kansei. Kansei died in 1200, when Genchi was 18.

Saint Honen's teachings continued spreading, and Tendai Shu denounced Honen and his group. In 1204, the Imperial Court executed two of Honen's disciples and exiled Honen and some of his disciples. Saint Honen was 71 which was considered to be very old at that time. Saint Honen came back to Kyoto 7 years later. He got sick. Genchi asked Saint Honen to write the essence of his teachings. Saint Honen wrote:

“Many Buddhist masters and scholars in China and Japan have understood Nembutsu as the contemplation of Amida Buddha and the Pure Land. However, I understand it differently. The recitation of the Nembutsu does not come from studying and understanding its meaning. To be born in Amida Buddha's Pure Land, we need only to say Namu Amida Butsu and believe without a doubt that we will attain birth there. Resolutely reciting the Nembutsu and believing in birth in the Pure Land naturally give rise to the Three Minds and the Four Modes of Practice. Should I withhold any deeper wisdom beyond the Nembutsu, may I then lose sight of the compassion of Shakamuni and Amida Buddha and slip through the embrace of Amida's Original Vow. Those of you who put your trust in the Nembutsu, even if you thoroughly study the teachings that Shakamuni taught during his lifetime, you should become like an unlettered, ignorant one or an untrained nun and not show any pretense of a learned person but intently practice the Nembutsu.

I hereby seal this document with the imprint of both my hands. The peaceful mind and practice of Jodo Shu are fully imparted on this one sheet. I have no other teaching than this. To prevent any misinterpretations after my passing away, I make this final statement.”

Note: Three Minds are (1) True mind which is genuine and sincere, (2) Profound mind, unwavering mind of deep faith, and (3) mind which dedicates one’s merit towards birth in the Pure Land Four Modes of Practice are (1) to hold sincerest adoration in Amida Buddha, (2) to recite Nembutsu wholeheartedly, (3) to recite Nembutsu continuously, and (4) to recite Nembutsu everlastingly through one’s life.

Saint Honen passed away two days after he wrote Ichimai Kishomon. Genchi hanged the message from his neck.

Saint Honen’s teaching continued to spread. Followers held services every month at Saint Honen’s grave that annoyed Tendai Shu. In 1227, 15 years after his passing, Tendai Shu monk soldiers attacked Saint Honen’s grave and tried to dispose of his remains. Disciples moved the remains, cremated them, divided the ashes, and buried them. Genchi did not like to stand out, probably because he was born as a wanted man; however, Genchi worked hard to protect Jodo Shu. He obtained the imperial permit to build the temple for Saint Honen. He built Chion-in 1234, which became the head temple of Jodo Shu. Genchi died in 1239 at the age of 56. The church he died in was moved to Kyoto and developed into the Main Temple Chion-ji.

I guess Saint Honen felt sympathy for and liked Genchi as he lost his samurai father, and Genchi must have been innocent, honest, and a cheerful young man. Saint Honen took the risk of accepting Genchi, and thanks to Genchi, we have Ichimai Kishomon, Chion-in, and other churches.

Let us try to be nice to others and repeat Namu-Amida-Butsu like Saint Honen and Genchi.

In gassho.

Reverend Junshin Miyazaki

MINISTER’S MESSAGE: CUSTOMS TO MAKE YOU SMILE

On February 2 or 3, Japanese people throw soybeans shouting “Fuku wa uchi, Oni wa soto” (happiness in, ogres out), and eat soybeans of their age plus 1. In some areas they put broiled sardine heads and holly branches outside. This ceremony is called Setsubun (beginning of spring) or mame-maki (splattering beans). It is common in Japan but not in Hawaii.

The Chinese Calendar is based on the movement of the sun and the moon: A month is based on the moon; a year is based on the sun. Therefore, the Chinese New Year differs every year, and sometimes one year has 13 months. In the Chinese calendar one year is divided into 24 parts called 24 solar terms. The 24 solar terms include the vernal equinox (March 20 or 21), summer solstice (July 20 or 21), autumnal equinox (September 23 or 24), and winter solstice (December 21 or 22). These 4 days are considered to be the middle of 4 seasons, so each season begins on the day between the 4 days. Spring begins on February 4 or 5, Summer on May 5 or 6, Autumn on August 7 or 8, and Winter on November 7 or 8. Ancient Chinese people believed that evil spirits or ogres appeared when the seasons changed probably because many people got sick when seasons changed. They did a ceremony on the day before the seasons changed to chase ogres away. The Japanese imperial court adopted this ceremony in the early 700s. This ceremony spread and changed its style. It was done only before spring, and from about 1400 they started using soybeans. An old folktale says that people in Kyoto suffered from ogres who showed up when spring started. They went to the shrine of Bishamon, the God of War, and one of the Four Guards of the Buddha. Bishamon appeared and taught people that ogres were scared by beans. So people threw beans, and sure enough ogres ran away.

There was a samurai family, Kuki Family. Kuki means nine ogres. In the Kuki domain, people say “Fuku wa uchi, Oni mo uchi” (happiness in, ogres in, too) at their Mame-maki. In some temples they say “Fuku wa uchi, oni mo uchi.” They invite ogres to the church to be enlightened.



Ogre Miyazaki

I become an ogre at Mame maki in preschools in Kurtistown and Hilo. I read the folktale about the origin of Mame-maki and teach children how to chase ogres away when I go to the preschools before February 2. On February 2, I (the ogre) attack the preschools, kids throw beans, I run away to the church. Later I show the pictures to kids. It is good fun but a little hard to dash to the church in ogre costume.

In gassho.

Reverend Junshin Miyazaki

ALL ABOUT SHINNENKAI

This year we will not be gathering for our Shinnenkai on February 20th, as tentatively proposed and announced in the January-February bulletin (now called a newsletter). The reason, of course, is the pandemic. It's not yet safe to hold a gathering of 60+ people. Let's consider what Shinnenkai is all about...

Shinnenkai is an opportunity for us to celebrate the New Year. Our members, neighbors, and Friends of the Hakalau Jodo Mission gather to have a good time, eat ono food, play games with lots of prizes, look forward to a wonderful year, and give thanks to those who have helped us. This is a major celebration of **COMMUNITY**.

The Shinnenkai is usually the time we publicly acknowledge our gratitude for those who helped us during the previous year. Let us show our gratitude in words here...then recognize folks again when we can gather.

We thank all those who contributed money, volunteered their time and effort to support the Mission in 2020, and we welcome new and returning members.

Many thanks for your financial contributions! Donations totaled \$12,875 in 2020, roughly \$5,000 less than in 2019. The pandemic, of course, was responsible for the decline in donations. In 2019 we held 10 services, a joyous Shinnenkai and Bon Dance. In 2020, we held only 4 services, celebrated at our Shinnenkai, but were not able to hold our Obon celebration. In 2019 there were 111 individuals or families donating. In 2020, there were 71. Many thanks to those who contributed in 2020!

\$1,000 or more

- Jay and Maureen Ishimoto
- Gail Nakamura

\$500 to \$999

- Samuel Chong
- Ken and Susan Forbes
- Antoku & Kinue Kobashigawa
- Yolanda Morita
- Cyr Pakele

\$200 to \$499

- Sheila Black
- George Hirawatari, Sr.
- Mae and Roy Kaneshiro
- George and Hiroko Motobu
- Jan Nakamura
- Ruby Shimabukuro
- Garry Wyckoff
- Myra Yamada
- Robert and Norma Yara
- Thomas Yonamine
- Herbert and Mae Yoshida

\$100 to \$199

- Banchan Bamba
- Kerry Browning
- Clyde Chinen
- Ken Fujimoto
- Julie Goettsch
- Virginia and Robert Juettner
- Mel and June Kaetsu
- Jennifer K.M. Kane
- Hiroshi Kozohara
- Debbie Kuntz
- Linda Levine
- Seiichi & Mitzi Sako & Family
- Sueno & Gail Saruwatari
- Henry & Akiko Segawa
- Slade Shim
- Wil Y. Shima
- Roy Shitabata
- Randy and Alison Simpson
- Michael Stolp and John Boyer
- Setsuko Taira
- Patricia Taniguchi
- Ed Toguchi
- Ted Toguchi
- SS Ueunten

- June and John Kaye
- Annie Y. Kochan

- JA and HH Shimabukuro
- Asako Shitabata

- Harold and Jane Uyeno
- Jennifer Weinert

<\$100

- Bobby Arakaki
- Simona Vaduvescu and Andrei Burghelea
- Leonard N. Chow
- Linda Hartwell
- Lucky and Paula Joseph
- Audrey Jyo
- Dorothy Kansako
- Noel and Jocelyn Machida

- Lawrence S. Mamiya
- Leabert Y. & Patricia T. Matsuo
- Tilden Jio and Leonid Pesin-Melzer
- Robert and Eleanor Miyake
- Raymond and Stella Miyashiro
- Koyoshi and Chizuko Nakamura
- Bob and Ingrid Nishimoto
- Fay Nako and M. Shimabukuro

- Raymond and Stella Miyashiro
- K. Shiota
- Maude Taylor
- Tracy Tsuha
- Emi Uemura
- Wailea Village Historic Preservation Community
- Mel and Jan Yasutake
- Raymond and Elaine Yano

And let's not forget the "Sweat Equity"! Here are the volunteers supporting facility and grounds maintenance and preservation with their labor.

- **Banchan Bamba** keeps our bathroom facilities clean and disinfected and the stairwells to the Social Hall free of debris. **Banchan** also oversees our grounds to identify areas needing attention.
- **John Boyer** replaced the pond liner.
- **Clyde Chinen** regularly supplies flowers for the Temple. **Kay Kobashigawa** and **Akiko Masuda** arrange the flowers in the Temple.
- **Clyde Chinen** oversees facilities and, along with **Mike Stolp**, provides guidance to **Susan Forbes** on priorities for maintenance and preservation.
- **Akiko Masuda** organized the four Senior Luncheons held in January and February 2020. Many thanks to **Akiko Masuda**, **Miyo Harumi**, our chef, and the outstanding crew of helpers: **Shoko Nagasawa**, **Kayo Laird**, **Calvin Motoda**, **Jay Pennington**, **Kerry Browning**, **Banchan Bamba**, and **Odysseus Yacalis**.
- **Kerry Browning** keeps our kitchen and bathrooms stocked with supplies. When we're gathering, she makes sure we have on food.
- **Akiko Masuda** organized a workgroup to thoroughly clean the Temple prior to this New Year. Our thanks to **Akiko Masuda**, **Banchan Bamba**, **Angeline Marsland**, **Erin Edwards**, **Dave Goodsmith**, **Patricia Martin Rivas**, **Petra Meyer**, and **Odysseus and Phoenix Yacalis**!
- **Cyr Pakele** takes the trash to the dump every week. When Cyr is not available, neighbor **Chad Walker** helps out.
- Architect and neighbor **Merrick Patten** provides guidance on our preservation projects and has been tremendously helpful in the process of working with the County on the building permit, site plan, and he prepared the required architectural drawings.
- **Sifu Slade Shim** regularly cleans the Social Hall after Tai Chi class in preparation for Karate classes
- **Randy Simpson** volunteered and painted the Social Hall in January 2020, just in time for our last Shinnenkai. (Painting the Social Hall was one of the projects included in the Freeman Foundation grant.)
- **Randy** and **Alison Simpson** regularly clean the Social Hall for Alison's yoga classes.
- **Mike Stolp** purchased and replaced the old lighting in the Social Hall with LED fixtures. **Jim Kollman** provided consultation on electrical issues. The quality of light is much improved.
- **Patricia Taniguchi** and her **Karate Students** help keep the Social Hall and surrounding areas clean.
- We are in the process of removing rubbish and invasive trees from the property, relying on volunteers. So far, these volunteers include **Rev. Miyazaki**, **Dr. Nagata** (from Hilo Meishoin), **Merrick Patten**, and **Billy Speidel**. More volunteers are welcome!

Of course, we will try to keep you informed of volunteer opportunities in this bulletin. If you have an interest in volunteering, please send us an email at hakalaujodominion@gmail.com and we will add you to our list for notification of opportunities as they arise.

Many thanks for our brand new and newly returning members in 2020!

- Sheila Black
- Linda Hartwell
- George and Susana Hirowatari
- Virginia and Robert Juettner
- Debbie Kunz
- Linda Levine
- Lawrence Mamiya
- Patricia Rapozo
- Howard and Kandi Shimabukuro
- Ted Toguchi
- Lorna Tsutsumi

FUNDRAISING

We will continue applying for grants to fund our projects. From our experience with the Freeman Foundation grant, we know that community commitment helps tremendously. The Freeman Foundation does not fund total project costs. Therefore, we rely on donations received to cover the remaining project costs and, where feasible, rely on volunteer labor to reduce total costs. Our plans for grant seeking, fundraising, and calls for volunteers in 2021 will focus on:

1. Completing our Freeman Foundation funded projects—these should progress quickly once the building permit is issued
2. Installing handrails on all the stairways into the Social Hall
3. Installing security cameras and monitoring system
4. Painting the Parsonage/Dining Room and Temple/Social Hall exteriors and roofs
5. Tenting for termites as well as upgrades and repairs for the Parsonage
6. Replacing the deteriorating brocade on the altar and replacing the padding on the pews in the Temple

Of course, we will keep you informed of our efforts and our goals in future newsletters.

PRESERVING THE MISSION



Historic Hawai`i Foundation answered our question about restoring or replacing the emblems on the front of the Mission. We had asked whether we might make them slightly larger and whether the apricot leaf-shaped ornament could be modified to match the actual Jōdo-shū emblem. Based on Department of the Interior rules, **we must restore or replicate these emblems in their original size and design.** (As a reminder, the middle symbol is actually St. Honen's family crest. Saint Honen's last name was Uruma, and the Uruma family crest is called Gyoyo, an apricot leaf shaped horse ornament.)

In 2018, when we worked on the application to designate the Hakalau Jodo Mission a State Historic Site, we wondered when the dharma wheels, modified Jōdo-shū emblem as well as the metal cladding were added to the façade because none of these features were present when the Mission was dedicated December 6, 1936.

In [Japanese Buddhist Temples of Hawai`i](#), the Hakalau Jodo Mission is described as an East-West Style Buddhist Temple. In the picture on the right, the facade at the time of dedication clearly shows an Indian influence, with no dharma wheels or modified Jōdo-shū emblem.

The picture below, taken November 9, 1952, is the first picture we've found that shows the dharma wheels and the Gyoyo. Emi Uemura, who lived near the Mission when growing up here in the 1940s and 1950s, believes that the metal cladding and the emblems on the Mission were both added in 1952. There is some evidence to support this, but no direct reference to the metal cladding. It's hard to tell from this picture whether



Mission Dedication, December 6, 1936

the metal cladding had been added in 1952. **If you have any knowledge about when the metal cladding was added, or if you have pictures of the temple anytime between 1937 and 1952, please contact Susan Forbes at 808-286-6130 or through the Mission at PO Box 296, Hakalau, HI 96710 or hakalaujodominion@gmail.com.**



Celebrating the 50th Anniversary, November 9, 1952

REMINDERS and REQUESTS

- If you have not paid your 2021 membership dues, please send payment to the Hakalau Jodo Mission, PO Box 296, Hakalau, HI 96710. Dues are \$60 per year for individual or family memberships. We ask also for a \$100 contribution in lieu of holding a bazaar. If you have paid, **THANK YOU!**
- Let us know if you are interested in opportunities to volunteer by emailing us at hakalaujodominion@gmail.com. No email? No problem! Call Susan Forbes at 286-6130.
- If you are interested in sharing pictures of the Mission taken between 1937 and 1952, either email digital copies to hakalaujodominion@gmail.com or mail actual photographs to Hakalau Jodo Mission, PO Box 296, Hakalau, HI 96710. If you wish, we will return photographs to you after they have been scanned.

PLEASE CONTACT US IF YOU HAVE QUESTIONS, SUGGESTIONS, OR NEED HELP!

- **Junshin Miyazaki, Minister:** 936-7828 or gongqui326@hotmail.com
- **Jan Nakamura, President:** 295-7797 or ja.nakamura001@gmail.com
- **Susan Forbes, Treasurer/Newsletter Editor:** 808-286-6130 or sksforbes@gmail.com
- **Yumiko Bamba, Grounds Oversight:** 238-5533 or ybamba555@gmail.com
- **Clyde Chinen, Facilities Oversight:** 963-6759 or cschin643@gmail.com
- **Akiko Masuda, Community Liaison:** 963-6422 or msakiko@hawaii.rr.com