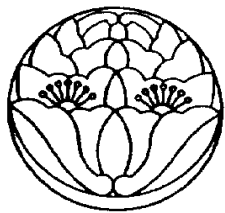


Hakalau Jodo Mission
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Hakalau Jodo Mission

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and <https://www.hakalauhome.com/hakalau-jodo-mission.html>

FEBRUARY 2023 NEWSLETTER

For Our Members, Friends, and Neighbors



ANNUAL DUES REMINDER

You recently received our invitation for Members & Friends to support the Mission with your annual dues. Please remember the dues are vital to paying our basic operating expenses like utilities, insurance, supplies and maintenance. Please respond as generously as you are able. Mahalo! Arigato gozaimasu!

In gratitude,

Susan Forbes, President

Namu Amida Butsu

2023 SERVICES

Changes in schedule will be posted at <https://www.hakalauhome.com/upcoming-events.html>.

Saturday, February 25 th 10 a.m.	Nehan-e: followed by the New Year's Party, Shinnenkai. Nehan-e commemorates Shakyamuni Buddha who initiated the teachings of Buddhism. Nehan means liberation from all desires and freedom from all suffering.
Sunday, March 12 th 1 p.m.	Spring Higan: Higan-e takes place twice a year, at the time of the spring and autumn equinox. Higan means literally "the other shore", that is the other shore of enlightenment which contrasts this worldly shore of birth and death. It is a ceremony to honor ancestors and to chant the nembutsu.
Sunday, April 9 th 1 p.m.	Hanamatsuri: Buddha's Birthday-- Shakyamuni Buddha was born in 463 BC at Lumbini in northern part of India (currently in Nepal). Lumbini was the traditional land of the Shakyamuni clan and Shakyamuni was born as the prince of the Shakyas. It is said that when Shakyamuni was born, birds sang, flowers bloomed, and two elephants poured sweet dew for bathing Shakyamuni. At the service, members pray by pouring sweet tea over the statue of Shakyamuni placed in a miniature flower garden of Lumbini. Shakyamuni's right hand points to heaven and left hand to earth. This is a service of remembrance and celebration.

Note: Download the full 2023 calendar at <https://www.hakalauhome.com/hakalau-jodo-mission-today.html> . If you want one mailed to you, contact Susan Forbes at 808-286-6130.

IN 2023 NENKI MEMORIAL SERVICES ARE OBSERVED FOR THE YEARS OF:

2022 1st	2021 3rd	2017 7th	2011 13th	2007 17th	2001 23rd	1999 25th	1997 27th	1991 33rd	1987 37th	1981 43rd	1977 47th	1974 50th
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FEBRUARY		
George Arakaki	2/11/2011	13 th
Tsuru Kikuchi	2/11/1977	47 th
Tetsuo Yoshizumi	2/12/1974	50 th

CLASSES: Advance registration, please. Contact the instructors.

- **NEW CLASS BEGINNING FEBRUARY 14TH!** "My Art, My Journey", an art class with Ilze Sims every Tuesday beginning February 14th from 10:00 – 11:30 a.m. in the Dining Room. This is a class for anyone who would like to start their art journey and for those with some experience who would like to find new inspiration to express themselves through their art. Ilze's method balances inspiration and play – crucial elements in expressing ourselves, along with principles of good design and color harmony. The first few classes will **address finding inspiration, creating a good design, and harmonizing color. Call or text Ilze 808-557-2797 or send an email: ilze@HawaiiArtStudio.com to sign up for classes.** The cost will be \$25 per class, and Ilze will supply the materials needed for the first few classes.
- **Bon Dance Practice with Sensei Jane Heit:** 2nd and 4th Tuesdays of each month from 6:00 – 7:30 p.m. **Contact Jane Heit at bonqueen@gmail.com.**
- **Karate for Children with 4th Degree Black Belt Patricia Taniguchi:** Twice Weekly for each age group on Wednesdays and Fridays. Children 4-6 years old, from, 4:00 - 4:50 p.m.; 7-12 years, 5:00 - 5:50 p.m.; 13-18 years, 6:00-6:50 p.m. **Contact Patricia Taniguchi at WKA.hakalau@gmail.com.**

- **Practice Yoga with Alison Simpson:** Four times weekly including Mon 4:00 - 5:30 p.m., Tues. 9:00-10:30 a.m., Thurs., 4:00 - 5:30 p.m., Fri., 9:00 - 10:30 a.m. **NOTES:** Students must be fully and currently vaccinated against Covid-19. **Contact Alison Simpson at 808-825-7856 or alison@mahanahouse.com.**
- **Tai Chi with Sifu Slade Shim:** Wednesdays, 8:30 -10:00 a.m. **Contact Slade Shim at wsi808@yahoo.com.**

For more information, including schedule changes and the addition of new classes, go to <https://www.hakalauhome.com/upcoming-events.html>.

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

- Junshin Miyazaki, Minister: 808-936-7828 or gongqi326@hotmail.com
- Susan Forbes, President/Newsletter Editor: 808-286-6130 or sksforbes@gmail.com
- Akiko Masuda, Community Liaison: 808-963-6422 or msakiko@hawaii.rr.com

SERMON FROM REVEREND JUNSHIN MIYAZAKI

NEW YEARS DAY SERVICE: This is a common ceremony held in Japanese Buddhism to commemorate the New Year. In Jōdo-shū, we gather to recite the Nenbutsu. The traditional practice is to gather just before midnight on New Year's Eve and ring the temple bell 108 times, symbolizing the washing away of the 108 human defilements and the beginning of a purified new year. In Hakalau, we held the service New Year's morning, and I rang the bell 108 times, then offered the service below. (The list of 108 defilements is available on our website at <https://www.hakalauhome.com/hakalau-jodo-mission-today.html>.)



2023 is the year of the rabbit. There is a belief throughout Asia that a rabbit lives on the moon because its pattern looks like a rabbit. The reason for this is stated in a Jataka Buddhist story.

Once upon a time, a bodhisattva (the previous life of Buddha) was reborn as a rabbit. The rabbit lived in the forest with three friends: a monkey, a fox, and an otter. Since the rabbit was the reincarnation of a bodhisattva, it had wisdom unlike ordinary animals.

During the day they went out separately to look for food, but at night they got together. At that time, the rabbit often talked about the precepts, such as not doing anything bad or unfair, giving to others, not living a life that is only good for oneself, but to care for others, and so forth.

One day, the rabbit said to his three friends *"Tomorrow is the day to give alms to those who ask for food. When people come to ask for food, let us share our own food."* The friends gladly agreed.

The next morning the otter went to the Ganges and found a big fish on the riverbank that the fisherman must have forgotten. The otter loudly asked three times, *"Whose is this fish?"*, but no one appeared. So, the otter took the fish home.

The fox found dried meat in the forest that the hunter must have forgotten. In a loud voice, he asked three times, *"Whose is this dried meat?"* but no one appeared. So, the fox took the dried meat back home.

The monkey took mangoes from the trees on the mountain and brought them back.

The rabbit had only grass. He said to himself *"If someone comes begging for food, I cannot give him grass. There is nothing else to eat. If someone comes, I will make him eat me."*

Sakka, a god who was in heaven, was surprised to hear the rabbit's words and wanted to confirm his true feelings. He transformed himself into a monk and went to the otter to beg for food. The otter happily gave the fish to him. Then he visited the fox. The fox happily gave all the dried meat to him. Then he visited the monkey. The monkey happily gave all mangoes. Then the monk went to the rabbit. The rabbit said *"Thank you for coming. Please build a fire outside and wait for me."* The monk started a fire with divine power. The rabbit came out and said, *"I have no food to give you, so please eat me."* The rabbit shook itself, expelled the insects from its body, and jumped into the fire. But the fire was cold and did not roast the rabbit. Sakka returned to his own form and said to the rabbit, *"I am sorry. I was testing your feelings."*

There was a full moon in the sky. Sakka drew a picture of a rabbit on the moon and said, *"Please let your good deeds, and the importance of good deeds, be known to all."*

That is why the moon has a rabbit pattern. **THE END.**

Please do not imitate what the rabbit did. This story teaches us the importance of accumulating good deeds.

I hope you will all continue to accumulate good deeds, lead healthy and happy lives with Namu Amida Butsu this year. Arigato gozaimasu.

GYOKI-E: This is the memorial service for the Founder of Jōdo-shū, Honen Shonin.

Saint Honen passed away in 1212. This year marks the 812th memorial service for him.

Saint Honen was born to a samurai in Okayama-ken maoka in 1133. His childhood name was Seishimaru. Seishi is the name of the bodhisattva who stands next to Amida Buddha. His parents must have been devout Buddhists. His father Tokikuni Uruma was a rural police chief of sorts, who died during a night attack when Seishi was a young child. His mother was likely killed, too. Tokikuni willed Seishimaru not to take revenge, but instead told him to become a priest and pray for him and become enlightened.

He was taken care of by his uncle on his mother's side who was a minister of Tendai-shu. Tendai-shu was the dominant Buddhist sect during that time in Japan. His uncle noticed Honen's extraordinary nature and sent him to the head temple in Shiga-ken, near the then-capital Kyoto. At the head temple, he spent his days in study while observing the precepts.

At the age of 43, Saint Honen was awakened to the Nenbutsu teaching by reading a passage from a book by the 7th century Chinese monk Zendo.

He later left the Tendai-shu head temple and set up a hermitage in the suburbs of Kyoto. His teachings were well received, and he gained many disciples and followers. Some followers, however, misunderstood the teachings and caused problems. Because of this, Tendai-shu and other traditional Buddhist temples denounced Honen's group.

In 1207, Honen was exiled to Shikoku Island. He was pardoned in 1208 and came back to Kyoto in 1211. After returning, he lived in a building provided by his patron, a nobleman.

At the age of 78, Honen, who was very old for his time, was on the verge of illness, likely due to fatigue from exile and other factors.

A disciple asked Honen, who continued chanting the Nenbutsu on his sickbed, *'Are you sure about going to the Pure Land this time?'*

Saint Honen answered, *'I was in the Pure Land, so I will go back there.'*

On another day, his disciple Shinku asked *'All of the ancient founders of Buddhism have temples that serve as their relics. However, you did not build any temples. After your passing, where should I make the remains of you?'*

Saint Honen replied *'If we make one temple a relic, the teaching of Nenbutsu will not spread. My relics should be everywhere. I have taught all my life that one should practice Nenbutsu. Therefore, wherever there is a place to do Nenbutsu, no matter how high or low one's status is, even in a shabby house where fishermen live, that place is my relic.'*

On January 23, Kenryaku 2, his disciple Genchi asked Saint Honen *'Master, I would like to receive a keepsake. Could you please write a note on the most important part of your teachings?'* Honen wrote the note, that is, **Ichimai Kishomon** (see insert on next page). Saint Honen was taken to the Pure Land 2 days later.

The beauty of Honen's teaching, I believe, lies in its nondiscrimination. Before Saint Honen, Japanese Buddhism generally believed that in order to be saved by Amida Buddha, one had to keep the precepts, one had to make donations, one must not die before one's parents, fishermen would go to hell, women would not be saved, and so on.

I believe that many people felt a sense of hope when Saint Honen, who was known as an erudite and virtuous monk, told them, *'Anyone who says Namu Amida Butsu will be saved.'* Nondiscrimination is one of central concepts of Buddhism.

As Saint Honen said, wherever you say **Namu Amida Butsu** is his relic. When you say **Namu Amida Butsu**, Saint Honen is with you. Please continue repeating **Namu Amida Butsu** and lead peaceful lives.



St. Honen

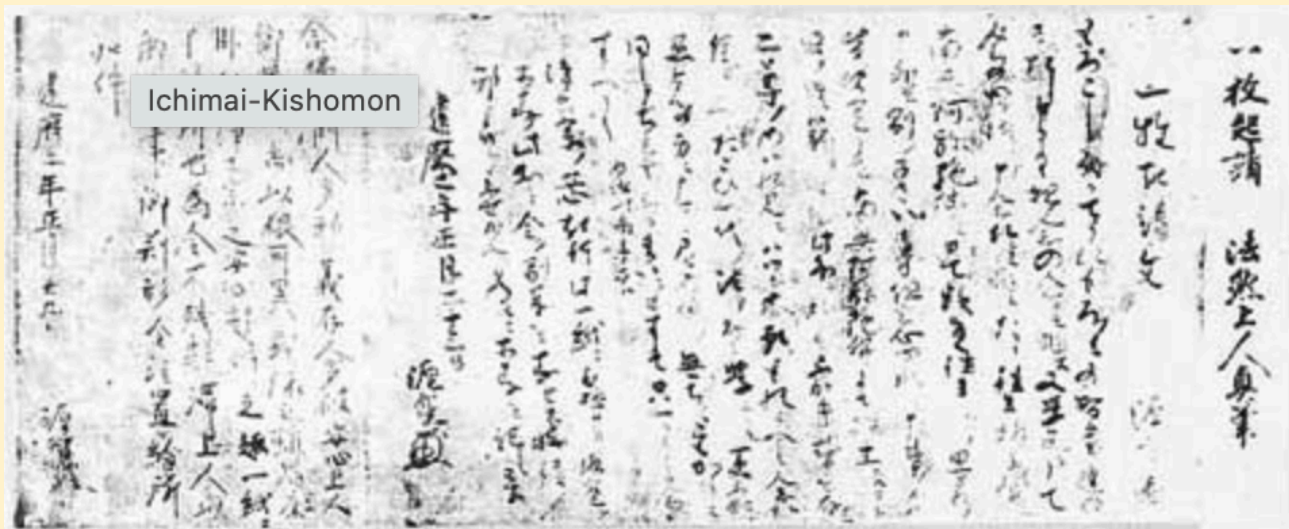
Our Founding Master Honen's Parting Message
THE ONE SHEET TESTAMENT: Ichimai Kishomon

*Many Buddhist masters and scholars in China and Japan have understood Nenbutsu as the contemplation of Amida Buddha and the Pure Land. However, I understand it differently. The recitation of the Nenbutsu 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 Nenbutsu and believing in birth in the Pure Land naturally gives rise to the Three Minds* and Four Modes of Practice**. Should I withhold any wisdom beyond the Nenbutsu, may I then lose sight of the compassion of Shakyamuni and Amida Buddha and slip through the embrace of Amida's Original Vow.*

Those of you who put your trust in the Nenbutsu, even if you thoroughly study the teachings that Shakyamuni taught during his lifetime, you should become like an unlettered, ignorant one or an untrained devotee and not show any pretense of a learned person but intently practice the Nenbutsu.

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

Transcribed on the twenty-third day of the first month of Kenryaku 2 (1212).



- **Three Minds:** True Mind – genuine and sincere mind; Profound Mind – unwavering mind of deep faith; Mind which dedicates one's merit towards birth in the Pure Land and resolves to be born there.
- **Four Modes of Practice:** To hold sincerest adoration of Amida Buddha; To recite Nenbutsu wholeheartedly; To recite Nenbutsu continuously; To recite Nenbutsu everlastingly through one's life.

Source: OTSUTOME: In Praise of Amida Buddha, Hawaii Council of Jodo Missions, p. 52.

PRESERVING THE MISSION

2024 marks the 120th anniversary of the Hakalau Jodo Mission. This year, we **prepare** for the celebration! Our preservation efforts are an important part of this preparation.

In upcoming newsletters, we will share the current key preservation projects. Below are the projects we have just completed, are currently working on, and are next in line priorities (pending funding).

JUST COMPLETED

New Windows along the Breezeway: We finished installing the windows along the breezeway between the parsonage and the Temple, replacing the jalousies installed in the 1970s. These windows match the style of the Temple windows. There are 3 sliding windows on each side of the central divider. The windows can easily be cleaned on the outside by sliding each one to the side and reaching out to wipe down the glass.



Left: Jalousies installed in the 1970s. Right: New sliding windows which match design of Temple windows.

WORK IN PROGRESS

Parsonage Repairs and Termite Fumigation:



The parsonage is now vacant, and we are carrying out repairs and painting in preparation for a new tenant. So far, ceiling panels have been replaced; screens and kitchen door repaired; and a new bathroom sink installed. Soon, the entire interior will be repainted. These projects were anticipated for Phase 3 of the four-year capital campaign (2023-2024). Out of necessity, we are addressing these a little earlier than expected and prior to any fundraising (originally estimated at \$23,000).

There is some termite infestation. Rev. Miyazaki has helped with spraying a termiticide that will help in the short-term and enabled us to carry out the repairs. We are grateful for Rev. Miyazaki's help.

We are scheduled for fumigation of all buildings, i.e., tenting, on May 4th—the earliest date available.



NEXT IN LINE PRIORITIES

Our next focus will be on two remaining projects (plus the punch list) funded by the Freeman Foundation grant and a major project listed under the Phase 2 Capital Campaign. Each is described below.

Replacing Broken Art Glass in the Temple: There are about 15 broken panes of art glass in the Temple. Issues related to replacing these are finding the matching glass (color and texture) and finding a local vendor who would be willing to add our order to a larger order to make shipping costs affordable.



Examples of broken windowpanes in the Temple

Replacing the Dharma Wheels and Restoring the Jōdo-shū Emblem on the Façade of the Temple:

New dharma wheels will be fabricated and the Jōdo-shū emblem restored. We would like to install them once the painting of the roofs and exteriors of all buildings is complete and while the painter's lift is still available.



The Jōdo-shū emblem (center) with Dharma wheels on each side

Painting the Roofs and Exteriors of All Buildings ...and more:

The original bid for painting was \$30,000. The current bid for painting is nearly \$80,000. We are seeking corporate funding for this project.

Of course, it's not just painting. The tin cladding, installed during the renovations of 1952, requires repair.



Examples of areas where tin cladding requires repair