

Junshin Miyazaki
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Hakalau Jodo Mission



Newsletter for our Members and Friends

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hakalaujodominion@gmail.com

January – February 2021

Due to the pandemic, Rev. Miyazaki will conduct January services ALONE, i.e., NO GATHERINGS FOR SERVICES.

The tentative schedule for February through the rest of 2021 is on the following page. We will monitor the situation with the pandemic and adjust the schedule accordingly. An up-to-date schedule will be posted online at <https://www.hakalauhome.com/hakalau-jodo-mission-today.html>

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.

TENTATIVE SCHEDULE FOR SERVICES

Schedule for 2021 (subject to change)

Jodo Shu Services at Hakalau Jodo Mission or Hilo Meishoin

January 1-FRI	Shusho-e (New Year's Day service) NO GATHERING. REV. MIYAZAKI WILL CONDUCT THE SERVICE ALONE.	9 a.m.
January 10-SUN	Gyoki-e (Memorial Service for Saint Honen's death) NO GATHERING. REV. MIYAZAKI WILL CONDUCT THE SERVICE ALONE.	1 p.m.
February 20-SAT	Nehan-e (Buddha's Memorial Service)/ Followed by New Year's Party	10:30 a.m./ 11 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 p.m./ 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.

Other Buddhist Gatherings: TO BE DETERMINED

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.

Programs and Classes which are not currently available:

- Senior Luncheons
- Bon Dance Practice with Odori Sensei Jane Heit
- Music and Movement with Aunty Jen, Jennifer Kane

NENKI MEMORIAL SERVICE FOR 2021

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

January	Date of Death	Anniversary
Richard Kanna	1/10/1995	27 th
Yukie Andrade	1/15/1997	25 th
Maka Chinen	1/17/1985	37 th
Seizan Nakamura	1/18/1985	37 th
Momoe Kataoka	1/18/1975	47 th
Harusuke Teruya	1/22/1975	47 th
Ushi Nakamura	1/4/1972	50 th
Toki Arakaki	1/4/1972	50 th

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

March	Date of Death	Anniversary
Jack Morita	3/2/1989	33 rd

April	Date of Death	Anniversary
Shiro Udo	4/8/1975	47 th
Kiyojin Miyashiro	4/8/1975	47 th
Yoshiko Matayoshi	4/16/2005	17 th
Ei Ichiryu	4/28/1999	23 rd
Michie Nishimoto	4/30/2020	1 st

May	Date of Death	Anniversary
Tomeyo Murata	5/1/1979	43 rd
Masayuki Oshiro	5/15/2009	13 th
Beatrice Sugino	5/18/1989	33 rd
Toji Honma	5/28/1972	50 th

June	Date of Death	Anniversary
Shinichi Sugino	6/3/2019	3 rd
Unao Udo	6/8/1972	50 th
Tsuruko Arakaki	6/18/2005	17 th
Shinenobu Kanna	6/26/1975	47 th
Toku Udo	6/29/1975	47 th

July	Date of Death	Anniversary
Kamado Kanna	7/8/1989	33 rd
Teruo Yoshida	7/11/1995	27 th
Kama Oshiro	7/31/1975	47 th

August	Date of Death	Anniversary
Harry Machida	8/6/2005	17 th
Shinichi Taira	8/11/2020	1 st
Yoneko Miyashiro	8/15/1979	43 rd

September	Date of Death	Anniversary
Masako Motobu	9/7/2015	7 th

October	Date of Death	Anniversary
Tomiko Kaetsu	10/1/1989	33 rd
Jinsei Miyashiro	10/9/1975	47 th
Genichi Yoshimura	10/14/1995	27 th
Susumi Kimura	10/14/1979	43 rd
Fred Uratani	10/15/1995	27 th
Hisayoshi Miyamoto	10/25/1995	27 th

November	Date of Death	Anniversary
Yoshiko Joga	11/1/1972	50 th
Dorothy Hirowatari	11/2/2019	3 rd
Jean Noji	11/4/1997	25 th

December	Date of Death	Anniversary
Eitoku Chinen	12/8/1985	37 th

If you have questions or need help, please contact us:

- **Junshin Miyazaki, Minister:** 936-7828 or gongqui326@hotmail.com
- **Jan Nakamura, President:** 295-7797 or ja.nakamura001@gmail.com
- **Susan Forbes, Treasurer:** 808-286-6130 or sksforbes@gmail.com
- **Kerry Browning, Secretary:** 963-6452 or browningke@yahoo.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

PRESIDENT'S MESSAGE

Covid-19 has made this a very difficult year for all. Please continue to take care of yourselves by following all the rules and guidelines. We are grateful for the members and friends from the community who help us take care of our temple while it is closed. Thank you to Rev. Miyazaki, Susan, Kerry, Clyde, Banchan, and Akiko who have recruited people to help us. We are fortunate to have so many people care for our temple.

I am hoping the availability of vaccines will make 2021 a better year. We will still need to follow rules, including wearing our masks, washing our hands, and keeping socially-distanced. We will also need to continue to take care of the tasks to run and sustain the temple.

Thank you all, for being members and friends of this wonderful temple and helping us to sustain it for all.

Arigato,

Ian Nakamura

MINISTER'S SERMONS AND MESSAGES

Since we have not had services for a long time, I will put my sermons and other presentations in the bulletin until we can meet again. In this bulletin, I offer you two sermons and two history lessons.

In gassho.

Reverend Junshin Miyazaki

MINISTER'S SERMON #1: HAPPY NEW YEAR!

The year 2021 is the year of the cattle. The Buddha's original name was *Gautama Siddhartha*. His surname *Gautama* means "the best cattle." Cattle is sacred in Hindu. During Buddha's time, however, cattle was not as sacred, but it was a particularly important possession.

Cattle was brought to Japan from China maybe in the 4th or 5th century. In the beginning people ate beef and dairy products, but by the 11th century people stopped eating them. Cattle was an important animal for farm work. There is an old Japanese saying "*Ushi ni hikarete zenkoji mairi*" or "*being pulled to the Zenkoji temple by cattle.*" The origin of this saying stems from the following story:

A long time ago there was a stingy, mean old lady in Komoro, Shinano province (Nagano-ken). When she was hanging a wet white cloth outside, a head of cattle showed up, caught the cloth on its horn and ran away. (Cloth was very expensive.) The old lady was mad and chased the cattle, but she could not catch up. The cattle ran into the gate of Zenkoji temple, so she went in. She came in front of the main building. It was dark already, but the Buddha illuminated, and she found a poem on the ground written by the cattle's drooling which said, "*do not think that the cattle was just cattle; it led your mind to Buddhism.*" Her mind was filled with aspiration for Buddhahood right away. She repeated *Namu Amida Butsu* in front of the temple all night. She had no desire to find the white cloth anymore. She went home and lived peacefully. One day she visited a Kannon Bodhisattva shrine near her home, and amazingly found the cloth there. Now she knew that the cattle had been the incarnation of Kannon Bodhisattva. She became even more faithful and was taken to the Gokuraku Pure Land later.

This story became well-known and formed a saying "being pulled to the Zenko-ji temple by cattle" which means "doing or receiving something good by accident or through the invitation of someone else."

The Kannon shrine the old lady found in her white cloth still stands. It is called "Nonobiki Kannon" or "cloth-pulling Kannon." The Google Map shows that the Kannon shrine is 35 miles away from Zenko-ji temple. The old lady was strong.

Zenkoji is one of the oldest Buddhist temples in Japan. In 538, a king of a small country Baekje on the Korean Peninsula sent a golden Buddha statue and sutras to the king of Japan. The Japanese king's subjects' opinions on this new 'god'

were divided into two. Anti-Buddha said, “Japanese local gods get mad if we worship the foreign god.” Pro-Buddha said China and other countries in the continent are worshipping the Buddha, why don’t we? The king told the pro-Buddha subjects to try to worship. Then an epidemic occurred. Anti-Buddha subjects blamed the pro-Buddha people, broke the temple, and threw the Buddha statue in a pond.

In about 600, a man named Yoshimitsu Honda who lived in Nagano, visited the capital with his boss, the provincial governor of Nagano. Yoshimitsu found the Buddha statue in the pond. He brought it back to Nagano and worshipped it. After the anti-Buddha subjects were defeated by pro-Buddha subjects, Yoshimitsu had imperial permission to build the temple for the Buddha statue. The kanji for Yoshimitsu 善光 can be read as Zenko, and the temple is called Zenko-ji. Since Zenko-ji is very old, it belongs to no sect. The temple is taken care of by both the Jodo Shu and Tendai Shu sects.

The statue is Amida-Buddha. Kannon Bodhisattva and Seishi Bodhisattva are on the sides. The statue is hidden, even the head minister of Zenko-ji is not allowed to see the statue. People can see a replica of the statue placed in front of the hidden statue called Maedachi Honzon or “the Buddha stands in front,” but even the replica is unveiled every 6 years, the year of cattle and that of sheep.



Zenkoji Maedachi Honzon

This year is the year of cattle, so the statue should be unveiled, but it was cancelled because of COVID-19. Saint Honen said, “no one would die if prayer cures disease and prolongs lives.” The decision of Zenko-ji matches Honen-sama’s teaching.

The year 2020 was not good for most of us, but like Ushi ni hilarete Zenko-ji mairi, we could clean house, become familiar with new technology such as zoom, become aware of the importance of seeing people, and visiting church.

Let us continue to stay safe, repeat Namu-Amida-Butsu, and enjoy meeting people again after the pandemic pau.

MINISTER’S SERMON #2: BODHI DAY

December 8 is Bodhi Day. It is believed that the Buddha got enlightened on December 8; therefore, we celebrate his enlightenment on that day. The Buddha lived in the Indian Subcontinent about 2500 years ago. The Buddha was born a prince of the Shaka tribe, which was a small but rich country. His name was Gautama Siddhartha.

At that time there were many countries, tribes, and languages in the Indian Subcontinent. They had a common religion called Brahmanism, which developed into Hindu. Brahmanism was gradually formed 3500 years ago by Aryans who invaded the Indian Subcontinent from about 4000 years ago. Brahmanism said that there was a big man Prusha who had 1000 heads, 1000 eyes and 1000 legs. Prusha was the only existence. Gods killed him and cut him into pieces. Everything was born from Prusha. Gods and Brahmin (priests) were from Prusha’s mouth, Kshatriya (kings and warriors) were from Prusha’s arms, Vaishya (commoners) from his legs, Shudra (slaves) from his feet. This myth explains varna (social class) in the Caste system.

Brahmanism also said that all sentient beings experience death and rebirth again and again forever. This cycle is called samsara. Karma (actions, deeds) in their lives decide in what form they would be reborn. Samsara supported the Caste system. The King was king because he was good in his previous life. A slave was a slave because his deeds were bad in his previous life.

About 2800 years ago, a new philosophy called Upanishad appeared in Brahmanism. Upanishad says that there is a universal truth called Brahman, and all sentient beings had true self called Atman. Brahman and Atman should be the same. When one could unify his Atman and Brahman or the universal truth, one could be free from limitations and sufferings, that is, Bodhi or enlightenment. When Gautama Siddhartha was born, there was a group of monks or universal-truth-seekers in the Indian Subcontinent.

Prince Gautama Siddhartha grew strong, was nice-looking, and was a smart, young man. He had 3 castles, beautiful maids, splendid clothes, delicious kaukau, and a beautiful wife, but he was not satisfied. When he was 29, he left his castle and became a monk. He visited some masters but could not find the universal truth. He joined a group of self-torturers who tried to reach the Brahman by damaging their body close to death. He could not get enlightened though he underwent extra-hard, self-torturing training for 6 years. He left the group, bathed in a river, was fed a bowl of rice pudding by a girl named Sujata that recovered his body. Then he sat down, meditated under a tree, and attained Bodhi or Enlightenment. He became Buddha or the Enlightened One.

Sutras say that when he was doing meditation, a devil called Mara tried to bother him. He conquered the devil and got Enlightened. After Enlightenment, a major god Sakra asked the Buddha to enlighten people. The Buddha declined. Then the main god Brahma showed up and asked the Buddha to enlighten others. The Buddha declined first because it would be too profound to understand, but finally accepted after Brahma asked 3 times. He then started enlightening people.

The conversation with the devil and gods in sutras is a form ancient Indian literature used to describe contemplation. The devil Mara is a personification of Siddhartha's worldly desires, and Brahma and Sakra are that of aspiration to spread his teachings.

Buddha is a common noun which means enlightened one. There were other Buddhas or enlightened ones. To distinguish him from other enlightened ones, he was often called Shakamuni Buddha. Shaka is the name of his tribe, muni means saint. He also was called Gautama Buddha, Tathagata, Arhat, and so forth.

The Buddha taught many people. His Enlightenment was profound, so he preached his teachings considering people's ability to understand his teachings. People remembered his teachings and transmitted them orally. His teachings were also written down a couple of hundred years after the Buddha's passing. Therefore, Buddhism has many - several thousand - sutras, and the sutras show the Buddha's Enlightenment in various ways.

Our founder Saint Honen read all sutras and chose 3 as the best ones. The 3 are all about Amida Buddha, and Saint Honen said that the best practice is repeating Namu Amida Butsu. So please repeat Namu Amida Butsu every day.
Namu Amida Butsu.

MINISTER'S MESSAGE #1: OUR PRESENTIAL SYSTEM IS WORTH IT

Since I am a U.S. Citizen now, I pay more attention to the presidential election. Americans often say America has short history, but the presidential system has a long history. George Washington was born on February 22, 1732, became the first U.S. President on April 30, 1789, died on December 14, 1799. When he was born in 1732, Japan was under feudalism. The shogun was Yoshimune Tokugawa (1684-1751). Famous TV show Abarenbo Shogun was modeled after him. Tadasuke Ooka (1677-1752), the main character of another popular TV show, Ooka Echizen, worked for Yoshimune as the machi-bugyo, the chief of police, judge, and jury of Edo (Tokyo). Shogun was the ruler of Japan. He formally was appointed by the emperor, but the emperor was a puppet of Shogun government. The Shogun government actually decided who would be the new shogun.

There were over 200 samurai feudal lords who pledged their loyalty to Shogun. Each lord governed his domain independently. Shogun government did not interfere in the internal affairs of the samurai lords. The samurai lords showed their loyalty by letting their heir and wife live in Edo, and the lords lived in Edo and their domain every other year. At that time over 80% of Japanese were farmers. Farmers were assets of samurai lords. They were not allowed to move freely, and, of course, they had nothing to do with samurai governments. The Shogun, Shogun government officials, samurai lords, and even village chiefs were hereditary. Diplomacy was Shogun's business. Japan had limited diplomacy. Chinese and Dutch businessmen were allowed to come to a small artificial island called Dejima in Nagasaki. Korean kings sent envoys to Shogun once in a while. In 1853, the 13th U.S. President, Millard Fillmore, sent Commodore Perry to open Japan. In 1854 a treaty was concluded between U.S. and Japan. The President was Franklin Pierce, the 14th president.

In 1860, Shogun sent an embassy of 77 samurais to the U.S. They met the 15th U.S. President James Buchanan. One of the samurais said in his report that he asked an American man who the leader of the country was. The man answered, "the president." The samurai asked, 'who was the first president?' The man said "George Washington." The samurai asked, "Where are his descendants?" The man said, "I don't know." The samurai was shocked by the answers because he compared George Washington to the first Shogun Ieyasu Tokugawa. Another samurai says after he saw the Congress, "Congress was noisy like a fish market."

After Commodore Perry's visit, Japan went into confusion, and eventually returned its power to the emperor in 1868. The new government dealt with modernization through trial and error.

The Constitution of the Japanese empire was adopted in 1900. Based on the constitution, the first election was held in the same year. Voting rights were given to men 25 years of age and up who paid more than 15 yen in taxes, which occupied 1% of Japan's whole population. The first prime minister under the constitution was Masayoshi Matsukata.

The U.S. Presidential system has lasted for 239 years, from the time of Abarenbo Shogun. It is a big job to maintain, but it is well worth it.

MINISTER'S MESSAGE #2: SAMURAI IN HISTORY AND THE MOVIES

If you are Japanese American, you might have watched samurai movies and samurai TV dramas. Some heroes are fictional, some are real. Tangesazen, Zenigata Heiji, Zatoichi, and Lone Wolf are fictional. Ooka Echizen, Abarenbo-Shogun, and Mito Komon were real, but of course they were dramatized.

Mito Komon's real name was Mitsukuni Tokugawa. Mito is the name of his domain, Komon is his title. His father Yorifusa was the 11th son of Ieyasu Tokugawa, who opened Tokugawa Shogunate in Edo (Tokyo). Ieyasu was born in 1543 as the son of a small samurai lord. He went through many battles, and eventually became the Shogun when he was 60, which was old at that time. Ieyasu had 11 boys and 5 girls with 8 different ladies. After he became the shogun, he made his 9th son Yoshinao (1601-1650) the Lord of Owari (Nagoya), 10th son Yorinobu (1602-1671) the Lord of Kishu (Wakayama), and 11th son Yorifusa (1603-1661) the Lord of Mito (Ibaraki). These three Tokugawa families were called Go-san-ke or the Three Major Families under the Tokugawa head family.

Mitsukuni was born in 1628, the 3rd son of Yorifusa. Yorifusa died in 1661, and Mitsukuni took over as the Lord of Mito. Mitsukuni was curious and unique. He compiled a large Japanese history book and some other historical books. For the book he sent researchers including Suke-san and Kaku-san all over Japan. Mitsukuni himself did not travel but the fact that he sent researchers formed the Mito Komon stories. Mitsukuni also built a big ship and sent expedition teams to Ezo (Hokkaido) which was an undeveloped area of Ainu people. For the expedition he hired 2 black men. The black men were servants for the Dutch in Nagasaki, and they were experienced in seamanship. Mitsukuni eventually made them samurais. He was interested in Western things; he wore Dutch knitted sox, drank wine, and ate cheese. He invited Shunshui Zhu, a Chinese scholar of Confucianism who had come to Japan as a refugee. Mitsukuni learned how to make Chinese style noodles using dried pork, garlic, rakkyo, and chives, and cooked the noodles for his guests. He was an advisor for the 4th Shogun Ietsuna (1641-1680) and the 5th Shogun Tsunayoshi (1646-1709). He died in 1701 at the age of 73.



Mito Komon

Abarenbo Shogun is modeled after the 8th Shogun Yoshimune Tokugawa. Yoshimune was born in 1684, the 4th son of the Lord of Kishu, Mitsusada Tokugawa. He was a very rowdy boy, or Abarenbo. His older brothers died young, and he took over as the Lord of Kishu in 1705 when he was 22. In 1716, the 7th Shogun Ietsugu Tokugawa died at the age of 7. There was no boy in the Tokugawa Head Family, and 31-year-old Yoshimune became the Shogun because he was the best among the close relatives. The Shogunate had been in financial difficulties. Yoshimune carried out various reforms. One of his reforms was that he put a suggestion box for people to directly make suggestions to Shogun. He also opened a free medical clinic for Edo people, organized firemen, encouraged farmers to plant sweet potatoes, and reorganized the legal system. Since he was an abarenbo when he was young, and cared about people after he became Shogun, the drama Abarenbo Shogun was formed. He retired in 1745 when he was 61, and died in 1751 at the age of 68.



Abarenbo Shogun

One of his right-hand men was Tadasuke Ooka (1677-1752) or Ooka Echizen, the Magistrate of Edo. He was fair, smart, devoted, and carried out the plans of Yoshimune. He was a great magistrate. So, Abarenbo-shogun was the son of the first cousin of Mito Komon, and Ooka Echizen worked for Abarenbo Shogun.



Ooka Echizen

SHARING OUR HISTORY TO PRESERVE OUR LEGACY

In the previous bulletin, we shared that there were more Okinawan immigrants in Hakalau than anywhere else on the Big Island in the early 1900s. Their descendants stayed in Hakalau for generations. Many were members of the Hakalau Jodo Mission.

Recently Rev. Miyazaki shared a program from a 2004 recital of Okinawan song and dance sponsored by the Ryuse Honryu Ryuseikai - Maizurukai and the Hilo Okinawan Cultural Group. The recital celebrated the 25th anniversary of the Hilo Okinawan Cultural Group and honored Merrill Kanna of Hakalau for earning an advanced teaching certificate in Okinawan Dance. The Hilo Okinawan Cultural Group was initially started in 1979 as the Hilo Samisen Club. The driving force behind its formation was Jiro Arakaki of Hakalau. Later the club was expanded to include other aspects of Okinawan culture in addition to samisen. Clyde Chinen helped identify the Hakalau members of the Hilo Okinawan Cultural Club from the 2004 program (see highlighted names in the picture on the right).

In order to honor our predecessors, we will continue to research and share our understanding of the contributions of the Okinawans of Hakalau. Of course, other individuals and groups who came before us will also be recognized and honored as we learn more about them.

Ippei Nihei Deebiru!!!

Lei Alidon • Tsuruko Ancheta • Irene Arakaki • Robert Arakaki •
 Tsuruko Arakaki • Kinuko and Yukio Arakaki • Lorraine Arakaki •
 Noboru Arakaki • Yukiko and Masaru Asato • Violet Arizumi • Yoko
 and Ben Blatt • Robert, Paulina and Preston Chibana • Clyde Chinen •
 Masaichi and Yukiko Chinen • Seiwo and Yoshino Hanashiro • Barbara
 and John Hanog • Harue Kaneshiro • Yoneko Kanna • Merrill Kanna
 • Tomiko Ishikawa • Hanako and Yasuo Kuwaye • Carrie Leyson •
 Sadako and Robert Maja • May Matsui • Pansy and Koichi Miyamoto •
 Grace and Ronald Miyasato • Stella and Raymond Miyashiro • Tomoe
 and Seikichi Miyashiro • Betty and Yoshio Miyashiro • Masako Motobu
 • Aileen and Shoko Nagamine • Sally Nagata • Nancy and Morris
 Nakaishi • Bea and Tom Nakanishi • Marvalee and Soko Nishihira •
 Pauline and Robert Okinaka • Yoshie and Shigeo Oshiro • Sadako Pang
 • Amy and Tom Shiroma • Kei Tamanaha • Dorothy and Tamotsu
 Tsunezumi • Lorraine Yamada • Robert Yara

PRESERVING THE MISSION

On December 31, 2018, the Freeman Foundation awarded the Hakalau Jodo Mission a grant to carry out various preservation and restoration projects. We've been *slowly* working through these projects, as the State and County permitting processes and the pandemic allow. Over the next few bulletins, we'll be updating you on different projects.

Continued preservation and restoration efforts depend on donations from members, the community and grants. (Usually grants require that there be other donations as well.)

For this update, let's focus on the re-creation of the symbols on the outside of the Temple.

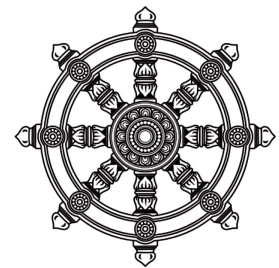
Shown above in their current state are the Dharma Wheels (left and right) and the symbol for Jōdo-shū sect of Buddhism (middle).



The Dharma Wheel is the oldest, universal symbol for Buddhism. When Buddha attained enlightenment, his first sermon was about the Wheel of Dharma. Its eight spokes represent the Eightfold Path.

To the Buddhist, the Wheel signifies these things:

- The spokes are the rules of Right Conduct
- Their equi-length is Justice
- The tire is all-encompassing Wisdom
- The hub is Modesty and Thoughtfulness
- The axle is the bar of Truth on which the Wheel of Life inexorably turns.



The middle symbol is the Jōdo-shū crest, called the Tsukikage Gyoyo, moonlit apricot leaves. It consists of Saint Honen's family crest with the addition of the crescent moon at the bottom. Saint Honen's last name was Uruma, and the Uruma family crest is called Gyoyo, an apricot leaf shaped horse ornament. Tsukikage is moonlight, the Jōdo-shū song.



Over the coming months, Roger Byrnes, master carpenter and preservation expert, will be re-creating the current symbols. Two issues are currently under discussion regarding the re-creation of these symbols:

1. Should they be slightly larger?
2. Should the Jōdo-shū symbol include the full circle as shown in the black and white diagram above which is the actual Jōdo-shū emblem, or just the apricot leaf shaped horse ornament, the symbol the Gyoyo, the Uruma family crest?

The Hakalau Jodo Mission is recognized by the State of Hawaii as an historic site. Any changes we make in the outside appearance, including changes in these symbols, will require approval from the State Historic Preservation Division. Changes can be justified, but we'd like to know what our members think about making changes versus staying the same.

If you wish to share your opinion, please send an email to hakalaujodominion@gmail.com or call Susan Forbes at 808-286-6130.

OMAMORI AND THE NEW YEAR

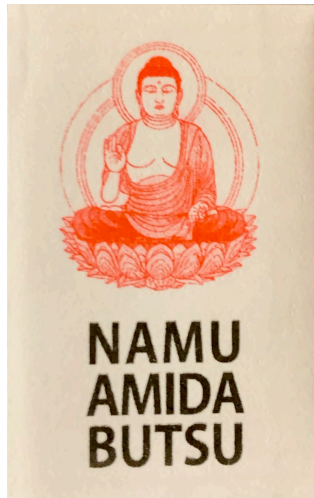
One of the Japanese customs that has carried over to the Hakalau Jodo Mission is the sale of omamori in the New Year. *Omamori* are essentially prayers or sacred inscriptions inside small, colorful brocade or paper pouches sold at Buddhist temples. In Japanese “omamori” (お守り, 御守) means “to protect” or “protection.”

Since gatherings at the temple are not currently taking place because of the pandemic, we are making omamori available through purchase by mail. Three different omamori are available, we have added \$1 to the donation to cover the costs of mailing:

House Protection



Amida Buddha for Purse



Traffic Safety



If you are interested in purchasing omamori for the New Year, please send this page, include your mailing address and your check, payable to:

**Hakalau Jodo Mission
PO Box 296
Hakalau, Hawaii 96710**

OMAMORI TYPE	DONATION Including \$1 POSTAGE	# ORDERED	TOTAL
Home Protection	\$6		
Namu Amida Butsu for Purse	\$3		
Traffic Safety	\$6		
TOTAL			

Mail omamori to: Name: _____
 Street Address or PO Box _____
 City, State and Zip Code _____

We will mail your omamori to you promptly.

HAPPY NEW YEAR

2021
RENEWING YOUR MEMBERSHIP OR BECOMING A MEMBER
OF THE HAKALAU JODO MISSION

Our Members carry out our purposes:

- Propagate and teach the doctrines, principles, and disciplines of the Jōdo-shū Sect of the Buddhism;
- Encourage, promote, and carry on the religious, educational, charitable and other work to better the condition of mankind; and
- Promote happiness among our members and the broader community.

The Mission would not be able to survive without the physical, financial and spiritual support of members.

As a dues paying member you...

- Commit yourself to continue to support the efforts of your ancestors who helped to make this temple and Jodo Buddhism what it is today and continue their spiritual belief.
- Commit to continue to carry out the purposes of the Mission.
- Have access to the temple to honor your beloved ancestors.
- May leave your urn as well as your ihai (memorial plaque) in the temple.
- Will be identified as a member of the Hakalau Jodo Mission with all the rights identified in the bylaws, including participating in the annual member meeting and voting to elect members to serve on the board of directors.
- Have a voice in determining the legacy of the Hakalau Jodo Mission.
- Will receive a copy of this bulletin by mail or by email.
- Will receive a special, discounted rate for the use of the hall and/or dining room for your private gatherings.
- Will find friendship, support, ono food, and a place to learn the teachings of Amida Buddha.

Thank you for your dedication in supporting the Hakalau Jodo Mission.

The membership dues for 2021 will remain the same as those for 2020, i.e., \$60 membership dues and we are requesting an additional donation of \$100 in lieu of holding a bazaar. Please pay your 2021 membership dues by March 31, 2021 along with the membership form on the next page.

Questions? Call Susan Forbes at 808-286-6130 or email hakalaujodominion@gmail.com.

2021 Hakalau Jodo Mission Membership Form

Please provide information about each person included in this membership.

Member # 1

Name: _____

Address _____

Phone Numbers: Residence: _____ Cell: _____

Email address: _____

Member #2

Name: _____

Address _____

Phone Numbers: Residence: _____ Cell: _____

Email address: _____

* If there are more members to add to a Family Membership, please include information on additional members on a separate piece of paper and submit it with this form.

Type of Membership Family

Individual

Amount Enclosed Membership Dues (\$60 for either
Family or Individual Membership) _____
Donation in Lieu of Bazaar _____
(Requested Amount \$100)

Total _____

How would you like to receive the Bulletin and other notices? Email

US Mail

Please submit this form and payment to:

Hakalau Jodo Mission
PO Box 296
Hakalau, Hawaii 96710