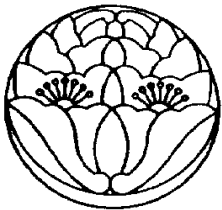


Hakalau Jodo Mission
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Hakalau, Hawaii 96710



Hakalau Jodo Mission

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JUNE 2021 NEWSLETTER

For Our Members, Friends, and Neighbors

Remembering Antoku Kobashigawa

Our friend passed on May 3, 2021, at age 93. We send our condolences to his wife, Kay, and their two sons, Eric and Gary and their wives, his 3 grandchildren, his sister, Hatsue Akamine, and his extended family of in-laws, nieces, and nephews.

He was an active member of Hakalau Jodo Mission throughout his life, demonstrating stewardship of the facilities and resources, serving as treasurer for more than 30 years. In his late 80s/early 90s, he was still mowing the lawn at the Mission, a job he shared with his friend, Shinichi Taira! He was also a member of the Honomu Henjoji Mission and active in the Wailea Kumiai and Hui Okinawa. Antoku worked in the sugar industry during a turbulent time, retiring after 40 years of service. During the Korean War, he served in the U.S. Army and was wounded twice. He was awarded the Military Order of the Purple Heart.



A private funeral service will take place May 29, 2021. Inurnment at Ala`e Cemetery will take place at a later date.

Jodo Shu Services at Hakalau Jodo Mission or Hilo Meishoin

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.

NENKI MEMORIAL SERVICES FOR JUNE:

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

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

OTHER CLASSES, PRESENTATIONS, MEETINGS

Several classes are held in the Social Hall each week.

Advance registration is required since attendance is limited to 10. For more information:

<https://www.hakalauhome.com/upcoming-events.html>.

CLASSES INCLUDE:

- Bon Dance Practice with Jan Heit, the Bon Dance Queen: 2nd and 4th Tuesdays of the month from 6:00 - 7:30 p.m. **beginning June 8th.**
- Practice Yoga with Alison Simpson: **Three times weekly:** Mondays and Thursdays, 4:00 - 5:30 p.m. and Fridays, 9:00 - 10:30 a.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 on Wednesdays and Fridays. Children 4-6 years old, from, 3:50 - 4:40 p.m.; 7-12 years, 4:50 - 5:40 p.m.

PRESIDENT'S MESSAGE:

I continue looking for life lessons in Buddhist parables. For this month, I selected "The Monkey", from Zen Wisdom for the Anxious by Sinsuke Hosokawa.

A curious monkey was entranced by the moon's reflection in a pool. The monkey held onto a branch with its left hand and tried to scoop up the moon with its right hand.

If the monkey had let go of the branch to grasp the moon with its both hands., it would have fallen into the deep spring for sure. But suddenly the monkey realized the moon reflected on the surface of the water was a false moon. The real moon was shining brightly in the sky above.

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

- **hakalaujodomission@gmail.com:** This is our "all purpose" contact.
- **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

People, too, try to grasp at so many things, Status, fame, reputation, knowledge, and experience.

It's impossible to count all the things we hold dear. Try letting go. If you fall into a deep pool, you will flail about. This time of flailing about is time of suffering. But from there, when you raise your face from the water and look up, you can be bathed in the light of the true moon, not a false one. You can feel the light of the moon that is known as "true happiness."

I know it is not easy to "let go" of many things, but we need to TRY. I needed to do this when I was trying to recover from my injuries. I had to reflect and focus on my priorities.

In gassho, *Jan Nakamura*

MINISTER'S SERMON AND MESSAGE:

This month my sermon is about the evolution of memorial services from one culture to another over time and why we now have nenki memorial services. My message is a continuation of last month's history of Okinawa. I hope that you will enjoy and learn from both.

In gassho, *Rev. Junshin Miyazaki*

A HISTORY OF NENKI MEMORIAL SERVICES:

Japanese Buddhists hold **nenki memorial services** every so often. They used to hold services on the 1st, 2nd, 3rd, 4th, 5th, 6th, and 7th seventh day after death. Nowadays most people hold the 1st seventh day service and the 7th seventh day or the 49th day service. This custom was born on the Indian subcontinent.

From ancient times, before the Buddha lived, Indian people believed in **samsara** or **transmigration**. **Samsara** means that all sentient beings experience birth and death again and again forever in 5 realms: **the realm of heavenly beings, human beings, animals, hungry spirits, and hell**. In what realm one would be reborn next depended on one's deeds in the previous life.

This idea supported the **caste system**. A slave was born as a slave because he/she was bad in his/her previous life. A priest was born as a priest because he was good in his previous life. A fly was a fly because his/her deed in the previous life was really bad. The Buddha denied the caste system, but not **samsara** because samsara was sort of common sense on the Indian Subcontinent. Buddhism adopted samsara. Initially, it was believed that one would be judged every seven days, seven times before one would be reborn next. The bereaved family held a service on the judgement days lending support in this world so that the departed person would have favors in the judgements.

When Buddhism spread in China, the 100th day, 1st year and 3rd year services were added. Confucianism took care of funerals in China from ancient times. When a parent died, children mourned for a period of 25 months. They cried for 3 months after a parent passed away and had a **Sokkoku-ki** or '**stop crying**' service. This service became **100th day service** in Chinese Buddhism. Then they put on a humble cloth, lived in a small hut, slept on the ground, ate rice porridge, and drank water for 13 months in the Chinese calendar, then had a service. This service became **1 year service**.

Then they did not marry, attend parties, listen to music, ingest or inhale intoxicants, eat fish or meat for another 12 months in the Chinese calendar before they had a service. This service became the **3rd year service**.

Chinese Buddhists believed that there were 10 judgements for the deceased. The 10 judges were called kings. The 5th king, for the 5th Seventh day service, called **Enma**, is famous. The **ihai** memorial tablet was also from Confucianism.

Buddhism came to Japan in the 6th century. The custom of 10 services (1st to 7th Seventh Day, 100th day, 1 year and the 3rd services) were brought to Japan also. Then Japanese Buddhists added 3 more services: 7th year, 13th year and 33rd year services. Japanese people believed that the soul of the deceased was rough right after death. The soul needed to be prayed to every so often to be calmed down, and in 33 years the soul would become a god and protect the family. They expected Buddhist monks to calm the spirit down. Twelve years form one cycle in east Asia, so they had a service at 12 year, and half of the cycle, 6 years, after death, under the name of 7th and 13th service, and 33rd year service as the last one. This custom, called 13 services, was formed.

People in some areas believed that it would take 50 years before the soul became the family god. They added more services on 17th, 23rd, 25th, 27th and so forth up to 50 years. Our founder **Saint Honen** said that one would be reborn in the Pure Land of Amida Buddha right after death by reciting Namu Amida Butsu, and he or she would become a Buddha under the guidance of Amida Buddha. According to this truth, we do not have to pray for the deceased to lend support. But nenki memorial services are still held in Jodo Shu.

I think nenki services are good occasions to repeat Namu Amida Butsu together and hear Dharma talks. When you think of your beloved ones in the Pure Land and repeat Namu-Amida-Butsu, you can be grateful to the Buddha and the deceased, and the gratefulness is the gate of true happiness. The Buddha said, "Having respect, humility, contentment, gratitude, and hearing the Dharma on timely occasions... this is the highest happiness."

Please continue to be grateful and happy by repeating Namu Amida Butsu.

MINISTER'S MESSAGE: CONTINUATION OF OKINAWAN HISTORY

(See May 2021 Newsletter for the first part of this history)

The first appearance of the word Ryukyu (流求) in Chinese historical record was in 607. It is not known what "Ryukyu" indicates. It might have been Okinawa or Taiwan or Philippines. The word "Okinawa" shows up in a Japanese historical record in 752. A high Chinese monk Ganjin drifted to "Okinawa" on his way to Japan. "Ryukyu" and "Okinawa" were savage islands in the far south. In the 10th century, the Japanese started going to the Okinawan Islands for trading. Okinawan Islands slowly civilized and many aji (chieftain) appeared in the 12th Century.

Old Okinawan tradition says that the first king of Okinawa was Shunten (1166?-1237?), a samurai from Japan. In the reign of Shunten's grandson Gihon, Okinawa experienced natural disasters. Gihon let his subject Eiso govern the kingdom. Eiso was successful. Gihon resigned his throne to Eiso in 1259(?).

Eiso's royal line was good; however, the 4th king, Tamagusuku, was incompetent. In the early 14th Century, ajs in northern (Hokuzan) and southern (Nanzan) part of Okinawa Main Island became independent. In the middle part (Chuzan) of the island, an aji Satto took over kingdom after Tamagusuku died. The 3 kingdoms fought each other for about 100 years. They also sent envoys to Ming China to join the tributary system.

In 1406, an aji of the Chuzan Kingdom Sho Hashi beat the king and made his father Sho Shisho the king. In 1416 Sho Hashi conquered the Hokuzan Kingdom and, in 1422, he was enthroned after his father's death. The king Sho Hashi conquered the Nanzan Kingdom and unified Okinawa's Main Island in 1429.

Okinawa was known as Ryukyu in China. The kingdom upgraded the kanji for Ryukyu from 流求 to 琉球 and maintained the tributary system with China. The Ryukyu Kingdom conquered neighboring islands from Amami to Yonaguni, and actively traded with China, Korea, Japan, Luzon, Siam, Malacca etc. **(TO BE CONTINUED)**



SHARING OUR HISTORY TO PRESERVE OUR LEGACY

This month, we're remembering Toku Kobashigawa, his ancestors, and his descendants. The Kobashigawa family is descendant from the Sho Kings of Okinawa described in Rev. Miyazaki's message and in the insert on the right.

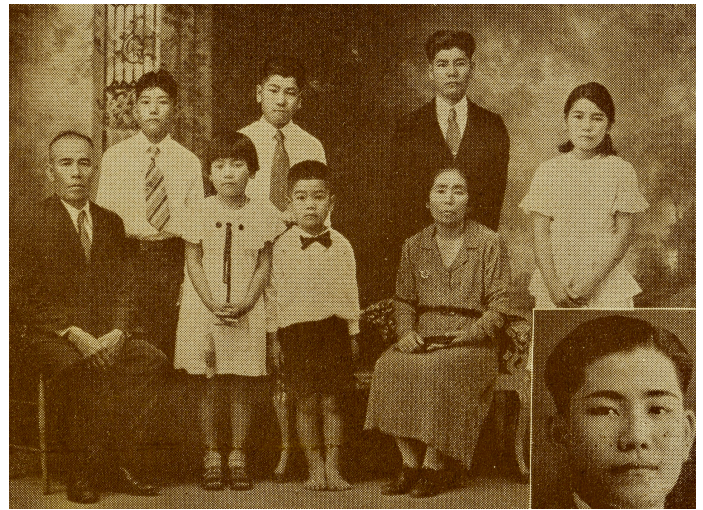
Toku Kobashigawa came from Naha City in Okinawa Prefecture. As a second son, he immigrated to Hawaii in 1906 at age 31. His wife, Maushi Teruya, a picture bride, arrived in Hawaii 5 years later. Toku Kobashigawa is described in the 1934 history of Jodo Shu in Hawaii, Light on the Ocean:

The Sho Dynasty of the Ryukyu Kingdom

From early in the 15th century through 1879, the Sho family ruled the Ryukyu Kingdom. With trade and diplomacy, the Ryukyu Kingdom survived in the turbulent region and established trade routes that stretched from Siberia to Siam. The kingdom was erased from the map in 1879 when it became part of Japan and renamed Okinawa Prefecture.

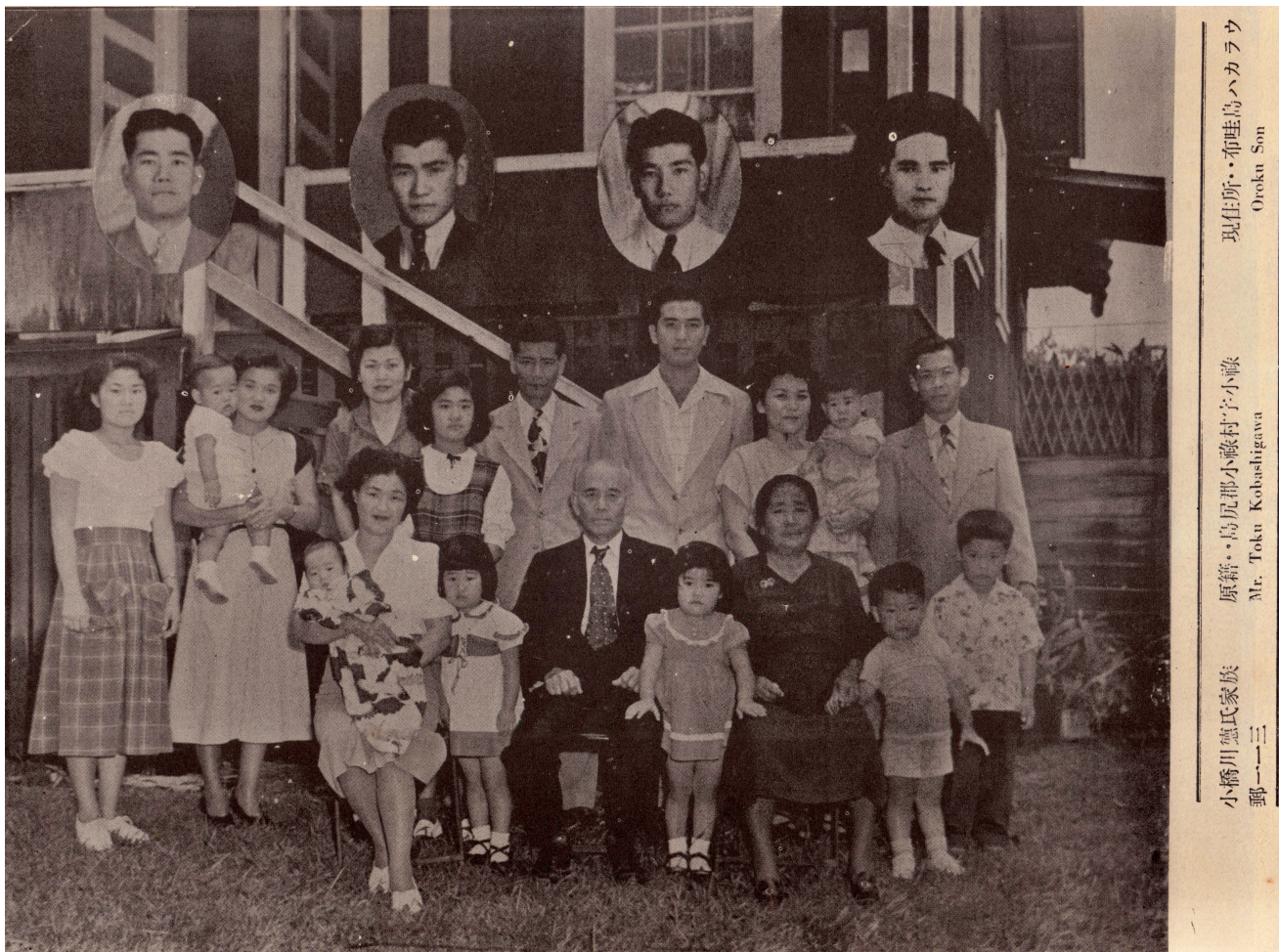
“Since his arrival in Hawaii in 1906 he has lived in Hakalau. He is a pious follower and passionately took care of the grand priests Kami-i, Itsushima and Sakai at the time of their visits, and received higher teachings.

He is a member of Hakalau Meishokai. He has served in various ways as a Hakalau Meishokai member. It is hoped that he continues to serve the community and work hard for Jodo Mission in the coming years as well.”



Toku Kobashigawa (far left) with sons: Masatoku, Koutoku, Shigeo, Yoshio, and Antoku (front row, middle); daughters: Hatsue and Yoshiko; wife: Maushi.
Source: Light on the Ocean, 1934.

A book published in 1950 honoring the 50th anniversary of the arrival of Okinawans in Hawai'i included many pictures of prominent Okinawan families. Below is the Kobashigawa family in front of their Wailea home. (Note: Antoku is the tall one standing behind his father.)



現住所・布哇島ハカラウ
Oroku Son
原籍・島尻郡小祿村字小祿
Mr. Toku Kobashigawa
小橋川徳氏家族
郵一三三

The Kobashigawa family has worked hard for the Hakalau Jodo Mission for more than a century. We are grateful.

PRESERVING THE MISSION

Preservation involves both money and physical labor. Of course, we will keep you informed about the money, especially the fundraising efforts. For this month, though, let's focus on the physical labor:

- **We were running out of space for activities.** Wooden tables and benches dominated the stage, the kitchen, and the shed. We needed to free up space to use for programs and we needed to reduce termite risk. Once the decision was made to get rid of most (not all) of the wooden tables, the question became "how?". Many had evidence of previous termite damage. Some were taken from the former Japanese language school which had lost its battle to termites and was demolished about 1984, according to Rev. Tamura (at Hakalau from 1979-1996). At first, the plan was to take them to the dump, then a tai chi student recommended posting them on Craig's list. Finally, we decided to use our informal network, relying on the participants in current classes at the Mission and asking Akiko Masuda to spread the word. Within about a week, the tables had been adopted and moved to their new homes to be used for childrens' crafts, in a wood shop, etc. Of course, the benches for O-BON remain.



- **We needed to clean out the shed.** The shed was filled with cans of very old paint, many items that we could no longer use, lots of dirt and debris, and stacks of tables and benches. The latter were piled in a manner that was hard to access when needed. A talented volunteer work crew sorted everything out. All O-BON supplies are now consolidated. Ladders are now in one location. Everything is stored safely and is easy to access.



BEFORE



AFTER

THERE WAS AN ADDED BONUS to our clean-up effort. While expecting 8 people to participate, 13 adults and 4 keiki showed up—all prepared to work hard for 3 or 4 hours. In addition to the shed cleaning effort, the refrigerators in the dining hall are now pristine, and the Social Hall is clean from top to bottom, including the two storage areas next to the stage, the stage, the fans, the stairs, the window sils, and the main floor.



READY FOR PERFORMANCES

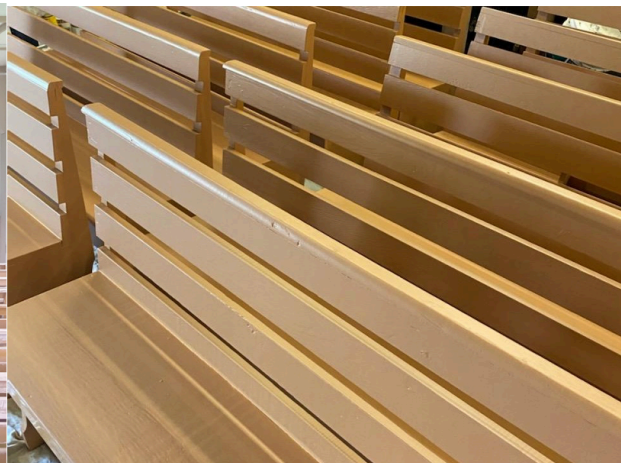


THE FAN CLEANING CREW

- **We have begun the process to paint the inside of the Temple.** The pews have been repainted (see below) and are currently being stored in the painter's warehouse until all work is completed. This work includes repairing termite damage, repairing windows and replacing broken windowpanes, replacing some lighting fixtures, and painting. The plan is to complete the work inside the Temple by the end of July, in advance of O-BON scheduled for August 21st (unless the pandemic interferes again).



BEFORE



AFTER

The Mission belongs to all of us. We thank you for your continuing support. We are grateful for all the donations to the Mission and would like to acknowledge the donors for the month of May (through May 28):

- **Membership:** Kerry Browning, Robert and Norma Yara
- **Memorial Donations:** **IMO Antoku Kobashigawa:** Susan Forbes, Jan Nakamura; **IMO Beatrice Sugino:** Jay and Maureen Ishimoto
- **Other Donations:** Kerry Browning, Jay & Maureen Ishimoto, June Kaetsu, Kay Kobashigawa, Vicky Kobayashi, Lizby Logsdon, Nick Marr & Kelly Ueoka, Alison & Randy Simpson, Robin Williams
- **Rent:** Yumiko Bamba
- **Services:** Jan Nakamura

We are also grateful for the expertise and commitment of those providing guidance and "elbow grease" on our preservation and clean-up projects: Yumiko Bamba, John Boyer, Roger Byrnes, Clyde Chinen, Rick Delorey, Ken Forbes, Julie Goettsch, Bob Juettner, Joey and Opuia Kern, Brad Kurokawa, Ohomae and Akea Marr, Emma Marshall, Rev. Miyazaki, Jan Nakamura, Noelle Oscarson, Cyr Pakele, Merrick Patten, Randy Simpson, Mike Stolp, Patricia Taniguchi, and Justin and Phoenix Yamashiro.

HAKALAU JODO MISSION CAPITAL CAMPAIGN

OUR VISION

To preserve and maintain the Historic Hakalau Jodo Mission to serve current and future spiritual and community needs

FOUR-YEAR GOAL

\$140,000



PHASE 1: 2020-2021 Projects (\$65,000)

- Replace historic emblems on front of Temple and repair windows and screens.
- Repair water damage and repaint interiors of Temple and Social Hall.
- Improve accessibility & safety with handrails for Social Hall stairs and barrier at top of the "Stairs to Nowhere".

PHASE 2: 2022 Projects (\$52,000)

- Paint all roofs.
- Paint building exteriors.
- Replace deteriorating altar brocade and replace pew padding.
- Install security cameras and monitoring system.
- Enable internet connectivity to support services and programs.
- Upgrade to LED lighting throughout, with 1936 period-appropriate style.

PHASE 3: 2023-2024 Projects (\$23,000)

- Tent for termites and repair termite damage.
- Upgrades and repairs for the Parsonage.



SOURCES OF FUNDING

- Public, Private and Community Foundation Grants
- Government Grants
- Individual Giving (members, friends and neighbors)

MILESTONES

- 2018 – \$50,000 Freeman Foundation awarded
- 2019—Volunteer Randy Simpson painted the Social Hall prior to Shinnenkai. Thank you!
- 2019—Phase 1 Plans approved by State Historic Preservation Division and County Planning Department.
- 2020—Volunteer Mike Stolp installed New lighting installed in Social Hall. Thank you!
- 2021—Pews have been sanded and repainted.
- 2021—Screens have been built for all Social Hall windows and half of the windows repaired.