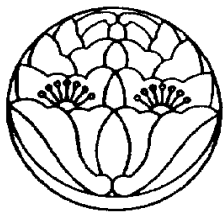

Hakalau Jodo Mission



Rev. Junshin Miyazaki

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Email: hakalaujodomission@gmail.com

Website: hakalauhome.com/hakalau-jodo-mission-today



MARCH 2021 NEWSLETTER

For Our Members, Friends, and Neighbors

We miss you all and look forward to a time...HOPEFULLY SOON...when we can meet again. We are grateful that you are **beginning** to receive one of the COVID-19 vaccines. In reviewing our membership, particularly those who live here are and are most likely to attend services, our Executive Committee decided to postpone gathering for a few more months. We will reassess the situation in July. By then, we hope that many more will be vaccinated. Our goal is to keep you all safe.

In gassho,

Jan Nakamura, President

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

Jodo Shu Services at Hakalau Jodo Mission or Hilo Meishoin

March 14-SUN NO GATHERING	Spring Higan-e (Equinox Day service)	1 p.m.
April 11-SUN NO GATHERING	Hanamatsuri (Buddha’s Birthday service)	1 p.m.
May 29-SAT NO GATHERING	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.

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 MARCH

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

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

PLEASE CONTACT US IF YOU HAVE QUESTIONS, SUGGESTIONS, OR 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

IN REMEMBRANCE OF FRED SORIANO

Our friend passed on January 7, 2021. Fred honored the Hakalau Jodo Mission with several stone carvings, including the Buddha he presented for the Centennial in 2004, shown in the picture to the right.

Akiko Masuda shared memories of his background and gifts:

“Fred really was a “Renaissance” person – he not only taught in and out of class, he made white and dark chocolate brittle, harvested and roasted coffee from his south Kona coffee farm, required that his students to pass his class in Filipino Sociology, eat a Filipino meal he prepared. The pohaku, the stones, were his passion. When Tutu Pele came down the mountain years ago in Puna, and edged closer to the Pahoa Cemetery, Temple members offered prayers and laid ti leaf offerings. Fred quietly took his Lohiau statue (Pele’s lover) and strategically placed her to redirect the flow away from the cemetery.



When we did the 4-wheel drive to Kaua Bay near Pahala, we would see just a huge bay of stones...Fred instead immediately saw the future Buddha or Jizo, or parts of a lantern or water basin, and would go directly to the chosen ones. And he would meditatively release the beings within each gathered stone.”

See more of Fred’s work at

<https://www.youtube.com/watch?v=Hsrld1l4RXo>

PRESIDENT’S MESSAGE: GASSHO

We are fortunate to have had several new members join the Hakalau Jodo Mission over the past year. Some are new to Buddhism. Other members, both old and new, may welcome a refresher on some customs and rituals. Let’s start with **gassho**. Gassho itself is a Japanese word meaning “palms of the hands placed together. This is the same as namaste, a Sanskrit word frequently used in yoga.



Gassho is fundamental to Buddhism. It can be used for prayer or as a sign of greeting, gratitude, reverence or apology.

The hand is one of the means of communication. With the ability to feel and to sense through touching, we become aware of many things. We use this sense of touch to feel warmth, coolness, softness, or roughness. We also greet people with a friendly handshake. The hands are used in communication of feeling. This is the essence of the significance of gassho.

When our hands are put together, our left hand symbolizes Amida Buddha and our right hand symbolizes ourselves. When our hands are put in gassho, we are able to become one with Amida; we are able to feel that Amida Buddha and we are one through the communication of our hands.

When we concentrate on Amida Buddha and admire him, the most natural posture we would take is the posture of gassho.

Put your hands together, thumbs held slightly apart from the index fingers. When using **ojuzu**, it is looped around the thumbs with the tassel hanging down in the center towards you.

There should be no tenseness during gassho. The shoulders should be relaxed; the arms should not cling to your body nor should your elbows be pointing out at your sides. Your arms and elbows should be in a generally relaxed position at a 45-degree angle.

In gassho,

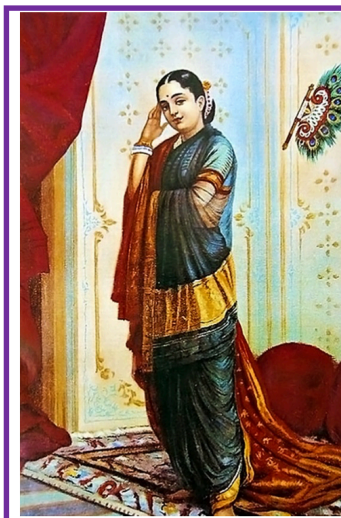
Jan Nakamura, President

MINISTER'S SERMON: Nehan-e and the Pari Nirvana Sutra

In East Asia it is believed that the Buddha passed away on February 15. Buddhist temples have held a memorial service for the Buddha's death under the name of **Pari Nirvana** or the **Great Enlightenment**. There is a sutra called **Pari Nirvana Sutra**. The sutra consists of 6 chapters, and each chapter has 4 or 5 sections. In the sutra the Buddha travels, visits towns and villages, and gives lectures to people along the way. On one of his travels the Buddha gets sick, passes away, and is cremated by the people. For this year's **Pari Nirvana Service** I would like to introduce an episode in the sutra.

The sutra says, **"After the Buddha stayed in Nadika village to his heart's content, He said to Ananda, 'let us go to Vesali.' Ananda replied, 'Yes, master.' Then, with many monks, the Buddha visited Vesali. In Vesali they stayed in the woods owned by Ambapali."**

Vesali was a thriving commercial city in the country of Vajji. Vajji was one of 16 major countries in the Indian Subcontinent in the time of the Buddha. Vajji had a republican system of government. In the beginning part of this Pari Nirvana sutra the Buddha praises Vajji as Vajji people made much of democracy, cooperation, nomocracy (government in accordance with a system of law, respect for the aged, respect for females, respect for religion, and respect for monks and nuns.



About Ambapali

Ambapali, also known as Armbapalike, Armbapali, or Amra was a celebrated nagarvadhu of the Republic of Vaishali in ancient India. Following the Buddha's teachings, she became an arahant.

Nagarvadhu or Nagar Vadhu was a tradition followed in some parts of ancient India. A Nagarvadhu was respected like a queen or goddess, but she was a courtesan; people would watch her dance and sing.

Ambapali was a famous harlot. She was abandoned in the mango woods in the suburb of Vesali when she was an infant. A watcher of the mango woods raised her. She grew up to be a super-beautiful, attractive girl. She also was incredibly good at talking, singing, dancing, and music. She was so popular that many men moved to Vesali to see her perform.

In Ambapali's mango woods the Buddha gave lectures to monks. Ambapali heard about it. **"Ambapali heard people saying, 'The Buddha is in Vesali. He is staying in Ambapali's mango woods.' Ambapali prepared her beautifully decorated wagon, rode on it, and went to her mango woods in the suburb of Vesali. She**

got off from her wagon and walked to the Buddha. She saluted the Buddha and sat before Him. The Buddha gave a Dharma talk to her. Ambapali was so happy by being taught and encouraged by the Buddha. She said to the Buddha, 'Lord, please have a meal with your monks at my house tomorrow.' The Buddha agreed with silence. Ambapali understood that the Buddha agreed. She stood up, walked around the Buddha clockwise, and left."

The Buddha did not say yes in such a situation because he must have not break promises. Ambapali knew about it. She must have been a Buddhist. To walk clockwise around someone was a custom of the Indian Subcontinent to show respect. Therefore, when ministers walk in front of the Buddha statue, they usually walk from the righthand side.

People of the Licchavi tribe heard that the Buddha came to Vesali and was staying in Ambapali's woods in the suburb of Vesali. Some Licchavi young men prepared and rode on luxury wagons and left Vesali...Ambapali hit her wagon against Licchavi young men's ones. The Licchavi young men said, 'Hey, Ambapali, what's up? Why you hit your wagon on ours?' Ambapali said, 'Young noblemen, I invited the Buddha and his monks to my house for a meal tomorrow.' 'Ambapali, we will give you 100,000 golds. Let us invite the Buddha.' 'Young noblemen, I will never give you my right to invite the Buddha even if you give me the whole Vesali.' The Licchavi young men said snapping their fingers, 'We were beaten by a girl. We were refuted by a girl.' The Licchavi young men then went to Ambapali's woods. The Buddha saw the Licchavi young men coming. He said to his disciples, 'Monks, if you have never seen Tavatimsa Heaven, look at the Licchavi young men. Monks, compare them to Tavatimsa Heaven.' This part shows the atmosphere of Vesali. The noble young men did not have discriminative attitude to Ambapali. Licchavi young men gorgeously dressed up. I guess the Buddha was kind of joking by comparing them to Tavatimsa Heaven.

The young men asked the Buddha for preaching. The Buddha did. The young men were happy. *"They said to the Buddha, 'Lord Buddha, please accept our offering, please come to our house and have meals with your monks.' The Buddha answered, 'Licchavi young men, I already accepted Ambapali's offering of meal tomorrow.' The Licchavi young men said snapping their fingers, 'We were beaten by nothing but the girl. We were refuted by such a stupid girl.' The young men were so happy to have the Buddha's lecture. They stood up, bowed and walked around the Buddha clockwise, then left."*

The Buddha did not scold the young men for their sour grape attitude. Probably it was not serious, and the Buddha was honest.

Ambapali prepared the meal all night. The Buddha showed up in the morning. Ambapali happily served the Buddha and his monks. After pau kaukau, Ambapali sat on a lower seat. Then *"Ambapali said to the Buddha, 'Lord Buddha, I donate my mango woods to your sangha.' The Buddha accepted it. He gave her a lecture, made her happy, and left."* The Buddha stayed in the woods and gave lectures about Dharma until he headed to the next place.

Here ends the episode of **Ambapali** in **Pari Nirvana Sutra**. I love this episode. I guess the Buddha liked Vesali's democratic and liberal atmosphere. Other sutras say that Ambapali became a nun later and attained the state of saint. Like Vesali Hawaii is proud of a friendly atmosphere, democracy, and mango. Let us enjoy them, repeat Namu-Amida- Butsu, and lead happy lives.

In gassho,

Rev. Junshin Miyazaki

SHARING OUR HISTORY TO PRESERVE OUR LEGACY

The Hakalau Jodo Mission has always been a place for the community to gather. Initially, the population was almost entirely Japanese and community gatherings were geared towards Japanese culture and Japanese Pure Land Buddhism. Over time, especially during the time of Rev. Mamiya, the population became more diverse and the community gatherings increased and expanded to meet community needs. A 1947 *Voice of Hakalau* article states:

“It is the aim and desire of those connected with the Mission that this building and its facilities be available to all interested to use, irrespective of race, color, or creed. As a result, up to the present day, convenient use of same has been made by all. We intend to continue offering its facilities for the ultimate good of the community.” Comments of T. Morikawa, Chairman of the Fund Drive

By linking the history of the Mission with current community activities, we’re hoping to convey the lasting legacy of the Hakalau Jodo Mission,

honoring those who came before us and celebrating our current members, friends, and neighbors. The population of Hakalau has changed considerably since 1947 when the *Voice of Hakalau* article was published, but the commitment of the Mission to the community continues. Our classes are an example of how our facilities are used for the good of the community. An example is our karate classes, which started last



Hakalau Karate Club, date unknown. From the Waichi Ouye Collection



Some of today's outstanding karate students from Hakalau: Kalawaia Patten, Ohomai Marr, and Opua Kerr.

September with about 7 local children. Patricia Taniguchi, a 4th degree black belt in Shito ryu karate, tries to add fun, while teaching her students values such as perseverance, physical effort, mental concentration and politeness. She teaches her classes in English and Japanese so that the students will be able to participate in other karate classes in Japan.

Despite restrictions due to COVID, her students have progressed considerably and there are now about 20 students. It is gratifying to see the improvement as evidenced in the different color belts. Even the youngest students are able to focus and learn lots of new techniques.

The students and parents are now forming a booster club with goal of raising money for their first opportunity to compete at the Hawaii Cup held in Honolulu during Thanksgiving weekend. Patricia hopes to raise enough money so everyone that wants to can participate. She and the families will be selling various items at the Hakalau Farmers’ market.

Please contact Patricia with any questions about the classes at (808)987-5666. World Karate Academy

PRESERVING THE MISSION

In reviewing recent newsletters, we realized that by focusing so much on current projects, we've failed to adequately communicate the longer-term view and capital requirements. Our projects to preserve the Mission extend over long periods and there are more projects that can be accomplished in a single year. This requires ongoing grant-seeking and fundraising. We have a multi-year plan of action that needs to be communicated as a 3-year, \$100,000 capital campaign. The capital campaign projects, timeline, cost estimates and sources of funding will be detailed in April. The very good news is that, with the Freeman Foundation Grant, we've already raised 50% of our goal!

In the meantime, here are pictures of some work in progress as well as work we want to do soon.

Repair and Restoration of Windows in the Social Hall (this work is 50% complete now)



Social Hall windows are being rebuilt to insure they function well and maintain their structural integrity...they'll look better too!

Install Railings for 3 of the Stairwells Leading Down into the Social (the work has not begun)



2019 Fujinkai Convention gathering shows two of the stairwells in need of handrails. The 2019 photo of Clyde Chinen setting up for Obon shows the 3rd staircase requiring handrails and the only staircase into the Social Hall that has handrails.

MEMBERSHIP FORM

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 email or by mail.
- 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.

Please include information about each individual included in the membership. **Attach additional sheets if needed.**

	PERSON #1	PERSON #2
NAME		
MAILING ADDRESS:		
HOME PHONE:		
CELL PHONE:		
EMAIL ADDRESS:		

DO YOU WANT TO RECEIVE THE NEWSLETTER BY EMAIL? (CHECK ONE) YES NO

MEMBERSHIP DUES (\$60 FOR INDIVIDUAL OR FAMILY)

ANNUAL DONATION for PRESERVING THE MISSION
(\$100 SUGGESTED)

AMOUNT ENCLOSED:

=====

PLEASE MAIL THIS FORM WITH YOUR PAYMENT TO: **HAKALAU JODO MISSION, PO BOX 296, HAKALAU, HI 96710**

If you have not already paid your membership dues for 2021, please submit them along with this membership form by March 31, 2021