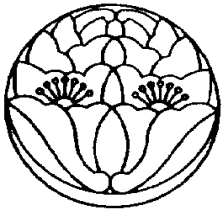


Hakalau Jodo Mission
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Hakalau, Hawaii 96710



Hakalau Jodo Mission

PO Box 296, Hakalau, Hawaii 96710

Email: hakalaujodomission@gmail.com

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



SEPTEMBER 2022 NEWSLETTER

For Our Members, Friends, and Neighbors

August was a BUSY month for us as we prepared for, then enjoyed O-Bon. This newsletter is about GRATITUDE for our Hakalau predecessors, for those who helped us in the past, for those who continue to teach us the traditions of Jodo Shu and O-Bon, and for all those who worked to make this year's O-bon JOYFUL.

In gassho, *Susan Forbes*

2022 SERVICES

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

September 11 - SUN	Higan-e at Hilo Meishoin (Fall Equinox Service)	10 a.m. (Joint Service)
October 9 - SUN	Eitaikyo (Perpetual Memorial Service)	1 p.m.
November 13 - SUN	Ojuya Nembutsu Service	1 p.m.
December 11 - SUN	Bodhi Day Service	1 p.m.

NENKI MEMORIAL SERVICES OBSERVED FOR THE YEARS OF:

2021 1st	2020 3rd	2016 7th	2010 13th	2006 17th	2000 23rd	1998 25th	1996 27th	1990 33rd	1986 37th	1980 43rd	1976 47th	1973 50th
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FOR THE MONTH OF SEPTEMBER	DATE OF DEATH	NENKI OBSERVANCE
Yoneichi Masaki	9/1/1990	33 rd
Satsu Yamamoto	9/11/1973	50 th
Hatsuyo Sakoda	9/12/1973	50 th
Reginald Mizuguchi	9/15/1986	37 th
Takeshi Kataoka	9/19/1990	33 rd
Masako Machida	9/19/1998	25 th
Sukezen Chinen	9/21/1980	43 rd
Uichi Shimizu	9/23/1973	50 th
Kiyoshi Miyashiro	9/25/1996	27 th
Shunichi Sugino	9/26/1976	47 th
Seita Tsuha	9/26/1973	50 th

Please contact Rev. Miyazaki at 808-936-7828 for scheduling. **Namu Amida Butsu**

CLASSES, PRESENTATIONS, MEETINGS: Advance registration, please. Contact the instructors.

- **Bon Dance Practice with Sensei Jane Heit:** **THERE WILL BE NO BON DANCE PRACTICE IN SEPTEMBER!** Practice resumes October 11th and will continue on the 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. **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 by email: alison@mahanahouse.com.**
- **Tai Chi with Sifu Slade Shim:** Weekly on Wednesdays, 8:30 -10:00 a.m. **Contact Slade Shim at ws1808@yahoo.com.**

For more information, including schedule changes: <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 gongqui326@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

DONATIONS JULY-AUGUST 2022:

CAPITAL CAMPAIGN	Amy Arakaki, Vicky Asayama, Julie Goettsch, Robert and Virginia Juettner, Masako Sakata, Ronald Yara and Janet Yara Shaw
DUES	George Hirowatari, Jr. Roy and Mae Kaneshiro
IN MEMORY OF & OBON (including OBON, TOBA, HATSUBON, and NOKOTSUDO)	Amy Arakakai, Anonymous Donors, Harlan and Jan Asano, Bon Dance Practice Students, Leonard Chow, Ken and Susan Forbes, Eve de Molin, Rachele Ducosin, Julie Goettsch, Roy, Carol and Lena Hamakawa, Gordon and Jane Heit, George Hirowatari, Jr., Candice Imamura, Jay and Maureen Ishimoto, Sharon Iwasaki and Nicole Mitani, Melvin Kaetsu, Roy and Mae Kaneshiro, Dorothy Kansako, KARATE KIDS FOOD BOOTH (Patricia Taniguchi), Eric Kobashigawa, Kinue Kobashigawa, Betty and Jerry Kosora, Hiroshi Kozohara, Jocelyn Machida, Destry and Dawn Matsui, Claton Mine and Family, Laverne Miyagi, Warren and Jane Miyasaki, George and Hiroko Motobu, Aileen Nagamine, Amy Nishiura, Earl and Sharon Nomura, Padilla Ohana, POI BALLS FOOD TRUCK (Justin Yamashiro), Henry and Akiko Segawa, Howard and Judy Shimabukuro, Ruby Shimabukuro, Vinel Sugino, Garry and Susan Sunada, THAI LADIES FOOD BOOTH (Luckana Evans), Arlene Takara, Larry and Lillian Toledo, Roy Toma, Emi Uemura, S.S. Ueunten, Myra Yamada, Raymond and Elaine Yano, Robert and Norma Yara, Arlene Yonamine

SERMON FROM REVEREND JUNSHIN MIYAZAKI



O-Bon or Bon is an abbreviation of Ulabon. Ulabon is a transliteration of a Chinese word, Yulanpen. Yulanpen is a transliteration of an Indian word, Ullambana. Ullambana means "a tool to rescue the suffering from being hung upside-down." There is a Buddhist sutra called Ullambana Sutra. The sutra says that the Buddha's leading disciple Moggalana had supernatural powers and with this power, he found that his late mother was reborn as a hungry spirit in the realm of hungry spirits. She was all skin and bones because the food she tried to eat would just burn. Moggalana was shocked and suffered as if he were hung upside-down or ullambana. Moggalana asked the Buddha how to save her. The Buddha taught Moggalana to hold a special service on July 15 so that all hungry spirits would be fed, saved, and reborn in the heavenly world. People were happy.

This sutra was made in China, most likely before the early 500s. The reason why Chinese Buddhists made this sutra is probably because they tried to incorporate Buddhism into the local Chinese customs, which were based on Taoism.

Taoism is a Chinese ethnic religion. It is unique and very complicated. It is based on the philosophy of Laozi, a legendary thinker who is said to have lived about 2500 years ago. Laozi said that there is a universal truth and temporarily called it Tao, which means way or road or path. Tao philosophy is profound and mysterious. Tao was somehow mixed with an old Chinese folk belief called the Shenxian thought. Shenxian means a mountain wizard. They are immortal, and the Shenxian thought included how to become this mountain wizard. Then Taoism also absorbed many ideas of other religions and superstitious folk beliefs.

Anyway, Taoism said that the King of Dragons had 3 daughters. They all fell in love with a handsome young man, Mr. Zichun Chen. Each daughter had a son. The oldest one was born on January 15 and he became the God of Blessing. The 2nd one was born on July 15 and became the God of Atonement. The 3rd one was born on October 15 and became the God of Protection.

On July 15, on the birthday of the God of Atonement, people pray for atonement by making fire. Since the God of Atonement took care of hell, people also prayed for atonement of the dead. They believed that the God of Atonement opened hell and that ghosts came back to this world in July. They also gave gifts to others for forgiveness. This atonement festival has been called Zhongyuanjie or the mid element festival. This custom was mixed with the Ullambana Sutra made by Chinese Buddhists. Yulanpen and Zhongyuanjie are the same in China.

When this custom was brought to Japan, it was regarded as a Buddhist festival. The kanji for Yulanpen is pronounced as Urabon in Japanese. When Urabon was mixed with Japanese local customs and beliefs, the O-Bon festival was born.

In Japan, O-Bon is the season that the deceased and ancestors come back to this world, while Chinese people believe that all ghosts wander around in this world.

I believe the idea of Saint Honen influenced change. Saint Honen said that everyone would be taken to the Pure Land of Amida Buddha only by reciting Namu Amida Butsu. People in the Pure Land have supernatural powers. With the supernatural powers they can see us, hear us, and even come to us.

This Nembutsu teaching spread widely and people learned that the deceased and ancestors were Buddhas in the Pure Land. Then, the meaning of O-Bon shifted from atonement to gratitude.

The Buddha said, “Having respect, humility, contentment, gratitude, and hearing the Dharma on timely occasions is the highest happiness”. Please continue to be thankful to your predecessors, come to the church to hear the Dharma, repeat Namu Amida Butsu, and lead happy lives. Arigato gozaimashita

PRESERVING OUR LEGACY: OBON PAST AND PRESENT

O-Bon season is the culmination of time-honored traditions celebrating the return of the spirits of our ancestors to honor their sacrifice, dedication, and strong sense of family and community. They made the lives we lead today possible. We honor these traditions knowing that today’s population, very different from that 50 years ago, benefits from our Hakalau predecessors’ dedication to benefitting the community. Among their values we are trying to emulate:

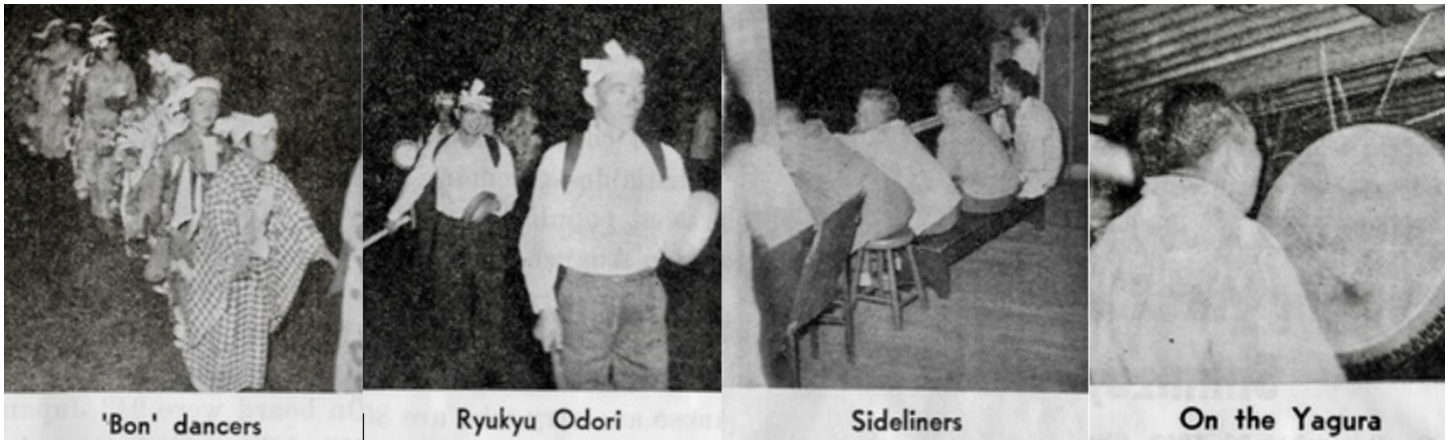
- Engage in collective effort.
- Look out for each other.
- Honor hard work.
- Show respect for those who came before us.
- Aloha and Mālama `Aina.
- Consistently show up.
- Whatever has to be done, jump in and do it!¹

We are GRATEFUL to our predecessors!

¹ The last two values were added by Akiko Masuda in 2021 as she described the work of the Wailea Village Historic Preservation Community, particularly Reviving Hakalau School and Cemetery Stewardship.

OBON PAST

The photos we have of Bon Dances of the past come from August 1960 edition of *The Voice of Hakalau* (see <https://www.hakalauhome.com/vohaug60.html>).



Emi Uemura lived in near the Mission in the 1940s and 1950s and remembers the largest and most festive Bon dances occurring in the 1950s, a time when there were hundreds of members. Among her memories:

At this time of year, the Buddhists celebrate O-Bon. As I can remember we too had floating lanterns at Kolekole Park. Grandpa Ito made the boat about 3 feet long and 18 inches wide, I think. It was filled with fruits and vegetables. We took the Samura bus and rode to Kolekole. At the park we put on a lighted lantern and sailed it at the mouth of the river. After we return to the church and dance till mid-night. They had shave ice, hot dog and other food that we could purchase. The dancers were treated to rice, pickled relish and nishime (I think). This was the best part. As for the dance, we dressed in kimono in those days. Mrs. Nakano, all dress us and made the slash very tied, we could hardly breath.

Togetherness was a given. People lived in together in camps, worked together, went school together, played together, celebrated together. The hubs of community activity were the Hakalau School and the Hakalau Jodo Mission. to

Dramatic changes began in the 1950s and continued for the next 40+ years, as the sugar industry consolidated operations, vacated and eliminated isolated villages, and the industry ultimately collapsed². Many of those in Wailea, Chin Chuck, and Upper and Lower Hakalau moved elsewhere, often to Kulaimano in Pepekeo, a subdivision created to house displaced plantation workers along the Hamakua Coast. These changes meant that many of those who grew up on the plantation moved away, often to Oahu and the Mainland. The result, of course, the loss members of the Hakalau Jodo Mission and smaller O-Bon celebrations. Our knowledge of O-Bon at the Hakalau Jodo Mission during this period is very limited.

We know from Sensei Jane Heit that O-Bon activity did increase and, by 2010, she had to create a special "Hakalau Playlist". Our thanks to former president Clyde Chinen, the members from 10-25 years ago, and

² For more information, see <https://www.hakalauhome.com/camps.html> and scroll down to Depopulation and Dismantling of the Camps: Timeline for the End of an Era.

former residents who worked hard to keep the O-Bon traditions going and eventually growing. Many thanks, also, to Asako Shibata for cooking for the dancers and drummers for many, many years.

OBON PRESENT

We are grateful for the lessons learned from those who came before us. For years, we relied heavily on the generous contributions of time, energy, and baked goods provided by both our and members of other Temples, particularly Hilo Meishoin, Kurtistown Jodo Mission, and Puna Hongwanji. We will always be grateful for their kindness and look forward to returning the favor.

This year we relied primarily on our members, neighbors, and friends in the Hakalau area, with lots of coaching from O-Bon experts.

Our cheerleaders and advisors included Leonard Chow-President of the Hilo Bon Dance Club, Odori Sensei Jane Heit, Hiroshi Kozohara, Akiko Masuda, Rev. Junshin Miyazaki, Jan Nakamura, Robert and Norma Yara. We learned so much...and wrote it all down for next year! Thank you!

Preparation and clean-up prior to O-bon included figuring out what needed to be done and when, obtaining permits, power washing steps and walkways, installing handrails, attaching memorial plaques to pews, installing wires across the Temple to hold lanterns during the service, pulling weeds, trimming trees and shrubs, cleaning windows and floors in the Temple and Social Hall, recruiting the food booths, weed whacking, mowing, ensuring that the dancing grounds were ready, and hauling away debris. We wish to thank the following for this major undertaking: Banchan Bamba; John Boyer and Mike Stolp; Ken and Susan Forbes; Bob and Virginia Juettner; Debbie Kuntz; Rev. Miyazaki; Cyr Pakele; Sifu Slade Shim (Tai Chi Instructor) and his wife, Noriko, and daughter, Shelby; Randy Simpson and Alison Simpson (Yoga Instructor). Special thanks to the **Wailea Village Historic Preservation Community** with Akiko Masuda, Brad Kurokawa, and Sam Sanchez for making sure the grounds would be in perfect shape.



Left to Right: Debbie Kuntz power washing the stairs, Banchan Bamba working on the grounds to "tame them"; John Boyer cleaning the "Stairs to Nowhere" to create a special seating area for the dancers

Set up the day before O-bon included stringing the chochin in the Temple and dancing area in front of the Temple, testing all the outside lights, placing orchids and other flowers in the Temple, setting up tarps or covered areas for the

Karate Kids food booth and for outside diners, updating our signs and notices, placing garbage cans near all the food booths, and last-minute touch-ups. We are grateful for the efforts of Banchan Bamba; John Boyer and Mike Stolp; Ken and Susan Forbes; Bob and Virginia Juettner; Akiko Masuda; Kurt Mellow; Cyr Pakele; Krista Walter.



Left to Right: Mike Stolp and Hiroshi Kozohara working to hang the chochin; Akiko Masuda and Rev. Miyazaki hanging chochin; Matt Shall, Kurt Mellow, Mike Stolp, Robert Yara, and Krista Walter assembling the tarp covered area for a food booth

Assistance during O-bon included **ACTIVITIES OF DAILY LIVING**: emptying the trash every hour, restocking toilet paper and bottled water, collecting donations at the choba table, wandering around to make sure all was well, taking pictures and video, feeding our O-Bon crowd, and providing parking spaces. Our thanks go out to Banchan Bamba; Ken and Susan Forbes; Julie Goettsch; Luke Hubbard and Nikki Barton; Bob and Virginia Juettner; Kurt Mellow; Rev. Miyazaki; Merrick and Megan Patten; Matt Shall; Easten Tanimoto, Eddie Tasaki; **Karate Club Food Booth** (Patricia Taniguchi and parents of the Karate students); **Thai Food Booth** (Dao Pitiyanon, Luckana Evans, Chaba Chalker, Im Baker, Ubon Henderson, **Poi Balls Food Truck** (Justin, Jeannette and Phoenix Yamashiro and Joshua Penney). **Special thanks** to Aikiko Masuda of the **Wailea Village Historic Preservation Community** for committing to provide the food for the dancers and drummers. **Special thanks**, also, to Michi Ochi and her Ohana, recruited by Akiko, for creating the delicious bentos for the dancers and drummers.



From left to right: Hakalau Karate Kids Food both; Poi Balls Food Truck; bentos prepared by the Ochi Ohana for the dancers and drummers. Sorry, we don't have a picture of the Thai Food Booth!

Clean Up after O-Bon began the next morning and included taking down and storing the chochin, removing the trash, and making sure everything at the Mission was back to normal. Many thanks to Banchan Bamba; John Boyer and Mike Stolp; Ken and Susan Forbes; Bob and Virginia Juettner; Hiroshi Kozohara; Akiko Masuda; Kurt Mellow; Rev. Miyazaki; Matt Shall; Robert and Norma Yara. The best part of this clean-up was that we began relaxing!

Special thanks to Virginia Juettner who fed our volunteers each day we gathered to prepare for or clean up after O-Bon!



HAKALAU JODO MISSION'S 2022 O-BON



Our O-Bon was well-attended. The Temple was full for the service. The flowers, the hanging lanterns, and the extra lanterns on the naijin were beautiful.

A total of 28 memorial plaques have been attached to pews so far. Descendants seeing the plaques for the first time were pleased.

This was the first time a large group has had the opportunity to enjoy the restoration and preservation work carried out over the past two years. They were appreciative!

Over the course of the evening, during the Bon dance, there were 150 to 200 people in attendance...a very good turnout for us. This was the last Bon dance of the season and there was pent up demand from the pandemic period. The only age group not well represented was those of college age. Next year, we will reach out to them!



All of the dancers were enthusiastic! It was obvious that Bon Dance Practice (two times each month at the Mission) paid off! It was joyful to watch children dancing.

The neighborhood was well-prepared for O-Bon and expected the crowd. That's a good thing, because cars were parked all along Hanamalo Loop and along Old Mamalahoa Highway.

We are eagerly awaiting the video taken by professional photographer/videographer Easten Tanimoto. This will be shared on hakalauhome.com. A notice of its availability will be included in a later newsletter.

We are grateful to all who helped, danced, and enjoyed the spirit of O-Bon at the Hakalau Jodo Mission.

Next month, we will again share news of our progress on preserving the Mission.