

# 和

‘WA’  
harmony

## HIGASHI HONGWANJI HAWAII BETSUIN BULLETIN

10  
October 2017

### HIGASHI HONGWANJI MISSION OF HAWAII

At Higashi Hongwanji, we remain true to our origins as an open Sangha, welcoming anyone who wishes to learn more about the Jodo Shinshu tradition of Buddhism.

A registered 501(c)3 organization

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Editor: Ken Saiki

## THE MEANING OF EITAIKYŌ

*Finding the spirit of bowing in Namu Amida Butsu*

Rinban Kenjun Kawawata

Every year in October, we hold an Eitaikyō service, a memorial service for people who passed down the teaching of the Nembutsu and left this temple for us.

Eitaikyō is a general memorial service for all departed members of the temple. In particular, we honor those whose names have been placed in the Eitaikyō Register.

Eitaikyō (永代経) literally is a “perpetual sutra.” The Japanese 永代, or “eitai,” simply means “perpetual” and 経, or “kyō,” means “sutra,” which is the teaching of the Buddha.

The Eitaikyō service was begun by the followers of Buddha who wished that the Buddha’s teachings would continue from generation to generation to their descendants forever. So they began observing Eitaikyō services to establish the Eitaikyō fund for maintaining their sangha or temple.

In our Shin Buddhist denomination, it’s said that Abbot Jakunyo, who was the 14th Abbot of Honganji during the Edo period in 1679, began the Eitaikyō service.

Eitaikyō services give us the opportunity to think about what kind of gift can we leave for our children, our next generation. I think generally people think they’d like to leave money or property to their children. Then we have a question, does money and property result in our children having a good and meaningful life?

Sure, money and property can make our life more comfortable, but those things are not able to solve the basic issue of our human sufferings.

Rev. Michio Miyato once said, “Normally we think of money or property as the fortune we leave for our children. But what, really, are the important values we want to leave to our children?”

Then he quoted a poem of Rev. Shiryō Umehara, who sent his daughter off in marriage with only this simple poem:

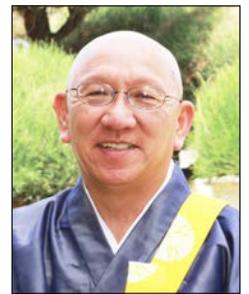
*Put hands together  
And walk the path with spring wind.*

The meaning behind this poem is that in reciting “Namu Amida Butsu” (put hands together in gasshō) and walking the path of the Buddha’s teaching, you will feel the warm spring wind breeze, regardless of how severe the cold north winds may blow.

In the words of Rev. Umehara’s poem, it is the teaching of Nembutsu that will enable his daughter to change the difficult stormy conditions of her life into the comforting spring winds. No gift a parent can give to their children can be greater than the wisdom of Buddha.

I think that the wisdom of Buddha in our Jodo Shinshu tradition is the spirit of Namu, which means “bowing head.” There are two meanings to bowing our heads. When you feel you are wrong or did something bad,

*(cont’d on p. 2)*



Rinban Ken Kawawata

Please join us!

**2017 BETSUIN EITAIKYO SERVICE**

Sunday, October 1, starting at 10:00 am

## EITAIKYŌ (cont'd from p. 1)

you bow down your head and say, "I'm sorry." And when you express thanks to some one, you bow your head down, then say, "Thank you!"

That is the spirit of Namu: "sorry" and "thank you."

When we appreciate everything in our life, our head naturally bows down. When we bow our head to each other, we don't have any fights and arguments. We can live in the world of peace and harmony, which is the world of oneness.

That way, we just need the spirit of Namu in our heart in our daily lives.



When you have a full cup of water, you cannot pour any more water into the cup. To make room, you have to tilt the cup and let some of the old water go, then you can have space for new water.

Similarly, in our head we are always filled with the thinking of our own selves and worries of our daily lives, so we have to let those thoughts out and we create space for a new direction.

We have to tilt our heads when we bow, and those self-centered thoughts can go out a little bit and you make a space for the teachings of the truth. That's why the spirit of Namu, the spirit of bowing our head, is important in our daily lives. This is the life of *Namu Amida Butsu*.

Our ancestors left this great wisdom for us and we hand down this teaching to generation after generation.

This is the meaning behind the Eitaikyō service. I'd like to invite you to our Eitaikyō service on October 1, starting at 10:00 am at our temple.

Thank you in gasshō,  
Kenjun Kawawata

## Dharma from the Sutras

### Causes and Conditions

There are causes for all human suffering, and there is a way by which they may be ended, because everything in the world is the result of a vast concurrence of causes and conditions, and everything disappears as these causes and conditions change and pass away.

Rain falls, winds blow, plants bloom, leaves mature and are blown away. These phenomena are all interrelated with causes and conditions, and are brought about by them, and disappear as the causes and conditions change.

One is born through the conditions of parentage. His body is nourished by food, his spirit is nurtured by teaching and experience.

Therefore, both flesh and spirit are related to conditions and are changed as conditions change.

As a net is made up by series of knots, so everything in this world is connected by a series of knots. If anyone thinks that the mesh of net is an independent, isolated thing, he is mistaken.

It is called a net because it is made up of a series of connected meshes, and each mesh has its place and responsibilities in relation to other meshes.

### Prejudiced Views

Since everything in this world is brought about by causes and conditions, there can be no fundamental distinctions among things. The apparent distinctions exist because of people's absurd and discriminating thoughts.

In the sky there is no distinction of east and west; people create the distinctions out of their own minds and then believe them to be true.

Mathematical numbers from one to infinity are each complete numbers, and each in itself carries no distinction of quantity; but people make the discrimination for their own convenience, so as to be able to indicate varying amounts.

Inherently there are no distinctions between the process of life and the process of destruction; people make a discrimination and call one birth and the other death. In action there is no discrimination between right and wrong, but people make a distinction for their own convenience.

Buddha keeps away from these discriminations and looks upon the world as upon a passing cloud. To Buddha every definitive thing is illusion; He knows that whatever the mind grasps and throws away is insubstantial; thus He transcends the pitfalls of images and discriminative thought.

— Messages from the Buddha (BDK)

## HŌONKO HIGHLIGHTS



**From top left, clockwise:** Rev. Nobuko Miyoshi, resident minister of West Covina Buddhist Temple in California and guest speaker at our annual Hoonko Gathering held on Saturday, September 9 at Otani Center, led discussion on "Gratitude." About 30 people from throughout the district attended the lecture and breakout group discussions, capping the event with warm fellowship, meeting new people and enjoying a Hawaiian food dinner buffet. On Sunday, Overseas District Choyu Otani officiated the Hoonko service in observance of the memorial of the founder of our Jodo Shinshu tradition, Shinran Shonin.

### Mirror of Ohigan reflects truth

Rev. Tatsuo Muneto, former rinban of Honpa Hongwanji Hawaii Betsuin, was guest speaker at our Fall Ohigan service on Sept. 17.

Rev. Muneto explained how mirrors are used to show how things actually look, as in the Subaru telescope; how the human mind perceives things, as with the Evil Queen in the Snow White tale and as a mirror of truth, as illustrated in his self-reflection experience while a minister at Lihue Hongwanji being cited for speeding by police in front of his Japanese school students. When lost and confused, recite the Nembutsu in gratitude.

As is our tradition at the Betsuin, following the service, attendees were treated to trays of *ohagi* treats.



As speaker at our Sept. 17 Fall Ohigan service, Rev. Muneto reflects on his past experiences.

### Teshigahara classic *Face of Another* is October's Halloween feature

Because of an accident at a new factory, the face of Okuyama (Tatsuya Nakadai) becomes horribly disfigured. Being unrecognizable with a bandaged head, his relationship with his wife (Kyo Machiko), boss (Eiji Okada) and others at his company are affected. He is rejected by his wife, disappointed in human relations and becomes extraordinarily suspicious. So he considers changing his face completely and wonders if he could tempt his wife with the face of another. A hospital psychiatrist (Mikijiro Hira) wants to know how a different face could



Higashi Hongwanji ministers Rev. Hideaki Nishihori, Rev. Koen Kikuchi, Bishop Kenjun Kawawata & Rev. Hidesato Kita recite the Tanbutsuge sutra at the Ehime Maru Memorial Sept. 24 following cleaning by some 20 members of the Betsuin and Kaneohe temple.

change one's life and sponsors the cost of Okuyama's mask in return for monitoring his experience.

Film awards in Japan for this 1966 film include Kinema Junpo 5th place, 19th Film Press Association Award #3, NHK Best Movie #7 and Best Film Appreciation #2.

Showtime: 6:30 pm, Tues., Oct. 24, 122 min. Monochrome, Japanese audio, English subtitles. Free admission. Light refreshments, or bring to share!

#### 他人の顔 (たにんのかお)

奥山常務(仲代達矢)は新設工場を点検中、手違いから顔に大火傷を負い、頭と顔を繃帯ですっかり覆われた。彼は顔を

失うと同時に妻(京マチ子)や共同経営者の専務や秘書らの対人関係をも失ったと考えた。彼は妻にまで拒絶され、人間関係に失望し異常なほど疑い深くなった。そこで彼は顔を全く変え他人の顔になって自分の妻を誘惑しようと考えた。病院を尋ねると精神科医(平幹二郎)は仮面に実験的興味を感じ、彼に以後の全行動の報告を誓わせて仮面作成を引受けた。

賞歴：1966年度キネマ旬報ベストテンの第5位となった。1966年度映画記者会賞ベスト3位、NHK映画賞ベスト7位、優秀映画鑑賞会ベスト2位に選出。

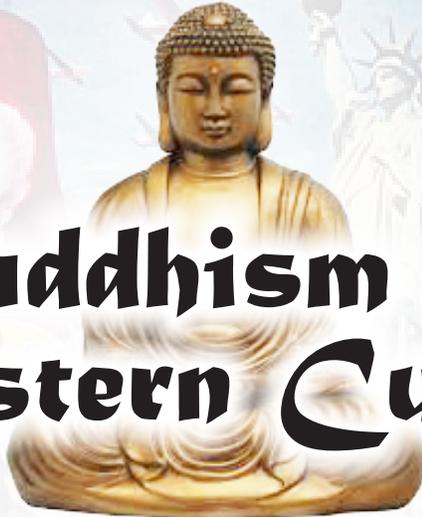
出演者：仲田、京、平幹二郎、岸田今日子、岡田英次

監督：勅使河原、公開：1966年、モノクロ、言語：日本語、字幕：英語、映時間：122分、10月24日(火)午後6:30時、入場無料。



Betsuin member Atsuko Nonaka leads her Harada Nao Atsusa-kai, plus vocalists Kokoro & Hana Kikuchi, daughters of Rev. Koen Kikuchi. They performed before more than 300 guests at the UJSH 43rd Annual Nenchocha Ian Engei Taikai held Sept. 23 at the Manoa Grand Ballroom.

# Buddhism and Western Culture



**Guest lecturer: Dr. George Tanabe**

Professor Emeritus, Department of Religion, University of Hawaii - Manoa

**When:** Thursday, Nov. 9, 7:00 - 8:30 pm (Part 1)

Friday, Nov. 10, 7:00 - 8:30 pm (Part 2)

**Where:** Higashi Hongwanji Mission of Hawaii

1685 Alaneo St., Honolulu (corner N. Kuakini St.)

**Details:** \$9 fee per lecture

Call 531-9088 or email [betsuin@hhbt-hi.org](mailto:betsuin@hhbt-hi.org)



Dr. George Tanabe

*Dr. George J. Tanabe, Jr., is a Professor Emeritus in the Department of Religion at University of Hawaii - Manoa, where he taught courses on World Religions and Japanese Religions from 1977 to 2006. He is currently President of Bukkyo Dendo Kyokai (BDK) Hawaii, and is also President of BDK America in Berkeley, CA. With his wife, Dr. Willa Tanabe, he co-authored the guidebook, Japanese Buddhist Temples in Hawaii, published by University of Hawaii Press. Dr. Tanabe is a 2013 recipient of The Order of the Rising Sun, Gold Rays with Neck Ribbon, from the government of Japan.*



**YES!** I plan to attend the Dharma Study Center lecture series, "Buddhism and Western Culture."

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ ZIP \_\_\_\_\_

Telephone \_\_\_\_\_ Email \_\_\_\_\_

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# Mahalo Gozaimasu

We gratefully acknowledge the following for their generous contributions and assistance. If we've missed any names, please accept our apologies and let us know by calling the Betsuin at 531-9088 so we can make corrections to our records. For donations of \$250 or more, receipts/acknowledgment will be issued in compliance with current IRS regulations. Thank you.

Acknowledgments for contributions and assistance in the past month will be published in a subsequent issue of Wa.

Every month at the Betsuin, we hold a shōtsuki service to allow family members to pay our respects to loved ones who passed away in that month in a past year. It's usually held on the first Sunday of the month.

But what is shōtsuki anyway? It's the month of a person's death. The kanji characters that make up shōtsuki are 祥, or "shō", which means "happiness" or "good fortune," and 月, or "tsuki", or "month." In other words, "happy month."

So we may be asking ourselves now, "Is it really OK to consider the month we lost a loved one a happy month?"

Shōtsuki services actually provide a fortuitous opportunity for families to gather together every year to remember family members who came

before us—our parents, grandparents and others—and show our gratitude for being on the receiving end of this wonderful gift of life. If it weren't for all our ancestors—each and every one of them—we, of course, would not even exist today.

And as we remember and honor our loved ones, we have the good fortune and opportunity to receive Buddhist teachings simply because we are in attendance at the shōtsuki service.

What better way is there to keep their memories alive than by remembering and appreciating their contributions to our lives today.

Yes, celebrating the lives of those we made us what we are today is truly something we can be happy about!

While shōtsuki services are observed every year, special *nenki hoyo* memorial services are held during certain auspicious years. These years include the 1st anniversary, followed by memorial services for the 3rd, 7th, 13th, 17th, 25th, 33rd and 50th years, held during the year prior to the actual anniversary date.

If you have questions, please call the Betsuin office (Ph. 531-9088) for information about or assistance with scheduling a memorial service.



## IN MEMORIAM

We extend our deepest sympathy to the families of the late

Dorothy Chiyome Tanaka (102)  
July 21, 2017

Wallace Shigeru Naito (94)  
August 28, 2017

## SHOTSUKI OBSERVANCE FOR OCTOBER

Our monthly shōtsuki service in remembrance of temple family members who passed away in the month of September of a previous year will be held this month on **Sunday, October 1**.

Miyo Abe	Waki Hirakawa	Tamae Kidoguchi	Katsutaro Nii	Elton H. Sakamoto	Shika Tanaka
Yoshiko Anami	Hisako Hirakawa	Taichi Kimura	Kikue Nonaka	Masuye Sasabuchi	George Y. Tanaka
Gladys Misue Anzai	Tatsuo Hiraki	Doris H. Kodama	Irene T. Odagiri	Makaa Shimabukuro	Judith F. Tokunaga
Karen T. Asahara	Myles Kuro Hirata	Kazuo Kono	Matajiro Ogata	Yaye Shimamura	Morito Tsutsumi
Tsuruko Asato	Kinsuke Hosogai	Robert I. Koyama	Toraji Ohara	Toshio Shimamura	Bessie E. Uchiumi
Masame Cabrerros	Patrick M. Imamura	Susumu Kunishige	Kazuyoshi Ohtani	Toshiki Shimizu	Sadako Uesato
Gladys K. Ebisuya	Yoshio Inouye	Yoshio Kunitomo	Deann Sanae Oi	Hiromu Shimogawa	Steven Kenji Uesato
Thomas T. Fujihara	Kiyoko Ishii	Lily S. Matsumoto	Richard A. Okuda	Toshio Shinko	Stanley T. Ujimori
Helen Yukie Fujiki	George Toshio Ishii	Hideo Matsuo	Helen H. Okuda	Milton S. Shishido	Mitsuko Uyehara
William T. Fujimoto	Anke Ishikawa	Shiro Matsuoka	Grace Miyo Oshiro	Tokio Shito	Tsugi Watase
Takeshi Fujishige	Thomas M. Ishimoto	Taka Minami	Ushi Oshiro	Torao Shizuru	Hatsumi Yamada
Ryonosuke Fujisue	Terri M. Kamihara	May Mizue Miura	Kaoru Oshita	George K. Sonoda	Imata Yamamoto
Shizuyo Fujiuchi	Kimie Kanemaru	Harukichi Mori	Yoshito Sagawa	Makoto Suyeyoshi	Take Yamamoto
Gladys S. Fujiwara	Doris S. Kaneshiro	Evelyn K. Motoyama	Hatsuyo Saida	Tajji Suzuki	Susumu Yamashita
Ted Tsuruo Gono	William Y. Kaneshiro	Robert S. Murakami	Shizue Sakamoto	Helen A. Tagomori	Marjorie A. Yonekura
Clarence H. Hanai	Harue Kawahara	Sekiyo Nakano	Paggy Y. Sakamoto	Kazuto Taketa	Betty T. Yoshino
Harry Y. Higa	Brandon M. Kawasaki				



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## In this issue of WA...

- **The meaning of Eitaikyō** p. 1
- **Dharma from the sutras** p. 2
- **Hōonko highlights** p. 2
- **News on the Betsuin Wireless** p. 3
- **Mirror of Ohigan reflects truth** p. 3
- **Ehime Maru Memorial service** p. 3
- **October movie: *Face of Another*** p. 3
- **DSC lecture series announced** p. 4
- **What is shōtsuki?** p. 5
- **October shōtsuki service** p. 5
- **Temple activities calendar** p. 6

## TEMPLE ACTIVITIES CALENDAR

### OCTOBER

10/1	Sun	10 am	<b>Eitaikyō and Shōtsuki service/ Sunday school</b>
10/1	Sun	12pm	<b>The Larger Sutra</b> study class led by Rinban Kawawata in Japanese 無量寿経 日本語仏教講座 現代語で仏教を聞こう!
10/2	Mon	10 am	<b>Betsuin study class</b>
10/8	Sun	10 am	<b>Sunday service/Sunday school</b>
10/10	Tue	3 pm	<b>Ukulele class/band practice</b>
10/12	Thu	7 pm	<b>The Larger Sutra</b> study class led by Rinban Kawawata in English
10/14	Sat	9 am	<b>Garage sale</b> at Otani Center until 2 pm
10/15	Sun	10 am	<b>Sunday service/Sunday school</b>
10/15	Sun	12 pm	<b>Betsuin board meeting</b>
10/16	Mon	10 am	<b>Betsuin study class</b>
10/17	Tue	7 pm	<b>O-kō:</b> Dharma discussion at Betsuin
10/22	Sun	10 am	<b>Sunday service/Sunday school</b>
10/22	Sun	12 pm	<b>Art of Paper Folding class</b> (Otani Center)
10/24	Tue	3 pm	<b>Ukulele class/band practice</b>
10/24	Tue	6:30 pm	<b>Movie night: <i>The Face of Another</i></b> (他人の顔)
10/28	Sat	10 am	<b>Shinran Shōnin memorial service</b>
10/29	Sun	10 am	<b>Hōonko service at Kaneohe temple</b> (No Sunday service at Betsuin)

### NOVEMBER

11/5	Sun	10 am	<b>Shōtsuki service/Sunday school</b>
11/5	Sun	12pm	<b>The Larger Sutra</b> study class led by Rinban Kawawata in Japanese
11/6	Mon	10 am	<b>Betsuin study class</b>
11/9	Thu	7 pm	<b>Dharma Study Center lecture series, Pt 1</b>
11/10	Fri	7 pm	<b>Dharma Study Center lecture series, Pt 2</b>
11/12	Sun	10 am	<b>Dharma school outing</b> at Magic Island (No Sunday service at Betsuin)
11/14	Tue	3 pm	<b>Ukulele class/band practice</b>
11/16	Thu	7 pm	<b>The Larger Sutra</b> study class led by Rinban Kawawata in English
11/18	Sat	9 am	<b>Oahu MAP class</b>
11/19	Sun	10 am	<b>Hōonko service at Palolo Hongwanji</b> (No Sunday service at Betsuin)
11/20	Mon	10 am	<b>Betsuin study class</b>
11/21	Tue	7 pm	<b>O-kō:</b> Dharma discussion at Kaneohe
11/26	Sun	10 am	<b>Sunday service/Sunday school</b>
11/26	Sun	12 pm	<b>Betsuin board meeting</b>
11/26	Sun	12 pm	<b>Art of Paper Folding class</b>
11/28	Tue	10 am	<b>Shinran Shōnin memorial service</b>
11/28	Tue	3 pm	<b>Ukulele class/band practice</b>
11/28	Tue	6:30 pm	<b>Movie night: <i>After the Storm</i></b> (海よりもまだ深く)

Everyone is welcome to join the morning chanting held at 7 am daily (except on Sundays & the 28th day of the month) in the Betsuin main hall.