

和

‘WA’
harmony

HIGASHI HONGWANJI
HAWAII BETSUIN
BULLETIN

6
June 2019

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

Head Minister: Kenjun Kawawata
Resident Minister: Steven Toyoshima
Minister: Hidesato Kita
Minister: Koen Kikuchi

President: Kenneth Saiki
Vice President: Raymond Uyema
Secretary: Marian Tsuji
Treasurer: Karen Wong

1685 Alaneo Street
Honolulu, HI 96817
Tel: (808) 531-9088
Fax: (808) 531-3265

Email: betsuin@hhbt-hi.org
Website: betsuin.hhbt-hi.org

 [Higashi Hongwanji Mission of Hawaii](https://www.facebook.com/Higashi-Hongwanji-Mission-of-Hawaii)

Wa is published monthly by Higashi Hongwanji Mission of Hawaii for its members and friends. Comments, articles and other items for publication consideration are welcomed.

Editor: Ken Saiki

WISDOM AND COMPASSION

Rinban Kenjun Kawawata

Dr. Daisetz Suzuki, often cited as D.T. Suzuki, was a famous scholar, author of books and essays on Buddhism and translator of Chinese, Japanese and Sanskrit literature. My dharma friend, Rev. Yokoyama, who studied and translated many of Dr. Suzuki's writings, told me that he noticed Dr. Suzuki never talked about compassion in Buddhism. His focus was always on the Dharma, wisdom.

Dr. Suzuki was born in 1870 and graduated from Tokyo University. In 1900, he came to the United States and translated many Buddhist writings into English. Since he was a member of the Rinzaï Zen tradition, the translations were mainly about Zen. He also taught at Columbia University.

In 1914, Dr. Suzuki returned to Japan, continued translating Buddhist literature and also taught at Tokyo University and Gakushuin University. In 1921 he became a professor at Ôtani University.

At the Higashi Hongwanji Honzan, while in his latter years, Dr. Suzuki was asked by Rev. Haya Akegarasu to translate the *Kyôgyôshinshô*, which is the main work of Shinran Shônin, founder of the Jôdô Shinshû tradition. Rev. Akegarasu had hoped that with an English translation of *Kyôgyôshinshô*, Higashi Hongwanji ministers would be better able to transmit Jôdô Shinshû throughout the world. In 1966, after translating the work, Dr. Suzuki passed away in Kamakura at the age of 95.



Rinban Ken Kawawata

Even with Dr. Suzuki's lifetime of translating and writing about Jodo Shinshu, my friend Rev. Yokoyama was intrigued by why he couldn't find any mention of compassion in his writings or talks.

I think it was because Dr. Suzuki was from the Zen tradition, and *Jiriki* (Self Power) and *Tariki* (Other Power) would not be part of any discussion. Zen is a way of *going*, while Pure Land tradition is a way of *receiving*.

In Zen, one sits quietly and meditates, searching for peace of mind or awakening. The setting in Zen is a tool or a way for attaining awakening. One uses this tool or walks on this path. That is why Zen is said to be the path of Self Power, without mentioning compassion. In Zen, the focus is on Sakyamuni's way of attaining awakening.

On the other hand, Jôdô Shinshû, or Pure Land Buddhism, focuses on what happened *after* Sakyamuni Buddha's awakening. For seven weeks Sakyamuni was meditating under the bodhi tree. After his awakening, because he was rejoicing the world of true peace, he wondered whether he should just stay in the world of peace or share his wonderful experience with others.

During his meditation, the god of Brahmanism came down and asked him three times to share his dharma with others. Sakyamuni realized that the god was representing all human beings. If he did not share his awakening experience, his awakening would not have had meaning for him and all people in the world. He decided then to share the dharma with others and went to the place where his old companions used to practice together.

This deed of sharing was compassion for others. During seeking, awakening was the way of going, Self Power. Coming back from the awakening is the Other Power, which is the power of the dharma, compassion.

In Jôdô Shinshû, our practice is listening to the dharma, receiving the teaching, reflecting on the teaching and the dharma leads us to the world of awakening.

Traditionally, we called this the power of wisdom, the dharma as Amida's primal vows as *Tariki*, Other Power, which is the compassion of Amida Buddha. I think the difference between Zen and our Pure Land tradition is

(cont'd on p. 2)

WISDOM AND COMPASSION (cont'd from p. 1)

basically that in Zen, the focus is on the way or going to enlightenment.

Dōgen, Zen master of Sōtō Zen, said that just sit and meditate in the dharma, then the dharma will come to you and embrace you and your body and mind will fall into the world of the Dharma. Does this sound like the teaching of the Pure Land Buddhism? He does not mention *Jiriki* or *Tariki*. But he accepted the dharma as the power that makes him awaken to the truth.

Our Jōdō Shinshū tradition focuses on the power that comes from the world of the awakening, the compassion of the Buddha as *Tariki*.

I think that Nembutsu, calling from dharma, is the manifestation of the working of the dharma, which is the Buddha's compassion.

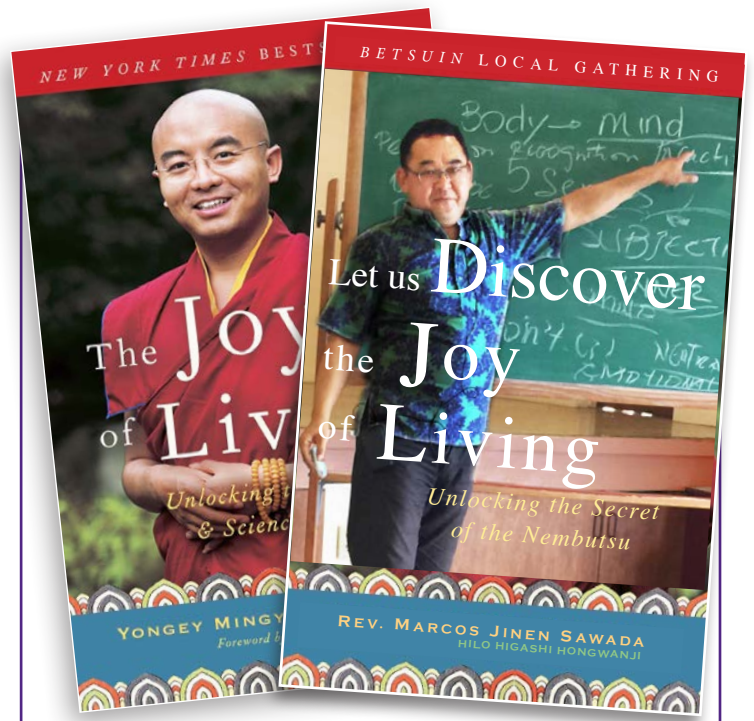
思いやり

河和田賢淳

日本語の「思いやり」にあたる的確な英語の翻訳はないようですし、また此の言葉は非常に日本的な言い回しなのです。仏教的には慈悲という言葉がこれにあたりましょう。キリスト教では博愛または愛をと言う事なのでしょう。また儒教的には仁、あの仁義の仁です。仁とは礼儀に基づく自己の抑制と他者への博愛慈愛という事です。そして仁義の義は義理人情の義です。義とは人間の道、人間の行うべき筋道と言う意味なのです。渡世人の世界では仁義、義理人情という言葉が大切にされたのですが本来の意味からは少し外れていたのです。

思いやり、愛をもって人との関係を保つべくところに世界の平穏が保たれることは誰にでも解る事でしょう。しかし、他者への思いやり、気遣い、愛、慈悲を無私の心で実践することは難しいことです。それは自己愛、自我、執着があまりにも大きなものだからです。かならず私どもが何か行つたときには必ず損得勘定をします。私どもは相互に依存し合い、関係しあって生きています。地球の裏側に居る人ともつながっている。私が今座っている絨毯はインドカバキスタンの子供達が織った物かもしれません。今来ているシャツは東南アジアや中国などのどこかの国の人々が縫製したものです。私どもは知らない数えきれないのちによって生かされているのです。世の中が安穏であり、私どもが安らかに暮らせること願う時、他者への思いはいっそう深くなる事です。

大乘仏教の菩薩精神は自未得度先度他を言います。今だ自らが渡る前に他を先に渡す。「自らが覚りを得る前に他の方を覚りせしむ。」と言う事です。他を優先させる、これが仏、菩薩の慈悲の精神です。このような思いやり、慈悲の心を持つ事は私どもには到底不可能な事だと知らされます。しかし此処に仏様の思いやり、慈悲、本願が私にかけられているのだと知らされるのです。そしてその願いに生きる私を通して仏様の思いやりが他の方へ伝わっていくことです。仏の様の思いやり、慈悲以外に未通った慈悲ないと親鸞聖人は言われております。



OK, so maybe you read the New York Times bestseller, *The Joy of Living*, by Yongey Mingyur Rinpoche, an internationally known Tibetan monk and teacher of Buddhist philosophy and meditation.

The Joy of Living can mean different things to different people. Rev. Marcos Sawada will share his views on Discovering the Joy of Living—our Hawaii District's theme through 2020—at our Local Gathering on June 9. Rev. Sawada hopes to show the parallel between the human ideal of happiness and the Buddha's perspective, and explain the Joy of Living through the Nembutsu.

We know you'll want to be there, so details follow:

BETSUIN LOCAL GATHERING **LET US DISCOVER THE JOY OF LIVING**

Sunday, June 9 • 10:00 am - 3:00 pm

Higashi Hongwanji Mission of Hawaii
1685 Alaneo Street (corner N. Kuakini St.)

Honolulu, HI 96817

\$10 fee includes lunch

GUEST SPEAKER:

Rev. Marcos Sawada

Resident minister, Hilo Higashi Hongwanji

Marcos Jinen Sawada was born in Adamantina Town, São Paulo, Brazil and graduated from Physical Education & Sport College, São Paulo University, with advanced studies in PE methodology. Besides working as a teacher, swimming instructor and shiatsu seitai professional and at the Brazilian consulate, he was a conditioning coach for the Oita Trinita, a J-1 League professional soccer team in Japan.

He took his Tokudo ordination in 2008, became a minister in 2011 and was named resident minister at Hilo Higashi Hongwanji in 2012. He and his wife, Norma, have a 10-year-old son, Nathan.



Prepping for the **BIG DANCE**

For many Buddhist temples in Hawaii, the annual summer bon dance is THE biggest event of the year. Planning and coordination begin from months ahead to help make sure all those who attend feel it was a worthwhile experience and want to come back again.

To help make our Higashi Hongwanji Bon Festival bigger and better each year, we look for the many ways we can continuously improve our event. We take into consideration what attendees, volunteers and others have to say, and try to address concerns. Of course, we're also encouraged by the many good things they say.

Because our bon dance has always attracted large crowds, finding parking has also been a perennial challenge, even with parking on the Lanakila Elementary School grounds across the street. Last year we had alternate parking with shuttle service, and this year, we've arranged for even more overflow parking with regular shuttle service. We've got a spot set aside just for you!

ARRANGING AMPLE PARKING

*Lanakila Elementary School
Good Shepherd Lutheran Church.
Shuttle service from Hawaii Housing,
Lanakila Center and
Catholic Charities from 6 - 10:15 pm*



What's a bon dance without music? The Honolulu Fukushima Bon Dance Club, Iwakuni Odori Aiko Kai and Ryukyu Matsuri Daiko Hawaii have all agreed to perform live at our bon festival. To add to the fun—are you ready for this—we're introducing new bon dance steps that are all the rage on the mainland. Want to practice the new dances, as well as old favorites? Come to our bon dance practices every Wednesday in June at 6 pm!

A successful festival requires the help of a lot of people, mostly volunteers from among our members, friends and individuals and organizations in the local community. Without everyone's support and cooperation, we'd have a difficult time getting the job done. And so, once again, please let us know if you can lend a hand.



CALL FOR VOLUNTEERS

*Set up, food prep, cooks, servers,
parking attendants, runners,
utility, take down.*

WE WANT YOU!

Many folks go to bon dances because of the variety of foods available, and Higashi Hongwanji's food booths don't disappoint in that department. We'll have our usual wide array of local favorites people come back for year after year—like our famous curry rice and chili rice plates and Spam musubi—as well as must-try delicacies such as yakitori grilled chicken, plus bottled ramune and monaka ice cream just like you'll find at any festival in Japan!

FOOD BOOTHS GALORE

Concessions: Shimazu Shave Ice, Superb Sushi and other local favorites!
Betsuin food booth: plate lunch, bento, Spam musubi, yakitori and much more!



The concessions at our Bon Festival are run by well-known local businesses and organizations. Shimazu Shave Ice, for example, a fixture at our bon dances for decades, brings their own equipment, supplies and workers.

The Betsuin food booth, on the other hand, relies heavily on members, families, friends and volunteers for preparation, cooking and staffing. The temple booth also counts on donations of ingredients to help turn a profit for their labor of love.

We'd appreciate your kokua with donations of non-perishable foodstuffs. Cash contributions are welcome, too. Someone's usually in the office to accept your generosity and provide you an acknowledgment for your records. You may want to call ahead at 531-9088.



NON-PERISHABLE FOODSTUFFS

Spam, rice, shoyu, coffee, sugar, cooking oil and other non-perishables for use in the temple food booth may be dropped off at the Betsuin office.

And new to our bon festival this year is a **HomeGrown** booth, where temple members can sell their "homemade" products, earn some extra cash and help the Betsuin at the same time with a donation of part of your proceeds. Everyone wins! So whether you sew, bake, craft, paint, raise plants or otherwise create something that others may want to buy, here's your chance to market your wares to the hundreds of eager attendees at our Bon Festival!

Space is limited, so if you're interested, call us now at 531-9088! You snooze, you lose!



HI, HI, HI, BEAUTIFUL SUNDAY: *The Dharma Hawaiians played gathas at the Hawaii Buddhist Council booth at the Hawaii Book & Music Festival at the Civic Center grounds on Sun., May 5, then finished off with a rousing chorus of "Beautiful Sunday."*

Bon dance practice continues every Wednesday eve in June

As everyone in Hawaii knows, bon dance season begins in early June and isn't over until September.

Besides the dozens of bon dances scheduled at one temple or another every week throughout summer, other community organizations feature bon odori at their events, too, such as at the Pan-Pacific Festival.

We know you'll want to step in the dance circle and join in on the fun at some point, so why not brush up your bon dance skills at one of our practice sessions, held at the temple every Wednesday in June at 6 pm?

June 30 Sunday service & lunch at Kaka'ako Waterfront Park

What could be more relaxing than holding a Sunday service outdoors near the seashore under a clear blue sky with the vast Pacific in the foreground and a flotilla of sailboats in the distance? The monotone chanting of the Tanbutsuge sutra is accented occasionally by the rustling of palm fronds awakened by the cooling tradewinds.

Barring a rare rainy day, our June 30 Sunday service this month should be

just like that at Kaka'ako Waterfront Park, following our twice-a-year cleaning of the Ehime Maru Memorial. What's more, all that is capped by a fresh-air potluck lunch at the shoreline pavilion.

Higashi Hongwanji takes turns with other community organizations to help maintain the memorial each week as a tribute to the nine students, teachers and crew who perished 18 years ago in a tragic collision off Oahu between the Japanese fisheries high school training ship Ehime Maru and a Navy submarine.

Want to join us? Meet us at the Cooke St. parking lot at 10 am. We have all the cleaning supplies. We welcome others from our sister Higashi temples to join us for this great opportunity to listen to the dharma, talk story and enjoy Mother Nature at the same time.

Ozu's wartime *There Was a Father* is poignant portrait of parental love

This heartbreaking Yasujiro Ozu 1942 masterpiece depicts love between father and son. Shuhei Horikawa (Chishu Ryu), a junior high school teacher in Kanazawa, lost his wife and lives with his elementary school age son, Ryohei (Shuji Sano). Shuhei takes responsibility for an accident on a class trip and quits his teaching job. He

leaves Ryohei at a dormitory in Shinshu and works in a factory in Tokyo alone.

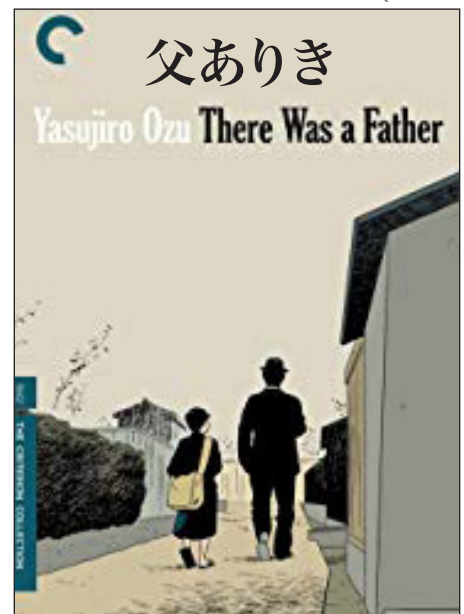
Years later, Ryohei (Haruhiko Tsuda) graduates from Teikyo University and becomes a teacher. He reunites with his father at an onsen and tells him that he wants to quit teaching and live together. Shuhei implores his son for thinking of quitting his important job.

The film has been ranked among the top 150 Japanese movies of all time.

Showtime: 6:30 pm, Tues., June 25, 94 min. B&W, Japanese audio, English subtitles. Free admission. Light refreshments, or bring to share!

父ありき (ちちありき)

小津安二郎が池田忠雄、柳井隆雄とともに書いた脚本をもとに監督。父と息子との愛情を描いた名作。金沢の中学教師である堀川周平は、妻を失い、小学生の良平と二人で暮らしていた。しかし修学旅行先で教え子を溺死させてしまい、責任を感じた周平(佐野周二)は学校を退職。出身地の信州に帰るが、中学生になった良平を寄宿舎に預け、一人で東京の工場に勤めることにする。帝大を卒業し教師となった良平(津田



晴彦)は、徐々に父親と温泉宿で再会し、教師を辞めて一緒に暮らしたいと告げた。しかし周平は「今の仕事を投げ出してはいけない」と息子を諭すのだった。

1989年「大アンケートによる日本映画ベスト150」(文藝春秋発表)第138位にランキングされている。

監督: 小津安二郎、公開: 1942年、白黒、言語: 日本語、字幕: 英語、映時間: 94分、6月25日(火)午後6:30時、入場無料。



HIGASHI HONGWANJI MISSION OF HAWAII
1685 ALANE O STREET
HONOLULU, HAWAII 96817

ADDRESS SERVICE REQUESTED

NON-PROFIT ORG.
U.S. POSTAGE
PAID
Honolulu, HI
Permit No. 693

In this issue of WA...

- **Wisdom and Compassion** p. 1
- 思いやり p.2
- **Local Gathering** p.2
- **Prepping for the Big Dance** p.2
- **News on the Betsuin Wireless** p. 4
- **Uke band at Book & Music Festival** p.4
- **Community service cleaning** p.4
- **June movie: *There Was a Father*** p. 4
- **Acknowledgments** p. 5
- **June shōtsuki service** p. 5
- **Temple activities calendar** p. 6

TEMPLE ACTIVITIES CALENDAR

JUNE

6/2	Sun	10 am	Shōtsuki memorial service (Kawawata)
6/2	Sun	12pm	Basic Buddhism discussion in Japanese
6/3	Mon	10 am	Meditation Sutra class
6/5	Wed	6 pm	Bon dance practice - Otani Center
6/9	Sun	10 am	Betsuin local gathering
6/10	Mon	12 pm	99 Lunch Bunch at Moanalua 99 Food Court
6/11	Tue	3 pm	Ukulele class/band practice
6/12	Wed	6 pm	Bon dance practice - Otani Center
6/13	Thu	7 pm	The Larger Sutra study class (English)
6/16	Sun	10 am	Father's Day family service (lay speaker)
6/16	Sun	12 pm	Betsuin board meeting
6/16	Sun	12 pm	Art of Paper Folding - Otani Center
6/17	Mon	10 am	Meditation Sutra class
6/18	Tue	7 pm	O-kō: Dharma discussion at Betsuin
6/19	Wed	6 pm	Bon dance practice - Otani Center
6/20	Thu	7 pm	Tea Time - informal dialogue session
6/23	Sun	10 am	Sunday service (Kawawata)
6/23	Sun	12 pm	Omigaki - altar accessories polishing
6/25	Tue	3 pm	Ukulele class/band practice
6/25	Tue	6:30 pm	Movie night: <i>There Was a Father</i> 父ありき
6/26	Wed	6 pm	Bon dance practice - Otani Center
6/28	Fri	10 am	Shinran Shōnin memorial service
6/30	Sun	10 am	Service & Ehime Maru Mem. cleaning Kaka'ako Waterfront Pk. picnic (Toyoshima)

JULY

7/1	Mon	10 am	Meditation Sutra study class
7/6	Sat	5:30 pm	Kaneohe Higashi Hongwanji bon dance
7/7	Sun	10 am	Shōtsuki memorial service
7/7	Sun	12pm	Basic Buddhism discussion in Japanese 仏教入門（お話と座談会）
7/8	Mon	12 pm	99 Lunch Bunch at Moanalua 99 Food Court
7/9	Tue	3 pm	Ukulele class/band practice
7/11	Thu	7 pm	The Larger Sutra study class led by Rinban Kawawata in English
7/12	Fri	5:30 pm	Manto-e service/bon dance
7/13	Sat	5:30 pm	Manto-e service/bon dance
7/14	Sun	9 am	Obon cleanup No Sunday service at Betsuin
7/15	Mon	10 am	Meditation Sutra study class
7/16	Tue	7 pm	O-kō: Dharma discussion at Betsuin
7/18	Thu	7 pm	Tea Time - informal dialogue session
7/21	Sun	10 am	Hatsubon service
7/21	Sun	12 pm	Betsuin board meeting
7/23	Tue	3 pm	Ukulele class/band practice
7/23	Tue	6:30 pm	Movie night: <i>Cold Bloom (2014)</i>
7/26	Fri	6:30 pm	Palolo Hongwanji bon dance
7/27	Sat	6:30 pm	Palolo Hongwanji bon dance
7/28	Sun	10 am	Shinran Shōnin memorial service

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.