



Jushin 樹心

February/March 2014
Volume 4 Issue 1
web edition

inside your Jushin

- Bishop Sato'o Greetings 1
- New Year Eve Mochi & Service ... 2
- Hoshidan Revelations 2
- Minister's Message 3
- Chairperson's Message 3
- Harmony in Chaos-Part 2..... 4-5
- No 2014 Rummage Sale 6
- Dr. Haneda Public Lecture 7
- Dr. Haneda Dobo Retreat..... 8
- February/March Calendar 9

New Year's Greetings



Bishop Ko-i Sato'o
Chief Administrator
Shinshu Otani-ha (Higashi Honganji)

I wish to take this opportunity to wish all of you in the South America, Hawaii, and North America overseas districts a happy new year.

I would also like to thank you from the bottom of my heart for the support and understanding you continue to give to our Sangha.

Upon reflection, it seems that the entire world is enmeshed in unstable political conditions, in situations where ethnic groups stand in opposition to each other, the world falling deeper into a state of stupor with no release in sight.

In our Sangha as well, the current state of affairs has created challenges that we must face. We see an increase in those who no longer consider religion to be necessary in one's life. We see large numbers of people cutting their ties with their family temples.

At the Diet sessions last year, I proposed that we reconsider the deep wish of Dharmakara Bodhisattva and establish the idea of "transmitting" as our focus for today. "To hand over the teaching of Nenbutsu of the Primal Vow," "to share that which should be transmitted faithfully"...this, I believe, should be the basis upon how we proceed.

We must engage in today's world which can only be described using the words of the sutra, "the world of defilement," by reevaluating how we have been making the effort to "transmit" the teachings, and then open up new and more effective ways to make our temples places where the Buddhadharma can be "transmitted" faithfully.

Related to this plan is the work to reactivate the Shinshu Center of America in the North America district. In addition to the current effort to translate and publish works of our tradition, other important goals are to nurture potential ministers, to work together with the Hawaii and South America districts to conduct training sessions for ministers who are active overseas, to promote programs for members and the public, and to increase relationships with academic entities.

In this way, we commit ourselves to the fundamental idea of "transmitting" the teachings actively so that they can be made available to those we live together with today. This year again, we ask for your support and cooperation in this endeavor.

Check out our awesome
temple website!!
www.kaneohe.hhbt-hi.org



Jushin publication is published
bi-monthly by the
Kaneohe Higashi Hongwanji
45-520 Keaahala Road
Kaneohe, HI 96744
Tel (808) 247-2661

Resident Minister
Rev. Hiroko Maeda
Board Chairperson: Mary Matsuda
Editor: Jim Dote

Temple email:
[kaneohe@hhbt-hi.org/](mailto:kaneohe@hhbt-hi.org)

Temple website:
www.kaneohe.hhbt-hi.org

Fun Making New Year's Mochi & Bell Ringing @ Joya-e



Photo Memory Book By Jim Dote **Who said mochi making is work? We had fun!** – CharlAnn Nakamoto (with apron) led our dharma friends in making mochi for the New Year. Top row right is Mary Matsuda pointing at perfection, bottom row right to center are Jane Sasabuchi, Roy Matsuda and Donna Okazaki.

New Year's Eve Service and ringing – About a dozen dharma friends gathered for New Year's Eve Service and to ring the temple bell 108 times. Dennis Kajiura, Patrick Ng, and Gladys Sakata certainly gave our Kaneohe town resounding rings.

My Hoshidan Revelations

By Walt Herring

At the beginning of the new year, we find ourselves looking forward to a fresh and open future.

The year just passed, however, was very important in my life. Two events took place, which I will always remember. My wife for most of my life is gone, and I was honored to be asked to represent the Kaneohe Higashi Hongwanji at the Ho-On-Ko Hosidan in Kyoto, Japan. These were unusual yet related events for me.

Losing Alice in her battle against cancer was very difficult and very hard to accept as real. Shortly after her death, I realized that in the last months of her life, she was teaching the Dharma. She repeatedly told her doctors, friends and family her four truths. At her memorial service, I told those attending that this was her gospel. These truths are:



1. Love your neighbor as yourself,
2. All religions are the same (they all teach this love),
3. We are all one, and
4. Love is everything.

Alice was not a student of the Dharma, her life experience left her with this wisdom and compassion.

As I said, it was in the weeks after her passing, that I realized the importance of her message. I remembered the Buddha's teaching that there are 84,000 paths to enlightenment. Alice was born and raised an Episcopalian. She, however, delighted in our daughter's description of her mother as a Buddhist-opalian. For about a decade, Alice and I loved attending the Kaneohe Higashi, participated in many Sangha activities, and was able to listen to the Dharma. Alice would never have claimed to be enlightened. I don't think that was what she sought in life, but she obviously grew into an important understanding of her four truths.

Continued on Page 6

New Year Greetings

By Rev. Hiroko Maeda



Thank you very much to those who supported the temple in 2013 and in past years. Because of your continuous and very generous support, we are welcoming a new year again.

I hope that this year will be a happy, productive, and peaceful year for each of us.

With gratefulness I am pleased to announce that we are going to celebrate our temple's 90th anniversary in this year! I am honored to be able to experience the celebration with temple's members, friends and volunteers.

It's been a long time since our predecessors started gathering to listen to the Buddha-Dharma and established the temple by their hands and hard toil in Kaneohe.

I appreciate their hard work and deep faith in the Buddha-Dharma that led them to accomplish what we cherish today, it reminds me of Shinran Shonin's word, Jushin – "Planting our minds in the Buddha-ground of Universal Vow, let us assimilate our thoughts into the inconceivable Dharma-Ocean."

For 2014, I hope that we will live in a true, harmonious community where we trust and respect one another under the Light of the Buddha-Dharma. Then, the temple will be an open and energetic gathering place for all of Kaneohe.

In Gassho

Chairperson's Message

Report on 2013 - In Summary

Happy New Year and Aloha,

I'd like to take this opportunity to report on the annual membership of the Kaneohe Higashi Hongwanji, held on January 26. More than my report, however, the Board and myself deeply thank all of you for your continued support of the Buddha Dharma and this humble temple. At our meeting three major items were shared:

1. Board of Directors - Deep appreciation was expressed to the 2013 directors and those who consented to serve in 2014. Two additional directors will add fresh new ideas and perspectives to the board. They are Walter Herring and Stanley Sato, both Kaneohe residents and Gojikai members.

2. Highlighting Our 2013 Accomplishments

- Plant sale - Our plant sale was successful and people are making it a point to attend.
- Website - Rev. Maeda launched our temple's great new website.
- Strategic Planning Sessions - The Board held two first-ever, intensive strategy sessions to plan for the future.
- Pew dedication service and mahalo luncheon - Held in April was a very touching gathering of 70+ families and friends.
- Local Retreat - Bishop Ken Kawawata led our local retreat and discussions.
- Oko Sessions - Informal and friendly discussions held 3rd Tuesday evenings of each month.
- Hanamatsuri - April
- Parking Lot Repair - major repairs were made for safety and access.
- Bon Service and Dance - We had an increased attendance, three dance and music troupes, and continued partnerships.
- Rummage Sale - A great success for our temple improvements.
- Ukulele Stars - Informal lessons very other Monday night from 6-7pm.
- Mochi Making on New Year's Eve – delicious fun time.
- Hawaii Bishop Ken Kawawata has led Kaneohe discussion groups after Sunday services once a month.
- Installation of Security System for the temple.
- Insurance Coverage - Board actively engaged in reviewing the temple's insurance needs, health insurance, other legal issues.
- Community - We continued partnerships with the City's parks and recreation, police, council, and State legislators, etc.

3. Our Treasurer, Liane Briggs, gave us a summary of the finances over the past year. Briefly, the total income (unaudited) last year was \$84,069.79 while the total expenses was \$85,086.37. As you can see, the temple has had excellent stewards to keep the temple repaired, maintained and yet provide member services and educational events to teach the dharma. We will again count on the membership for your support.

Continued on Page 6

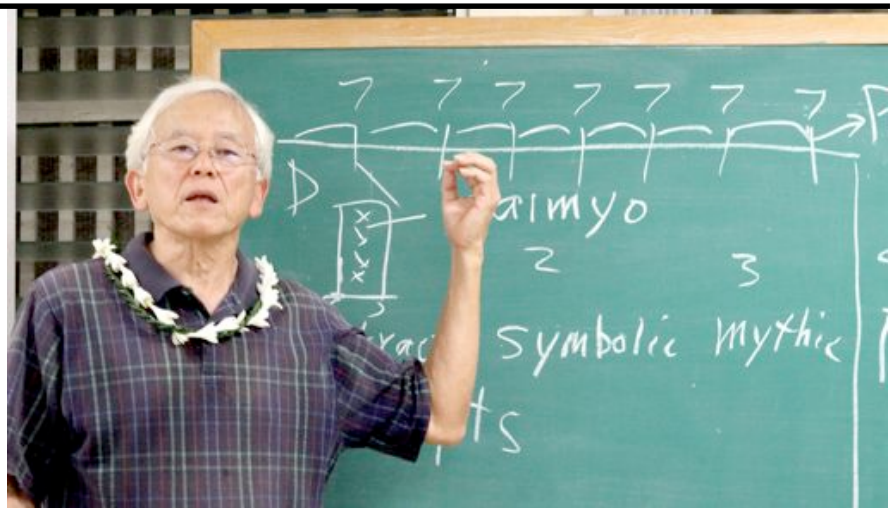
Finding Harmony in chaos Focus



by Jim Dote

Last of a Two-Part Series

This Part Two covers Dr. George Tanabe's November 12 and 14 presentations. His talk begins in Japan around 500 AD, the period during which Buddhism was introduced from Korea. Your December - January issue of *Jushin* covered observations of Dr. Tanabe's first two lectures. You may visit our temple's new website www.kaneohe.hhbt-hi.org to down-load the color online version. Click on the "Newsletter" button.



Dr. George Tanabe began with a historical and political account of how Buddhism was introduced to Japan, and how it was used as a unifying force in Japan nearly 1500 years ago.

As Buddhism was recorded to have begun in India, it spread west and east. The eastward journey took Buddhism across Nepal, Tibet, and 3000 miles through the provinces of China to Korea. There, it traveled the last 650 miles south to Japan. Each culture had some influence on Buddhism.

Meanwhile, in 6th century Japan, clans were battling for power. Shinto was Japan's only "religion" and Buddhism had yet to be introduced. Prince Shotoku began unifying Japan into a single nation from among warring clans through military domination.

About 552 (or 538) AD, the leader of the Korean province Paekche asked Japan for military help to unify Korea's warring factions. The Paekche envoy did so by using gifts – a statue of Buddha and scrolls of Sutra scriptures. The envoy convinced the Japanese to accept these gifts as divine and said the gifts were so profound that they could not be easily understood. The Japanese recipients were also told that Buddhism was so powerful that it would fulfill all desires. Thus, Buddhism was introduced to Japan as a profound and powerful force.

Dr. Tanabe explained that Paekche Province's Buddha statue was so profound in Shinto-dominant Japan be-

cause it was the first time the Japanese saw a representation of a deity in the likeness of a human. Shintoism did not have deities but, instead, had kami (god) for many natural phenomena.

Dr. Tanabe said that Prince Shotoku won a major battle wearing four Buddha carvings under his war gear. Because he won the battle with Buddha carvings in his armor he believed Buddhism was powerful and mystical.

Many idolized Buddha's statue because one not only could "see" the Buddha; a person was thought to be in the immediate presence of the Buddha just being near the statue.

Tanabe informed the audience, that during this period the Japanese were accustomed to image-less Shinto shrines and kami. Further, writing was introduced to Japan only a century prior, so the Japanese were not a sophisticated society as yet.

Moreover, at this stage Buddhism was viewed by the Japanese as magic.

Prince Shotoku has generally been regarded as the "father of Buddhism" in Japan. Using Buddhist concepts, Shotoku brought about group thinking and group benefits over the then common focus on the individual and pure personal gain.

*Buddhism fostered an intellectual profundity or mysticism
that baffled Japan's scholars* **George Tanabe, Ph.D.**

As Buddhism became more accepted by the Japanese, the nobility and aristocrat classes viewed the religion as a way to control people, land, and political power.

When the city of Nara became the first capital of Japan new policies began to govern and control outlying provinces. At the same time Buddhism and its teachings were used by the nobility to strongly influence peoples' lives and shape a new society.

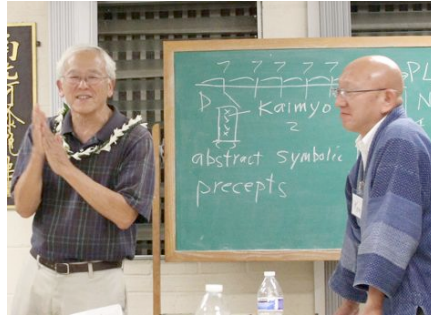
The Imperial family established many large, ornate provincial Buddhist temples. The Imperial family also oversaw all Buddhist ministers in every town.

Tanabe said that during this period in Japan's history, Buddhism was not only established as a new religion but as importantly was used to establish religious rituals, build social order and political governance, and foster an intellectual profundity or mysticism that baffled Japan's scholars. Moreover, Buddhism introduced the personification of a deity with human features – the statue of Buddha – that Shintoism did not have.

In the Imperial quest to build a great Japan, the “central government” copied the best concepts of governance and laws from the Chinese dynasties. During this same period Buddhism was being accepted among all classes in Japanese society.

In short, Buddhism helped to bring political and social order to a feudal Japan of warring clans and provinces.

Dr. Tanabe's final lecture was about death and Buddhism. “Death,” he said, “is something we cannot escape and yet we have no personal experience of what death is because we can-



Dr. George Tanabe (left) and Bishop Ken Kawawata share a lighter moment.

not die then return to describe our death experience. Because we cannot talk personally about death it is a difficult topic to understand.” Death is inevitable and generally humankind can't accept death directly – most shy away from accepting the body's final demise.

However, through religion, we are able to understand death, Tanabe said. The great religions of the world derived metaphysical explanations of death so followers can understand or cope with it. Civilizations have come up with clever ideas about not dying, using the metaphysical explanation that the human body has a living soul. The physical body dies, whereas, the soul lives on. “It is comforting for humans to think that the soul lives on after death,” Tanabe said.

Although it is attributed that Shaka-muni said there is no permanent soul, Buddhism broke away from this belief.

Japanese Buddhism came to identify every phase of the dying process to create order, customs and tradition.

For example, in Japanese Buddhism families offer food to feed the departed as their souls live on. In Chinese Buddhism it is believed the departed's soul derived sustenance from the smoke of burning incense. Therefore, Buddhism rites and rituals offer food and burn incense even today.

Most of the Buddhist funeral rituals we observe - the chanting of sutras, the ordination of the dead as a monk by giving a Dharma name so they may go to the Pure Land then to Nirvana – can be traced back to Shakamuni in 600 AD.

Aspects of Buddhist funerals trace to the earliest Buddhism, back to cleansing the soul, elevating the soul (to the Pure Land); purifying karma to get to Nirvana. Thus, cremation is part of the purification process because the burial of a body means decay of tissue. Cremation was done to preserve the body as ashes forever and commemorate the memory of the person “forever.”

Dr. Tanabe said the Buddhist seven-day memorial services we observe are held to give merit to the deceased systematically over the 49-day memorial period. Each service passes more merit to the deceased. Completing the 49-day ritual saves the soul from a circle of death and birth.

Professor Tanabe's talks gave this writer a deeper appreciation of how Buddhism was instrumental and intertwined with the unification of Japanese society 1500 years ago. It prompts a new look at Japanese and Asian history—but through the eyes of Buddhism.

Dr. George Tanabe is Professor Emeritus in the Department of Religion at the University of Hawai'i at Manoa. His research interests range from medieval and modern religions in Japan to Buddhism in Hawai'i.

Hoshidan Revelations

By Walt Herring



Continued from Page 2

I took her teachings with me to Hoshidan. We had been there 40 years before and remembered how impressed I was with the size and construction of the Founder's and Amida halls. This time I was shocked to find a monstrous metal building next to the Founder's hall, and was relieved to find that this was a temporary structure to protect the Amida hall while the roof was replaced. We were privileged to be able to tour the roof top and watch the reconstruction taking place. On another tour we were taken into the private and administrative section of the temple complex. Some of the most beautiful gardens in Japan are in this area.

While the beauty of the temple and its gardens was impressive, the lesson I will always remember was our instructor, Rev. Michael Conway's description of Shinran Shonen's belief in the concept of Ojo. I am still trying to come to a fuller understanding of this important Shin Buddhist teaching. The closest I have come is that it means that we are capable of seeing in our minds some aspects of enlightenment.

This is important to me because I think it means that we may be capable of experiencing life in the Pure Land at times during this lifetime. Before this, I was convinced that my Buddhist beliefs had little in common with Shin beliefs. In fact, I was very uncomfortable about accepting the honor of attending the Hoshidan. Although I initially harbored some hesitation, I attended the Ho-On-Ko Hosidan with an open mind representing the Kaneohe Higashi Hongwanji.

The revelation of Shinran's concept of Ojo by Rev. Conway forced me to write down my beliefs. The acknowledgement by Shinran that some form of enlightenment in this life is possible gives me some encouragement for our future and great hope for the contributions that Shin Buddhism can make in bringing this world closer to the perfection of the Pure Land.


Chairperson's Message

Continued from Page 2

During 2013, we were very fortunate to be the benefactor of an anonymous member's family charitable trust which we are planning to invest in an interest/dividend bearing account. We are currently looking at various alternatives for this wonderful gift. The income from this gift will allow us to continue serving you and the community.

If any of you would like to establish an endowment to our temple please talk to your financial advisor or trust attorney as they would be able to speak to you about tax benefits as well.

Good health and peace, respectfully,


Mary Matsuda, 2013 Board Chairperson

2014 Kaneohe Higashi General Meeting and Election of Board

On January 26, 2014, the Kaneohe Higashi Hongwanji held its Annual General Membership Meeting and election of 2014 Board of Directors, as required by its governing By-Laws. A quorum was determined and the Membership Meeting was called to order by 2013 President, Rev. Hiroko Maeda.

Reports discussed included the Chairperson's summary of 2013's many activities, the treasurer's report, summary of the pews project, and 2014 calendar of events. The members voted to increase the number of Board members from seven to nine positions being that two new persons wanted to serve on the volunteer board.

Elected to the 2014 Board are: Liane Briggs, Walter Herring, Tami Iida, Mary Matsuda, CharlAnn Nakamoto, Julian and Susan Ng, Christopher Rocchio, and Stanley Sato. Officers will be chosen by the Board later.

No Rummage "Mottai-Nai" Sale in 2014

This year there will be no "Mottai-Nai" rummage sale. The Mottai-Nai committee has decided not to hold the event in 2014 in order to focus on the temple's 50th and 90th Anniversary. Please do not bring any rummage to the temple in 2014. The Board may be repairing the leaking concrete floor of the Sangha Room, making other repairs long-put-aside, and use the Sangha Room for activities. Due to the repairs and activities we have no place to keep rummage.

SHINSHU CENTER OF AMERICA
HIGASHI HONGWANJI SHINSHU OTANI-HA

PUBLIC LECTURE

MODERN SHIN BUDDHISM

BY DR. NOBUO HANEDA
DIRECTOR, MAIDA CENTER OF BUDDHISM

Dr. Nobuo Haneda Biography

- 1946 Born in Nagano, Japan.
- 1968 Read Shuichi Maida's work and became interested in Buddhism.
- 1969 Graduated from Tokyo University of Foreign Studies.
- 1971 Studied under Revs. Gyomei Kubose and Gyoko Salto.
- 1979 Received Ph.D. from University of Wisconsin.
- 1979 Lecturer, Otani University, Kyoto, Japan.
- 1981 Lecturer, Buddhist Educational Center, Chicago, IL.
- 1984 Head Professor, Institute of Buddhist Studies, Berkeley, CA.
- 1987 Researcher, Numata Center, Berkeley, CA.
- 1997 Director, Maida Center of Buddhism, Berkeley, CA.



Friday, February 14, 2014

6:30 - 8:00 p.m.

Higashi Hongwanji Mission of Hawaii

1685 Alaneo St. Honolulu, HI 96817

Free and open to the Public.

For more information, please contact us at

Higashi Hongwanji US Headquarters of Hawaii

TEL: 808-531-1231 /FAX: 808-531-1231

Email: adminaloha@higashihonganji.org





HIGASHI HONGANJI HAWAII DISTRICT

2014 JOINT DOBO RETREAT

We wish to invite you to attend the 2014 Joint Dobo Retreat of Higashi Honganji Hawaii District. We will invite Dr. Nobuo Haneda, the head of the Maida Center, Berkeley as our guest speaker. The theme of the Retreat is “**本願 HONGAN -Aspiration-**” Please send the application form below to the Hawaii District office or to ministers of your local temple.

| | |
|-----------|--|
| Date: | Saturday, February 15, 2014 |
| Time: | 9:30 am — 4:00 pm |
| Speaker: | Dr. Nobuo Haneda (Maida Center of Buddhism) |
| Location: | Higashi Hongwanji Hawaii Betsuin 1685 Alaneo Street, Honolulu, Hawaii 96817 Phone: (808) 531-1231, Fax: (808) 531-1231 |
| Theme: | |
| Fee: | \$10.00 (payable to Higashi Honganji Hawaii District) |



Dr. Nobuo Haneda Biography

1946 Born in Nagano, Japan.
1968 Read Shuichi Maida's work and became interested in Buddhism.
1969 Graduated from Tokyo University of Foreign Studies.
1971 Studied under Revs. Gyomei Kubose and Gyoko Saito.
1979 Received Ph.D. from University of Wisconsin.
1979 Lecturer, Otani University, Kyoto, Japan.
1981 Lecturer, Buddhist Educational Center, Chicago, IL.
1984 Head Professor, Institute of Buddhist Studies, Berkeley, CA.
1987 Researcher, Numata Center, Berkeley, CA.
1997 Director, Maida Center of Buddhism, Berkeley, CA.

If you have any questions, please contact your local temple or the district office at:

Higashi Honganji Hawaii District Office
1685 Alaneo Street, Honolulu, Hawaii 96817
Phone: (808) 531-1231, Fax: (808) 531-1231, Email: adminaloha@higashihonganji.org

.....
Detach Here
.....

I would like to participate in the 2014 JOINT DOBO RETREAT.

Name

Temple



**Kaneohe Higashi
Hongwanji Mission**
45-520 Keaahala Road
Kaneohe, Hawaii 96744
Phone: (808) 247-2661

Jushin 樹心

Original artwork representing
“Jushin” by reknown Japanese
calligrapher and interior designer,
Hidekazu Mori.

This was a gift to the Kaneohe
Higashi Hongwanji, and was
painted at the 2013 Dobo
Convention, Kyoto, Japan.



Mori San, thank you for this
beautiful interpretation of “Jushin.”

Temple Service & Activities Calendar

February

| | | | |
|------|------|----------------|---|
| 2/2 | Sun | 9am | Sunday Service |
| 2/3 | Mon | 6-7pm 7-9pm | Ukulele Stars Calligraphy Lesson <i>by Reiko Matsumoto-Hatakeyama</i> |
| 2/9 | Sun | 9am | Sunday Service |
| 2/14 | Fri | 6:30pm-9 | Public Lecture at Betsuin <i>by Dr. Nobuo Haneda, open to all</i> |
| 2/15 | Sat | 9:30am-4pm | Joint Retreat at Betsuin <i>Dr. Nobuo Haneda, please RSVP</i> |
| 2/16 | Sun | 9am | Sunday Service Ohana Hike |
| 2/17 | Mon | 6-7pm | Ukulele Stars |
| 2/18 | Tues | 7-8:30pm | Oko: Gathering Night |
| 2/23 | Sun | 9am | Sunday Service |

March

| | | | |
|------|------|----------|--|
| 3/2 | Sun | 9am | Spring Ohigan Service Guest Speaker <i>Retired Rev. Shigenori Makino</i> Honpa Hongwanji Mission of Hawaii |
| 3/3 | Mon | 6-7 | Ukulele Stars |
| 3/8 | Sat | 10-3 | Hawaii District Committee Meeting at Betsuin |
| 3/9 | Sun | 9am | Sunday Service |
| 3/11 | Tues | 7pm | Kaneohe Higashi Board Mtg. |
| 3/16 | Sun | 9am | Sunday Service |
| 3/17 | Mon | 6-7 pm | Ukulele Stars |
| 3/18 | Tues | 7-8:30pm | Oko: Gathering Night |
| 3/23 | Sun | 9am | Sunday Service (short service) Omigaki Temple Cleaning |
| 3/30 | Sun | 9am | Sunday Service Guest Speaker <i>Bishop Ken Kawawata</i> followed by discussion group |