

inside your Jushin

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Peaceful Blossom from Kyoto
 Rev. Hiroko Bansaka



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From the Chairperson's Notebook

Aloha Jushin Readers and Temple 'Ohana,

Can you believe that it is October already? In many parts of the world (except locales like tropical Hawaii) people and nature will soon prepare for winter. Trees will declare winter's coming arrival with splendid colorful bursts of red, orange, and golden leaves. Time surely flies quicker than we wish.



Walt Herring

Here at our Kaneohe Higashi Hongwanji we have just held our autumn Ohigan service. And soon we will hold our Ho-on-ko service on Sunday, October 29 at 9AM. Reverend Aki Nishihori and I invite you and your family to attend one of the most important Higashi service of the year. Ho-on-ko commemorates Shinran Shonin's passing.

Kaneohe's Ho-on-ko this year will be graced by a beautifully refurbished altar, refinished ornaments and fittings, new scrolls of Shinran Shonin and Rennyo Shonin, regilded gold leaf, and more. Your Board of Directors had determined that it was better to refurbish now when the damage and wear to our altar was repairable rather than wait years from now when items would have to be replaced. (Please see article on page 2.) Our altar is 53-years old and we hope the refurbishment will carry us to our 2024 Centennial and generations beyond. Therefore, please attend our Ho-on-ko service and altar commemoration service on October 29.

As some readers know, Ho-on-ko services are held at Higashi temples worldwide in late November. The Honzan (mother temple) in Kyoto hold eight days of ceremonies ending on November 28. Worshippers from across the globe travel to Kyoto for this. Coinciding with the Honzan's Ho-on-ko, on odd-numbered years the Honzan invites two adult members

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Why Ho-on-ko Service is Important to Our Denomination

On October 29th, we will have a Ho-on-ko service at our Kaneohe Higashi Hongwanji temple.

Ho-on-ko is the commemorative observance Shinran's day of passing. Our founder Shinran Shonin is said to have passed away on November 28th in 1262.

The elements of the word ho-on-ko (報恩講) may be translated as; 'ho - on' means "return of gratitude" and 'ko' means "to clarify the meaning of" or "gathering." So Ho-on-ko is the annual service where we repay what we have been indebted.



Shinran Shonin

Shinran Shonin found a way to be awakened for all people even common people who cannot attain enlightenment in the way other Buddhism denominations do. And he left his messages and countless hymns for future generations. He received Buddha's teaching through the Seven Pure Land

Masters and he passed the teaching on to us.

Now we have received Buddha's teaching through Shinran Shonin. There is no other way except we humbly take the teaching as a life guidance to know ourselves. With gratitude, we put our hands together in Gassho and recite the Nembutsu, Namu-Amida-Butsu. Let us discover why we follow the Nembutsu teaching together.

I am planning our Kaneohe Higashi Hongwanji Ho-on-ko and this is the first time for me. I am excited and it will be a good opportunity for us to reflect upon ourselves

through the teaching.

Our guest speaker is the Bishop of our Hawaii district, Rev. Kenjun Kawawata. Walt Herring and I cordially invite you to please attend our service and join together with the Dharma.

On a Personal Note...

On Sept. 9 and 10, I participated in the Ho-on-ko Service held at the Bet-suin. I chanted with all the Hawaii ministers of our denomination and the Overseas Abbot Cho-yu Otani. It was a solemn and beautiful service. It has left a strong impression on me. Rev. Aki Nishihori

Major Restoration Underway as Our Altar Turns 54

If you have visited the temple recently and noticed that the altar looks a little bare, don't despair! All of the hanging lanterns and altar ornaments have been sent to Japan in early September to be refurbished as part of a restoration of the entire altar.

Japan Memorial Corporation (JMC) has been contracted to repair damage, apply new urushi (Japanese lacquer), apply new gold leaf, and re-

paint the key elements on Buddhist altar furniture. A new gold background will be installed behind the likeness of Amida Buddha, and in the left and right alcoves where new scrolls of Rennyo Shonin and Shinran Shonin will hang. The project has been scheduled to be completed in time for our Ho-on-ko service on October 29.

Specialized craftsmen from Japan will be here between October 11 and



Tatsuji Maeda, President of Japan Memorial Corporation, is removing weathered copper corner guards from our altar's Maejyoku (large platform) in preparation for restoration. The Maejyoku is the front-most table on the altar.

25 working seven days a week, during which time they will disassemble the altar and apply the various treatments. In addi-

tion to JMC's work, the overhead lighting above the altar has already been replaced, and our volun-

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Righteousness: My Awakening Journey

By Rev. Hideaki “Aki” Nishihori

Everyone tends to think that he or she is right.

I always think I am right and I judge others to be wrong. However, in Buddhist teachings, this is one major cause of suffering and conflicts.

“All conflicts in our life are between righteousness and righteousness.”

Shizuka Miyagi, Japanese Shin Buddhist teacher

Current wars are created by righteousness. Nations think that they are right. Because they think they are right, they can neither forgive nor accept each other. Unconsciously we think we are right, and unconsciously we think others are wrong. This is a serious problem - every day and everywhere. All the time in the history of humankind. It is also a serious problem we, as individuals, all may suffer from knowingly or unconsciously.

So, what is righteousness? What is good? What is bad? How can you define these? Shinran Shonin taught us that even he didn't know what is “good” and what is “bad.” We think there are good things and bad things in life. However, Buddhism teaching tells us that there are no good or bad things in life. Yet, we cannot see things as they are because we are ignorant. We just don't realize it. We even don't know that we are ignorant. Even if something is good for one person, it may not be good for another person. The value of something depends on the person.



We may want others to change their ways to our liking. One day, my friend and I had a big argument over a small trifle. I said to him, “Why are you always like that? Why do you think you are always right and others are wrong?” Yet, he didn't change his opinion or attitude. I guessed my friend had a different point of view about Shin Buddhism. I wanted him to change himself. I wanted him to listen to Buddhism more. We could not make peace with each other that night. I thought if he listened more, he would not get so angry and we would become more calm towards each other.

I was frustrated and I felt awful for a few days. I went to see a movie to escape from my frustration but I couldn't concentrate on or enjoy the movie.

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Righteousness: My Awakening Journey

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Soon, I called my most respected teacher because I wanted him to listen to my encounter. I explained about this incident and he listened to me deeply.

Then he told me a story that went like this: There is a devout Buddhist priest who complains about his wife because his wife wouldn't listen to Buddhism teaching. He tries to make her listen to Buddhism, but she doesn't. He complains further. Finally, his wife leaves the house and goes back to live in her parents' home for a while. So, my teacher comments, "She must be happy and feel less stress now because there is no one around who forces her to listen to Buddhism."

When I heard the story from my teacher, I didn't understand it at first. I thought the wife should have listened to her husband explaining Buddhist teachings because she was from a "temple family." After thinking deeply about this, I then understood what my teacher was trying to say.

I suddenly realized that I thought I was right in feeling that the wife should have listened to her husband's lectures on Buddhism. I was the one who thought I was always right and others were wrong. It was shocking. I really didn't know myself until that moment: I had judged people by my righteousness. I was deep in ignorance. When I realized this truth, my anger toward my friend melted away. I was wrong. Then I totally understood the words of Shizuka Miyagi quoted at the start of this message. All conflicts in our life are between righteousness and righteousness. This teaching moved me.

I thought I was right and others were wrong. I felt Miyagi Sensei's phrase is for me. I think this is my liberation. By the working of Amida's light, we can realize our true selves. We are always ignorant. Amida Buddha wants us to realize this truth as soon as possible. When we realize this truth, we are liberated.

Ah, but this is not the end. My anger seemed to go away and I was kind to my friend. But after a few days, I became angry again. Shinran Shonin teaches us that our worldly desires will never disappear from our bodies. That is why we are liberated by Amida Buddha. We can never be a perfectly good person. Because we are evil, Amida always liberates us.

But as I have learned, even if we are liberated, awakened or have achieved enlightenment one time, we are human and follow bombu human traits again. Therefore, Amida Buddha is omnipresent and we may recite the Nembutsu freely. I hope that we all will continue to share the Dharma in the future.

Gassho



Helping to Remember

The Ehime Maru, a high school training ship, was hit from below by a US submarine and sunken off the south coast of Oahu on February, 2001. Nine persons on the training ship died. The body of a student was never recovered. A monument was completed a year later on the hillside of the Kaka'ako Waterfront Park overlooking the south coast. Each week an organization volunteers to clean the memorial. The Hawaii Higashi Betsuin volunteers for two weeks and invites the Kaneohe Higashi members to help.



Kaneohe Higashi members Eleanor Tokunaga (wearing the hat) and Alan Nakamoto scrub and wipe dry the monument's granite base. The cleaning was organized by the Hawaii Higashi Betsuin and Betsuin member Ken Saiki.



Solemn Reflections – Higashi Hongwanji ministers Rev. Hideaki Nishihori, Rev. Koen Kikuchi, Bishop Kenjun Kawawata, and Rev. Hidesato Kita recite the Tambutsuge sutra at the Ehime Maru Memorial on Sept. 24. Partially in view in the foreground is the actual anchor pointing towards where the Ehime Maru ship rests in the Pacific Ocean.

From the Chairperson's Notebook

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from each foreign district temple to gather for a three-day educational and work retreat called Hoshidan. Special lectures and discussions are held. I was very fortunate to attend the 2013 Hoshidan. Some Jushin readers might remember the 2014 article about my great experience. This year, our gojikai member and staunch volunteer, Paul Briggs, will attend. He will be accompanied by our new Board member Craig Kagawa. With a happy heart I extend our temple's best wishes to Paul and Craig as they journey to Kyoto, the home of our Higashi denomination, and delve deeper into Pure Land Buddhism and our Higashi Hongwanji.

As I began this message, this has really been a fast-paced year so far but the coming three months of the year will have many more temple activities. Reverend Aki and the Board invite you to join with us and enjoy the Three Treasures: the Buddha, Dharma and Sangha.

Gassho,

Walter S. Henry

Home Visits

To share the Dharma and reach out to temple families and friends of the temple, Rev. Aki Nishihori is available and wishes to make home visitations for services, memorials and visits. Please call 247-2661 to arrange a service or visit.



Altar Restoration Now Underway

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teers will be replacing old ceiling tile, repainting, and do other minor carpentry work while the altar area is cleared. JMC has invited anyone interested in seeing the resto-

ration to observe their nationally (Japan) acclaimed craftsmen at their work. However, please do not interrupt their sensitive work in progress. Contact Rev. Nishihori for details.



Scott Muraki, Customer Service Executive of Japan Memorial Corporation, is preparing the Maejyoku (front large table) for lacquering and regilding.

A Word About Urushi (Japanese Lacquer)

Urushi sap is milky white sap of the Japanese urushi tree. Urushi sap turns a light amber when exposed to air, but once it's been filtered to remove impurities, colorful pigments can be added and the resulting lacquer is then applied using special brushes. After each coating, the urushi must be allowed to dry - or, more properly, to absorb moisture from the air, which causes it to solidify.¹ Japan Memorial Corporation will be applying urushi sap from trees exclusively grown in Japan and the sap will be handcarried to Hawaii for our refurbishment work.

1) Bloomberg Magazine, Bloomberg Pursuits, September 4, 2017 ed, page 66.

Jushin 樹心

Upcoming Kaneohe Events

Oct. 29 9am Ho-on-ko & Altar Restoration

December 3 9am ~ Bodhi Day Service

December 10 ~ No Sunday Service

December 30 ~ Mochi making

December 31 ~ Joya-E Year End Service

Temple Service & Activities Calendar

October 2017

1	Sun	9am	Sunday Service
7	Sat	8:30am	Flower Arrangement
8	Sun	9am	Perpetual Memorial Service
11	Wed	10am	Ann Pearl Care Home Visit
14	Sat	8:30am	Flower Arrangement
15	Sunday Service at Moiliili Hongwanji (Nishi)		
17	Tue	7pm	Oko Night @ Betsuin
21	Sat	8:30am	Flower Arrangement
22	Sun	9:00	Omigaki (cleaning, polishing)
25	Wed	10am	Ann Pearl Care Home Visit
28	Sat	8:30am	Flower Arrangement
29	Sun	9am	Ho-on-ko Service and Naijin Restoration Service
31	Tues	10am	Hale Nani Care Home Visit

November 2017

4	Sat	8:30am	Flower Arrangement
5	Sun	9am	Sunday Service
8	Wed	10am	Ann Pearl Care Home Visit
11	Sat	8:30am	Flower Arrangement
12	Sun	9am	Sunday Service
18	Sat	8:30am	Flower Arrangement
19	No Sunday Service at Kaneohe. All Ministers to participate at Palolo Hongwanji Ho-on-ko Kaneohe members are invited to attend!		
21	Tue	7pm	Oko Night at Kaneohe
22	Wed	10am	Ann Pearl Care Home Visit
25	Sat	8:30am	Flower Arrangement
26	Sun	9am	Sunday Service
28	Tue	10am	Hale Nani Care Home Visit

About our calendar: Because the Jushin is printed every 2 months, events and dates appearing on our calendar may change or might not be ready in time for our printing deadline. Please check our website for current information, or telephone our temple at 247-2661. Mahalo