

“Speaking ill of others is fun,
even though it’s not true.
However, I become resentful
if the trash talk is about me,
even though it’s true.”

Rev. Renma Sasaki



inside your Jushin

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Kaneohe Higashi Hongwanji
45-520 Kealahala Road
Kaneohe, HI 96744
Tel (808) 247-2661

Resident Minister
Rev. Hideaki Nishihori

Temple email:
kaneohe@hhbt-hi.org

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

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June – July 2018

Aloha Jushin Readers and Temple 'Ohana

Obon season will be upon us soon enough! In fact, it’s right around the corner!

Rev. Aki Nishihori and our Board of Directors cordially invite you to our 2018 Obon and Hatsubon Service, and Bon Dance on July 7. More information is found on page 3. And we will be refreshing our Obon website every two weeks. (www.kaneohe.hhbt-hi.org)

Please mark July 7 on your wall calendars, cellphones and digital calendars for a joyous afternoon and evening. With all the music and dancing, you will definitely feel the electrified ambiance and energetic joy.

This year marks the 94th anniversary of our Kaneohe Higashi Hongwanji. Please join us and be a part of this exciting evening!

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Kaneohe Higashi Hongwanji to Hold First-Ever Music Festival Aug. 18 to Benefit a Local Non-Profit

Under the musical direction and leadership of Rev. Aki Nishihori, Resident Minister of the Kaneohe Higashi Hongwanji, the temple will hold a major summer music festival. It will be an evening of local rock, jazzy pops, R&B, and reggae type music — it’s definitely not a bon dance! It will begin with traditional Shin Buddhist ceremony and also feature Aki’s modern arrangements of Buddhist gathas (songs). More information in the next Jushin issue... but mark you calendars for August 18, and stay tuned!!!

A “Jolting” Joint Buddhist Seminar by Dr. Nobuo Haneda

By Jim Dote

Dr. Nobuo Haneda gave a special presentation at a rare Joint Buddhist Seminar co-sponsored by the Higashi Honwanji and the Honpa Hongwanji on “Shakyamuni Buddha and Shinran: Buddhism as the Teaching of Self-Examination.” Dr. Haneda offered an informative and enjoyable seminar replete with professorial, chalkboard illustrations and humorous stories to a full-house at the Buddhist Study Center in Honolulu of April 13 and 14.

Dr. Nobuo Haneda literally began his nearly 8-hour seminar with a wake-up call on his first night: he jolted attendees by stating the “fatal mistake” that people make, thinking that they study Buddhism to find solutions and solve their problems. “Not so!” he said as he pounded on his lectern for emphasis. “The core of Buddhism is self examination not the spectators’ view of Buddhism. This self-examination aspect has never been emphasized enough!”



“As Shin Buddhists, we revere two persons; Shakyamuni Buddha and Shinran Shonin. It is natural for us to question the dilemma between Shakyamuni and Shinran. Buddha tells us to be good. Whereas, Shinran tells us to be natural.” Shakyamuni lived in his respective social and religious environment in India some 11 centuries before Shinran Shonin was born in Classical Japan under totally different conditions. “Shakyamuni and later, Shinran realized that not the practice of Buddhist ceremonial rituals was important but rather the self-examination of non-attachment. Our self-selfishness, our

attachments, for example, such as to Buddhism itself, or to self and possessions, is the problem,” Haneda said.

Jay Fischer from Hilo Higashi Hongwanji, agreed; “Dharma is the supreme teacher and Dr. Haneda’s communication is raw and effectual. He exposed roots in a forgotten way and clarified the critical importance of self-examination.”

Higashi Betsuin attendee Margaret Hamachi said, “Dr. Haneda ...speaks about (Shin) Buddhism as a practice of self examination. And our Dharma friends can help be a mirror that shows us more of our ‘true self.’ The shared experience in learning the Dharma cannot be underestimated. Even though our 2015 Hoshidan group (in Kyoto) was only together a few days, there is a feeling of joy when we get together to continue our learning.”



Trio of 2015 Hoshidan attendees gathered to hear Dr. Nobuo Haneda. From left: Jim Dote (Kaneohe), Margaret Hamachi (Honolulu) and Jay Fischer (Mountain View).

“I found Dr. Haneda’s presentation enlightening even after years of studying Shin Buddhism, Jim Dote of Kaneohe Higashi Hongwanji said. “Dr. Haneda said ‘hearing the nembutsu is most important - nembutsu is meant to be heard.’ Yet, in an amusing example he said, ‘just hearing the nembutsu is academic and the person needs to bring it to life’ ... like learning about H₂O as a chemical formula - it does not quench your thirst... H₂O is still a concept and you are still thirsty,’ thus you need to put it (self examination) into practice.”



Photo: Tomoko Haneda

Just Sittin’ and Becoming an Enlightened One

Dr. Nobuo Haneda and his wife, Tomoko, were taken around Honolulu on Monday, April 15. A special visit was made to the Foster Botanical Gardens to view the large Bodhi tree, *Ficus religiosa* (sacred fig) believed to be an offspring to one that Shakyamuni sat under. In 1913, Sri Lankan Buddhist monk Anagarika Dharmapala returned to Oahu, visited Honolulu friend Mary Foster and gifted her a cutting from the Sri Lankan Bodhi tree thought originally sat under by the Buddha, which Foster planted on her estate. After her death, the estate became the Foster Botanical Garden.

July 7 is Obon Time!



Wassup?

June 24 ... Sun 1pm Kaneohe Public Library
Mini Bon Dance & Lesson

July 3 Tues 6:30p Kaneohe Higashi Bon Practice
(Corrected date of Practice Night is July 3! Our apology)

July 7 Sat 6pm Bon & Hatsubon Service
6:30 Bon Dance Begins (appx.)
5:30 Food Concession Opens
10pm All pau!

Plenty of Free Parking

We have arranged free public parking (about 90 stalls) at the Benjamin Parker Elementary School on Waikalua Road, across the street from the Kaneohe Police Station. Parking will be available from 4PM to 10PM. For safety and convenience, you may drop off guests at our Keaahala Road curbside, we will have a traffic control officer.

Our temple is located in a residential zone. Please be watchful of no parking signs and children playing.

Plenty Ono Grinds

Families and friends please note that in the past we could not predict the overwhelming number of attendees and would therefore run out of food early. We made adjustments last year and are going to be cooking a little more this year of bentos, BBQ sticks and Spam Musubi than in 2016, so we hope your family will enjoy our dishes.

Nishime & Rice; Nishime no Rice;
Bento-Grilled Teri Chicken & Rice;
Bento-Edamame Rice; Grilled BBQ-Beef Stick;
Chili Hot Dog & Rice; Spam Musubi Deluxe;
Pie Slice;
Hot Andagi;
Strawberry
Ice Cake;
Watermelon Slice;
Bottled Water,
Canned Juices
and Soda



No Stopping, Fo' Real?

Yes, Fo' Real! All-night, non-stop bon dancing! (Except if it rains since this IS Kaneohe) Once the taiko signals the start and we have our Tanko Bushi dance lesson for children and newbie adults, our music program will be non-stop until 10 PM, the legal noise limit.

The idea for the all-night dancing came from Jean Crosier, leader of the Koolau Sakura Odori Kai, two years ago. Jean wanted to make Kaneohe "the bon dance center" of the island. And the idea quickly became talked about all around on the "coconut-wireless" system. Our Shout-Out to Jean!

As in the past, we will be printing out the night's extensive song list and handing these out to our guests, and post it on our website just before the bon dance.

Performing in Multiple Sets Will Be:

Hawaii Eisa Shinyuu Kai (Okinwan bon dance)
Iwakuni Odori Aiko Kai
Koolau Sakura Odori Kai



Obon Donations to the Temple

We are asking our members and temple 'ohana to refrain from purchasing food and drink items to donate to our temple for Obon. Instead, please consider a monetary donation.

Many years ago, we were blessed by – and besieged with – unplanned food and beverages at the last few days prior to bon dance. Some of items were perishable and could not be used.

Thus, we have “centralized” our menu purchasing since about our 2010 bon dance and asked members and temple 'ohana for monetary donations instead. The simple donation route has worked out very well and we thank you for your much-appreciated monetary donation!

Yes, We Can Use Your Help Outdoors

In old Japan, when a neighbor builds a house, lots of people pitch-in. We do our yagura building and take-down the same way. But the yagura is only part of the heavy, outdoor work we'll be doing. Please bring your own heavy duty gloves.



We can use help early on the mornings of June 30, July 7 and 8. June 30 from 8am before the morning gets hot, through after lunch. July 7 from 8am. July 8, breakdown morning, from 9am. Light lunch will be served on all work days.

This outdoors work schedule does not include kitchen work or food prep.



The base is a wooden frame and the 20-foot aluminum pole is carefully aligned and inserted into the base. Then, heavy concrete blocks are arranged inside. While still horizontal, we add on the wooden “yagura” and pull the post upright. At left and right, once up, teams on ladders pull 5 electrical lines pre-wired with lights. Lines are stretched from our temple and fence, to the yagura. We also hang 2 vinyl banners on our temple wall and signs on our chainlink fence. On July 7, bon dance morning, teams work to erect several 10'x20' and 10'x10' canopies, bring out tables, chairs, etc. We also need 10'-12' ladder teams to attach 10 lanterns to each of 5 electrical lines. Remarkably, all this happens behind the scenes for a perfect night that hundreds enjoy. Please check our website for more information.



Food to Your World

Minister's Message

By Rev. Hideaki "Aki" Nishihori

"Food"

Recently, I really like cooking. I began liking to cook when I started living by myself in Tokyo. Although I once worked for a French restaurant in Kobe city as a part-time chef, I didn't care about food so much until I came to Hawaii. I used to have acid reflux, and I was suffering for more than seven years. However, because I am getting healthier and the illness seems to have gone away, I can eat well and cooking has become one of my hobbies.

The other day, I cooked my dinner. It consisted of: rice, miso (soy bean curd) soup with vegetables, a baked tarako (pollock roe), umeboshi (salt plums) and natto (fermented soy beans). The rice from Yamagata prefecture was gifted to me. This rice tasted fantastic! The brand name is Tsuya Hime (Romantic Princess). Although it is expensive to buy this brand, the rice has a juicy, enriched flavor.

And I made the miso soup with konbu (seaweed) and katsuo (shaven tuna flakes) in the broth. Besides tofu, I put in many vegetables such as wakame (seaweed), field peas, onions, and mushrooms. That was also delicious.

Nowadays, I feel grateful to be able to eat something delicious. I appreciate food even more. When I say "Itadakimasu" and "Gochisosama," I really mean it. Both mean, "I appreciate all food, and every person who is related to this food."

Through intaking this food, we can live, and it continues the cycle of creating and sustaining our body. I am sure that food affects our minds, too. Yet, in reality, we usually eat food without thinking carefully. We take our food for granted. But when we think



deeply about food, we find some astonishing facts.

When I drank the miso soup, I thought about how much effort and time were needed to make this soup. For instance, in order to get seaweed in Japan, mostly female workers, called "Ama (ocean lady)" dived into the cold sea. Then the seaweed has to be dried, sorted and packaged. The dried product was then trucked to stores. My mother sent this seaweed to me in Hawaii. So, my mother bought it in a Kobe store, went to a delivery service, it was delivered by air, and a delivery company brought it to my residence. I have no idea how many people were involved or how long it took until it was finally put in my mouth. I'm sure it took innumerable people to make this miso soup.

You can see that the process may be applied not only to food but also water, the miso itself, broth, and cooking utensils such as a pot, a cutting knife, and a cutting board. You can imagine that hundreds of thousand people combined their efforts just to make this miso soup. I needed every single person, food, and tools to make the soup.

This is called interconnectedness or interrelatedness. Everything in this world connects with each other.

Without you, I wouldn't be here. We usually feel nothing when we see a type of food, let's say, an apple. An apple is just an apple. But if we consider carefully, we can find thousands of actions and people were needed for us to eat the apple.

"Mottainai"

As you might know, we have a good phrase in Japan, "Mottainai." For instance, when you see edible leftovers being disposed, you might feel, "oh what a waste. We can still eat that leftover." That's the sense of "Mottainai." Japanese people hold this attitude strongly. My father often told me, "Don't waste paper. Use the backside." So, I have been using the backside of paper since childhood. This is a really important sensitivity of the Japanese people.

Kenyan environmentalist Wangari Maathai used the slogan, "Mottainai," at the United Nations to promote environmental protection. However, what I want to emphasize is not the spreading of this attitude. I know how you feel when you see something is wasted. But I suppose, this feeling should not be forced on someone.

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*Kaneohe Higashi Study Series***“Emptiness”**

By Rev. Hideaki Nishihori

Kaneohe Higashi Hongwanji Buddhism
Lecture Series No.2**All phenomena are without inherent existence. All things are devoid of ego. “Emptiness”**

Howz it, everyone?

Do you remember that I wrote about impermanence at the last issue? Today, I wanna tell you about this topic: “All phenomena are without inherent existence.” “All things are devoid of ego.” Things are without inherent existence, or, you could describe it as “Emptiness.”

Everything in this world, including ourselves, does not have a fixed entity. That is, everything does not exist without changing its form. Yeah, it’s the same as impermanence, but it is a different view of the truth. It’s kinda difficult, ya? Relax, I’m gonna explain it s-l-o-w-l-y.

My name is Hideaki Nishihori. I am a minister living in Hawaii. I am a thirty-seven-year-old. I love music, and I don’t like running. These are all true descriptions of myself. But none of these exactly describes me. My name, Hideaki Nishihori, doesn’t represent me well enough. A name is a name. I am a minister now, but I used to be an English teacher. I was thirty-six years old last year. I love music now, but I couldn’t enjoy music before. I used to like running when I was a boy. So, in that sense, none of these facts about me really describe me perfectly. All these are only small parts of myself.

To you, I am your minister. But to my sister, I am her brother. To my band members, I am a musician. A person has a lot of attributes, and none of these describes him/her by itself. Got that? Get ‘um.

Let’s take another view of “emptiness.” For ex-

ample, the news letter that you are reading now; it is clearly evident that this is a letter because we already know this thing is called a letter. We know its name. So, we can call it a letter. But, for people who don’t

know what a letter is, it’s just a stack of paper. Or maybe, they can use this as a material to make a fire.

Remember the time when you didn’t know language, and you didn’t know how to describe things? Before you knew language, this was not a letter to you. This thing was a something different to you. So it depends on how you view things, things change.

What I am trying to say is, if you look at things in a fixed way, that will cause sufferings. This is not only for things, but people around us.

How about your spouse? Your parents? Your son, your daughter? Are they really who you think they are? A human has innumerable experiences, far more than you may think. Every human being has thousands of his or her personal qualities.

Can we really say that we know a person only because we know one or two things about them? How about you? Are you really who you think you are? Do we really know what we think we know? Who really am I? What am “I”?

Emptiness is a good word to describe Shakyamuni’s truth. We could also call it the non-self. Everything is changing, so there is no “fixed, unchanging me” in this world, either. I exist, but at the same time, I do not exist. Existence and non-existence.

How was it? Do you think it was hard to understand? Even though we don’t realize this truth, we are already in it.

Well, I’m off to go cruizin’! See ya later!

Food to Your World

Continued from page 5

“Forcing others”

As you know, I am picky. I have likes and dislikes. When I was a child, I often got scolded by my parents for not eating what I didn't like. One day my father became seriously angry and he didn't let me get up from the table until I ate all of my dinner. At this point, I became resentful. “Why do I have to eat what I don't like?” My parents used to say, “You have to be able to eat even what you don't like, and otherwise you cannot stay healthy.” Looking back, that was true in a sense. I am thinking that a well-balanced diet is really essential for our life. I used to eat a big, greasy ramen, with noodles as thick as udon, and in



“I loved it...”

an amount three times as large as normal. I often had an upset stomach after eating this ramen. I loved it, but my health

was not good because of this ramen. So, now, I really understand what my parents meant.

We shouldn't waste food because food is life and we are supposed to respect both of them.

Still, I am wondering if it's good or not to force someone to eat something they don't like. “Mottainai” is really a good word, but it probably shouldn't be used to force or criticize someone.

“I am right and you are wrong” theory

This is exactly like Buddhism. We can hear a lot of deep and meaningful phrases, like, “All conflicts in our life are between righteousness and righteousness,” or “I am right. This is the root of conflicts,” or “If you think you are humble, it is your arrogance that makes you think that way.” These phrases are really true. But we should never use them for criticizing others. These phrases are for each of us.

We have to keep this attitude in mind. If we criticize others, it causes sufferings for both sides. At the moment I criticize others, I think I am right and others are wrong, just exactly like this phrase, “I am right. This is the root of conflicts.”

“Our world and your world”

We are supposed to take Buddhism

very seriously, as in “Oh yes, Buddha is talking about me.” This is your life, not others' lives, but yours. We share this world, but **your** world is only for **yourself**. No one can replace you. My world is only for me. We think we are living in the same world, and it's true in a sense. However, your world that you are experiencing now is only for yourself. Each of you is the main character in your world.

That is why Shakyamuni Buddha said “I alone am the world honored one,” at the time of his birth. Shinran Shonin also said, “The Nembutsu teaching exists only for me.”

I used to think, “What? Only for Shinran? Not for me?” This is a basic misunderstanding for everyone. Shakyamuni Buddha and Shinran Shonin were not arrogant at all. They felt that their own world was only for each of them.

In that sense, my world is only for me. Your world is only for you. Only you can experience your world. When I die, my world will disappear. Until recently, I didn't really realize that Buddhism was only for me. That means I didn't take it seriously.

I have covered many topics in only one dharma talk. But everything truly is connected. It may be confusing, but through listening (and reading) again and again, our mind will be rejuvenated.

Mini-Bazaar and Plant Sale

About a hundred plant-lovers and maybe as many bargain bazaar-hunters enjoyed great finds and buys at our combined Mini-Bazaar and Plant Sale held on May 5.

This year, the first-prize for the earliest buyer went to someone who arrived at 7:05am and patiently waited in line almost 2 hours for the plant sale. Shortly after, a kind couple from Makakilo looking for lotus plant cuttings (yes, we had some) arrived with beach chairs and plastic buckets in tow, and a jar of yummy pickled mango for the temple volunteers. As for the Mini-Bazaar, there were lots of very useful as well as, er, some eclectic items. Five tall bookshelves were sold without any bargaining but a



cobwebbed-1920's cine projector (before 'talkies') wasn't sold. Thank you one and all - all proceeds from these two sales go to our temple's much-needed Capital Improvement fund. We have used the fund to install energy efficient windows and lighting and thanks to your support we will work on our original, 1964-era temple doors soon.

Temple Service & Activities Calendar

June

3	Sun	9 am Sunday Service (Guest Minister – Reverend Koen Kikuchi)
10	Sun	9 am Sunday Service
12	Tues	7-8:30p OKO @ Betsuin
13	Wed	Ann Pearl Care Home Visitation
17	Sun	9 am Sunday Service
24	Sun	9 am Sunday Service 1 pm Kaneohe Library Bon Dance Lesson Free (Taught by Jean & Doug Crosier and Koolau Sakura Odori Kai)
26	Tues	Hale Nani Care Home Visitation
27	Wed	Ann Pearl Care Home Visitation
30	Sat	8 am Bon Dance Yagura & Electrical System Set Up

July

1	Sun	9 am Sunday Service
3	Tues	6 pm Bon Dance Practice
7	Sat	5:30 pm Food Concession Opens 6:00 pm Obon & Hatsubon Service 6:30 pm Bon Dance
8	Sun	9 am Clean Up Yagura - No Sunday Service
10	Tues	7-8:30 p OKO @ Kaneohe
11	Wed	Ann Pearl Care Home Visitation
15	Sun	9 am Sunday Service
22	Sun	9 am Sunday Service and Band Concert
25	Wed	Ann Pearl Care Home Visitation
29	Sun	9 am Sunday Service

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