



# Jushin 樹心

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*Happy New Year!* Parishioners who attended the Joya E service, from front left to right: Mike Kauhane, Rev Nishihori, Susumu Okazaki. Second row: Dayle Chock, CharlAnn Nakamoto, Susan Ng, Karen Hayashida, Donna Okazaki Dennis Kajiura, Stan Sato, Third row: Alan Nakamoto, Leighton Sakamoto, Julian Ng.



**Mochi Fun:** CharlAnn Nakamoto, above left, is scooping out hot-churned mochi as a brave Mike Kauhane holds the cook pot.

## New Year's Greeting

皆さま新年明けましておめでとうございます。To all of our Buddhist followers and friends, I wish you a Happy New Year!! I would like to thank each of you for supporting our Kaneohe Higashi Hongwanji mission in 2018. Have you come up with your New Year's resolution? I have made a few for this year such as: improving my English and music skills, and, of course, studying and spreading Buddhism a lot more. I'd also like to try various new things. Together these seem like good challenges for 2019, however, these can lead me to sufferings as well. It can be one of the three poisons; Greed. I want more and more but if things don't go as I desire, I'll suffer from it. That's an interesting truth of this world, right? Seemingly good things could cause us stress, and vice versa. But through listening to Buddhism, we receive an objective perspective to observe our own world in balance. Even so, I cannot stop wishing that only something good happens to me. That's the nature of a foolish being (Bonbu), isn't it? Anyway, let us have a wonderful year together through listening to the Dharma!!

*Mahalo from Rev. Hideaki Nishihori.*

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## Minister's Message

# Tannisho Chapter 4

*“Concerning compassion, there is a difference between the Path of Sages and the Pure Land Path.*

*“Compassion in the Path of Sages is to pity, commiserate with, and care for beings. It is extremely difficult, however, to accomplish the saving of others just as one wishes.*

*“Compassion in the Pure Land Path should be understood as first attaining Buddhahood quickly through saying the Nembutsu and, with the mind of great love and compassion, freely benefiting sentient beings as one wishes.*

*However much love and pity we may feel in our present lives, it is hard to save others as we wish; hence, such compassion remains unfulfilled. Only the saying of the Nembutsu, then, is the mind of great compassion that is thoroughgoing.”*

*(From The Collected Works of Shinran by Honpa Hongwanji Mission)*

In our temple, we have been reading Tannisho, which is one of our sacred texts. In this issue, I'd like to share my thoughts about Tannisho, Chapter 4.

This chapter is about compassion. The common definition of compassion is, “to have sorrow, pity, or sympathy for the sufferings and misfortunes of others, causing a desire to give help or show mercy.” In this chapter, it states that there is a difference in compassion between the Path of Sages and the Path of Pure Land. The Path of Sages is basically all the other practices, or ways to enlightenment other than the Nembutsu teaching. In the Path of Sages, the followers practice hard with their own intention or attempt in order to improve themselves and attain enlightenment. On the contrary, the path of Pure Land is the way where we know our limitedness or evil nature so that Amida liberates us, just through listening to the Nembutsu teaching.

Usually we want to help others you like when they are in need. We protect and care for our family members. Most often parents would do anything to protect their small children. But do we want to help others who we don't like? We might be able to help them once or twice, but don't we feel stressed out if it continues? Do we really want to help others when we are having our own difficulties?

Tannisho states, “It is extremely difficult, however, to accomplish the saving of others just as one wishes.” Even though someone who you love becomes sick and die, we cannot take the place of him or her. Even though we feel sorry and may try hard to help someone, there are times we cannot help.

### The Tannisho (歎異抄)

The Tannisho is also known as the *Lamentations of Divergences*, is a late 13th century short Buddhist text generally thought to have been written by Yuien, a disciple of Shinran. In the Tannisho, Yuien is concerned about the rising doctrinal divergences that emerged in Jodo Shinshu Buddhism after the death of their founder, so he wrote down dialogues between himself and Shinran that he could recall when his master was alive. (*Wikipedia*)

## Minister's Message

# Tannisho Chapter 4

*Continued from page 2*

In Buddhism, it is said that there are three types of compassion. The first one is called small compassion. It is said that humans have this small compassion. We have compassion for others but it works only in a limited situation, limited time, and with limited people. Even between family members we sometimes argue and hate each other.

Even though I say that we are all one life, if I see roaches or flies in my residence, I kill them without hesitation. Even though we have a fine-sounding explanation, if a condition arises, we would eliminate what we don't like. Even though we decide not to become angry or hate anyone, we find it totally difficult. Small compassion has a limitation.

The next one is medium compassion. It is said that we become compassionate with others, through listening to Buddhism. However, right now I don't have much to say about this. In this issue, I would like to emphasize Small Compassion, and Great Compassion.

So, the last one is Great Compassion. Amida Buddha has this Great Compassion. Great Compassion is for all the sentient beings including us. Amida has this compassion, and literally it is for every living thing. It is really difficult for us to accept someone we don't like. We cannot easily accept others who offend us. Amida's great compassion accepts every one of us who realizes our own limitation, even if we don't believe in Amida. Even if we hate Amida, Amida Buddha accepts those who disrespects Amida.

I read a real story about a mother and a girl. The girl's father just passed away and the mother kept crying at his funeral and couldn't stop. The girl said, "Mum, you are not crying for dad. You are crying for yourself. It's not that you are crying because you feel sorry for him, but because you feel sorry for yourself who feels lonesome." It is a shocking story but I felt it's true. We sometimes do or act for the sake of others. However, can we truly say it's for others when we really reflect upon ourselves?

I remember my brother once told me, when he was volunteering, he felt irritated when people didn't show appreciation to him. He was a volunteer. So, he was not supposed to think that way. He went there in order to help people in need. But he realized his true mind, which was how he wanted to feel appreciated. We are not supposed to think in this way when we do volunteer work. However, even though we try to do something good for others, we sometimes find ourselves irritated when things don't go



**Great  
Com-  
passion**  
is for all  
sentient beings.



## Minister's Message

# Tannisho Chapter 4

*Continued from page 3*

as we desire or expect. Of course, this doesn't mean that we shouldn't do good things.

However, these stories tell us that our self-centeredness is so deep. When we truly realize that our self-centeredness or ego is so deep, Amida shares Great Compassion with us.

The last phrase is "Only the saying of the Nembutsu, then, is the mind of great compassion that is thoroughgoing."

We wonder why it's only the Nembutsu. Our Pure Land teaching tells us to realize that our ego is deeper than we think. Our teaching doesn't tell us to do something special in order to improve ourselves. We just recite the Nembutsu and listen to the teaching. And we think about why just only reciting the Nembutsu liberates us. Through doing so, something other than ourselves makes us realize our true selves. It is not that "I" reflect upon myself.

*"... the path of Pure Land is the way where we know our limitedness or evil nature so that Amida liberates us, just through listening to the Nembutsu teaching."*

When we recite the Nembutsu, even though we know reciting the Nembutsu is not something that brings us fortune, we find ourselves still wishing or expecting that things go as desire.

Buddhism tells us that things don't go as we desire. Buddhism tells us the desire we have actually

makes us suffer. But we still find ourselves asking Buddha for something good will happen to us. That's why Shinran Shonin said in his book titled, "Notes on once-calling and many calling," "Foolish beings: as expressed in the parable of the two rivers of water and fire, we are full of ignorance and blind passion. Our desires are countless, and anger, wrath, jealousy, and envy are overwhelming, arising without pause; to the very last moment of life they do not cease, or disappear, or exhaust themselves." (From the Collected Works of Shinran by Honpa Hongwanji Mission)

Although it sounds severe, we are called a foolish being from the perspective of Amida Buddha.

Shinran Shonin realized his true self. Even though he tried to remove his sufferings or desires, he realized he was not able to do it.

I guess the Nembutsu makes us realize that we have innumerable desires that we cannot remove. It may sound depressing, but somehow we find a relief in it. I assume that through realizing our true self, probably contradictions in our mind which restrain and suppress ourselves disappear temporarily. Although we soon forget our true self and the relief, through the Nembutsu teaching, we remember again and again until we die. We repeat the cycle of forgetting and remembering.

In Gassho



Ayako Kimura (above) and friend Sachi Toyama flour and flatten the warm mochi droplets into proper shape.



**Yum!** A happy Eleanor Tokunaga (above) enjoys a warm mochi. **Quick, quick!** Sensei forms the mochi with no wasted motion!



## Mochi-Tsuki Fun

*Whirrr, ker-plonk plonk, whirrr, ker-plonk plonk!*

The army of four churning mochi machines kept the small battalion of 16 or so people busy from 10am cooking, pouring, cutting, rolling and powdering mochi for families and friends. There was lots of laughter despite the occasional, “Ow! It’s hot!” “How do you do it?” “It’s sticky, sticky!”

But after much of the plain white mochi was made, it was time to make the yummy ones flavored with white and red beans, or peanut butter. Then, with excitement, it was time for Nishihori Sensei to make the temple altar’s two large mochi. With full concentration Sensei powdered his hands, and began to quickly form the rounded edges of the steaming mound of gelatinous rice much like a skilled potter shapes spinning clay on a potter’s wheel. There was no wasted motion and in two minutes each mochi was finished.

Asked if he had learned this at ministers’ training in Kyoto, he replied, “Oh no! I learned by watching at my home temple (in Kobe),” he replied with a smile and dusty cheeks.



**Forming a ball into a disc.** Ayako Kimura’s nimble fingers coax a ball of mochi rice into a perfect disc.

## Temple Annual Meeting

The Kaneohe Higashi Hongwanji Mission conducted its annual membership meeting on Sunday, January 27, 2018. It was determined that the quorum requirement was met and the meeting began at about 9:11 am, with board treasurer Julian Ng presiding. Chairperson Walter Herring was on the neighbor island for business and could not attend.

CharlAnn Nakamoto gave the Chairperson’s Report for Chair Herring and cited the many activities and accomplishments for the past year. These have also been covered through the year in Jushin newsletters. Julian Ng gave the Treasurer’s Report and a summary of 2018 expenditures and

funding. Rev. Hideaki Nishihori provided the Gojikai members and guests with a short speech of appreciation for everyone’s involvement to make 2018 a successful year. A calendar of events for 2019 was also distributed. It appears on page 11 of this issue.

The election of officers was held and new officers had recited an oath given by Rev. Hidesato Kita, administrative reverend at the Hawaii District office.

2019 Board Members are: Karen Hayashida, Walter Herring, Dennis Kajiura, Mary Matsuda, CharlAnn Nakamoto, Julian Ng, and Stanley Sato. Officers will be determined later. There are two board vacancies and anyone interested in serving should contact the temple Attention: Board Vacancy.



## New Year's Eve Service

## Joya-e

Before the 5pm service began, the few people gathered at the temple's top steps wondered how many members would show up for the New Year Eve's service.

But, as the clock ticked 4:45, more members walked up the steps. A few moments later, Susumu Okazaki now 99 years "young," walked up the steps with his daughter, Donna, who flew in from San Francisco to spend time with her father and attend our services.

At the conclusion of the Joya-e service, we gathered outside to ring the bell 108 times just as a beautiful sun was setting. The temple's ringing bell added a deep resonance to the New Year Eve's exploding fireworks.



**Above, Ringing Loud & Clear:** Stanley Sato takes his turn to sound the temple bell after our New Year's Eve service. The colorful hue of the setting sun adds a warm touch to the photograph.



**Left, Soba from Aki's Kitchen:** Traditional soba plus a delicious medley of greens was served to bid 2018 goodbye.



**Wishing 2018 Goodbye:** KHH 'ohana gathered to enjoy a delicious bowl of hot soba noodles prepared by Rev. Nishihori.



New Year's Day Service

## Shusho-e

The first morning of 2019 in Kaneohe was peaceful and beautiful. We began our New Year's Day service at 9AM and chanted Shoshinge, listened to a reading of Rennyō's Epistle, Nishihori Sensei's dharma message, and ended service by singing Ondokusan with Sensei at the piano.

During refreshments that followed the service, we all enjoyed bowls of freshly-made ozoni soup accompanied by festive platters of red, green and white delicacies. Being that it was a special occasion, some even enjoyed sips of special sake with gold flakes. We enjoyed each other's company, healthy laughter and spirited conversation. It was a great start for the New Year!



**Wishing 2019 Hello:** 'Ohana and friends happily pause from their ozoni broth for the first photo of the New Year.



## Plant AND Rummage Sale May 4

The ever-popular plant and rummage sales will be combined and held on Saturday, May 4. Stay tuned for more information in the next issue of your Jushin newsletter.

### Plant Sale

The plant sale will be held in the temple carport and open area adjacent to the carport.

We are asking plant lovers and growers for donations and to propagate plant cuttings for sale. Please do

NOT deliver plants to the temple until we post drop off information due to our lack of space and the care that plants will require.

### Rummage Sale

Ahh, with Christmas just ended and homes are filled with new gifts, it's the perfect time to clear out your closets and storage!

This year our rummage sale will be held in the Sangha Room under the main temple as in past few

rummage sales.

We are seeking donations of very usable and clean but gently-used clothing, household items, and collectables. Small kitchen appliances and electronics are OK. We also ask that all donated items be delivered in boxes or in plastic bags.

We ask, please do not donate furniture or large items that cannot fit in people's cars.

# TRADE WIND

## HIGASHI HONGANJI HAWAII DISTRICT NEWSLETTER

HIGASHI HONGWANJI HAWAII BETSUIN / KANEOHE HIGASHI HONGWANJI / HILO HIGASHI HONGWANJI

PALOLO HONGWANJI / WAIMEA HIGASHI HONGWANJI

WINTER 2019

### LET US DISCOVER THE JOY OF LIVING

#### “Challenging to Open Our Minds”

*Rev. Marcos Jinen Sawada  
Hilo Higashi Hongwanji*

Happy New Year! It has been a long time since we repeated this phrase. For us, the starting point is an opportunity to reset some things that weren't well in our lives last year and to try to improve them. It means that I'm not wholly satisfied with my present way of life or my conduct, and I need to change something. But, as Buddha says, “We have to awaken from this dream called existence!” Then, this is a good moment.

People, including me, associate happiness in terms of physical, mental, material and emotional advantages. If I'm young, healthy and beautiful, I feel happy based on my present condition. If I have money, cars, a big and good house to live in, I'm happy for those comforts. If I don't have any problems, some good friends and relationships, I'm happy. The conditions for those kinds of happiness come from external conditions. They are only sensations; they change constantly. We aren't able to keep them. So, when those conditions leave me, I will feel happy no more and I will try to search for something external to make me happy again. I associate my happiness with an external condition; I have to pick it up again in this impermanent world. What do I have to do?

Did you challenge yourself to start something new in 2018? Did you have something embarrassing happen to you or had a situation you struggled with last year? I think we all did. Last year, I started judo among boys and girls age 7-13. I am only a white belt in my fifties trying to follow them. Every practice I feel a lot of new sensations. My body doesn't move like theirs, but I feel so much pleasant sensations mixed with physical pain. When the young boy or girl succeeds in throwing me, I can see satisfaction on their faces. “You cannot beat me; I'm yellow belt and really stronger than you!” Being thrown by them makes me happier and I appreciate learning together, not only the *waza* (the technique or skill), but from their smiles or the sensation of doing well. I also learn from my whole



*Rev. Marcos Jinen Sawada*

body, ankles, toes, lowe back and neck. Going to judo isn't only a way to exercise; it is a way to encounter myself.

I have three reasons for starting this practice. First, trying to make my son come back to judo (he quit last year). To me, doing some exercise is important so we do not become sedentary. I think if I keep doing it, one day he would return to this important practice. The second reason is, as minister of this temple, I am expected to connect the temple activities and classes to Hilo Higashi Hongwanji. Finally, I am challenged to learn something new and at the same time, I can exercise. To my surprise, I encountered more than I expected. It created the opportunity to look at myself in a more sincere way which then transcended all of my old ideas and concepts.

At the dojo, all generations are represented and they all practice together. There is respect, discipline and tradition. There are natural and artificial situations where you become humble, aggressive, defensive or pretentious depending on the situation and how you choose to solve it. This multitude of sensations brings different experiences and they enrich my meaning about living now. Challenging yourself to do something opens your mind. “But...sensei, I'm really too old to do something!” OK! Just start something and you will find where you stand. As Buddha teaches us, the situation is as it is; we cannot change it. We try to escape from age, illness and death instead of looking at them as a natural happening in this impermanent life. But, we cannot! Then what can we do? Simply accept reality as it is.

Although we cannot change the situations that come to us, we can do a really deep self-examination on how we are feeling and making judgments from the concepts created in our mind. Doing a deep introspection about reacting emotionally allows us to stop, breathe and see reality (which cannot be changed) in a more meaningful way. It helps us to reach a more convincing answer for the complexity called Living.

“Joy of Living” isn't found in the ego but in the reality of the Dharma (everything you see and cannot see); in *Jinen Houni* (nature of impermanence) or as it is. We don't receive any kind of personal advantages or benefits. The meaning of reality becomes more neutral and equal for all of us. It breaks static concepts and ideas and points toward the universal and infinite without our human-centered view. It is neither positive nor negative; only as it is! This world is only sensations and ideas. Awaken from the dream called existence!

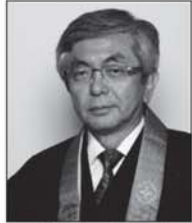
Namuamidabutsu!



## NEW YEAR'S GREETINGS

### Overseas District Abbot

To all of our fellow followers in the overseas districts, I wish you a Happy New Year. It is with great pleasure that I can share the joy of welcoming the new year together with you as a member of the sangha.



Chōyū Ōtani

It has already been seven years since I was appointed as Overseas District Abbot. I have been given precious opportunities to listen to the teaching together with you at the Hōonkō services of the temples in your districts. Recently, I also have had the chances to welcome you at the Honzan during your visit to Kyoto for Hōshidan tours or other activities. When I see those of you who came all the way from Brazil, North America and Hawaii at our spiritual home, the Shinshū Honbyō, and pay our respects in front of Shinran Shōnin's image together, I always find myself embraced by the spirit of the Shōnin's teaching that "throughout the world, we are all brothers and sisters" with a renewed feeling of deep appreciation. In the spring of 2020, the 13th World Dōbō Gathering will be held in Kyoto. I sincerely look forward to sharing the joy of listening to the teaching with as many of you as possible at that event.

I wish to conclude my message by expressing my wish that each of us will be awakened to the vow of the Tathāgata.

Thank you.

### Chief Administrator

I wish to extend my warmest New Year's greetings to all of you in the overseas districts. 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.



Bishop  
Hiroshi Tajima

As you may know, our denomination has already begun preparations for the 850th Celebration of Shinran Shōnin's Birth and the 800th Anniversary of the Establishment of Jōdo Shinshū in 2023. I have come to realize that the purpose of celebrating the birth of the Shōnin and the establishment of the teaching is that I, myself, must become one who can truly appreciate the meaning of my life and share that appreciation with other people. I believe this is the only way I can live up to the wishes of the Shōnin who expressed his gratitude for Amida Buddha's Original Vow of liberating all sentient beings through the words, "I am convinced that it was for me, Shinran, alone!"

In other words, for us who have been so fortunate to encounter the Shōnin's teaching, the celebration of those anniversaries is none other than the act of repaying our debt of gratitude to him. I sincerely wish that this auspicious occasion will become the opportunity for all of us to deepen our appreciation for the Shōnin's birth and his establishment of the teaching of Jōdo Shinshū as the broadest path to Buddhahood, together with our sangha members. It is no exaggeration to say that those events will play a crucial role in shaping the future of our denomination. Each of us, as one who has encountered the teaching, needs to take on the responsibility as a member of the denomination to truly realize a sangha of the nenbutsu where everyone can live together with mutual respect.

In closing, I wish to ask for your continued support and cooperation.

Thank you.

## ACTIVITIES

### REPORTS

#### *District Committee September 8, 2018*

Our yearly Higashi Honganji Hawaii District Committee Meeting was held on Saturday, September 8. Each temple had representatives attending with their resident minister. We discussed FY2017 Activity Report, FY2018 Financial Report, FY2018 Activity Plan and FY2018 Budget.

### FUTURE PLANS

#### *Ministers' Seminar January 23 - 25, 2019*

We have invited Dr. Bunsho Obata to be our speaker at this seminar. The topic will be our District theme "Let Us Discover the Joy of Living."

#### *Joint Dharma Gathering March 9 - 10, 2019*

A Joint Dharma Gathering will be held on March 9 at 10 am at Higashi Hongwanji Mission of Hawaii, on March 10 at 10 am at Hilo Higashi Hongwanji. The speaker is Rev. Patti Nakai from The Buddhist Temple of Chicago. If you have any questions, please contact your temple or Hawaii District Office.

### **TRADE WIND**

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# Temple Service & Activities Calendar

## February

- 3 Sun 9am Sunday Service  
 10 Sun 9am Sunday Service (Kaneohe)  
 10:30a New Year Party at  
 Palolo Hongwanji  
 17 Sun 9am Sunday Service  
 19 Tue 3pm OKO at Betsuin  
 24 Sun 9am 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

## March

- 3 Sun 9am Spring Ohigan Service  
 9 Sat No Sunday Service at Kaneohe  
 10 am Joint Dhrama Gathering  
 at Betsuin (*The guest speaker Rev.  
 Patti Nakai from the Buddhist  
 Temple of Chicago*)  
 10 Sun No Sunday Service / Ekiden Marathon at  
 Kapiolani Park  
 17 Sun 9am Sunday Service  
 19 Tue 3pm OKO at Kaneohe  
 24 Sun 9am Sunday Service  
 31 Sun 9am Sunday Service

## Kaneohe Higashi – 2019 Calendar of Events

January 1 (Tuesday)	New Year's Day Service (Shuso-e)
January 6 (Sunday)	New Year's Family Service
January 27 (Sunday)	General Membership Meeting
March 3 (Sunday)	Spring Ohigan Service
April 14 (Sunday)	Hanamatsuri Service
May 4 (Saturday)	Plant and Rummage Sale
May 19 (Sunday)	Gotan-e (Shinran's Birthday) Service
July 6 (Saturday)	Hatsubon and Bon Dance
September 8 (Sunday)	Autumn Ohigan Service
October 6 (Sunday)	Perpetual Memorial Service (Eitaikyo)
October 27 (Sunday)	Ho-on-ko Service/ Shinran's Memorial
December 8 (Sunday)	Jodo-e (Bodhi Day) Service
December 28 (Saturday)	Mochi Making
December 31 (Tuesday)	Joya-e (Year-End) Service