FEBRUARY 2015

Wahiawa Hongwanji Mission

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Minister: Rev. Kojun Hashimoto (emergency calls only— cell # 772-1904)

Rev. Dr. Taitetsu Unno

February 5, 1929 to December 13, 2014

Taitetsu's son Mark prepared this following short biography.

Rev. Dr. Taitetsu Unno completed his life journey on Saturday, Dec 13, 2014. To the very end, he was fully aware and at peace, saying, "Thank you for everything, Namu Amida Butsu," and when he could no longer speak, simply putting his palms together in gassho. His family and close friends who came to visit in his last days and hours experienced the deep joy of being with him and chanting together, immersed in the rhythms of boundless compassion. He received the remarkably good fortune, the great gift of the Dharma, of the life of Namu Amida Butsu, which he was able to share with so many.

He was born in Shojoji temple in Kokura, in the city of Kita-Kyushu, February 5, 1929, the son of Rev. Enryo Unno and Mrs. Hana Unno, the first of five siblings. He arrived in the U.S. in 1935 at the age of six, went through the turbulent years of the Pacific War when he and his family were put into internment camps, first at Rohwer, Arkansas, then at Tule Lake, California. After the war, his family settled in California, where he eventually graduated from the University of California, Berkeley, with a bachelor's degree in English literature. Well into his eighties, he could recite Chaucer in the original Middle English. It was at the end of his career at Berkeley that he met D. T. Suzuki who encouraged him to study Buddhism in Japan, and Taitetsu Unno went on to receive his M.A. and Ph.D. in Buddhist Studies at Tokyo University in 1968.

For the next forty years, he taught in the field of Buddhist studies, first at the University of Illinois at Urbana-Champaign, then for the next thirty-seven years at Smith College, where he served as Department Chair, and was Jill Ker Conway Professor of World Religions. He was also a Visiting Professor at the University of Hawai'i at Manoa, and a Japanese Ministry of Education Fellow in Kyoto, Japan. He was the author, translator, and editor of numerous academic volumes and articles, but he is perhaps best known for his two works introducing Shin Buddhism to English-language audiences, River of Fire, River of Water: An Introduction to the Pure Land Tradition of Shin Buddhism (1998), and Shin Buddhism: Bits of Rubble Turned into Gold (2002), as well as his translation, Tannisho: A Shin Buddhist Classic (1996).

He was the recipient of the Ernest Pon Award of the National Association for Ethnic Studies, for his efforts to increase and retain Asian American faculty among the Five Colleges (1998), the Cultural Award for the Promotion of Buddhism, of the Society for the Promotion of Buddhism (Bukkyo Dendo Kyokai) (2006), and the inaugural President's Award of the Institute for Buddhist Studies (2014). In addition, he was also a fourth-degree black belt in Aikido, and was the translator and author of the "Foreword" for The Spirit of Aikido by Kisshomaru Ueshiba (1984).

Although prolific as a scholar, his passion was always in teaching and working with his students, many whose lives he helped to transform. Although passionate as a college professor, his calling was as a Buddhist minister, ordained in the tradition of Shin Buddhism at Nishi Hongwanji, as the thirteenth-generation Shin priest in his family. He devoted his career to working with Shin temples, Buddhist centers, and Buddhist groups in North America and elsewhere, as much as he did to make contributions in academia. After retiring from Smith College, he

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President's Message

Glenn Hamamura

I'd like to spend this month's column on the memorial service tradition of the Hongwanji from my perspective. One of the most important responsibilities for the office at the beginning of the year is the publication of the Memorial Service List. We try to get this out in early January. For those who may not be familiar with this practice, there are a specific number of anniversaries for memorial services in this Japanese tradition. When a temple member passes away, the year of their passing is year 1. There are memorial service anniversaries for years 3, 7, 13, 17, 25, 33, and year 50.

Of course, a family could have a memorial service every year, and some families follow this practice. I am sure that there are many explanations of why we value memorial services, but my perspective is that it provides an opportunity to reflect on how that person was part of our life, and actually continues to be a part of our life in the present moment. It is also a wonderful opportunity for families to gather, and is a practice of continuity across generations.

We have a very interesting system to keep track of the service anniversaries. Part of it is paper based, and for about the last 10 years, we've started to computerize it. It has always been a goal to fully transcribe the older paper records into electronic format, but we haven't had the volunteer resources to do this, and so we add a few years from paper every year into our database when we create the next year's list.

Since I grew up in Wahiawa, I see names of families that I know, and occasionally of people that I knew who have passed away. The older lists are engaging. In all cases for the 50 year service names, the information is on paper, hand written, usually in Japanese and English. It also looks like it was written with a fountain pen, in many cases. The information was probably maintained throughout the year chronologically, 50 years ago by the minister. This is our history – the vital records of a temple, transmitted by hand across generations. As we transcribe the 25 year and some of the 33 year records, they were typed, the generation before personal computers. Our current records are recorded on computer.

This year will mark the 50th anniversary for those who passed away in 1966. As we transcribed the information from the hand written paper, we noticed that one of the entries was not in date sequence. Because the information was hand written by the minister chronologically, it usually is in date order. And we transcribe it in date order. As we looked at the hand written record, there was an annotation – 'died in Vietnam'. I could imagine this news traveling from Southeast Asia, through the family, to the temple minister, and then into this paper document nearly half a century ago. With your understanding, we have left the 50 year list in the exact order as written by the minister all those years ago, to reflect that day 50 years ago when that name was entered into our records and temple history.

I hope that you have an opportunity, if your family is celebrating a memorial service this year, to use this occasion to reflect on the continuity of life that this tradition represents, and to engage the next generation in the value of the memorial service.

In Gassho,

Glenn Hamamura

REVEREND'S MESSAGE

Dharma Talk Theme for this month is Ho-Shi "Service"

Nirvana Day

Do you know when Shakyamuni Buddha passed away? We usually observe Buddha Day, which commemorates the birth of the Buddha , and Bodhi Day, for the day of enlightenment of Shakyamuni Buddha. How about the day of Shakyamuni Buddha's death?

February 15 is "Nirvana Day or Nehan-e". Nirvana means extinction—the extinction of worldly illusions and passions. Wherever the extinction of illusions and passions is being achieved, there will be a calm and peaceful Nirvana, but this particular day refers to the memorial day of the Buddha Shakyamuni. Through Nirvana Day, let us think of life and death.

One Japanese TV program interviewed young men on their thoughts of society. The question was, "Do you worry about this society?" Almost all of them replied "Yes, I do. I don't know if this society needs me or not. What is my life?" I have heard this question of "What is my life" several times. Have you had similar thoughts? I think some people can find a true purpose in their lives. That is why this question comes up. Basically, we all look for a purpose in life.

The kanji "人（hito)" means human. This kanji teaches us that people make choices every day. Example: staying at home or going shopping. We have to choose something every day. In this way, we gradually choose what's best for our lives.

The Buddha Shakyamuni thought the same way. For a very long time, he thought of life and came to this conclusion. He said, "People think of life and death occurring at two different times and are two separate things." This is the reason some enjoy living and lament death while others seek death, being disgusted with living. Life and death are fundamentally taking place at the same time. A man lives in his mind and dies in his mind. The process of life and the process of death always go together. Therefore, if he clings to life and death, both become the central focus for him. If he transcends life and death, this "duality" is no longer a significant factor. We should find our eternity in Buddha hood lifting us above the realm of life and death. Life and death become "ONE"; we always are born and we always will die. It is similar to waking up in the morning and sleeping at night. Some day we will pass away, but it does not mean the end. It means beginning the next life. We have a new life every day. That is why we have to be thankful for our life. Through Nirvana Day, let us reflect on Buddha's teachings bringing gratitude into our lives.

In Gassho,
Rev. Hashimoto

Mahaparinirvana (the great passing away)
Photo: The Nirvana Temple in Kushinagar, India

Buddhist's Thoughts

Two Murders; Two Results

Malcolm Gladwell, the famous writer of *Blink, The Tipping Point, Outliers,* and *What the Dog Saw,* recently released a book entitled, *David and Goliath.* Gladwell is one of my favorite authors because he always challenges the accepted norm by really looking at the data. *David and Goliath* is no exception.

It was June 1992. A beautiful eighteen-year-old Kimber Reynolds, home from college to attend a wedding, was senselessly killed in broad daylight with a .357 magnum handgun at point-blank range by two young men on a stolen Kawasaki motorcycle. Both men had long criminal records and were crystal meth addicts. They had been in and out of prison many times. At her deathbed, her father, Mike Reynolds, said, "I can't save your life. But I'm going to do everything in my power to try and prevent this from happening to anybody else."

With his overwhelming grief and powers of persuasion, Mike Reynolds orchestrated a statewide referendum that got the approval of 72% of the state's voters for a new law known as the Three Strikes Law of 1994.

> *"Anyone convicted of a second serious or criminal offense in California…would have to serve double the sentence currently on the books. And anyone convicted of a third offense--and the definition of a third offense included every crime imaginable—would run out of chances entirely and serve a mandatory sentence of twenty-five years to life. There were no exceptions or loopholes."*

In 1989, there were almost 80,000 prisoners in California. In ten years, that number doubled and crime the rate plummeted.

> *"Between 1994 and 1998, the homicide rate in California dropped 41.4 percent, rape dropped 10.9 percent, robbery dropped 38.7percent, assault dropped by 22.1 percent, burglary dropped by 29.9 percent and auto theft dropped by 36.6 percent."*

Doesn't this sound like this was really working? That it was the "right" thing to do? For awhile it certainly appeared that way. Gladwell states, "Nothing could be further from the truth."

Back when the Three Strikes law was passed, the severity of the penalty for a crime was far less than the crime itself. Even for first degree murder, the penalty was 16 years, of imprisonment, of which you only had to serve 8 before being released. For criminals, the path of least resistance was to commit a crime. It was a lot more profitable than the relatively low chance of being caught and penalized severely. The Three Strikes Law changed all this.

What it didn't anticipate were two important consequences of the law. Gladwell points out that human nature follows an "inverted U shape" when it comes to behavior. On the left hand side, the impact of more stringent laws and controls has the desired effect of less crime. After a while however, the further application of these controls plateau, and ultimately begin to work against the system. This was true for criminals as well. After a while, they did not think further enough in the future to be bothered by any consequence. They merely responded to that momentary "gratification" regardless of the associated penalties.

What happens is that entire neighborhoods become immune to the impact of police and the law. The police no longer are a legitimate authority. As much as putting a criminal behind bars, a family without a father has much greater impact to the entire family. "*Having a parent incarcerated increases a child's chances of juvenile delinquency between 300 and 400 percent; it increases the odds of a serious psychiatric disorder by 250 percent.*" Too much law and order takes every father, brother, cousin into prison, and soon the law becomes the enemy. "*On a per capita basis, by the turn of the twenty-first century, California had between five and eight times as many people in prison as did Canada or Western Europe."*

The conclusion is, *"If you lock up too many people for too long, the collateral damage starts to outweigh the benefit."* In November 2012, in a state referendum, the Three Strikes Law was dramatically scaled back.

Gladwell cites a contrasting example of behavior with similar beginnings. It was Friday afternoon on a very chilly November afternoon when Wilma Derksen, a housewife in Winnipeg, Manitoba (in central Canada) got a phone call from her thirteen year old daughter, Candace. She wanted to be picked up at school. Because of scheduling conflicts with her other two children, her

Continued on the next page….

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husband being picked up from work, and house cleaning, she instructed Candace to catch the bus home.

When Candace didn't return home as expected, she packed up her other two children and started the long search for her lost daughter. She went to all the usual places her daughter frequented and finally went to her husband's office to pick him up. After returning home and calling all their friends in town, they finally called the police. They organized a search committee and put up posters all over town asking, "Have you seen Candace?" It was the largest civilian search in Winnipeg's history.

Seven weeks passed. It was January when the police finally located Candace.

> *"Her body had been left in a shed a quarter of a mile from the Derksens' house. Her hands and feet had been tied. She had frozen to death."*

They went through a period of mourning and were visited by a man who also had his daughter killed in another senseless act in a doughnut shop. A suspect was found. The man related how he dedicated his whole life to getting "justice" for his daughter. He went through three trials, ruined his family, his job, his marriage, and his health in the process. He just wanted them to know what lay ahead for them.

TheDerksens were Mennonites who believed in forgiveness and moving on." At the funeral they told the reporters:

> *"We would like to know who the person or persons are so we could share, hopefully, a love that seems to be missing in these people's lives. Our main concern was to find Candace. We've found her. I can't say at this point I forgive this person. We have all done something dreadful in our lives, or have felt the urge to."*

In 2007, twenty years after Candace's disappearance, they finally found the killer through DNA testing. The Derksens struggled with the urged to seek "justice" on a broader plain knowing that they had the power and authority to do so. The difference between the Derksens and Mike Reynolds is vast. Though the beginnings were similar, the Derksens chose to go on the path of forgiveness rather than risk a lifetime with attachments to a horrible memory. It wasn't an easy path for Wilma Derksen to follow, but this chosen path "*saves her friendship, her marriage, and her sanity. The world is turned upside down."*

These contrasting stories describe the essence of attachments in Buddhism. Neither is more "right or wrong." Which path would you have chosen?

Namu Amida Butsu!
In Gassho, Rod Moriyama

REV. UNNO
Continued from the front page…

and his wife Alice founded the Northampton Shin Buddhist Sangha in Northampton, Massachusetts, which they led until 2007.

For the last seven years of his life, he, his wife, and their beloved dog Metta, a Lhasa Apso, spent their lives with their son Mark and his wife Megumi in Eugene, Oregon, where they continued the work of the Buddha Dharma as a family, leading events in Hawaii, California, and Eugene. His last public appearance was at the Pacific Seminar, held at the Berkeley Buddhist Temple and the Jodo Shinshu Center in Berkeley, California, in July 2014.

With a twinkle in his eye, sharp sense of humor, gentle spirit, and compassionate presence, he left an indelible impression on those who came to know him through his work in all arenas. He is survived by his wife Alice, a retired schoolteacher and Buddhist teacher in her own right; son Mark, the fourteenth-generation Shin minister in his family and also a scholar of Buddhism; daughter-in-law Megumi, a teacher of the Japanese Way of Tea in the Urasenke School; and of course, dog Metta, who truly embodies her Buddhist name, "Loving Kindness."

New Year Party

Sunday February 22, beginning at 10:30 am at our Social Hall. Bring your children and grandchildren to share your favorite memories of the temple. Please sign up at the office, email us at office@wahiawahongwanji.org, or call in your reservation (622-4320). There is a small charge for lunch, unless you were 75 years of age in 2014, are 88 years or older, or joined the temple in 2014.

Wahiawa Sakura

The sakura in Wahiawa usually bloom in January and part of February, depending on the weather.

Come and see the Sakura

Hawaii Kyodan & PBA Collaboration T-Shirt

Front **Back**

Dear Dharma friends and family,

The State Ministers' Association offers this t-shirt project to publicize the presence of Hawaii Kyodan and to support the Pacific Buddhist Academy. The Pacific Buddhist Academy is our Kyodan's project for spreading the Buddhist way as taught by our founder Shinran Shonin. The two dragons symbolize Hawaii Kyodan and Pacific Buddhist Academy, the two things that are always together in a circle. Likewise, we are always together in Amida Buddha's compassion. We, the State Ministers' Association, wish to support Hawaii Kyodan and Pacific Buddhist Academy by making this attractive T-shirt available to all.

We ask a minimum $15 donation* per t-shirt. Above XL, we ask a minimum $20 donation*. The proceeds from this project will be donated to the Pacific Buddhist Academy.

Please sign up below and give it to your temple or minister.

Thank you for your cooperation.

Let us walk together.

Gassho.

----------cut------cut----------

Name of the temple_____

Print Name_____ Address_____

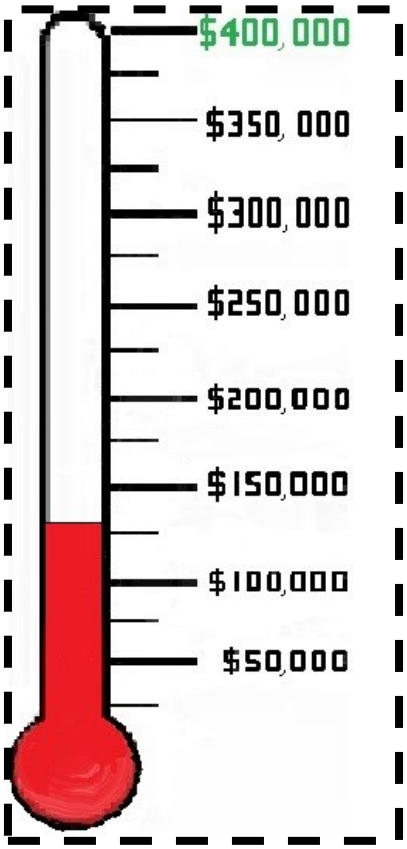
Size of T-shirts S M L XL XXL XXXL

*Payable to **Hawaii Honpa Hongwanji Ministers' Association**

Capital Campaign Update

The Wahiawa Hongwanji Board of Trustees appreciates your continued support and generous contributions to the Capital Campaign. The newsletter lists the names of donors for November and December of 2014. The total amount collected for the year 2014 is $72,470.00. The total we have collected to date is **$131,335.00.**

We have completed projects but there are many to be worked on before the campaign ends. Your continuous contributions to the Capital Campaign will help to fund these projects and is accepted with much gratitude and appreciation.



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Fall Ohigan

Diane Kawashima

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Diane Kawashima

Every effort has been made to accurately present these records. Please call the office 622-4320 to report any errors. If you do not want your name to be published, please mark your donation. "Do Not Publish." *Thank you very much.*

February 2015

Sun	Mon	Tue	Wed	Thu	Fri	Sat
1 Super Bowl 8:50am-10am Children Conduct Sunday Service 9am-10am Food Drop-Off for Food Pantry 10am-11am Sangha Strummers	**2** Groundhog Day	**3**	**4**	**5** 7:30am-10:30am Hosha Kai 7:30pm-9pm The Bombu Academy (Buddhist Adult Ed.)	**6** 8:30am-10:30am Quilt Club (BWA Room) 1pm-4pm Mahjong (BWA Room)	**7**
8 9am-10am Sunday Service 10am Valentine 'Bingo' 10am-12pm BWA Meeting (Fujinkai/BWA Room)	**9**	**10**	**11**	**12** 7pm-8pm Club Asoka Meeting BWA Room 7:30pm-9pm The Bombu Academy Readings (Buddhist Adult Ed.)	**13** 1pm-4pm Mahjong (BWA Room)	**14** Valentine's Day
15 9am-10am Sunday Service 10am Board Meeting	**16** Presidents' Day	**17** Aloha Visitation Wahiawa area	**18**	**19** 7:30am-10:30am Hosha Kai 11am-12pm Hospital Visitation (PD) 7:30pm-9pm The Bombu Academy (Buddhist Adult Ed.)	**20** 8:30am-10:30am Quilt Club (BWA Room) 1pm-4pm Mahjong (BWA Room)	**21**
22 9am-10am Sunday Service 1030am-1pm WHM 2015 New Year's Party	**23**	**24** Aloha Visitation Other area	**25**	**26**	**27** 1pm-4pm Mahjong (BWA Room)	**28**