



Wahiawa Hongwanji Mission

JULY 2014

Phone: 808-622-4320 [Mon-Fri 8 am to 12 noon] email: office@wahiawahongwanji.org
Website: www.wahiawashinbuddhists.org
President: Mr. Glenn Hamamura Minister: Rev. Kojun Hashimoto (emergency calls only— cell # 772-1904)

**Address Delivered at the Hongwanji Farewell/Welcome
Luncheon May 10, 2014
For Alton Miyamoto and Pieper Toyama**

Thank you everyone for your presence here today. Alton and I are deeply appreciative of your support.

This afternoon I would like to take this occasion to outline the four priorities I have set for myself as I enter this office of the presidency of the Honpa Hongwanji Mission of Hawaii.

First, I intend to solidify gains made by Alton's leadership over the last six years.

My second priority is to support ministers and lay members in their efforts to experience the working and importance of Namo Amida Butsu in their daily lives. To this end, I would like to explore simpler ways of understanding and articulating how the Nembutsu is connected to our everyday experiences whether they be bad or good, sad or happy, depressing or exhilarating. I would also like to explore ways for us to more fully experience the profound effects of the gratitude that calls forth the Nembutsu to our lips. Western psychology is only now beginning to uncover the psychological, emotional, and spiritual effects of the gratitude experience and I would like to relate that research to Shinran's teachings to strengthen our message and make it relevant to new generations of followers and prospective followers.

My third priority is to explore ways in which to support our ministers and the bishop so they will be able to more fully meet the personal needs of members and the organizational needs of their temples and the kyodan. I would like to work directly with ministers, the office of the bishop, the Kyodan personnel committee, and temples to insure that they are compensated adequately now and into the future for the work that they do; that they understand their benefits to which they are entitled so they can plan for their respective futures; that the conditions under which they work allow them to actively participate in the raising of their families; and that they are afforded opportunities and means to maintain their physical, emotional, and spiritual health.

The fourth priority is to facilitate organizational changes in two areas to make our religion more responsive to the

needs of the members as well as the needs of temples to better sustain themselves and more responsive to the suffering and inequality that plague our communities.

As an introduction to the first organizational change I would like to pursue, let me list the various components in our current structure that govern our organization. The structure includes Giseikai, the Kyodan board, its officers, commissions and committees, by-laws, district organizations, the lay association, budgets, policies and procedures, tradition, temple politics, the Ministers Association, Sanmu-Kanji, the Office of the Bishop, and Honzan. Many will agree that this structure is slow to develop and implement change. That is why my priority for the first organizational change is to find ways to streamline our structure so we can deal with governance issues and developmental issues through quicker but more thorough research, discussions, and actions. I plan to share more details of my thoughts for approaching this challenge of bringing our structure in line with the realities of the 21st century after I assess the lay members', the bishop's, and ministers' appetite and readiness for change. I welcome any thoughts on this priority from members and ministers. I am sure there are many out there who have been monking about our structure for years. This is your chance to weigh in.

The second organizational change I would like to explore is the development of an additional path completely outside of the established structure (which I outlined previously) for people, especially young people, with good and creative ideas to enter into the process of change. I would like to provide a path for them to not only articulate their ideas but also a path for them to engage in the implementation of their ideas. This path will be designed so any two or more people who share a good idea and the enthusiasm, commitment, and creativity to articulate that idea can find a path to implementation with ease. I have worked out an outline of this path and would like to meet with the minister's association and each district to introduce it before presenting it the Kyodan Board in August.

If anything I have said in the last few minutes makes you want to jump out of your chair and support these priorities, let me know. Let's get started. Again thank you for your support and the honor of this position.

Submitted by Pieper J. Toyama



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WHM newsletter is published by friends of the Dharma. Volunteers are welcome to serve on the committee. Please send comments and change of address to WHM office or email at news@wahiawahongwanji.org. Roy Higa, Editor



President's Message

Glenn Hamamura

I am writing this article before our Bon Dance at the end of June, and I hope that you were able to attend and had a good time. We had several changes again this year, and I am hoping that they were well received. Neal Tomita, one of our board members and artist, provided the design for the second of our signature Wahiawa Hongwanji bon dance towels. It is beautiful, and represents the energy and variety of the food booths we have developed for the event. We spent a great deal of effort this year in identifying new assistant booth leaders for our activities. Our strategy for long term temple sustainability involves developing leadership as well as other resources. I hope those leaders had a good experience, and we thank them for their support.

There were other changes as well – we have relocated the Hatsubon service and the Japanese Obon service to August. This aligns with the standard time period for this observance in Japan. Invitations to the families who members will be honored at the Hatsubon service will be mailed in early July, for a service date in early August. We will be continuing having the Hatsubon service on a Saturday night, hopefully providing an event that more members of families will be able to attend.

In late May, we were invited by the Waiialua Hongwanji to participate in a cemetery cleanup in the Waiialua / Haleiwa area. This is an annual activity supported by several Buddhist temples in that area. Many members from our temple attended, and had a busy morning cleaning four cemeteries at the North Shore that were part of the religious support for the Japanese community in the early 20th Century. Pictures can be viewed in the office. We're going again next year, in case you are interested.

I've asked some of our temple members who joined Wahiawa after the Kahuku temple closed the other year to have a 'Kahuku Hongwanji Retrospective' service in August, at one of our regular Sunday services. Check the calendar, it should be informative.

We are going through leadership changes at our temple, and I'd like to thank Carolyn Uchiyama, who will be transitioning from the Dharma School leadership at the end of June. Carolyn served many years in that capacity, and our temple is grateful for her service. She is involved in many State level activities related to Buddhist education, and will continue to support the Hawaii Kyodan in those roles. This transition will leave a void, but also an opportunity for other temple members to contribute, and develop in the roles that are available.

—In Gassho—

Glenn Hamamura



REVEREND'S MESSAGE

Dharma Talk Theme for this month is Sho-Iku "Nourish"

The Middle Way:

"To those who choose the path that leads to enlightenment, there are two extremes that should be carefully avoided. First, there is the extreme of indulgence in the desires of body. Second, there is the opposite extreme of ascetic discipline, torturing one's body and mind unreasonably. The noble path, that transcends these two extremes and leads to enlightenment and wisdom and peace of mind, may be called the Middle Way."

(The Teaching of Buddha P112)

The thought of the middle way was a key for Shakaymuni Buddha's enlightenment.

How can we use this thought to our daily life?

My Kendo sensei always says at Kendo practice. "It is better we do some exercise for just 30 minutes in the daily life. Do not sit on the couch all the time with popcorn or potato chips."

Do you think so?

My grandmother used to say that an idle life is an enemy to health.

The key of healthy life is maintaining a balance in our body. This can be accomplished through massage.

When I was going to massage school, I learned a unique massage. The therapist presses many place of client's body to find the place that the client felt pain. Pain is a sign that body is trying to cure that point. This method of massage is to communicate where your body is getting weak and in need of a cure.

When I heard this massage technique, I recalled the middle way.

We sometimes forget what true happiness is. It is

not having a lot of money, or having an idle life. Happiness is being aware of the joyfulness of the present moment in life.

The stimulation to your mind is the Teachings of the Buddha, Sutra Chanting and Dharma message. When we listen to the teaching, we reflect what we receive from others and realize what we should do. That is a key to feel true happiness.

Our funder, Shinran Shonin says our primal practice is listening to Buddha's words. Let us listen to the teachings to be aware of the joyfulness.

Gassho,

Rev Hashimoto



Buddhist Thoughts

Live in the Moment - 2/12/2014

“Good morning!”...as we step into my daughter’s home to be greeted by Jason (5) and James (almost 2). It’s a special moment of connection and joy for all four of us!

Later in the day, a special moment of joy is amplified. It is the pinnacle of joy and a sadness at the same time. It is when James and I share a pillow and take our naps together. Just as I’m sure every grandparent feels about his grandchild, he is so cute to me. That instant of heads touching and our eyes staring at each other brings a tidal wave of emotion in me that is incomparable. I realize that such moments will no longer be possible as he grows older and so I cling to that precious moment wishing I had a recorder to preserve the images and emotions surrounding them.

Is this what Buddha cautions us about attachments? Or is it just the negative attachments we are to let go?

Last week, a 46 year old, Oscar winning actor, Philip Seymour Hoffman, died of a drug overdose. *Sixty Minutes* featured him this past Sunday in an interview conducted several years ago. Hoffman was a brilliant actor. His performance in the title role, *Capote*, won him the Oscar. Although he had many roles to his credit, *Capote*, was especially challenging and risky. Truman Capote was such a different person with a high pitched voice and flamboyant demeanor. Capote is most famous for writing *Breakfast at Tiffany’s* and *In Cold Blood*.

As an actor, Hoffman had no illusions about the temporary nature of fame and fortune, and lived in constant fear of failure. He was a perfectionist in his art, and gained enormous satisfaction and “joy” once he completed a role successfully. The road along the way was harrowing for him. His idea of perfection was to be totally “in character” with his role, whoever that character may be. The way he judged success

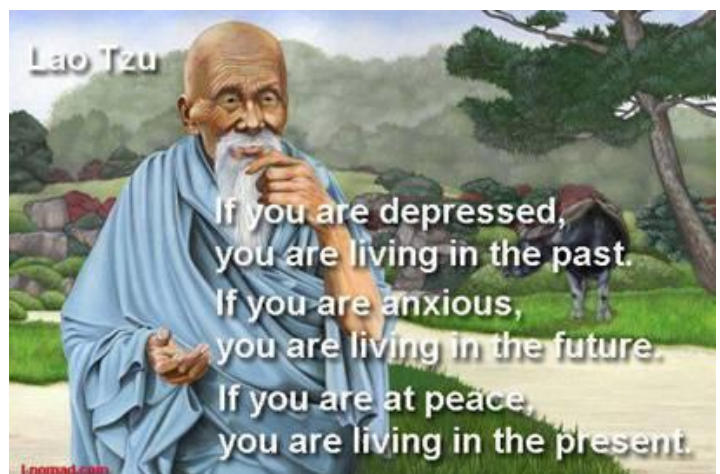
was how people so closely identified him with that character. His own persona gets blurred in the process.

The opposite end of his roller coaster ride was his addiction to drugs and alcohol. He admitted himself into a rehabilitation center at age twenty-two. Knowing full well the implications of the detriments both legally and physically, he could not break the habit...the attachment. As Buddhists, we understand his brief life as his karmic destiny.

We are asked to “live in the moment” and not be attached to the past or the future. This appears to be almost impossible to me. Living in the past or for the future is what generates “suffering.” This is life! Is Buddhism the pursuit of being aware (mindful) of these attachments? Do we strive to live a daring life for those moments of joy while fearing its temporary nature? Did Shinran Shonin provide us with a valuable vehicle in stressing the 18th vow, which urges all of us to strive for the best, knowing that these moments become attachments that haunt us? Is this what we as a Sangha strive to share and help others understand? These moments of awareness by definition, is the metaphor of “Oneness,” the simultaneous “agony and ecstasy” of living in the moment!

Namu Amida Butsu!

In gassho, Rod Moriyama



Gotan'e Service



The temple celebrated Gotan'e on May 25th. It is a celebration of Shinran Shonin's birth. He was born on May 21, 1173 and though he was born into a privileged family the difficult times of war and famine created many problems for Shinran. Instead of having a

carefree childhood, he was sent to his uncle and eventually went into the monastery.

For this special service Rev. Mariko Nishiyama from Pearl City Hongwanji was our Dharma speaker. She shared this story that in difficult times old people would be abandoned in the mountains because they could no longer work but could still eat so food became scarce.

Such a situation occurred to this old woman and her son who carried her farther into the mountains to abandon her there. As he was walking up the mountain the mother broke off twigs and dropped them on the ground. When he finally got to his destination it was getting dark. His mother assured him that she would be alright. Who do you think the mother dropped the twigs for? Do you think it was for herself so she could get back down the mountain? It would seem so.

Actually the mother left the twigs for her son so he would have a trail to follow in the dark. Upon hearing his mother's concern for his safety, he could not bear to leave her in the mountains but carried her down

and kept her with him.

Rev. Nishiyama's story reminds me of our relationship with Amida. This poem was written by Taitetsu Unno on November 16, 1998.

The Buddha of boundless compassion
looks back so no one is left behind,
Beckoning with her left hand,
"Come as you are!"
And with her right hand held high, crying,
"Do not fear for I shall protect you!"

When we hear this call, we respond and say
"Namu-amida-butsu."

Namu is the lost and confused one
seeking a direction home, and
Amida-butsu is Amida Buddha of
Immeasurable Light
grasping the wayward being never to abandon.

Immeasurable Light is also the Light of
boundless compassion,
embracing each *Namu*-being in pain and sorrow
With its warm comforting rays
ultimately easing the suffering
And opening up deep wisdom-life beyond our
Control and sharing that sense of life with all
others.

The Light of boundless compassion steadily
Focuses on each path and transforms it
As the jagged ice of immense difficulties melts
to become the flowing water of true and real life,
Finding its own way slowly into the calm
ocean, peaceful and serene.

As the son found comfort in his mother so should we
find comfort in the knowledge that Amida is always
"looking back" checking to see that no one is left
behind or abandoned.

Namu Amida Butsu

BWA MONTHLY BRIEFS

By Dale Shimaura

OBON (The bon dance will have taken place by the time this newsletter is out, and more will be written on the subject in the next issue)

The BWA women have been very busy helping with Obon preparation. The busiest days are still to come just prior to the dance when meat and vegetables need to be chopped, weighed and bagged. During the two days of dancing some of the younger women have been assigned to work in various booths, while our more experienced ladies will remain in the kitchen, making sure the booths have what they need to keep running smoothly throughout the dance.

Our ladies will also be making sure that our volunteers are well fed and taken care of throughout the evening in the "volunteer lounge" area. They will also set up food at the end of the dance so our volunteers and dancers can enjoy some fellowship before they retire for the evening.

Many of our ladies are also part of the dance instructors group who have been holding weekly classes teaching folks from the community how to dance in order that they may participate in the festivities. The ladies themselves have been meeting weekly, not only to review the dances, but to also learn new dances. And, this year, they also learned to tie their own "obi".

Thank you ladies for whatever part or parts you play in this years Obon. The success of this event rests on your participation. And let us not forget what Takako Hashimoto told us at our last meeting. That we should not let ourselves get so caught up in the "busy-ness". We should think about the reason why we celebrate Obon, and that is to remember all those who came before us. We should reflect on this as we work together, making not only our ancestors, but ourselves happy as well, knowing that we are working hard in order to maintain our religion and our temple to be able to continue this yearly practice.



NEWS FOR ALL BUDDHIST WOMEN.

Buddhist women from all temples are welcome to join the BWA from Hawaii and elsewhere around the world for the 15th BWA World Convention in Calgary, Canada from May 30-31, 2015. For information on the convention visit hawaiiowa.org and follow links to world conventions. Sign up now before seats and rooms are released to other countries. Payment due in November 2014. Any questions, call 392-3253.

Free trip to Japan being offered to two young Buddhist women (ages 17-23). Apply to be an exchange student from Hawaii to go to Japan in summer, 2015. Application and information available on the Hawaii Federation of BWA website or call 392-3253. Deadline to apply is 7/31/2014.

Check out the Country Store for these "happi-clad" furry friends!



New Classes

Dale Shimauro

Takedaiko Class

Every Sunday, (times to be determined), 5 classes, starting August 5; Member \$25, Non-Member \$50.00

Japanese Calligraph - Day Class

Every Tuesday, 11:00am-12:00 pm, 8 classes, starting August 5; Member \$40, Non-Member \$60

Japanese Calligraphy - Night Class

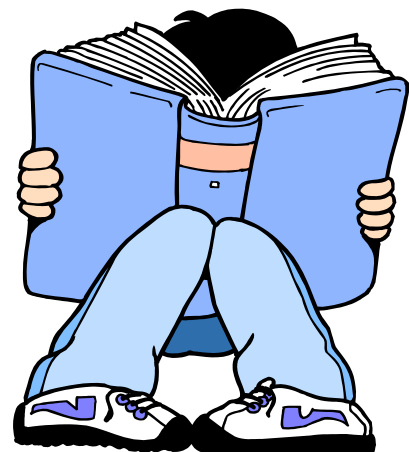
Every Wednesday, 7:30pm-8:30pm, 8 classes, starting August 6; Member \$40, Non-Member \$60

Conversational Japanese - Day Class

Every Thursday, 9:30am-10:30am, 8 classes, starting August 7; Member \$40, Non-Member \$60

Conversational Japanese-Night Class

Every Wednesday, 6:00pm-7:00pm, 8 classes, starting August 6; Member \$40, Non-Member \$60



Acknowledgements

Gojikai Dues

Wesley Aihara
 Helen Akagi
 Mabel Gushi
 George Hamamura
 Barrymore Hanakahi
 Roy Hirata
 Taeko Ishikawa
 Russell Iwasa
 Noriko Murakoshi
 Randal Muramoto
 Sueko Nakagawa
 Shigeyo Ohta
 Shigeto Saito
 James Sakane
 Mary Tanaka
 Vernon Tanaka
 Amy Townsend
 Ethel Yanagida
 Momoyo Yoshimoto

Gotan-e

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 Wallace Abe
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<u>Columbarium</u>	<u>In memory of...</u>
Stanley Ibara	
Jeanne Ishikawa	Yamashita Family; Ishikawa Family
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June Kawashima	
Robert Soma	
Emeline Tamashiro	Kaoru & Shizuko Sunahara
Alan Tomita	
Linda Yoshikami	Kelly Yoshikami

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 Helen Ibara
 Louella (Wayne) Ibara
 Haruye Imai
 Jerry Imai
 Sakuichi Iwahiro
 Russell Iwasa
 Thomas (Rita) Kashiwabara
 June Kawashima
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 Family of Howard & Kazushi Yamane



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The Building of the Yagura

Thanks to Ken Kumasaka and his young and healthy helpers. We the WHM are grateful and express our gratitude for their generosity and kindness. Especially in time when our Hoshu gang are aging and in need of help. The following are from left to right: Lotonuumoni Niko, Ken Kumasaka, Daniel Davis, Clyde Shimotsu, Peter Kumasaka and Ulysses Tyrell





Members of the Waialua-Haleiwa Buddhist Council and Wahiawa Hongwanji Mission at the Kemoo Cemetery.



Members of the Wahiawa Hongwanji Mission along with Mike Miura and Donald Matsumoto at the Puuiki Cemetery.

The Annual Waialua-Haleiwa Buddhist Council Graveyard clean up was held on Saturday, May 31, 2014. The Council consists of members from the Haleiwa Jodo Mission, Haleiwa Shingon Mission, Wahiawa Ryusenji Mission and Waialua Hongwanji Mission. This year Wahiawa Hongwanji Mission under the leadership of Rev. Kojun Hashimoto also joined the clean up. Four cemeteries, Kemoo Cemetery, Puuiki Cemetery, Kawailoa Lower and Upper Cemetery from the area plantation camps were cleaned.

The Annual Ohaka Souji began at 7:30 a.m. at the Kemoo Cemetery. After the cleaning the Kemoo Cemetery, Haleiwa Jodo Mission and the Wahiawa Soto Mission went to clean the Kawailoa Lower Cemetery. Waialua Honganji Mission, Haleiwa Shigon Mission, and Wahiawa Hongwanji Mission went to clean the Puuiki Cemetery. After these areas were cleaned, we all met at Kawailoa Upper Cemetery to clean it. Mike Miura, Jerry Choo, and Tony Nacapuy maintain the Puuiki Cemetery year-round and Dwight Ishiguro maintains the Kawailoa Cemeteries.




Members and Friends of the Waialua-Haleiwa Buddhist Council and Wahiawa Hongwanji Mission at the Kawailoa Upper Cemetery.




WHM Dance Instructors learn to tie their own "obi "



**“TAKE a DEEP
BREATH and
HOLD it”** 


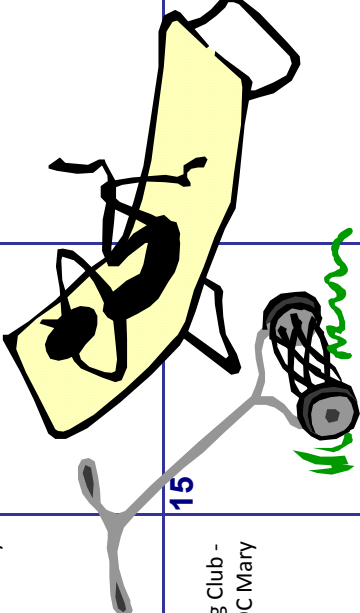


 These ladies are busy getting ready for the Obon country store



 Look for this up-coming WHM Takedaiko Group as they prepare for a performance at this year 's Obon

July 2014

Sun	Mon	Tue	Wed	Thu	Fri	Sat
		1	2	3	4 Independence Day 8a-10:30a Quilt Club (BWA Room) 1p-4p Mahjong - BWA Rm	5 
6 9a-10a Sunday Service 10a-11a Sangha Strummers	7 8:30a-11a Knitting Club - (BWA Room) - POC Mary Kawane	8 	9	10 7:30a-10:30a Hoshu Kai 7p-8p Club Asoka Meeting BWA Room	11 1p-4p Mahjong - BWA Rm	12
13 9a-10a Sunday Service	14 8:30a-11a Knitting Club - (BWA Room) - POC Mary Kawane	15	17 11a-12p Hospital Visitation (PD)	18 8:30a-10:30a Quilt Club (BWA Room) 1p-4p Mahjong - BWA Rm	19	
20 9a-10a Family Day Service 9a-10a Sunday Service 10a-12p BWA Meeting (Fujinkai/BWA Room)	21 8:30a-11a Knitting Club - (BWA Room) - POC Mary Kawane	22	23	24 7:30a-10:30a Hoshu Kai	25 1p-4p Mahjong - BWA Rm	26
27 10a-11a Ukulele Group 10:30a-12p WHM Board meeting 1p-3p Oahu District Event @ Alea Hongwanji	28 8:30a-11a Knitting Club - (BWA Room) - POC Mary Kawane	29	30	31	<h2>Enjoy your summer</h2>	