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Hakalau Jodo Mission



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May & June 2020

THE IMPACT OF COVID-19 ON OUR GATHERINGS

We strive to take care of you, our members and friends, to protect you from harm and to show compassion. Our decision-making process regarding gathering is guided by the Eightfold Path, the Golden Chain, as well as orders from the government.

Governor Iges's most recent extension of the statewide stay-at-home order until May 31 means there will be no gatherings for services or other activities through May 31st. We will await direction from the State and County before making a decision about resumption of activities in June.

We will call you or email you on a routine basis rather than gathering. Know that we are thinking about you.

UPCOMING EVENTS

Buddhist Services and Gatherings

The gathering for Memorial Day 2020, originally scheduled for May 30 at the Hakalau Veterans Park, has been cancelled. In place of a gathering, Rev. Miyazaki will go alone to the memorial and carry out the service. Clyde Chinen will provide flowers.

Let us all remember those boys from Hakalau-Ninole who gave their lives in:

World War 1:
Thomas Smith

Korean Conflict:
Pfc. Jun Matsushige

World War 2:
Pvt. Onso Chinen
Sgt. Hiroyuki Hiramoto
Cpl. Isamu Ikeda
Pvt. Yasuo Kaneshiro
Pfc. Yositaka Kataoka
Pfc. Satoshi Masuoka
Pfc. Toshiaki Morimoto
Pfc. Hiroshi Motoishi
Pvt. Saburo Nakazato
Sgt. Masayoshi Ogata
Pvt. Eishun Soken
Sgt. Ronald K. Takara

Vietnam War:
Sgt. Lester W. Alipio
Spc. Bobby J. Barcena



The next scheduled service is the **O-Bon Service** on **Aug 15, 5:30 pm**, followed by Bon Dance at 6:30 p.m.

Other Gatherings

Classes, Presentations, Meetings

Resumption of all activities will take place once we are confident that gathering will be safe, **probably** once the stay-at-home orders are lifted. Gatherings impacted include:

- Senior Luncheons
- Bon Dance Practice with Odori Sensei Jane Heit
- Purna Yoga Classes with Jennifer Weinert
- Practice Yoga with Alison Simpson
- Tai Chi classes with Sifu Slade Shim
- Music and Movement with Aunty Jen, Jennifer Kane

For more information regarding upcoming events, including schedule changes, visit <https://www.hakalauhome.com/upcoming-events.html>.

NENKI MEMORIAL SERVICE

Please contact Rev. Miyazaki at 808-936-7828 or gongqi326@hotmail.com to schedule a service.

May	Date of Death	Anniversary	June	Date of Death	Anniversary
Ushi Taira	5/4/1994	27 th	Shunichi Sugino	6/30/2019	1st
Noburu Motonaga	5/20/1984	37th			

CONTACT LIST

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- **Clyde Chinen**, Facilities Oversight: 963-6759 or cschin643@gmail.com
- **Akiko Masuda**, Senior Luncheons, Community Liaison: 963-6422 or msakiko@hawaii.rr.com

SERVICES YOU CAN DO AT HOME...PLEASE TRY!

Rev. Miyazaki suggests the following home devotion:

Reverence to the Three Refuges

I go to the Buddha for guidance. May I, with all others, awaken to the great path that leads us to enlightenment.

I go to the Dharma for guidance. May I, with all others, be submerged in the depths of the teachings and gain wisdom as deep as the ocean.

I go to the Sangha for guidance. May I, with all others, live in harmony and be in accord with the spirit of our community in all ways.

Nembutsu Ichie (Devoted Calls of Amida Buddha's Name)

Namu Amida Bu, Namu Amida Bu, Namu Amida Bu...(repeat as many times as you want)

Sutra Chanting – Good will from Sutta Nipata

Those who seek to promote their own enlightenment, having glimpsed the state of perfect peace, should be able, honest and upright, gentle in speech, meek and not proud.

They should be contented, easy to support, not over-busy, and simple in living. Their senses are tranquil, let them be prudent, and not be agitated or greedy.

Also, they must refrain from any action that gives the wise reason to disapprove of them. Then let them cultivate the thought: May all be well and secure. May all beings be happy!

Whatever living creatures there are, without exception, weak or strong, long, huge or middle-sized, or short, minute or bulky. Whether visible or invisible, whether living far or near, the born as well as those seeking birth, may all beings be happy!

Let none deceive or criticize their fellows anywhere. Let none wish to harm others in anger or in hate. Just as a mother protects her own child from hurt with her own life. let all-embracing thoughts for all beings be yours.

Cultivate an all-embracing mind of love for all throughout the universe, in all its height, depth and breadth –
a love that is untroubled and beyond hatred or ill will for others.

As you stand, walk, sit or lie, so long as you are awake, pursue this awareness with all your might, for it is deemed that this is the Divine State.

Holding no more to wrong beliefs but with virtue and vision of the ultimate, and having overcome all sensual desire, ever in a womb is one born again.

Junen (Ten Times Recitation of Nembutsu)

Namu Amida Bu, Namu Amida Bu, Namu Amida Bu, Namu Amida Bu,
Namu Amida Bu, Namu Amida Bu, Namu Amida Bu, Namu Amida Bu,
Namu Amida Butsu, Namu Amida Bu

O-IHAI MEMORIAL TABLETS

Background: When someone passes, we make plain wood tablet with his/her Buddhist name on it. This is called an **ihai**. Forty-nine days after passing, the bereaved family makes a lacquered tablet and **discards** the plain wood tablet. The custom of making the tablet came from Confucianism in China.

In Hawaii, the custom is a little different. Most people do not make a lacquered tablet, but they do keep the plain wood one. The ihai on the shelf in the temple were brought in by family who didn't need them. Note: In the Hongwangi sect, O-ihai are not used. Instead, they record the information in a book. We also record the information in a book.

Our Action: We have removed the old O-Ihai previously located on the shelf on right-hand side of the Buddha. We will keep them for 3 months.

After that time, they will be discarded. If you want to pick up the O-Ihai for your ancestor, or if you have any questions, please contact Rev. Miyazaki by July 31, 2020 at 808-936-7828 or email him at gongqi326@hotmail.com.

Gassho,
Miyazaki



PRESIDENT'S MESSAGE

I hope you are doing all you need to do to keep yourself and your family safe and healthy. In Hakalau, we follow official orders from the Governor, Mayor, and Bishop as to what we can do at the temple. As of now we are closed, but you are in our hearts and minds. Please take care.

Somehow staying at home has made me reflect on the past. My mother ran a soda fountain and I had to help serve the customers. Ice cream, soda, crack seeds, popcorn, and potato chips were readily available. I guess I tend to look at food for comfort. If you looked in my refrigerator you would see a lot of ice cream. I want to eat the Smacks I used to eat when I was young.



Sugar Smacks, 1953

I have also spent a lot of time on the telephone. I have called church members, elementary school, high school, college, and professional friends and family members. I needed to call to feel part of a larger group but also to thank each individual for their friendship and wonderful memories. I have laughed, and even cried.

Of course, I also check to see if the safety rules are being followed:

- Staying 6 ft away from each other
- Washing our hands
- Not touching our faces

- Wearing the new attire, our masks

Why were these phone calls necessary for me? Was it loneliness or fear? Or was it Buddhist guidance on interdependence, interconnectedness, interrelatedness, gratitude, and compassion? I felt warmth from all those I called. I hope I gave them a warm feeling too. I was grateful for their kind words and the knowledge that they were taking care of themselves.

I can't live alone. I need others to survive. Messages on TV keep repeating, "**WE ARE IN THIS TOGETHER**". Yes, we are. Please reach out to others. We need each other.

With gratitude,
Jan Nakamura, President

MINISTER'S MESSAGE 1:

The Story of the first naturalized American from Japan, Hikoza Hamada, later known as Joseph Heco -Continued from March-April Bulletin

Summary from the last bulletin: *Hikoza Hamada's father died when he was young. His mother died when he was 13. He became a sailor at 13 and, soon after that, he was shipwrecked along with 16 other Japanese sailors. They were rescued by a U.S. merchant ship and taken to San Francisco. He became friends with seaman Thomas Troy. The U.S. Government, interested in opening Japan to foreigners, told the previously rescued Japanese seamen to return to Japan through Macao. Their mission was to negotiate establishment of diplomatic relations between the U.S. and Japan.*

...When the 16 crew members (one had died) arrived at Macao in May 1852, Macao and Hong Kong were among the few places in China where Westerners could freely visit (see insert below).

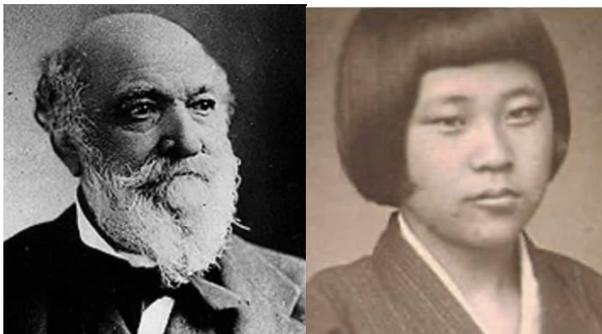
The 16 crew members waited for the East India Squadron to pick them up and take them to Japan, but the Squadron never arrived. Thomas Troy asked Hikoza to go back to U.S. with him, and Hikoza agreed. In December 1852, Hikoza and two

other crew members went back to San Francisco with Thomas.

More History: In the 1500s, the Portuguese and Spanish actively sailed to East Asia. From the mid-1600s, East Asian countries such as China, Korea, and Japan adopted a policy of seclusion. Westerners were not allowed to visit, with few exceptions. Beginning in 1557, Portuguese were allowed to stay in Macao. Also, European ships could trade at Canton near Macao from 1757.

The British sold opium to the Chinese. The British ignored the Chinese Government's request to stop this practice. Thus began, in 1840, the conflict between China and Britain known as the First Opium War. Britain prevailed and, as a result, Hong Kong was ceded to Britain in 1843.

Once they were back in San Francisco, Beverly Sanders, leading businessman and Director of Customs in San Francisco, became interested in Hikozo. He and his wife did not have children. He asked Hikozo to live with them. Hikozo was 15, Sanders was 55.



Beverly C. Sander
(1807-1883)

Joseph Heco (Hikozo)
(1837-1897)

In July 1853, Sanders resigned from his position as Director of Customs and moved back to his hometown, Baltimore, Maryland, to pursue his other business interests, including visiting Russia. When Sanders went to Washington, D. C. to see President Franklin Pierce, Hikozo accompanied him. Hikozo became the first Japanese to meet a U.S. President. Later Hikozo said that he could not believe that the man was a leader of the country because he had no guards and attendants around him, talked frankly, and wore regular clothes.

In January 1854, Sanders placed Hikozo in a Catholic School in Baltimore. In October, Hikozo was baptized and named Joseph Heco.

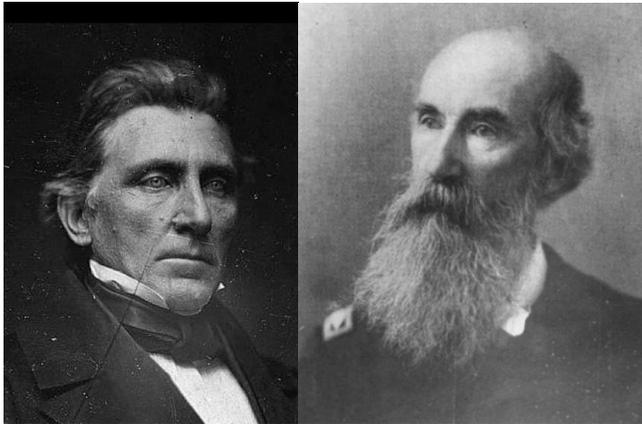
The East India Squadron finally showed up in Macao in April 1853, about a year after they were expected. Twelve of the 13 crew members that had stayed in Macao [when Hikozo returned to San Francisco] ran away. Only one crew member, Sentaro, got on the ship. They went to Japan in July 1853, gave a letter from President Fillmore to Shogun demanding the end to the seclusion policy. They visited again in February 1854, to conclude the treaty. That was when Japanese national seclusion policy came to end.

In the Panic of 1857, Beverly Sanders' bank went out of business. Hikozo (Joseph Heco), then age 20, quit school and started to work in a trading company in San Francisco.

In November 1857, Heco was introduced to President Buchanan by California Senator William Gwin. Gwin recommended that President Buchanan hire Heco for the State Department since Japan was finally open to foreigners, but Heco was not hired.

In 1858, again through Gwin, Heco met a 31-year-old Naval lieutenant John Brooke who was going to the coast of China and Japan to conduct surveys. Brooke asked Heco to join him. Heco was happy, but Sanders worried because Christianity was still prohibited, and the anti-Westerners movement was radicalizing the Japanese. He recommended Heco become naturalized so that the U.S. government could protect him if anything happened. On June 30, 1858, Joseph Heco became a U.S. Citizen. The survey vessel left San Francisco in September 1858. The vessel was small and Heco suffered terribly from seasickness. Brooke stopped at Honolulu and surveyed around Hawaii for 5 weeks. In Honolulu they met a Japanese castaway Masakichi, who had been shipwrecked and rescued by a U.S. whaler in 1856.

Masakichi was eager to go back to Japan. Brooke allowed Masakichi to join the survey vessel.



William Gwin
(1805-1885)

John Brooke
(1826-1906)

Because of his difficulty with seasickness, Heco did not return to the small survey vessel. Instead, Brooke gave Heco a letter for his accommodations and Heco was able to obtain passage on a larger passenger boat to Hong Kong. Thanks to Brooke's letter, Heco was allowed to sail on the flagship of the East India Squadron from Hong Kong to Shanghai. In Shanghai Heco fortunately met Townsend Harris, the first U.S. ambassador U.S. to Japan.

Harris was assigned as the Consul-General of Japan in 1855 by President Pierce whom Heco had met soon after Commodore Perry opened Japan in 1854. The U.S. Consulate in Japan opened in July 1856 in a temple Gyokusenji in Shimoda, Shizuoka.

Japan had been closed to foreigners since the mid-1600s. Permitted Chinese and Dutch could come to a small artificial island called Dejima in Nagasaki, and Korea sent envoys occasionally. Japan "officially" had interpreters of Dutch, but none of English. There were few samurais who understood English. Conferences were conducted in Japanese and Dutch. When Harris first went to Japan, he hired 24-year-old Henry Heusken, a naturalized Dutch American. Harris found difficulty in negotiation. Harris' words were interpreted into Dutch by Heusken, then were translated into Japanese by samurai interpreters, but many of

them were not very fluent in Dutch. Harris then hired Heco as an interpreter.

Heco returned to Japan as interpreter for Harris in June 1859 after a 9-year absence. The U.S. Consulate had been relocated to the Zenpukuji temple in Edo (Tokyo). Heco found his job very stressful. He resigned from U.S Consulate in February 1860 and opened a trading company in Yokohama.



Townsend Harris
(1804-1878)



Joseph Heco
(1837-1897)

(to be continued—there's more to this story!)

MINISTER'S MESSAGE 2: Higan Sermon

Thank you for getting together for our Higan service. Higan means "that shore". Kikyomon or Reverence to the Three Refuges in our Otsutome book says "we may not cross the ocean of life and death." Attaining Enlightenment is compared to crossing an ocean or a big river. The shore after crossing the ocean or river represents Enlightenment, or the shore of the Buddha's Land.

In Japan, Higan is a period of the seven days before and after equinox day. Japanese Buddhists call equinox day the Middle day of Higan. Equinox is a national holiday in Japan and many people visit their family graves.

The Higan service is common in almost all Japanese Buddhist sects, but is not observed among non-Japanese Buddhist sects in other countries.

The first Higan service was held in 806. The emperor ordered the Provincial Temples in and around Kyoto to read the Kongo Hannya Sutra for the late Prince Sawara who had died in 785 for seven days around the spring equinox.

Read on to understand the drama leading up to the first Higan service...

The Provincial Temples, known as Kokubunji in Japanese, were built in the middle 700s by the decree of Emperor Shomu. Emperor Shomu reigned from 724 to 749. He was a basically a Buddhism freak. His wife, Empress consort Komyo, was also a fanatical Buddhist.

From 735-737 a smallpox epidemic prevailed in Japan, killing around 25-35 % of the population, including many government officials. There were 68 provinces in Japan at that time. In 741 Emperor Shomu ordered all provincial chiefs to build a temple and a convent to protect the country. The head Provincial Temple was the Todaiji temple in the capital Nara. In 743 he started building the Big Buddha in the Todaiji temple.



Source: <https://en.wikipedia.org/wiki/T%C5%8Ddai-ji>

Emperor Shomu retired and his daughter became the empress. She trusted an ambitious monk named Dokyo a little too much. He even tried to become the emperor! There were many power struggles. Most immediate male family members of the empress had died due to the epidemic and as a result of political strife. When she died at age 53, her distant relative, age 62, became the

emperor. The new emperor, Konin, kicked Dokyo out. Emperor Konin worked hard until he was 73, which was considered to be very old at that time. He died soon after he handed the throne to his son, emperor Kanmu.

There were still many political issues and power struggles. Buddhism had become too powerful and monks often caused problems.

In 784 the new emperor Kanmu decided to relocate the capital in order to distance himself from the powerful temples (and monks) in Nara. He appointed Tanetsugu Fujiwara as the Capital Relocation Committee Chief. The new imperial palace was built in 785 in an area called Nagaoka. Tanetsugu Fujiwara was murdered after that. After an investigation into the murder, 8 suspects were beheaded, and 7 suspects were exiled. They had close connections to the powerful temples in Nara.

One of exiled suspects was Emperor Kanmu's younger half-brother, Prince Sawara. Since Sawara's mother was from a lower-class noble family, he didn't think that he would be promoted. Instead, Sawara became a monk and studied in powerful temples in Nara. When Kanmu became the emperor, Emperor Konin appointed Sawara as a prince. He became a murder suspect due to his background and was subsequently exiled. Sawara insisted that he was innocent. He stopped eating and died of indignation in 785 at the age of 35.

After Sawara died, many imperial family members got sick and died, and a big flood occurred in the new capital. People thought that Sawara had become a vengeful spirit. Emperor Kanmu was very scared. He held special imperial prayers twice to apologize to Sawara, sent diviners and Buddhist monks to his grave for prayers, gave him the posthumous title of emperor, built shrines for him, and relocated the imperial palace to Kyoto in 794. He was still scared and, in 806, a few months

before he died, he ordered the Provincial Temples to hold a special service for seven days around the spring equinox wishing for Sawara to become the Buddha. **This was the first Higan service.** The Higan Service is an example of one of the expectations that Japanese leaders had of Buddhism, i.e., to calm the spirits of the deceased. Eventually, Higan became a service to pray for ancestors.

When we see the origin of Higan, we can see why many Japanese Buddhist temples sell omamori or protection charms, and why they provide memorial services.

More History:

The Imperial Court held a Higan service on equinox day from 806 until 1868 when Sogun Yoshinobu Tokugawa returned power to the Emperor. US Commodore Perry caused this change in power.

Emperors, who were Buddhists, were regarded as gods of Shinto, the Japanese ethnic religion. At Sennyuji, the imperial temple, Buddhist services for the emperors were performed.

When the emperor came back as the country's leader for the first time in 800 years, the general public didn't know the emperor and the new Imperial government had to "educate" people. They emphasized that the emperor was the human god. Buddhism was denied and Shinto became the national religion. That's when the imperial court stopped doing Higan service.

Consider this:

- When the first Higan service was held, Odaishi-san or Master Kukai wasn't in China yet.
- Jodo-shu, Hongwanji and Soto Mission were started about 400 years after the first Higan service.
- These sects adopted the Higan service, therefore making Higan common in many Japanese Buddhist sects but not present in China and other countries.

As you know, the Gokuraku Pure Land is believed to be in the west, and the sun sets in the west on

equinox day. For us, Amida Buddha followers, the equinox is a good day to think of the Buddha and our ancestors in the Pure Land far beyond the setting sun.

Please think of your ancestors and repeat Namu-Amida-Butsu to the setting sun.

TREASURER'S REPORT

Funds received during March - April 2020:

Category	Amount	%
Freeman Foundation (restricted)	\$10,000	77%
Rent	\$1,100	8%
Member Donations	\$700	5%
Member Dues	\$480	4%
Friends	\$300	2%
Senior Lunch	\$165	1%
Presentation: Shinmachi Documentary	\$163	1%
Higane-e Service	\$90	1%
Shinnenkai	\$25	0%
Total	\$13,023	100%

Many thanks to all who contributed to the well-being of the Mission in March & April:

Yumiko Bamba, Sheila Black, Kerry Browning, Clyde Chinen, Susan Forbes, Linda Hartwell, Historic Hawaii Foundation, Lucky and Paula Joseph, June and John Kaye, Antoku and Kay Kobashigawa, George and Hiroko Motobu, Jan Nakamura, Howard and Judy Shimabukuro, Ruby Shimabukuro, Setsuko Taira, Maude Taylor, Simona Vaduvescu and Andrei Burghelea, and Robert and Norma Yara.

2020 Membership Dues are Now Due:

If you haven't done so already, please send in your 2020 membership dues. The dues are \$60 and we are requesting an additional \$100 donation in lieu of a bazaar. Please see the following page.

In gassho,
Susan Forbes

2020
RENEWING YOUR MEMBERSHIP OR BECOMING A MEMBER
OF THE HAKALAU JODO MISSION

Our Members carry out our purposes:

- Propagate and teach the doctrines, principles, and disciplines of the Jodo Sect of Buddhism;
- Encourage, promote, and carry on the religious, educational, charitable and other work to better the condition of mankind; and
- Promote happiness among our members and the broader community.

The Mission would not be able to survive without the physical, financial and spiritual support of members. As a dues paying member you...

- Commit yourself to continue to support the efforts of your ancestors who helped to make this temple and Jodo Buddhism what it is today and continue their spiritual belief.
- Commit to continue to carry out the purposes of the Mission.
- Have access to the temple to honor your beloved ancestors.
- May leave your urn as well as your ihai (memorial plaque) in the temple.
- Will be identified as a member of the Hakalau Jodo Mission with all the rights identified in the bylaws, including participating in the annual member meeting and voting to elect members to serve on the board of directors.
- Have a voice in determining the legacy of the Hakalau Jodo Mission.
- Will receive a copy of this bulletin by mail or by email.
- Will receive a special, discounted rate for the use of the hall and/or dining room for your private gatherings.
- Will find friendship, support, ono food, and a place to learn the teachings of Amida Buddha.

Thank you for your dedication in supporting the Hakalau Jodo Mission.

Membership dues for 2020 are \$60.00 per family and \$60.00 for an individual. We also request a donation of \$100 in place of holding a bazaar.

2020 Hakalau Jodo Mission Membership Form

Please provide information about each person included in this membership.

Member # 1

Name: _____

Address _____

Phone Numbers: Residence: _____ Cell: _____

Email address: _____

Member #2

Name: _____

Address _____

Phone Numbers: Residence: _____ Cell: _____

Email address: _____

* If there are more members to add to a Family Membership, please include information on additional members on a separate piece of paper and submit it with this form.

Type of Membership Family

Individual

Amount Enclosed Membership Dues (\$60 for either
Family or Individual Membership) _____
Donation in Lieu of Bazaar
(Requested Amount \$100) _____

Total _____

How would you like to receive the Bulletin and other notices?

Email

US Mail

Please submit this form and payment by **March 31, 2020** to:

Hakalau Jodo Mission
PO Box 296
Hakalau, Hawaii 96710