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Hakalau Jodo Mission

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November & December 2020

Services

There will be NO gatherings of members for services in November and December due to COVID-19. However, Rev. Miyazaki will be performing the ceremonies alone at the Hakalau Jodo Mission and will pray for our members and ancestors. More detail about the services is provided below:

O-JUYA

O-juya means ***Ten Nights.*** This Jodo Shu observance is a special practice of chanting ***Nenbutsu*** that traditionally took place over a period of ten days and ten nights. It is based on the ***Sutra of the Buddha of Immeasurable Life (Muryokukyo).***

This intensive Nenbutsu retreat is said to have started in the early 15th century in Kyoto. Today, most temples in Hawaii observe ***O-juya*** in a one-day service called ***Nenbutsu Day Service***. Hakalau Jodo Mission will have the **O-Juya Service** on Sunday, November 15, at 1:00 p.m. **It will be conducted by Rev. Miyazaki with no members present. He will pray for our members and ancestors.**

JODO-E (BODHI DAY)

Jodo-e celebrates the day that Siddhartha Gautama discovered spiritual awakening at the foot of the bodhi tree and became Shakyamuni Buddha, the founder of Buddhism, over 2,600 years ago. Hakalau Jodo Mission will have the **Jodo-e Service** on Sunday, December 13, at 1:00 p.m. **It will be conducted by Rev. Miyazaki with no members present. He will pray for our members and ancestors.**

Other Classes, Presentations, Meetings

Several classes are held in the Social Hall each week. **Advance registration is required** since there can be no more than 10 participants. For more information all classes including fees, schedules as well as the Rules and Restrictions resulting from COVID-19 visit https://www.hakalauhome.com/upcoming-events.html.
Note: schedules are subject to change based on COVID-19 restrictions.

Classes include:

- Purna Yoga Classes with Jennifer Weinert: Weekly on Wednesdays, 9:00 - 10:30 a.m.
- Tai Chi classes with Sifu Slade Shim: Weekly on Wednesdays, 11 – Noon
- Practice Yoga with Alison Simpson: Twice Weekly on Mondays and Thursdays, 4:00 - 5:30 p.m.
- Karate Class for children with 4th Degree Black Belt Patricia Taniguchi: Twice Weekly for each age group. Children 4-6 years old, Wednesdays and Fridays, 3:50-4:40 p.m.; children 7-12 years old, Wednesdays and Fridays, 4:50-5:40 p.m.

Programs and Classes which are not currently available:

- Senior Luncheons
- Bon Dance Practice with Odori Sensei Jane Heit
- Music and Movement with Aunty Jen, Jennifer Kane

NENKI MEMORIAL SERVICE

Please contact Rev. Miyazaki at 808-936-7828 for scheduling

November	Date of Death	Anniversary
Dorothy Hirowatari	11/2/19	1st
Tsuyako Fujimori	11/13/74	47th
Shoei Yabiku	11/14/96	25th
Sadame Uratani	11/23/84	37th
Minoru Nakagawa	11/30/74	47th

December	Date of Death	Anniversary
Yae Kikuchi	12/2/71	50th
Yoshino Mishima	12/3/74	47th
Keitaro Tanaka	12/14/71	50th
Tsune Eto	12/24/78	43rd
Shizuko Uehara	12/28/74	47th

CONTACT LIST

Please contact us with your questions, suggestions, and information you wish to share:

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- **Jan Nakamura**, President: 295-7797 or ja.nakamura001@gmail.com
- **Susan Forbes**, Treasurer, Bulletin Editor: 808-286-6130 or sksforbes@gmail.com
- **Kerry Browning**, Secretary: 963-6452 or browningke@yahoo.com
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- **Akiko Masuda**, Senior Luncheons, Community Liaison: 963-6422 or msakiko@hawaii.rr.com

PRESIDENT'S MESSAGE

[**Note:** Jan broke her ankle in late August, requiring her to fly to Oahu for surgery on September 1st and subsequent recovery at her daughter's home. She had planned to move to Oahu and live with her daughter anyway. The broken ankle just hastened the move. She will remain on Oahu, traveling periodically to the Big Island for special services and events.]

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I am sure you are all taking care of yourselves and staying safe.

I have left the Big Island but am still doing my duties as your President of Hakalau Jodo Mission. I am very fortunate to have good board members and the Reverend to keep me informed of the activities of the temple.

My ankle is still needing attention and I am following my doctor's advice. As some of you know, it is very difficult to do things slowly. It's good that I have many things to keep me busy. I have been busy reading, keeping my brain active. Now I'm reading a book on finance, business, and how to get rich! It's too late for me, but I'm reading it in order to guide my young family.

I've also been reading a lot of books on Buddhism. I'd like to share something from one of these books, The Wisdom of No Escape by Pema Chodron.

> The Navajo teach their children that every morning when the sun comes up, it's a brand-new sun. It's born each morning, it lives for the duration of the day, and in the evening, it passes on, never to return again. As soon as the children are old enough to understand, the adults take them out at dawn and they say, "*The sun has only one day. You must live this day in a good way so that the sun has not wasted precious time."*

Acknowledging the preciousness of each day is a good way to live, a good way to reconnect with our basic joy. This wisdom to support us during the pandemic seems to be a good thing to think about as we go through the journey of our lives.

At the temple, we are following the COVID-19 guidelines established by the Governor and Mayor. We have restarted some activities for our members and community, including classes for yoga, tai chi, and a new karate class for children ages 4-12 years old. Other activities, such as senior lunches and bon dance practice will be restarted when feasible. Services will start again when safe to do so. Rev. Miyazaki will conduct the Ojuya and Nembutsu services **alone** on November 15th and December 13th respectively.

Please again, be safe, follow the guidelines. I hope to see all of you again at the temple.

With gratitude and Compassion,

Jan Nakamura

MINISTER'S MESSAGE—The Story of the First American to Teach English in Japan

(continued from September-October Bulletin)

Nagasaki samurai interpreters continued to study English. In 1848, a 24-year-old Ranald McDonald became an English teacher for them. Ranald McDonald was born at Fort Astoria, Oregon Country, on February 3, 1824. His father Archibald McDonald came from Scotland and was a fur trader for the Hudson Bay Company. His mother Koalexoa was the daughter of a chief of the Lower Chinook tribe. Ranald's mother died one month after she delivered him. His father remarried, but Ranald mixed with his mother's family. Chinookan people believed that their ancestors were from far east across the sea. MacDonald family moved to Fort Vancouver, Washington.

In 1834, 3 Japanese castaways, Hisakichi, Iwakichi and Otokichi were brought to Fort Vancouver. Their ship with 14 crew members got lost in 1832 and drifted about for 14 months. Eleven died, and the 3 arrived at Olympic Peninsula, Washington. They were found by native Americans there, became their slaves, and were sold to a British Ship. Ranald saw them and believed that his ancestors on mother's side was from Japan.

At the age of 15 Ronald started to work for a bank in Ontario after he finished boarding school with honors in the Red River Colony. This is today's Winnipeg, Canada. He was following his father's wish. He experienced discrimination and left the bank in 2 years. He then moved to New York to become a shipman with the purpose of visiting Japan.

He was hired by a whale catcher that left New York in December 1845 and arrived in Hawaii in January 1847. He collected information about Japan. The ship left Hawaii, sailed through Guam, the Philippines, Okinawa, Korea, and approached Hokkaido. Ranald put his things

in a small boat to go to Japan. The crew members told him to reconsider because he could have been executed according to Japanese law; however, Ranald was determined. He got on the boat and landed on a small island called Yagishiri Island on June 27, 1848.

Ranald McDonald saw no one on the Yagishiri Island. On July 1 he rowed the boat to Rishiri Island, arrived there the next day. He purposely capsized his boat pretending that he was a castaway. He was successfully found by Ainu (Native Hokkaido) people. Ainu treated him nicely and sent him to the post of exchange. He was sent to the office of Matsumae Clan who governed Hokkaido. He was investigated as an illegal entrant, then was sent to Nagasaki in October 1848 for more investigation. The Shogun government's Nagasaki office soon understood that Ranald was smart, humble, and respected Japan. The Nagasaki office told him to teach English to Dutch interpreter samurais.

The samurai interpreters continued to study English after their English teacher; the Dutchman Jan Cock Blonhoff left Nagasaki in 1823. Ranald taught English to 14 selected samurais through a lattice in a small temple where he was confined (he was still an illegal immigrant in Japan).

The samurais knew English grammar, but they had strong Dutch and Japanese accents such as they had a hard time to extinguish 'L' sound and 'R' sound. Ranald mainly fixed their pronunciations. They worked hard, especially 28-old Einosuke Moriyama showed his high learning ability. Moriyama later acted as an interpreter for Commodore Perry who visited and opened Japan in 1854.

Ranald's observations about the Japanese people included:

- Japanese people were generally about 5 feet 4 inches tall. (Ranald was 5 feet 8 inches).
- Japanese people smoked a lot.
- Japanese people ate 4 times a day, 3 pounds for each meal.
- Japanese people ate fast and they talked much while eating.
- Japanese people were literate regardless of social class. They carried brush, ink, and papers, and often communicated by writing. The papers for letters and art were thinner and more permeable than that of Europe.

On April 26, 1849, after teaching English for 7 months, Ranald was extradited to the U.S. Navy steam warship *Preble* through the Nagasaki Dutch Factory. *Preble* was there to pick up 13 U.S. castaways who were on a wrecked whale catcher.


Ranald MacDonald daguerreotype, ca.1853.

Ronald went back to Washington State in 1853 after working in both Australia and India. He drifted from job to job until he settled himself down in a small hut in Fort Colville. He died there on August 5, 1894 at the age of 70, while visiting his niece. His last words were "Sayonara, my dear, sayonara."

He was born a British citizen and became a U.S. citizenship in 1845 by the Oregon Treaty. He was the first American who taught English in Japan.

If you taught or are planning to teach English in Japan, please remember Ranald McDonald. Monuments erected to honor him are on Yakishiri Island, Rebun Island, Nagasaki and Fort Astoria.


Ranald's monument in Nagasaki

In gassho,

Reverend Junshin Miyazaki

SHARING OUR HISTORY TO PRESERVE OUR LEGACY

The Hakalau Jodo Mission began in 1904. A distinguishing characteristic throughout its history has been its commitment to the community. The history also reflects the experience of Japanese immigrants and their families on the Hakalau Plantation, beginning in the late 1800's/early 1900's. Over time, the community expanded and became more diverse, reflecting a mix of cultures and beliefs. Members of the past created the social and cultural environment we enjoy today.

Let's first look at the composition of the current membership and then **begin** to consider those who came before us.

Who are the members of the Hakalau Jodo Mission today?

Counting the number of people who are members, either as part of family or individual memberships, I was surprised that there are now 43 members. (OK, there are a handful who have not paid their dues…I counted them anyway.)

Of our current 43 members…

- 12 live on another island or the mainland. **We appreciate your commitment!**
- Of these 12, 8 grew up as members of the Hakalau Jodo Mission. **We welcome you back!**
- 12 are lifelong members. **We learn from you!**
- 32 are Japanese and 11 are not. **We are a diverse membership!**
- 6 became members for the first time this year. **We look forward to seeing you often when we can gather again!**

Who were some of the early members?

One snapshot of members is provided in Light on the Ocean, a book published in 1934, celebrating the Hawaii Jōdo-shū, acknowledging the hard work of members, and encouraging continued effort.

Key members, presumably the most active ones, were featured in the book. At that time, there were hundreds of members, so the 28 cited in the book are just a small, non-random sample. However, these key members came from eight Japanese prefectures: Okinawa (8), Yamaguchi (7), Kumamoto (5), Wakayama (3), Hiroshima (2), and Kagoshima, Kochi, and Miyagi (1 each). **People from many places came together to work on behalf of the community and to blend and reinforce their cultural values and practices.**

The late Bishop Yubun Narashiba described how this mix of members impacted the Japanese Buddhism in Hawaii:

> *Japanese Buddhism in Hawaii has a very unique cultural background. In Japan, Buddhist customs differ from village to village, town to town, prefecture to prefecture. This is because Buddhism has been localized to fit to the custom in each area. Since Japanese immigrants came to Hawaii from the various regions of Japan, ceremonial customs are different according to the area where the family came from….*

Over the next year, we will explore the history of the early immigrant groups and their descendants in order to better honor their contributions to the Mission and our community. Let's start with Okinawan immigrants.

Okinawans played a prominent role in Hakalau.

The state of Hawaii has the oldest and largest Okinawan community outside of Okinawa itself. Okinawans first immigrated to Hawaii in 1900, fifteen years after Japanese immigrants began arriving. The earlier Japanese immigrants viewed Okinawans as backward. This view was fueled by differences between the two groups: different ethnicity, dialect, culture and customs, food, and standard of living.

Census data usually count those of Okinawan descent as Japanese, so reliable statistics over time do not exist. In 1918, however, a census was taken of Okinawans as part of a study of conditions faced by Okinawan immigrants. Hakalau (either plantation or town) had the Big Island's largest Okinawan population: 467 residents of Okinawan ancestry, or about 12% of all Okinawan's on the Big Island (Source: Uchinanchu: A History of Okinawans in Hawaii, Ethnic Studies Oral History Project, University of Hawaii, United Okinawan Association of Hawaii, 1981, p. 91). We don't know what proportion of the Hakalau population were Okinawan.

Descendants of these Okinawan immigrants are very familiar to the Hakalau Jodo Mission and you probably know several of them. Consider these names: Arakaki, Chinen, Gotō, Kaneshiro, Kobashigawa, Matayoshi, Motobu, Shibata, Shimabukuro, Sugino, Taira, Toguchi, Yara, and Yonamine, just to name a few. Bon dance enthusiasts are familiar with Okinawan dances. We

enjoy special Okinawan delicacies: andagi (Okinawan donuts), nantu (Okinawan rice cakes), and Ashitibichi (Okinawan pig feet soup). We have much more to learn about their culture and the hurdles they faced upon arrival in Hakalau.

What is the legacy of the Hakalau Jodo Mission?
The early members were committed to the Mission and the broader community and created the legacy that we are now trying to preserve. I think this legacy includes:

1. Continuing commitment to the community.
2. Openness to all.
3. Honoring those who came before us.
4. Working hard and collaboratively.
5. Sharing traditions and honoring the traditions of others.
6. Nurturing the children.
7. Honoring the kupuna.
8. Following the Eightfold Path.

Our facilities, including the Temple, Social Hall and Dining Room, are tools to be used in sharing our legacy.

How would you describe the legacy of the Hakalau Jodo Mission? How would you like to see us preserve this legacy? Please share your thoughts and email them to hakalaujodomission@gmail.com or to me at sksforbes@gmail.com.

In gassho,
Susan Forbes

TREASURER'S REPORT

Many thanks to all who contributed to the well-being of the Mission in September and October:
Yumiko Bamba, Sheila Black, Samuel Chong, Julie Goettsch, Linda Levine, Jan Nakamura, Koyoshi and Chizuko Nakamura, and Patricia Taniguchi.

Category	Amount	%
Rent	$1,100	50%
In Memory of	$600	27%
Donation	$240	11%
Member Dues	$180	8%
Friends	$100	4%
Total	$2,220	100%

THE EIGHTFOLD PATH

1. Let us learn and try to understand the Truth.
2. Let us try always to do what is right.
3. Let us be truthful and kind in all we say.
4. Let us try to behave ourselves at all times.
5. Let us earn our living in a way which will not harm anyone.
6. Let us constantly try to become better.
7. Let us cherish our thoughts because our words and our actions arise from our thoughts.
8. Let us think often of Amida Buddha and repeat the Sacred Name. Namu Amida Butsu.