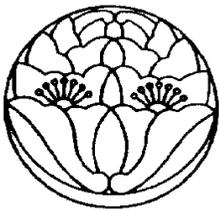


Hakalau Jodo Mission
PO Box 296
Hakalau, Hawaii 96710

Hakalau Jodo Mission

PO Box 296, Hakalau, Hawaii 96710
Email: hakalaujodominion@gmail.com
Website: hakalauhome.com/hakalau-jodo-mission-today



APRIL 2021 NEWSLETTER

For Our Members, Friends, and Neighbors

We miss you all and look forward to a time...HOPEFULLY SOON...when we can meet again. We are grateful that you are **beginning** to receive one of the COVID-19 vaccines. Stay safe.

In gassho,

Jan Nakamura, President

**SCHEDULE FOR BUDDHIST SERVICES
(SUBJECT TO CHANGE BASED ON THE PANDEMIC)**

Jodo Shu Services at Hakalau Jodo Mission or Hilo Meishoin

NO GATHERING	Hanamatsuri (Buddha’s Birthday service)	
NO GATHERING	Memorial Day Service at Hakalau monument, Hakalau Veterans Park	
August 21-SAT	O-Bon Service/Bon Dance	5:30 /6:30 p.m.
September 12-SUN	Joint Higan Service at Hilo Meishoin	10 a.m.
November 14-SUN	Ojuya (10-day-10-night Nembutsu service)	1 p.m.
December 12-SUN	Jodo-e (Bodhi Day Service)	1 p.m.

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:

- Practice Yoga with Alison Simpson: Twice Weekly on Mondays and Thursdays, 4:00 - 5:30 p.m.
- Tai Chi classes with Sifu Slade Shim: Weekly on Wednesdays, 9:00-10:00 a.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.

NENKI MEMORIAL SERVICE FOR MARCH

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

April	Date of Death	Anniversary
Shiro Udo	4/8/1975	47 th
Kiyojin Miyashiro	4/8/1975	47 th
Yoshiko Matayoshi	4/16/2005	17 th
Ei Ichiryu	4/28/1999	23 rd
Michie Nishimoto	4/30/2020	1 st

PLEASE CONTACT US IF YOU HAVE QUESTIONS, SUGGESTIONS, OR NEED HELP!

- **hakalaujodominion@gmail.com:** This is our “all purpose” contact.
- **Junshin Miyazaki, Minister:** 936-7828 or gongqui326@hotmail.com
- **Jan Nakamura, President:** 295-7797 or ja.nakamura001@gmail.com
- **Susan Forbes, Treasurer/Newsletter Editor:** 808-286-6130 or sksforbes@gmail.com
- **Yumiko Bamba, Grounds Oversight:** 238-5533 or ybamba555@gmail.com
- **Clyde Chinen, Facilities Oversight:** 963-6759 or cschin643@gmail.com
- **Akiko Masuda, Community Liaison:** 963-6422 or msakiko@hawaii.rr.com

PRESIDENT'S MESSAGE: MOVING MIND

Buddhism offers much wisdom for our lives and relationships. Below I share the parable of the Moving Mind, about perception.

Two men were arguing about a flag flapping in the wind.
"It's the wind that is really moving," stated the first one.
"No, it is the flag that is moving," countered the second.
A master, who happened to be walking by overheard the debate and interrupted them. "Neither the flag nor the wind is moving," he said. "It is MIND that moves."

Your perception reflects your life experience. Have you noticed how your perception of an event determines your reaction? What would happen if you opened your mind to alternative perceptions? Might we become more flexible, tolerant, and compassionate? Please try doing this and see what happens.

In gassho,

Ian Nakamura, President

MINISTER'S SERMON: HIGAN

Higan is a unique custom of Japanese Buddhism. For most Japanese people, Higan is the time to visit family graves and eat botamochi, small mochi wrapped with red bean paste. The custom of visiting graves started maybe around 1700 because commoners did not have graves before that. Human beings started to bury the dead in the Stone Age. In Japan, people buried the deceased in or around their settlements. It seems that they thought all sentient beings had a soul, and the value of the souls was equal.

About 2500 years ago, people from the Eurasian Continent moved to Japan with full-scale farming. They moated their settlements and buried people far from the settlements. They fought against each other, and as a result, powerful families and a king appeared. Big tumuli (burial mounds) were built for powerful people from 200s to 600s. In the middle 500s, when Buddhism was introduced to Japan, Japan actively sent envoys to China to import new technology along with Buddhism. Tumuli became smaller, and shrines were built as graves for powerful people. After Buddhism spread, stone pagodas were built as graves. Most commoners did not have graves until 1700s. In general, the bodies were left or buried in certain places in mountains or forests. Examples of shrines for powerful people are below:



Emperor Nintoku (5th Century)



Samurai Fujiwara no Hidesato (891?-958?)



Nobleman Kujo Kanezane (1149-1207)



Shogun Ashikaga no Yoshimasa
(1436-1490)

In the middle 1600s, Tokugawa Shogunate ordered everyone to belong to one Buddhist temple. Buddhist temples functioned as a registrar. Farmers were not allowed to move without a permit. Tokugawa Shogunate lasted 260 years. During the Tokugawa Era, over 80% of the Japanese people were farmers, and they lived in the same village for generations. Some commoners started to build graves and cemeteries in the Tokugawa Era. Body treatment method and graves varied. Burial was common. In some places people made two graves: one for burial and one for visitation. In some places, bodies were just buried with no monument. Most commoners were not allowed to have official last names, so they did not have a family cemetery. Tokugawa Shogun government ended in 1868. Everyone had a last name. The rate of cremation gradually went up: 29.2% in 1900, 55.7% in 1940, 63.1% in 1960, 91.1% in 1980, and 99.97% in 2017. From about 1920, family graves placing urns underneath appeared, and it became a common practice. Hawaii has one of the highest-cremation-rates in U.S. (Cremation rate in 2015: Washington 76.4%, Nevada 75.6%, Oregon 74.3%, Hawaii 72.7%, Maine 72.4%). The family grave is common in Hawaii, too.

It is nice to visit graves or columbarium to show our respect to our ancestors. It is also nice to respect our ancestors at home. Please continue to repeat Namu Amida Butsu and be thankful to our predecessors.

In gassho,

Rev. Junshin Miyazaki

MINISTER'S MESSAGE: SWEET POTATO

Sweet potato is called Satsuma-imo in most places in Japan including my hometown, Isesaki-shi (city), Gunma-ken (prefecture). Satsuma is the name of an old province which covered the western half of Kagoshima-ken, the southern end of Kyushu Island. Sweet potato is native to Central America. It spread to South America and Polynesia. In the 15th Century it was brought to Europe but did not grow well there. Europeans brought it to Africa, India, Southeast Asia, then to China at the end of the 16th Century.

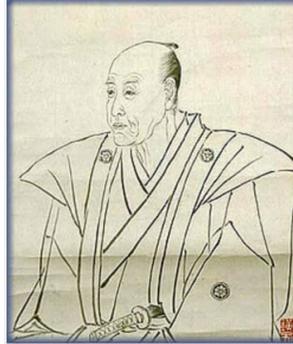
At that time Okinawa was an independent kingdom called Ryukyu. The name was given by the Emperor of Ming Dynasty, China in 1429. From early 1300s there were 3 kings on Okinawa's main island. In 1429 the king Sho Hashi united the island and sent an envoy to the emperor in China. China has been the superpower in east Asia from ancient times. The king of smaller countries around China such as Korea, Vietnam, Okinawa, Tibet, etc. paid tribute to the Emperor of China. The Emperor bestowed the title of king and named the kingdom. That is to say, the Emperor was the only one who lived in China, and only the Emperor allowed kings to govern their countries. It benefitted kings. Usually, the Emperor sent more gifts in return for the tribute paid. The counties learn from and traded with China.

Going back to the sweet potato, in 1605, a Ryukyu governmental official titled Noguni Sokan (real name unknown, inferred Machu Yonaha) brought a sweet potato from China. He planted it in his Noguni village. It grew well and saved people. Ryukyu Kingdom high official Shinjo Gima learned sweet potato farming from Noguni Sokan, and it spread in Okinawa.

In 1609, Shimazu samurai family attacked Ryukyu Kingdom. Shimazu family had been the local samurai lord of Satsuma province since 1200s. Shimazu also had Osumi province, the east half of today's Kagoshima-ken, but the domain of Shimazu clan was usually called Satsuma. Tokugawa Shogun allowed Satsuma to control Ryukyu. Shimazu clan let Ryukyu continue to contribute and trade with China and exploited Ryukyu.

Sweet potatoes were brought to Kagoshima. Shimazu clan was secretive and did not share sweet potato. Some people who visited Satsuma secretly brought sweet potatoes out, and it slowly spread to barren lands. Sweet potato was Ryukyu-imo (Ryukyu potato) or Kansho (Chinese word for sweet potato pronounced in Japanese way). Outside of Satsuma it was called Satsuma-imo.

In 1733 Konyo Aoki was hired by Tadasuke Ooka (the model of Ooka Echizen). Konyo was a son of a fish market owner in Edo. He studied in Kyoto, got to know Ooka Echizen's friend and was introduced to him. The boss of Ooka Echizen, Shogun Yoshimune Tokugawa (the model of Abarenbo Shogun) told Konyo to learn sweet potato farming. Konyo did it well and wrote a book about sweet potato. Konyo was promoted to samurai and assigned as the Satsuma-imo Director. Sweet potato spread all over and saved people. Konyo was nicknamed Sweet Potato Master. Konyo worked for the Shogun government and died in 1769 at the age of 71.



Konyo Aoki (1698-1769)



Konyo Jinja Shrine

A shinto shrine Konyo Jinja was built where he made his first potato farm, and Konyo was worshipped as the Sweet Potato God. Konyo Jinja is in Chiba City, about a 5-to-10-minute walk from Makuhari Station.

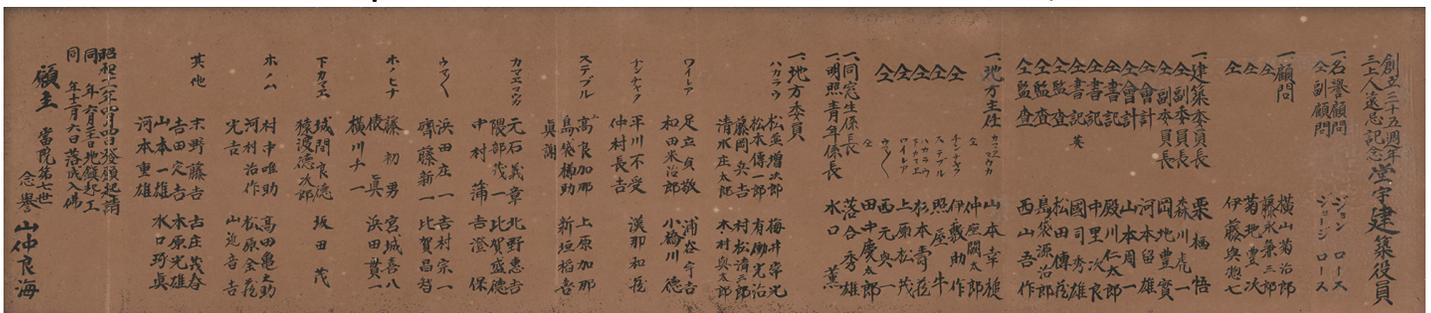
In gassho,

Rev. Junshin Miyazaki

SHARING OUR HISTORY TO PRESERVE OUR LEGACY

In 1936, when Mission members decided to build the current Temple, they documented their *ganshu*. A *ganshu* is an old Japanese practice of making a wish to the Buddha once a decision was made to build a new temple or do something that cost a great deal of money.

Hakalau Jodo Mission Ganshu Desired and Pledged-April 4, 1936/Groundbreaking Ceremony-June 21, 1936/ Completion and Buddha Statue Installation-December 6, 1936



There are many familiar names on our 1936 *ganshu*:

- **Directors:** Kikujiro Yokoyama, Kanesaburo Fujinaga, Toyoji Kikuchi, Yososhichi Ito
- **Construction Committee:** Satoru Kurisu, Toraiichi Morikawa, Toyomi Okaji, Tomeo Kawamoto, Shuichi Yamamoto, Jintaro Tonokawa, Jiro Nakasato, Hideo Kunishi, Denzo Matsuda, Genjiro Shimabukuro, Gosaku Nishiyama

- **Local Chiefs:** Kamaee Mauka: Kozuchi Yamamoto and Montaro (Ketsutaro?) Nakaza; Chin Chuck: Sukesaku Ishiki; Stable Camp: Ushi Teruya; Hakalau Lower Camp: Toshizo Sugimoto; Wailea: Matsushige Uehara; Umauma: Yoichi Nishimoto and Keitaro Tanaka; Class Reunion Chief: Hideo Ochia; Meisho YBA: Kaoru Mizuguchi
- **Local Committee Members:** Hakalau: Masujiro Matsunami, Denichiro Matsumoto, Heikichi Fujioka, Shotaro Shimizu, Tsunemitsu Umei, Mitsuji Udo, Seizaburo (Kiyosaburo?) Muramatsu, Yotaro Kimura; Wailea: Sadataka Adachi, Yonejiro Wada, Ukichi Uratani, Toku Kobashigawa; Chin Chuck; Fujii Hiraoka, Chokichi Nakamura, Wazo Kanna; Stable Camp: Kana Takara, Tarusuke Shimabukuro, Maja, Kana Uehara, Toki Arakaki; Kamaee Mauka: Yoshiaki Motoishi, Moichi (Shigeichi?) Kumabe, Gama Nakamura, Keikichi (Ekichi?) Kitano, Seitoku Higa, Tomotsu Yoshizumi; Umauma: Shoichi Hamada, Shinichi Saito, Soichi (Shuichi?) Yoshimura, Shochi Higa; Honohina: Hatsuo Fuji, Makoto Tawara, Kihachi Miyashiro, Kanichi Hamada; Lower Kamaee: Ryotoku Shiroma, Tokujiro Sarwatari, Shigeru Sakata; Honomu: Tadasuke Muranaka, Jisaku Kawamura, Mitsuyoshi, Kamenosuke Takata (Takada?), Kinzo Matsubara, Otokichi Yamachika; Others: Tokkichi Sueno, Sadakichi Yoshida, Kazuo Yamamoto, Shigeo Kawamoto, Shigeharu Furusho, Mitsuo Kihara, Gashin Mizuguchi.

Many thanks to Rev. Miyazaki for the translation.

Today, with the benefit of such conveniences as internet searches, electronic repositories of newspapers and other historic information, and email, it's possible compile a great deal of information about the Mission and its members. The most interesting source of information comes from descendants of early and former members who share stories and pictures. Sharing these stories is one way the legacy of the Mission is preserved, and ancestors honored. We will share some of these stories in future bulletins.

PRESERVING THE MISSION

In the March newsletter, a three-year capital campaign was mentioned, with the promise of more detail in this newsletter. It's actually a four-year campaign, because the work started in 2020, and some new projects have been added, boosting our goal to \$140,000. On the next page, the phases and brief descriptions of the projects and funding sources are provided.

Right now, our plans are to paint the inside of the temple sometime between May 1st and July 31st. The pews have already been painted.

The roof of the Temple is beginning to look neglected. We will paint the roofs of all Mission buildings as soon as our fundraising efforts provide sufficient funds.



HAKALAU JODO MISSION CAPITAL CAMPAIGN

OUR VISION

To preserve and maintain the Historic Hakalau Jodo Mission to serve current and future spiritual and community needs

FOUR-YEAR GOAL

\$140,000



PHASE 1: 2020-2021 Projects (\$65,000)

- Replace historic emblems on front of Temple and repair windows and screens.
- Repair water damage and repaint interiors of Temple and Social Hall.
- Improve accessibility & safety with handrails for Social Hall stairs and barrier at top of the "Stairs to Nowhere".

PHASE 2: 2022 Projects (\$52,000)

- Paint all roofs.
- Paint building exteriors.
- Replace deteriorating altar brocade and replace pew padding.
- Install security cameras and monitoring system.
- Enable internet connectivity to support services and programs.
- Upgrade to LED lighting throughout, with 1936 period-appropriate style.

PHASE 3: 2023-2024 Projects (\$23,000)

- Tent for termites and repair termite damage.
- Upgrades and repairs for the Parsonage.



SOURCES OF FUNDING

- Public, Private and Community Foundation Grants
- Government Grants
- Individual Giving (members, friends and neighbors)

MILESTONES

- 2018 – \$50,000 Freeman Foundation awarded
- 2019—Volunteer Randy Simpson painted the Social Hall prior to Shinnenkai. Thank you!
- 2019—Phase 1 Plans approved by State Historic Preservation Division and County Planning Department.
- 2020—Volunteer Mike Stolp installed New lighting installed in Social Hall. Thank you!
- 2021—Pews have been sanded and repainted.
- 2021—Screens have been built for all Social Hall windows and half of the windows repaired.

OUR SUPPLY OF OMAMORI HAS BEEN REPLENISHED!

One of the Japanese customs that has carried over to the Hakalau Jodo Mission is the sale of omamori in the New Year. Now it's Spring and we just received a new supply, so we're offering them again. In this pandemic era, we need all the protection we can get!

Omamori are essentially prayers or sacred inscriptions inside small, colorful brocade or paper pouches sold at Buddhist temples. In Japanese "omamori" (お守り, 御守) means "to protect" or "protection."

Since gatherings at the temple are not currently taking place because of the pandemic, we are making omamori available through purchase by mail. Three different omamori are available:



House Protection



Protection



Traffic Safety

If you are interested in purchasing omamori, please send this page, include your mailing address, and your check, payable to:

**Hakalau Jodo Mission
PO Box 296
Hakalau, Hawaii 96710**

OMAMORI TYPE	DONATION OF \$5 PLUS \$1 POSTAGE	# ORDERED	TOTAL
Home Protection			
Protection			
Traffic Safety			
TOTAL			

Mail omamori to: Name: _____

Street Address or PO Box _____

City, State and Zip Code _____

We will mail your omamori to you promptly.