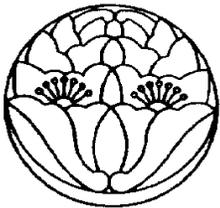


Hakalau Jodo Mission
PO Box 296
Hakalau, Hawaii 96710



Hakalau Jodo Mission

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



JULY 2021 NEWSLETTER

For Our Members, Friends, and Neighbors

PLEASE NOTE:

- The Temple is currently closed and will remain closed through the end of July while repairs and painting are in process.
- After much discussion, we have decided **NOT** to hold a Bon Dance this year. We believe that it is better for our members, friends, and neighbors to wait one more year...then we will celebrate together again.
- We will have an O-Bon Service.

Please stay safe, get vaccinated, and continue to look out for one another. In gassho, *Jan Nakamura*

Jodo Shu Services at Hakalau Jodo Mission or Hilo Meishoin

August 21-SAT	O-Bon Service (there will be no Bon Dance)	New Time: 1 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.

NENKI MEMORIAL SERVICES FOR JULY:

Note: the Temple is closed during the month of July for repairs and painting.
Please contact Rev. Miyazaki at 808-936-7828 for scheduling.

JULY	Date of Death	Anniversary
Kamado Kanna	7/8/1989	33 rd
Teruo Yoshida	7/11/1995	27 th
Kama Oshiro	7/31/1975	47 th

OTHER CLASSES, PRESENTATIONS, MEETINGS

Several classes are held in the Social Hall each week. **Advance registration is required.** For more information:
<https://www.hakalauhome.com/upcoming-events.html>. **CLASSES INCLUDE:**

- Bon Dance Practice with Jan Heit, the Bon Dance Queen: 2nd and 4th Tuesdays of the month from 6:00 - 7:30 p.m.
Register directly with Jane Heit: bonqueen@gmail.com
- Practice Yoga with Alison Simpson: **Three times weekly:** Mondays and Thursdays, 4:00 - 5:30 p.m. and Fridays, 9:00 - 10:30 a.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 on Wednesdays and Fridays. Children 4-6 years old, from, 3:50 - 4:40 p.m.; 7-12 years, 4:50 - 5:40 p.m.

PLEASE CONTACT US WITH QUESTIONS, SUGGESTIONS, OR IF YOU 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

MANY THANKS TO ALL WHO HAVE CONTRIBUTED TO THE MISSION IN MAY AND JUNE:

- Capital Campaign Ken and Susan Forbes, Earl and Sharon Nomura, Anne and Garry Wyckoff
- Dues Kerry Browning, Debbie Kunz, Robert and Norma Yara
- Memorial Donations **In Memory of (IMO) Antoku Kobashigawa:** Ken and Susan Forbes, George Hirowatari, Sr., Jan Nakamura, Henry and Akiko Segawa and Family, the Shimabukuro Family, Asako Shitabata, Setsuko Taira, Edward Toguchi, Robert and Norma Yara; **IMO Shotaro and Momo Shimizu:** Earl and Sharon Nomura; **IMO Beatrice Sugino:** Jay and Maureen Ishimoto
- Omamori & Other Donations Kerry Browning, Ken and Susan Forbes, June Kaetsu, Kay Kobashigawa, Vicky Kobayashi, Lizby Logsdon, Nick Marr and Kelley Ueoka, Randy and Alison Simpson, Robin Williams, Robert and Norma Yara
- Rent Yumiko Bamba
- Services Jan Nakamura

O-BON SEASON HAS ARRIVED!

O-bon is believed to be the season that our ancestors and beloved ones in the Buddha's land come to visit us. It is good to express our respect and gratitude to them through offering toba prayers. Toba is derived from the Indian word, *stupa*. Stupas are large structures that Indian Buddhists built in which to place and worship the Buddha's ashes.

In India, stupas were dome-shaped; however, when stupas came to China, they became pagodas. Stupa was written in Chinese 卒塔婆 (Zu ta po). It was pronounced Sotoba in Japanese and was called "toba", or "to" in short.

Stupas have been a very important object of worship especially in Mahayana Buddhism. Building a stupa has been regarded as a virtuous deed in Buddhism. Since it was difficult to build a stupa or a pagoda, Japanese people made a pagoda-shaped piece of wood on which they wrote their ancestors' or the deceased's names, then prayed for them at temples. In modern Japanese, "toba" refers to the pagoda-shaped piece of wood and "to" refers to a pagoda.

2021 HAKALAU JODO MISSION O-BON TOBA ORDER FORM

At the O-Bon service on **August 21st at 1 p.m.**, Rev. Miyazaki will pray for those who are on toba. If you want to have a service individually, or if you have any questions, please contact Rev. Miyazaki at 808-936-7828 (cell phone) or gongqi326@hotmail.com (email).



Sponsor's name: _____ Phone number: _____

Email address: _____

You can include one individual or family name on one toba for \$10. If you need to include more names, write them on a separate sheet of paper and return it with this form.

Toba for:	Toba for:

My donations include: _____ Toba Ordered @ \$10 each \$ _____

O-Bon Donation \$ _____

Total Enclosed: \$ _____

Please mail your check and this form to: Hakalau Jodo Mission, PO Box 296, Hakalau, HI 96710

Thank you!

MINISTER'S SERMON AND MESSAGE:

This month my sermon is about stories told to explain Buddhism. My message is a continuation of the history of Okinawa shared in Newsletters in April, May, and June. This focus on Okinawan history is to honor the many Okinawans who settled in Hakalau in the early 1900s. I hope that you will enjoy and learn from both.

In gassho, *Rev. Junshin Miyazaki*

MINISTER'S SERMON: BUDDHIST NARRATIVES

Buddhism can be difficult to understand. To make teachings easier, Buddhists shared stories in the past, and we still share stories today. In the Indian Subcontinent, these stories, called *Jataka*, were first documented in the 3rd Century BC.

Buddhism came to Japan in the middle 6th Century CE. Japanese Buddhists also made Buddhist narratives. The oldest existing Japanese Buddhist narratives date back to the early 9th Century. About the time Saint Honen was born, in the early 12th Century, a large collection of Buddhist narratives, *Konjaku Monogatari*, was compiled in written form. The old narratives are interesting because they reflect people's ideas and customs at the time.

I introduce a story from *Konjaku Monogatari*:

"Once upon a time, there was a young nobleman. He was a provincial chief. He seemed to be kind-hearted and polite. He had abandoned his wife, had a new wife, and had started living in the new wife's house. The old wife sadly lived by herself. (*at that time, noblemen visited or lived in their wahine's house).*

One day the nobleman visited his manor in Settu (today's Osaka). He found a clam growing with plenty of seaweed on its shell. 'Oh, it's interesting. I will show it to my honey.' He told his servant boy, 'Take it to my wife in Kyoto (the capital) and tell her that I said I wanted to show it to her because it's interesting'. The page made a mistake. He took the clam to the ex-wife, saying 'My lord said, "Keep it until I see you"'.

The ex-wife thought the servant had come to a wrong house. She just said, 'I received it'. The young servant went back to his lord and said, 'I certainly delivered'. The ex-wife put the clam in water and enjoyed looking at it.

About 10 days later, the nobleman went back to his wife's house. He smiled and asked his wife if she had the clam. The wife said, 'What are you talking about?' He said, 'a clam with plenty seaweed on it'. She said, 'I didn't receive it. If I had, I would have broiled the clam and made namasu with seaweed.' The man felt disappointed.

The nobleman called the boy and asked, 'Where did you take the clam?' The boy now said he had made a mistake. The nobleman got upset and told the boy to bring it back. The boy rushed to the ex-wife's house and explained what had happened. She wrapped the clam in paper and gave it to the boy. On the paper she wrote a poem saying that the gift was sent to a wrong place, I enjoyed, and I will return it'. The boy brought it to the nobleman. The nobleman was happy because the clam was alive and read the poem. He thought 'my new wife said she would broil the clam and make namasu from seaweed. Now I go back to my ex-wife'. He went back to the ex-wife's house with the clam.

*People understood that it was natural that the husband went back to a kind-hearted wife. **THE END***

This story plainly shows that, in Saint Honen's time, women were not highly regarded. Even Buddhists said that women should accumulate good deeds to be born as a man after death, then try to get enlightened. Saint Honen, however, said everyone would be born into the Pure Land by reciting Namu Amida Butsu, regardless of gender, social class, occupation, age, etc. His teaching was accepted by women and low-class people.

Namu-Amida-Butsu is good for everyone. We Nembutsu followers should keep that in mind at all times.

MINISTER'S MESSAGE: CONTINUATION OF OKINAWAN HISTORY
(See Newsletters from April-June for more Okinawan History)

King Sho Hashi of Ryukyu Kingdom died in 1439 at the age of 67, 10 years after unifying Okinawa. His brothers and nephews succeeded him on the throne. The kingdom actively traded, conquered small islands around the Okinawan Main Island, but the royal authority was not strong, and there were many influential aji (chieftains).

The kings after Sho Hashi died several years after being enthroned. When the 5th king Sho Kinpuku died, his younger brother and son fought for the throne, and they both died. Then another younger brother Sho Taikyu was enthroned. In the reign of Sho Taikyu, a strong aji tried unsuccessfully to kill him.

After Sho Taikyu died, he was succeeded by his 21-year-old son, Sho Toku, in 1460. Sho Toku was strong and arbitrary, but suddenly died in 1469 at the age of 29. After he died, aji's discontent exploded. The royal family members were killed or banished, and a senior aji for the King Sho Taikyu, 55-year-old Kanamaru became the king in 1462. He called himself Sho En.

The royal line from Sho Shisho to Sho Toku is called the First Sho clan, the one after Sho En is called the Second Sho clan. Sho En died in 1476 at the age of 61. His wife Ogiyaka was 30 years younger than him. She was a go-getter. She got rid of the new king Sho Seni, a younger brother of Sho En 6 months after the enthronement and made her 13-year-old son Sho Shin the king. She held real power. She let aji live in the capital Shuri, organized bureaucracy, military system, and religion. The Ryukyu Kingdom continued trading under the Tributary System of China and reached its peak.

The Tributary System of China was important for smaller counties around China until the 19th Century. The area of Chinese Civilization was unified in 221 BC by a king of Chin state, Zheng. Zheng made a new title for him, Huangdi, which is translated as emperor, who should be one and only in the world. After the First Emperor died in 210 BC, the Chin Dynasty collapsed, and a rascal Liu Bang became the emperor in 202 BC. He named his dynasty Han. Han Dynasty lasted 400 years. After that, China experienced many wars and unifications. Leaders of smaller countries around China sent envoys to the emperor to regard them as the king. The kings could trade, import advanced technology, and expected backing from China. Ming Dynasty governed China from 1368 to 1644 when Ryukyu Kingdom started and reached its peak.

(TO BE CONTINUED)

SHARING OUR HISTORY TO PRESERVE OUR LEGACY

This month, we're remembering Kikuchiro Yokoyama, born 1874, died 1937. His name comes up frequently in records of the Mission. He contributed greatly to both the Mission and the community.

In Light on the Ocean, a history of Hawaii's Jodo Missions published in 1934, he is described as a devoted member:

"Since January 1895, when he moved to Hawaii, he kept himself busy with his talent in leadership in many fields.

Since 1904, he was one of the founding members of Hakalau Church and its affiliated Japanese Language School, and till this year, worked very hard as the principal. However, he retired this year and was given an honorary position. Since 1905 till present, he has been the Chief of Japanese department of Hakalau Farm Store. At the same time, he has been the president of Hakalau Showa Association, a local Japanese organization.



Kikujiro Yokoyama's family included wife, Machi, and 5 children: 1st son, Yoshio (married to Shizue), 2nd son, Yoshinobu; 2nd daughter, Tsuyako, and 3rd daughter, Ayako. The 1st daughter, Sadako, died in Honolulu flood in 1930. Pictured here are Kikujiro and Machi, Yoshinobu and (probably) Ayako circa 1934. Source: Light on the Ocean.



Hakalau Japanese Language School 30th anniversary, 1934. Honorees (left side): front row, left to right: Mr. Koya, Mr. Miyashiro, Mr. Yokoyama; back row: Mr. Fujinaga and Mr. Kikuchi. Others in attendance (right side): front row: Mr. and Mrs. John M. Ross, Mr. and Mrs. George Ross, and (back row) Rev. and Mrs. Yamanaka. Source: picture currently hanging at the Hakalau Jodo Mission.

An article written in 1914 by Ryugai Aoki in *Hawaii Jinbutsu Hyoron* provides more information:

“If you go to Hakalau and ask Japanese people who the representative person is, 10 of 10 will say ‘Kikujiro Yokoyama’.

He is a little over 30, has 4 children, working for a plantation store there. When he came to Hawaii over 10 years ago, he did not behave very well. He has been studying English and Japanese culture hard after he was hired by the plantation store. He gradually became reputable since he is smart and logical, then he has been working hard for the local society. I am impressed.

He is from Yamaguchi-ken. It is great that he works extremely hard and the store owner much trusts him. He is not good-looking but true colors cannot tell from appearance. He is not very friendly, but his wife is. Businessmen should be better to be friendly, but it cannot help because that is his nature. Though he is not friendly, it is way better than friendly gentlemen of fortune. He is not arrogant like gentlemen of fortune. As I wrote, he cares about public projects, and he does not show off. It is admirable...”

We are grateful for the contributions of Mr. Yokoyama to the Hakalau Jodo Mission and to the community. He was obviously an introvert with great talent, determination, and focus.

PRESERVING THE MISSION: HAKALAU JODO MISSION CAPITAL CAMPAIGN

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

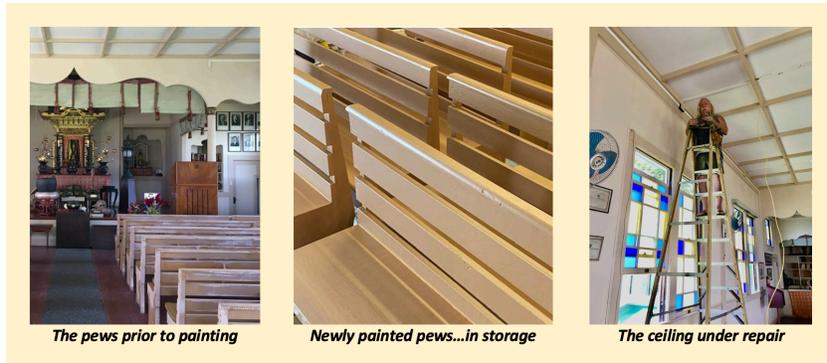
FOUR-YEAR GOAL

\$140,000



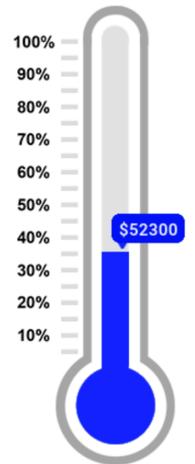
PHASE 2: THE COMMUNITY CAMPAIGN BEGINS!

PHASE 1 of our four-year, **\$140,000** Capital Fundraising Campaign was launched with a \$50,000 lead gift from The Freeman Foundation. Many of the **PHASE 1** renovations and repairs are now in progress or nearing completion.



PHASE 1 Projects are in progress

Goal: \$140000



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Funds raised for Phase 1 and Phase 2 as of 6/27/2021

We are excited to announce the **PHASE 2** Community Campaign goal of \$52,000 to accomplish important interior and exterior improvements:

- **RESTORING THE INSIDE OF THE TEMPLE & INSTALLING THE ORIGINAL FRONT WINDOWS:**

While the inside of the Temple is now being painted, there is much more to do: installing period-appropriate lighting, replacing the tattered brocade on the altar and columbarium, restoring historic photographs, and providing new cushions for the pews. In addition, we recently discovered three of the four **original** windows from at the front of the Temple. Master carpenter Roger Byrnes will restore these, build the fourth window, and re-install them as part of this PHASE 2 restoration of the Temple.

We discovered the original windows when we cleaned out the shed!



- **REPAINTING THE ROOFS OF THE TEMPLE & PARSONAGE BUILDINGS, INCLUDING MITIGATING RUST DAMAGE:** The roofs, are now looking shabby. They will be painted as soon as we raise the full cost of the effort. Neighbors have already begun contributing...we need more. Painting the roofs will enhance both the Mission and the neighborhood.



- **PAINTING THE EXTERIOR OF THE TEMPLE AND PARSONAGE:** The symbols on the front of the Temple will be being replaced this year with Phase 1 funding from the Freeman Foundation. However, the building exteriors, last painted in 2014, require attention. Powerwashing will help in the short term, but painting needs to take place within the year.



HERE'S HOW YOU CAN HELP US RAISE THE FUNDS NEEDED FOR PHASE 2:

We are preparing letters for the Community Campaign now. If we have your mailing address, you will receive one. **You don't need to wait for a letter, however.** You can make your donation **NOW**.

- Donors of \$250, \$500, and \$1,000 have the opportunity to permanently honor an ancestor or friend. For your contribution, a koa plaque, laser engraved with your message, will be attached to the front-facing back of a pew in the Temple or bench elsewhere in the Mission.

For a Contribution of:	Honor Ancestors on:	
\$1,000	A Long Pew	
\$500	A Short Pew, or One Half of a Long Pew	
\$250	One Half of a Short Pew	

- You may make a Community Campaign Gift.

Send your check and the completed form below to the Hakalau Jodo Mission, PO Box 296, Hakalau, HI 96710. **Please indicate if you are honoring an ancestor and having a plaque attached to a pew or bench. If that is the case, Susan Forbes will contact you to finalize the wording.**

Donor Name(s):				
Mailing Address:				
Phone:		Email:		
I/We wish to honor an ancestor or individual(s) with a koa plaque on a pew or bench (CIRCLE ONE):	\$250		\$500	\$1,000
	\$250	\$500	\$1,000	OTHER: _____
I/We wish to contribute to preserving the Mission with a Community Campaign Gift (CIRCLE ONE):		\$250	\$500	\$1,000

All donors will be recognized on a permanent plaque or scroll hung in the Temple.

Questions? Contact Susan Forbes at 808-286-6130 or sksforges@gmail.com

Thank you!