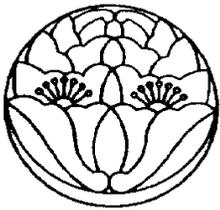


Hakalau Jodo Mission  
PO Box 296  
Hakalau, Hawaii 96710



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## *Hakalau Jodo Mission*

PO Box 296, Hakalau, Hawaii 96710  
Email: [hakalaujodomission@gmail.com](mailto:hakalaujodomission@gmail.com)  
Website: [hakalauhome.com/hakalau-jodo-mission-today](https://www.hakalauhome.com/hakalau-jodo-mission-today)  
and <https://www.hakalauhome.com/hakalau-jodo-mission.html>



### **OCTOBER 2022 NEWSLETTER**

#### **For Our Members, Friends, and Neighbors**

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It's with great pleasure that we share the video of our 2022 O-BON.

View it at <https://www.hakalauhome.com/obon-festival.html>.

Many, many people contributed to this joyous and successful celebration: Rev. Junshin Miyazaki; Leonard Chow, President of Hilo Bon Dance Club (Taiko); Odori Sensei Jane Heit and the Tsukikage Bon Odorikai (Moonlight Dance Club); Robert and Norma Yara, lifelong members of the Hakalau Jodo Mission, who generously shared their knowledge and experience to guide volunteers in preparing for this year's Bon Dance; all those who fed us well from the Thai Food Booth, WKA Karate Kids Food Booth, and the Poi Balls Food Truck; Michi Ochi and her Ohana for creating delicious bentos to feed the dancers of the Tsukikage and the drummers of the Hilo Bon Dance Club; Akiko Masuda, Community Liaison for the Hakalau Jodo Mission and President of the Wailea Village Historic Preservation Community; and all those who worked behind the scenes to make this year's Obon a success.

In gratitude, *Susan Forbes*

## 2022 SERVICES

Changes in schedule will be posted at <https://www.hakalauhome.com/upcoming-events.html>.

October 9 - SUN	Eitaikyo (Perpetual Memorial Service). The Eitaikyo can be seen as the temple's promise to propagate in perpetuity. The temple is a place that helps us understand that remembering all the people of the temple's past and their concern for the future make the present and the future possible.	<b>The Minister performs this service alone, with no one present.</b>
November 13 - SUN	Ojuya Nembutsu Service	1 p.m.
December 11 – SUN	Bodhi Day Service	1 p.m.

## NENKI MEMORIAL SERVICES OBSERVED FOR THE YEARS OF:

2021 1st	2020 3rd	2016 7th	2010 13th	2006 17th	2000 23rd	1998 25th	1996 27th	1990 33rd	1986 37th	1980 43rd	1976 47th	1973 50th
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FOR THE MONTH OF OCTOBER	DATE OF DEATH	NENKI OBSERVANCE
Harry Tabata	10/1/2016	7TH

Please contact Rev. Miyazaki at 808-936-7828 for scheduling. **Namu Amida Butsu**

### CONDOLENCES

We just learned from member Ed Toguchi that his brother and long-time member, Ted Toguchi, passed away July 27, 2021, at the age of 84. "I did it my way" was the theme of his memorial service in California. Ed says he had a very good life.

We send our condolences and much aloha to his family.

## CLASSES, PRESENTATIONS, MEETINGS: Advance registration, please. Contact the instructors.

- **Bon Dance Practice with Sensei Jane Heit:** Practice resumes October 11<sup>th</sup> and will continue on the 2<sup>nd</sup> and 4<sup>th</sup> Tuesdays of each month from 6:00 – 7:30 p.m. **Contact Jane Heit at [bonqueen@gmail.com](mailto:bonqueen@gmail.com).**
- **Karate for Children with 4<sup>th</sup> Degree Black Belt Patricia Taniguchi:** Twice Weekly for each age group on Wednesdays and Fridays. Children 4-6 years old, from, 4:00 - 4:50 p.m.; 7-12 years, 5:00 - 5:50 p.m. **Contact Patricia Taniguchi at [WKA.hakalau@gmail.com](mailto:WKA.hakalau@gmail.com).**
- **Practice Yoga with Alison Simpson: THERE WILL BE NO YOGA CLASSES BETWEEN OCTOBER 19th AND NOVEMBER 30th. CLASSES RESUME DECEMBER 1st.** Regular schedule: four times weekly including Mon 4:00 - 5:30 p.m., Tues. 9:00-10:30 a.m., Thurs., 4:00 - 5:30 p.m., Fri., 9:00 - 10:30 a.m. **NOTES:** Students must be fully and currently vaccinated against Covid-19. **Contact Alison Simpson at 808-825-7856 or by email: [alison@mahanahouse.com](mailto:alison@mahanahouse.com).**

- **Tai Chi with Sifu Slade Shim:** Weekly on Wednesdays, 8:30 -10:00 a.m. **Contact Slade Shim at [wsi808@yahoo.com](mailto:wsi808@yahoo.com).**

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

**REMINDER: IF YOU HAVEN'T ALREADY DONE SO, PLEASE SEND IN YOUR DUES FOR 2022!**

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

- **Junshin Miyazaki, Minister:** 808-936-7828 or [gongqui326@hotmail.com](mailto:gongqui326@hotmail.com)
- **Susan Forbes, President/Newsletter Editor:** 808-286-6130 or [sksforbes@gmail.com](mailto:sksforbes@gmail.com)
- **Akiko Masuda, Community Liaison:** 808-963-6422 or [msakiko@hawaii.rr.com](mailto:msakiko@hawaii.rr.com)

## CELEBRATION OF INTERNATIONAL DAY OF PEACE



The Hakalau Jodo Mission observed Peace Day on September 21<sup>st</sup> by ringing our bell from 9:01 - 9:06 a.m. Participants included Banchan Bamba, John Boyer and Mike Stolp, Ken and Susan Forbes, Heather Fryer, Bob and Virginia Juettner, John and June Kaye, and Cyr Pakele.

The International Day of Peace was established by the United Nations in 1981. In 2007, through the efforts of the Hawaii Federation of Young Buddhist Associations, the State legislature declared September 21<sup>st</sup> each year as Peace Day in Hawai'i.

We are grateful to the Peace Committee of Honpa Hongwangi Mission of Hawai'i, the United Nations Associations of Hawai'i-Honolulu, the University of Hawai'i-Manoa, and KTUH Radio for organizing this year's observance.



*RINGING THE BELL, FROM LEFT TO RIGHT: BANCHAN BAMBA, MIKE STOLP, AND JUNE KAYE*

## **THE TEACHING OF BUDDHA: REUSE, REDUCE, RECYCLE ARE NOT A NEW CONCEPTS!**

At the Joint Higan Service held in September, Rev. Miyazaki read a sutra from The Teaching of Buddha dealing with “The Practical Guide to the True Way of Living”.

When Syamavati, the queen-consort of King Udayana, offered Ananda five hundred garments, Ananda received them with great satisfaction. The King, hearing of it, suspected Ananda of dishonesty, so he went to Ananda and asked what he was going to do with these five hundred garments.

Ananda replied: “Oh, King, many of the brothers are in rags: I am going to distribute the garments among the brothers.”

“What will you do with the old garments?”

“We will make bed covers out of them.”

“What will you do with the old bed covers?”

“We will make pillowcases.”

“What will you do with the old pillowcases?”

“We will make foot covers out of them.”

“What will you do with the old foot covers?”

“We will use them for foot towels.”

“What will you do with the old foot towels?”

“We will use them for floor mops.”

“What will you do with the old floor mops?”

“Your Highness, we will tear them into pieces, mix them with mud and use the mud to plaster the house walls.”

Every article entrusted to us must be used with good care in some useful way because it is not “ours” but is only entrusted to us temporarily.

## **SERMON FROM THE JOINT HIGAN SERVICE FROM REVEREND JUNSHIN MIYAZAKI**

As a follow-up to the sutra above, I am going to talk about Kesa or the Buddhist robes. Kesa is an abbreviation of an Indian word, Kasaya. The original meaning of Kasaya is ‘unclear color.’ The Buddha and his monks put on 3 kasayas: small, medium, and large. The small one was like underwear, the medium covered the upper body, and the large covered the small and medium ones. The 3 robes should have been made from discarded fabric stitched together. The monks simply dyed the robes with grass, turning them a yellow-green color. The colors were not clear or kasaya, therefore the Buddhist robes were called kasaya.

The Buddha prohibited monks from working. They had to ask people for food, and they received food because it was a custom to give food to monks of their ethnic religion, Brahmanism, at that time in the Indian Subcontinent. Also, because the Buddha was a successful religious leader, there were donors for his monasteries. If no one gave them food, maybe the monks could get wild fruit because it was warm there.

Buddhism came to China in the 1st Century, through the Silk Road. It is said that the first Buddhist temple was built in the year 57. The temple was for merchants from countries along the Silk Road. Buddhism slowly gained popularity in China and by the 3rd Century a Chinese Buddhist monk appeared. Chinese Buddhist monks came up against a big problem of *kaukau*. They could not get food donations because Chinese people did not have a custom to feed monks. There were not many wild fruits or berries because China is not as warm as India. Chinese Buddhist monks had to choose if they kept the Buddhist rule and starve to death or break the rule and farm. They chose to farm. In compensation, they stopped eating animal products and some analeptic vegetables such as chives, onion, garlic etc. They put the kasaya robes over their clothes when they did services. And thus, Kasaya became a ritual.

Buddhism came to Japan in the middle 500s. Buddhism was already popular in China at that time. By the 8th Century, Buddhism sort of became a national religion in Japan. In China, Confucianism was the national religion and Buddhism slowly from the 9th Century, but Japan did not care for Confucianism and continued to import Buddhism from China. Buddhist monks were powerful in Japan. Some emperors and loyal family members became Buddhist ministers, and their kasaya or kesa became luxurious using gold brocades.

The sutra shows the idea of kesa. **“Every article entrusted to us must be used with good care in some useful way, because it is not ‘ours’ but is only entrusted to us temporarily.”**

Now my wife and daughters should understand why I always wear *boroboro* (something tattered or repaired) shirts.



Anyway, when you use or see kesa, please remember the idea of using things with good care.

## **PRESERVING OUR LEGACY: CHANGE OVER TIME AND THE ROLE OF THE MINISTER**

In this newsletter, we feature a few of Hakalau Jodo Mission’s ministers to demonstrate changes over time in their roles and the consistency of their contribution to the Mission’s legacy:

- Commitment to the community
- Openness to all
- Honoring those who came before us
- Working hard and collaboratively
- Sharing traditions and honoring the traditions of others
- Nurturing the children
- Honoring the kupuna
- Following the Eightfold Path, and teaching us to follow this path as well

Our ministers have adapted to the many changes in Hakalau that impacted the Mission beginning during the heyday of the sugar industry and continuing through its demise, and followed by the “semi” gentrification of the area.

**Rev. Ryokai Yamanaka** served Hakalau from 1929-1937. During this time, the membership included about 350 families...and the families were **large**. The membership was very active with the Japanese Language School and the Temple. Rev. Yamanaka and his wife were both fully engaged in supporting the needs of members.



Rev. Ryokai Yamanaka



Circa 1934, Graduation from the Japanese Language School

In 1936, Rev. Yamanaka and members of the temple decided to build a new temple, social hall, and parsonage. Once the decision was made, the Japanese practice was to make a wish, or *ganshu*, to the Buddha. **The *ganshu* was signed in April, groundbreaking took place in June, and the completion of the Temple and the Buddha statue installation was in December 1936.**

Following Rev. Yamanaka was **Rev. Bino Mamiya**, the longest serving minister, from 1937-1975. During his tenure, community engagement expanded and, after World War II, reflected the diversity of the population surrounding the Mission--Japanese, Filipino, Chinese, Portuguese, Scot, German and others.

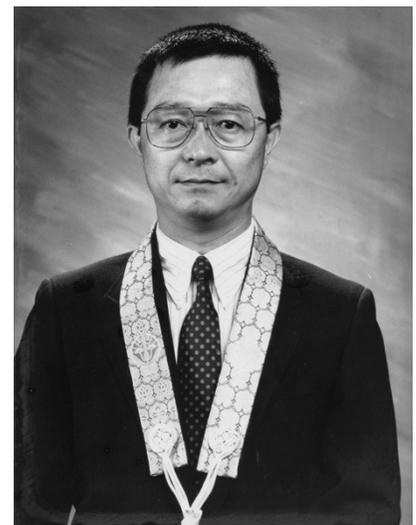


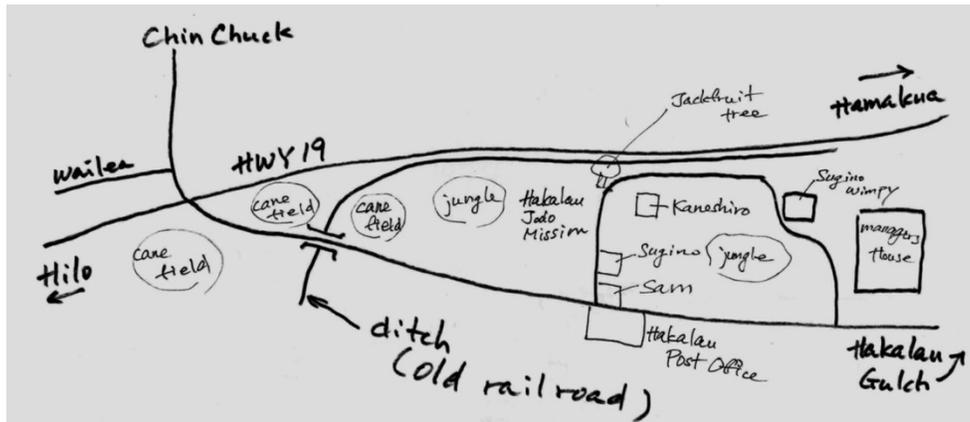
During World War II, the Mission was closed, and Rev. Mamiya interned. After the War, community activities flourished, ranging from baseball, boy scouts, aikido to feeding workers and their families during strikes of the 1940's and 1950's.

At the end of 1962, Hakalau Plantation ceased to exist as a corporate entity and the camps, sugar cane lands and production facilities became part of Pepeekeo Sugar Company. In the 1960's and 1970's, camps were dismantled, and homes sold on a removal basis. Church members moved to Pepeekeo, Hilo and elsewhere. Church membership declined as the population moved away. Nevertheless, the commitment to support the community remained strong.

**Rev. Hakushi Tamura** served Hakalau as the resident minister from 1979-1996 and witnessed massive changes. These changes greatly impacted his role. He made home visits for missionary work and took care of administrative work for Hamakua Jodo Mission. Rev. Tamura also wrote the history of the mission from the first minister through his time as the tenth minister.

He drew a map from memory in 2019 reflecting the 1982-1985 period. This map and his description are on the next page.





His description:

*"O.K. about Hakalau camp. I don't remember much but Hilo side of the church were empty lots which became like jungle, then cane field all the way till Hakalau intersection.*

*There were several houses between the church and manager's house, which means Hamakua side of the church. One house across Hakalau Post Office, right corner of the road goes up to the church, Hawaiian man named Sam was there alone. One Japanese old lady named Sugino lived few lots(?) above Sam's. I noticed several houses in the area but no one was there. Houses were being demolished.*

*The church road went up till the ditch behind the church, then went right side. There was a big jackfruit tree at the corner of the road. Hamakua side of the road became jungle, many tangerine trees, banana trees and other fruits trees. Which means once people lived there and planted fruits trees but they moved out from there and the place became jungle. A Japanese lady lived in the jungle named Kaneshiro, she moved to Pepeekeo later. The road went into the jungle toward manager's house and there was a Japanese family house. Sugino family, they moved to Pepeekeo. His name was Shunichi "Wimpy" Sugino. One Sugino noticed earlier was Wimpy's mom. In my memory, if I'm not wrong, Wimpy was the last one moved out from there, or Hawaiian Sam. There were some houses below the post office. Portuguese family and Philippine family. I don't know how many houses were there. A Japanese lady named Tabata was there, if I'm not mistaken. She also moved to Pepeekeo.*

By 1999, the Hakalau Jodo Mission could no longer able to afford a full-time, resident minister.



**Rev. Miyazaki**, joined us in 2009. He is an employee of Hilo Meishoin and is *their* resident minister. Hilo Meishoin has an agreement with both Hakalau and Kurtistown Jodo Missions enabling his services to us.

Rev. Miyazaki recently described his current role and activities among the three churches. Overall, there are about 200 members among Hilo Meishoin, Hakalau and Kurtistown Jodo Missions. There are two and sometimes 3 church services per month at Hilo Meishoin plus Sunday School, and eleven services per year at Hakalau and Kurtistown with no Sunday School. During the year, he conducts 10-20 funerals among the roughly 200 members. During O-bon season, he conducts 50-60 home visits, mostly among the Hilo Meishoin population. These visits are based on need expressed by members of all of his churches. On two days each week, he

teaches at private preschools located at Hilo Meishoin and Kurtistown. Every Thursday, Rev. Miyazaki visits members who are hospitalized or in care homes. He volunteers frequently at Hakalau to help us with grounds maintenance and other needs.

We are grateful for the part-time services of Rev. Miyazaki and his generosity in volunteering at Hakalau.

Our ministers over the years focused on the teachings of the Jodo Shu sect of Buddhism and supporting the happiness of the community. The steadfast commitment of both the community and these ministers forged the legacy that we work to uphold today.

## PRESERVING THE MISSION



“Period-appropriate” windows (1930s vintage) are currently being fabricated to replace the jalousies from the 1970s along the bridge between the parsonage and the Temple. We have no pictures of them yet! Other work in progress includes plugging leaks and replacing water-damaged wood in the Social Hall.

The Capital Campaign is in transition as we work through this year’s projects and prepare for next year’s. Status as of 9/30/2022:

- Donations received from 113 individuals
- \$85,800 raised (including the \$50,000 Freeman Foundation grant), or 61% of our 4-year goal
- 38 memorial plaques have been mounted on pews...more pews are available for sponsorship! Contact Susan Forbes for more information: [sksforbes@gmail.com](mailto:sksforbes@gmail.com), or 808-286-6130.

Immediate next steps including approaching other funding sources to cover key expenses for Phase 2 projects.

**GOAL: \$140,000**

