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## HIGASHI HONGWANJI HAWAII BETSUIN BULLETIN

10  
October 2014

### HIGASHI HONGWANJI MISSION OF HAWAII

At Higashi Hongwanji, we remain true to our origins as an open Sangha, welcoming anyone who wishes to learn more about the Jodo Shinshu tradition of Buddhism.

A registered 501(c)3 organization

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Wa is published monthly by Higashi Hongwanji Mission of Hawaii for its members and friends. Comments, articles and other items for publication consideration are welcomed.

Editor: Ken Saiki

## WHAT IS EITAIKYO?

Rinban Kenjun Kawawata

It's already October. At our Betsuin, Eitaikyō is observed on the first Sunday of October together with our Shōtsuki memorial service.

Eitai (永代) means "perpetual" and kyō (經) means "sutra." So Eitaikyō is a perpetual memorial service for all departed members of the Betsuin who maintained and helped bring this temple along with the Buddha's teaching down to our generation. In particular at Eitaikyō services, we honor those whose names that have been placed in the Eitaikyō register.

Every temple's altar has an Eitaikyō register book or scroll, where names of donors, as well as the names of deceased persons in whose memory donations are made, are entered. The Eitaikyō donations are used by the temple only during emergencies or in extreme circumstances.

In Shin Buddhism, it's said that the Abbot Jakunyo, who was the 14th Abbot of the Hongwanji at the Edo period in 1679, began the Eitaikyō tradition. He and other devoted Buddhists wanted to ensure the dharma would continue on to future generations in perpetuity. They knew that for a meaningful and happy life, we need the teachings of the Buddha.

In general, people think that memorial services are primarily for people who died before us, where we chant sutras and make other offerings for them. In Jōdō Shinshu practice, there's more to the observances of memorial services, including Eitaikyō services.

Shinran Shōnin said in *Tannishō*, "I, Shinran, have never even once uttered the nembutsu for the sake of my father and mother. The reason is that all beings have been fathers and mothers, brothers and sisters, in the timeless process of birth and death. When I attain buddhahood in the next birth, each and everyone will be saved."

All departed parents, grandparents, relatives and friends still live within us and have a wish for us. They always wish for our true peace and happiness. So each time there's a memorial service, they are giving us opportunities to listen to the Buddha dharma for our meaningful lives.

During memorial services, we remember, honor and express our gratitude to them. However, people who departed before us offer teaching of Shinran Shōnin and Buddha at that time. Therefore Jōdō Shinshu always emphasizes listening...listening to the teaching of Nembutsu. By listening to the dharma we walk on the path of the Buddha. So listening is our practice in our daily life.

We come to the temple and listen to the teaching, and then we bring back teachings to our daily lives. When we do the dishes or yardwork, we reflect on the Buddha's teachings and ourselves. You do not have to memorize or even remember what the minister said. If you can bring back just one word to include in your daily life, that's enough.

I'd like to invite all of you to our **Eitaikyō service on Sunday, October 4**, to be held in conjunction with our Shōtsuki service. I'm confident that you'll find the "listening" worthwhile in helping to provide new insights leading to peace of mind in our busy daily living and lives.



Rinban Ken Kawawata

Thank you in Gasshō,  
Rinban Kenjun Kawawata

**T**o be actualized by Amida and the Shin Buddhist way, one cannot know what is good or bad for himself: all must be left to Amida.

The above words from Shinran touch my heart. Why? Shinran gave up his bones living these words. He named himself "Gutoku"—short haired fool—told his followers, "I do not know what good or evil even are," and that "even if I fall into hell I will have no regrets...this is the faith of the fool I am." Yet, what makes his iconoclastic stance relevant for modern folks like us?

The German philosopher Hegel, a maker of our modern worldview, once wrote to a friend, "Maybe we all have a time of chaos that contracts our very lives to a point where we must pass through the narrowest of passages—a pinch point. After passing beyond this trial, we find new strength and assurance unlike any ever known before.

I find the old-style European hour glass with two glass globes joined at a pinch point where sand grains pass through aptly displays what Hegel speaks of, and models the trials of our inclusive human reality.

Shinran. Hegel. You. Me. Anyone anywhere who cares



enough to find some meaning in being alive must risk passage through their own pinch point where the ego-driven "right and good" self dies. Only here can a "new-born" natural and unafraid self emerge and live.

I feel Shin Buddhism exists today because Shinran had guts enough to be the fool who dismantled the static Pure Land view of going to a lazy-bones lotus land rest spa, and revealed instead that Amida places his very life with us in our forever crazy and hurting world.

Further, Shinran disclosed his fool self as being beyond our own hellish dichotomies of good vs. bad, true vs. false and so on, to teach us a timeless way: one of not "locking on" to life like a target to hit, but a natural way of "letting go" and allowing life to just live.

Each one of us, falling down sand grain by sand grain in our own hour glass must ask ourselves, "Are we as Shin followers willing to pass our pinch point and experience a new "stupid" self?" This would show real gratitude to Shinran.

Let's take the risk. Namuamidabutsu.

—Rev. Frank Childs

## Little Differences: Hawaii & Japan - Public Toilets

**W**hile our Honolulu city officials have finally taken action on what to do about people who use city sidewalks and parks as public restrooms, the fact remains, sooner or later, sometimes when we least expect it, we all have to use the bathroom. Whether you're down-and-out homeless or the richest man on Earth, when you gotta go, you gotta go.

It's not unusual to see hand-lettered "No Public Restroom" signs on front doors of business establishments all over our Aloha State, especially those near bus stops or other places with heavy pedestrian traffic. What shopkeepers seem to be saying is, "Don't come in just to dirty our bathrooms!" You may recall the big stink raised about the Alapai Transit Center being designed without toilet facilities for bus riders until the city was shamed into opening its restrooms to the public earlier this year.

Visitors to Oahu often complain

about the lack of public restrooms around the island, or if they are lucky enough to find one open, the lack of supplies and maintenance. It doesn't have to be this way.

In many cities in Japan, for example, you'll notice signs outside public buildings and convenience stores inviting you to use restroom facilities inside. The signs are large enough to see even if you're driving by. What's more, the restrooms are sparkling clean and are often situated close to the entrance so you can't miss them as you desperately dash in.

Public buildings that open their restrooms reinforce the idea that government exists to serve the people. Similarly, businesses are there for their customers.

For store owners, what a novel idea...give someone an extra reason to patronize your establishment! Most people might feel obligated to make a purchase—a pack of chewing gum, maybe—and they may think of the

store next time they need to make a purchase. Remember it wasn't that long ago that service stations used to advertise how clean their restrooms were to attract potential customers.

Let's hope that our leaders can come up with workable solutions that can benefit all members of our community, including when nature happens to call.

—Ken Saiki



Government office buildings in Oita, Japan, invite the public to use its restroom facilities.

## Opportunity to receive your Buddhist name during Hō-on-kō

Many people in Hawaii mistakenly believe that a *Hōmyo* (Buddhist or Dharma name) is something to be received only after death, usually at a funeral service.

This misunderstanding is probably a result of the fact that, until recently, the *Kikyōshiki*, or confirmation ceremony in which one received his or her Buddhist name could only be officiated by the Abbot (or a member of his family). Additionally, although the *Kikyōshiki* is available almost daily at our mother temple in Kyōto, the ceremony was only rarely held here in Hawaii.

The good news is that Overseas District Abbot Chōyū Ōtani will be officiating our Hō-on-kō service next month on Sunday, Nov. 16 at the Betsuin. We have an opportunity to conduct a *Kikyōshiki* ceremony immediately following the service.

Participation in a *Kikyōshiki* symbolizes one's confirmation of becoming a true follower of the Buddha by receiving his or her *Hōmyo*. Being a layperson's version of an ordination ceremony, the

### **Hōmyo and Kaimyo... what's the difference?**

You may have heard the word "*Kaimyo*" also used to describe a Buddhist name.

In Jōdō Shinshu, we use the term *Hōmyo* instead. The difference is in the meaning of the word itself. *Hōmyo* (*Hō* = Dharma, *myo* = name) literally means Dharma name, while *Kaimyo* means "Precept name."

Other denominations may mandate upholding of certain precepts in order to attain enlightenment. On the other hand, our Jōdō Shinshu tradition is about entrusting ourselves wholeheartedly to Amida's Power of Great Compassion, and thus observing precepts does not play a role in our Buddhist name.

*Kikyōshiki* ceremony is something that should be encouraged when a member wishes to make a formal commitment to study the

Buddha-dharma.

In the Jōdō Shinshu tradition, Buddhist names begin with the term "Shaku" or "Shakuni" to signify that we are all disciples of Shakyamuni Buddha. The term "Shaku" is used for males and "Shakuni" is used for females and are made up of usually two kanji to form the word or meaning. An example of a Shin Buddhist Dharma name would be "Shaku Kōryū" or "Shakuni Kōryū."

The fee, as set by our Kyōto headquarters, is \$100 per person. Participants will receive their personal handwritten Dharma name, a *kataginu* (layperson's sash), plus publications explaining the meaning of the ceremony and the Jōdō Shinshu way of life in both Japanese and English, all in a carrying case. Also included are a CD and an accompanying book, in which you'll find *Shōshinge*, gathas and *ofumi*, such as *On White Ashes*.

If you're interested in participating in the *Kikyōshiki* during Hō-on-kō next month or have any questions about the ceremony, please visit or call the District office at 531-1231.

## Give to get or give to give?

When we face a disaster, sometimes we can see the true nature of our fellow human beings.

A couple of months ago while Hurricane Iselle was approaching the Big Island, I was watching TV. The newscaster was reporting that some stores were raising the price of bottled water.

I asked myself what I would do if I were the manager of the store. There are few options that I can think of: Keep the price as it is. Raise the price to get more money. Put it on sale to lower the price. Umm...what should I do? What is the best option for me?

Selling at a high price is not a smart idea because people are going to remember the store in a negative way. How about if I hide the drinks and post a sign that says "SOLD OUT"? Then I wait until the hurricane hits. If an actual emergency, the value of drinks goes really, really high. Then, instead of selling them at a high price, I give out the drinks for free. Yeah! That way I gain the appreciation and respect from people by helping them. As you can see, I prefer getting respect to getting money.

But really, can you call this helping people? It appears to be helping when you see someone give out

drinks for free with an innocent face on during a disaster. I'm not sure if this is really helping or not. Who is this helping the most?

In most of situations when we offer to help, it is conditional, whether we recognize it or not. The Buddha's compassion, however, is unconditional. It does not require anything in return. In my case I want get respect and honor. Some people want money for the help they offer. Whether it is for respect or money, in both cases the suffering of the others is of no concern.

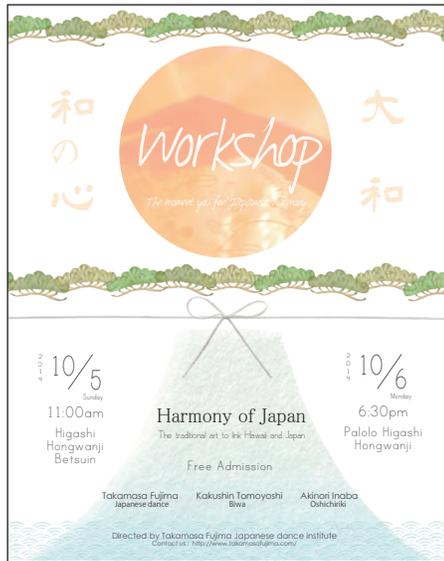
The tricky thing is that often those minds are hidden very deep inside us, and we do not realize our condition for not helping others. Money is easy to see, but when we require something mentally in return, it's very hard to recognize. The most common condition that we face in our daily lives probably will be that we desire a word of appreciation. Can I still help someone even if I am not thanked by that person? I find it extremely hard to continue helping in this situation.

I'm not saying we shouldn't help each other. I'm saying we should be aware of our state of mind and motivation when we help others.

Do we give to get, or do we give to give?

— Rev. Makoto Honda

# News on the Betsuin Wireless



## Harmony of Japan, traditional art to link Hawaii and Japan

Have you wondered what makes Japan so Japanese? Are you ready to experience that fleeting moment when you suddenly feel and discover what Japanese harmony is all about?

Higashi Hongwanji members and friends will have a rare opportunity to get the "inside story" as they immerse themselves in traditional Japanese arts at one of two exclusive, free *Harmony of Japan* workshops being held this month at our Oahu temples.

Classical dancer Takamasa Fujima, accompanied by Kakushin Tomoyoshi on *biwa* and Akinori Inaba on *oshichiriki*, will present their first Hawaii workshop at the Betsuin's Otani Center at 11 am on Oct. 5, immediately following the Sunday service. A second workshop will be held at Palolo Hongwanji on Mon., Oct. 6 at 6:30 pm.

A *Harmony of Japan* performance for the general public, "Gagaku Meets Japanese Dance, Biwa and Oshichiriki" is scheduled for Wed., Oct. 8 at Orvis Auditorium on the UH - Manoa campus. Admission is free.

For a sneak preview of the beautiful, delightful cultural treats that lie in store for you at the Hawaii performances, check out Fujima-sensei's dance institute website at [www.takamasafujima.com/](http://www.takamasafujima.com/).

## A-bombs Exhibit for Peace: Face the Past to Heal the Present

Everyone is encouraged to attend the "A-bombs Exhibit for Peace: Face the Past to Heal the Present," a Hawaii Conference of Religions for Peace project to be held Oct. 18-26 at Palolo Hongwanji.

Exhibit hours are from 10 am to 4 pm Monday through Saturday and 11 am to 4 pm on Sunday. Bring your family and friends, and spread the word among your associates.

An opening ceremony is slated for Sat., Oct. 18, at 10 am and a closing "peace prayer" ceremony from 4pm Sunday, Oct. 26.

The Betsuin is among dozens of local organizations co-sponsoring and supporting the non-political peace-motivated exhibit.

## Woman in the Dunes is featured movie for October

*The Woman in the Dunes* is a 1964 Japanese movie about a school teacher on an expedition to collect insects that inhabit sand dunes. When he misses the last bus out, villagers suggest he stay the night in a house in the sand quarry, and then...

Directed by Hiroshi Teshigahara and starring Eiji Okada and Kyōko Kishida, the film received positive critical reviews upon release, winning the Special Jury Prize at the 1964 Cannes Film Festival. Nominated at the Academy Awards in 1964 for Best Foreign Language Film and in 1965 for Teshigahara as Best Director.

Showtime: 6:30 pm, Tues., Oct. 28. Japanese audio with English subtitles. 147 min. B&W. Free admission, open to all. Ample seating in Fukuhara Conference Room.

## 砂の女 (すなのおんな)

昆虫採集にやって来た男は、砂の穴の中にある未亡人の家に泊めてもらった。だが、そこから抜け出せなくなってしまふ……。

1964カンヌ国際映画祭審査員特別賞。1964アカデミー賞外国語映画賞ノミネート。1965では監督賞ノミネート。

監督：勅使河原宏、出演者：岡田英次、岸田今日子、公開：1964、言語：日本語、字幕：英語、映時間：147分 モノクロ 入場無料、10月28日(火)午後6:30時。



Dr. Jay Sakashita munches on an ohagi after our Ohigan service held Sept. 21.

## UH-Manoa lecturer delivers dharma message at Ohigan

At our ohigan service Sept. 21, Dr. Jay Sakashita, popular religion lecturer at UH-Manoa, put to rest any notion that Asians all look alike. Asian temples, that is.

He pointed out key differences between Chinese, Korean and Japanese Buddhist temples, peppering his talk with interesting tidbits and amusing anecdotes, often at the expense of his unsuspecting wife and in-laws.

To check if everyone was paying attention, attendees were challenged to a pop quiz at the end of the lecture, shades of Religion 101. Of course, everyone had listened intently so as not to miss a single word.

We look forward to a full lecture series by Dr. Sakashita coming soon at the Betsuin's Dharma Study Center. Watch for an announcement.

The *Dharma Hawaiians*, the Betsuin guitar and ukulele ensemble, also made its debut at the service, playing music accompaniment to the gathas, *A Special Place* and *Ondokusan*. While there was no standing "o" or raucous demands for an encore, listeners did respond with polite applause and even a spirited "banzai!" Not a bad start.



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## TEMPLE ACTIVITIES CALENDAR

### OCTOBER 2014

10/5 Sun 10 am	<b>Eitaikyō/Perpetual memorial service Shōtsuki memorial service &amp; Sunday school</b>
10/5 Sun 11 am	<b>Harmony of Japan workshop</b>
10/6 Mon 6:30 pm	<b>Harmony of Japan workshop (Palolo)</b>
10/9 Thu 7 pm	<b>ABCs of Buddhism study class</b>
10/11 Sat 10 am	<b>What on Earth Is Namuamidabutsu?</b> led by Rev. Frank Childs
10/12 Sun 10 am	<b>Sunday service</b>
10/12 Sun 12 pm	<b>Basic Buddhism study class</b> led by Rinban Kawawata in Japanese
10/14 Tue 3 pm	<b>Ukulele class/band practice</b>
10/19 Sun 10 am	<b>Sunday service</b>
10/19 Sun 12 pm	<b>Betsuin board meeting</b>
10/21 Tue 7 pm	<b>O-kō: Dharma discussion at Kaneohe</b>
10/26 Sun 10 am	<b>Kaneohe Hō-on-kō service</b> (no service at Betsuin)
10/28 Tue 10 am	<b>Shinran Shōnin memorial service</b>
10/28 Tue 11 am	<b>Recitation circle</b>
10/28 Tue 1 pm	<b>Mako's Computer Clinic</b>
10/28 Tue 3 pm	<b>Ukulele class/band practice</b>
10/28 Tue 6:30 pm	<b>Movie night: <i>Woman in the Dunes</i></b>

### NOVEMBER 2014

11/1 Sat 10 am	<b>Omigaki</b>
11/2 Sun 10 am	<b>Shōtsuki memorial service &amp; Sunday school</b>
11/2 Sun 12 pm	<b>Basic Buddhism study class</b> led by Rinban Kawawata in Japanese
11/8 Sat 10 am	<b>What on Earth Is Namuamidabutsu?</b> led by Rev. Frank Childs
11/9 Sun 10 am	<b>Palolo Hō-on-kō</b> (no service at Betsuin)
11/9 Sun 12 pm	<b>Betsuin board meeting</b>
11/11 Tue 3 pm	<b>Ukulele class/band practice</b>
11/13 Thu 7 pm	<b>ABCs of Buddhism study class</b> led by Rinban Kawawata in English
11/15 Sat 1 pm	<b>District Hō-on-kō gathering</b>
11/16 Sun 10 am	<b>Betsuin Hō-on-kō service</b>
11/18 Tue 7 pm	<b>O-kō: Dharma discussion at Betsuin</b>
11/23 Sun 9 am	<b>Bazaar at Otani Center</b> (no Sunday service)
11/25 Tue 3 pm	<b>Ukulele class/band practice</b>
11/25 Tue 6:30 pm	<b>Movie night: <i>Ichi</i></b>
11/28 Fri 10 am	<b>Shinran Shōnin memorial service</b>
11/28 Fri 11 am	<b>Recitation circle</b>
11/28 Fri 1 pm	<b>Mako's Computer Clinic</b>
11/30 Sun 10 am	<b>Sunday service</b>

Everyone is welcome to join in on our sutra chanting at 7 am daily (except Sundays & 28th day of the month) in the Betsuin Main Hall.