



## Last month's events

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### FATHER'S DAY SERVICE



L to R: Alan Kawaguchi-Guest Speaker, Rev. Ai Hironaka, Carol Inaba-Emcee, and Michelle Zoodsma-Organist

MAHALO to the individuals pictured above – for their benevolence in presenting a fine service. Thank you, also, to Aileen Cockett, Sylvia Neizman, and Rev. Hironaka for working to coordinate all of our services.

#### HIGHLIGHTS of Mr. Kawaguchi's message:

- In speaking about how his own father, Mr. Rikiichi Kawaguchi, managed business affairs as well as a very large family, Alan said, *"It wasn't just my Dad's doing; it was a village"* (referring to his mother and many siblings). He described family interactions and expressed gratitude for *"a well-thought-out plan to instill ... strength, wisdom, faith, as well as financial support."*
- Alan, in recalling his past as a child, stated, *"Fathers are the biggest source of strength for any child. My father was the strongest man I ever knew."* He went on to say, *"I lost my Dad at the age of 15. He was 63 years old. I wondered how the family would go on. I never thought such a strong man would ever die."*
- Mr. Kawaguchi shared with the sangha an anecdote relating to the Japanese family tradition of using honorifics for one's parents, and for siblings – especially brothers and sisters older than oneself. Alan, being the youngest of 10 children, had many family members watching over him. If he failed to use an honorific, he would get "slapped on my head". He recalled wondering if his middle name was 'Bakatare' instead of Akira.

Thank you for a heartfelt message on Father's Day.

#### UPCOMING EVENTS



### Lahaina Hongwanji CLEAN-UP DAY

Sunday, July 14<sup>th</sup>  
7:00 am



Yes, it is very hot in Lahaina.

And yes, there are a lot of "nooks and crannies" to clean.

#### HOWEVER,

We do it because of the **pride** in and **respect** for our temple and our sangha. We want to look our best, especially with Obon coming up.

We do it in **honor** of all the sangha members who came before us and who willingly gave their time and toil for Lahaina Hongwanji.

And, yes, we also do it so we can enjoy the refreshments and camaraderie that come with Clean-up Day.



### Lahaina Hongwanji Mission

OBON 2013

AUGUST 23<sup>RD</sup>, 24<sup>TH</sup>

[excerpts from "The Obon in Hawaii", originally submitted to the Library of Congress by Senator Daniel K. Inouye, Senator Daniel K. Akaka, Senator Neil Abercrombie, Rep. Patsy Mink.]

- "This Buddhist observance ... came to Hawai'i in the late 19<sup>th</sup> century with a large wave of Japanese immigrants."
- "It is believed that the first bon dances were performed in the fields where the immigrants labored, and in between houses on the plantation. Later dances were held in temple courtyards."
- "Although the dance nearly died out with the onslaught of anti-Japanese fervor that swept Hawai'i during the '40s, a post WWII event spurred its revival in 1951 when four Japanese-American veterans' groups sponsored a bon dance to honor the war dead from Hawai'i."
- "Over the years, the ceremony and the practice of Buddhism itself underwent significant change to adapt to the islands' multicultural society."

**Carry on the tradition. Let's attend service. Let's dance. And enjoy Obon festival food.**



## News From Related Links

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### JODO SHINSHU HONGWANJI-HA

Hongwanji International Center (Kyoto)



### Music From Hawaii Shared at Hongwanji's Mido Concert

The Mido Concert held on April 13 and 14, during the Spring Observance at Hongwanji included nineteen choir groups with a total of 162 participants.

Following a six-year break, the eighteen-member choir from Hawaii Betsuin joined their Japanese counterparts once again at Hongwanji.

Since first participating in 2002, the group with their eagerness to once again sing at Hongwanji, came to Kyoto this year for the third time to perform in the Mido Concert. "After Romanizing and interpreting the Japanese lyrics, each gatha was carefully practiced with each member carrying a special feeling," shares Choir Director, Mrs. Mitsuyo Saito. As a pioneer member of the group, Lily Inatsuka comments, "Being my age, I sang thinking that this will be my last time. We always sing *Ondokusan* at Betsuin, but singing it in the temple at Hongwanji brought me to tears."

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## WHEEL OF DHARMA

Publication of The Buddhist Churches of America

[excerpts from "My Goal in Life" by Rinban Bob Oshita, Sacramento Betsuin]

"Looking back on my life, I realize that I really took for granted times that have passed. How perfect things have always been ... and yet ... I rarely felt that way at the time.

With Dharma Eyes Open, I see that there has always been perfection in each and every day. And this is my new daily goal: To simply try to see that there is perfection in each and every day. And now, whatever may happen, I know that if I really look ... I will see that there continues to be perfection in each and every day.

Every morning, there is a perfect sunrise. During this time of year especially, the sunrises are often so beautiful

with the scattered clouds warmly reflecting the first rays of dawn cresting the horizon. And each one is perfect.

Each and every evening, there is a perfect sunset. Even on stormy, overcast days, above the clouds, as we might see while on a plane, there is a beautifully perfect sunset ending each day.

..... Even when undergoing hardship and facing tremendous adversities, if we open our Dharma Eyes ... we will see we have so much to be grateful for."

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## HONPA HONGWANJI MISSION

HEADQUARTERS UPDATE

### Arrival of New Ministers

- **Rev. Mieko Majima.** She has been studying Bukkyo-Gaku at Ryukoku University Graduate Course. She is scheduled to arrive on June 24, 2013.
- **Rev. Satoshi Tomioka** Graduated Ryukoku University Graduate Course (Major: Shinshugaku) Rev. Tomioka will have an audience with Gomonshu and receive official assignment to HHMH on June 27, 2013; he will arrive on June 30, 2013.
- **Rev. Shinji Kawagoe** Graduated Chuo Bukkyo Gakuin "Kenkyuka". Rev. Kawagoe will receive official assignment to HHMH on June 27<sup>th</sup>; will arrive on June 30<sup>th</sup>.

### Lay Assistant Youth Retreat (highlights excerpted)

- May 25-27, first Lay Assistant Youth Retreat held at Buddhist Study Center. 8 participants from 3 districts (Hawaii, Honolulu, Maui), Pacific Buddhist Academy, and a non-temple member.
- Participants learned about:
  - Buddhist symbols & rituals associated with Nishi Hongwanji tradition.
  - How to set up the *Naijin*. (Rev. Toshiyuki Umitani)
  - How to deliver a Dharma Talk (Piper Toyama)
  - History & journey of Buddhism, from Shakyamuni Buddha to the present day structure. (Rev. Kevin Kuniyuki)
  - PowerPoint presentation on history of Honpa Hongwanji Mission. (Jake Chang)
- Dialogue re: the future of Honpa Hongwanji Mission.
  - Ideas for creating non-traditional services while not diminishing value of the dharma.

# Honpa Hongwanji Mission of Hawaii

## HEADQUARTERS UPDATE

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### Monshu Koshin Ohtani's Message

JUNE 2013

#### Monshu's Message delivered following the annual commemoration of the Establishment of Jodo Shinshu on April 15, 2013

On this occasion, I would like to announce that on June 5, 2014, I will be retiring from the positions of *jushoku*, head resident minister of the Hongwanji temple and monshu of the Jodo Shinshu Hongwanji-ha Buddhist organization. It has been 36 years since I assumed those posts in April 1977.

My predecessor, Shonyo Shonin, made his decision to retire at the conclusion of the combined observance of the 800th Anniversary of Shinran Shonin's Birth and 750th Anniversary of the Establishment of Jodo Shinshu.

The 750th Memorial for Shinran Shonin was duly completed last year and I was fortunate to be able to officiate as the *doshi*, chanting leader, for many times, including the final session. Further, organizational restructuring of the Hongwanji temple and Jodo Shinshu Hongwanji-ha institution has also been completed in accordance with the changes in society. A decade from now, the 850th Anniversary of Shinran Shonin's Birth will be observed. I feel that this is an opportune time to take a new step forward.

Shimmon, who will succeed me to become the next monshu, has been engaged in various temple matters at Tsukiji Hongwanji as the *fuku-jushoku*, vice-resident minister, while also visiting various affiliated temples in the Tokyo metropolitan area as well as many other regions to deepen his understanding of the current situation of our organization. I have confidence in him that he will become a new leader with fresh ideas and sufficient knowledge.

Here at Hongwanji, it is common that preparations for a certain event are begun more than a year beforehand. In following this custom and in order to make the transition as smooth as possible, I have taken this opportunity today to make this announcement.

Needless to say, even after retiring from the post of monshu, I will still remain as a Jodo Shinshu minister, and I will definitely continue my efforts to contribute towards the propagation of Jodo Shinshu and the prosperity of our organization.

#### Shimmon's Message delivered following the annual commemoration of the Establishment of Jodo Shinshu on April 15, 2013

As you heard just now, I will carry on the Jodo Shinshu tradition from June 2014.

The teaching of Jodo Shinshu has been transmitted for 790 years since Shinran Shonin completed his literary work, *Kyōgyōshinhō* (*The True Teaching, Practice and Realization of the Pure Land Way*). The truth expounded in it teaches us to become aware of our own self-centeredness and to revere and cherish every life regardless of self and other. I believe that this teaching is invaluable and most appropriate in regard to the chaotic state of contemporary society.

In sincere consideration of the illustrious history of this Jodo Shinshu tradition, I will endeavor to the utmost to transmit it to future generations.



## History of the Hongwanji

[ from the website of Jodo Shinshu Hongwanji-ha, Kyoto]

The Shin Buddhist path was founded by Shinran Shonin (1173-1263) during the Kamakura period, and in several centuries grew into one of the largest and most influential schools of Buddhism in Japan, a position it maintains today. The Hongwanji temple is the headquarters of the Hongwanji denomination of Shin Buddhism (Jodo Shinshu Hongwanji-ha), and is known as Nishi (lit. “West”) Hongwanji.

### Origins



The Hongwanji developed from a modest temple built at the site of Shinran Shonin’s mausoleum. After his death, his cremated remains were interred at Otani in the eastern hills of Kyoto and marked by a simple stone obelisk.

Many followers came to pay their respects, particularly from the distant Kanto region (now Tokyo area), and in 1272, with their support, Shinran’s daughter, Kakushinni, had his ashes moved to the grounds of her residence at Yoshimizu, slightly to the north. There, a hexagonal chapel was built and an image of Shinran enshrined.

Several years later, with the death of her husband, title to the residence passed to Kakushinni, allowing her to determine the future of the chapel, and in 1277, she dedicated her property to the Shin movement as a permanent mausoleum, to be tended by a person of Shinran’s lineage. The chapel and land became known as the Otani Mausoleum (byodo) and was supported by followers in the Kanto area.

The first intendant of the mausoleum was Kakushinni’s son, Kakue, and in 1310 he was succeeded by his son, Kakunyo. Kakunyo elevated the status of the mausoleum by gaining recognition for it as a temple, and further sought to make it the center of the Shin movement. It was he who adopted the name Hongwanji (lit. “Temple of the Primal Vow”).

In 1336, the Otani Mausoleum was burned during warfare between Ashikaga Takauji and Emperor Godaigo. Kakunyo rebuilt it, not as a hexagonal chapel, but as a regular temple. In succeeding generations, the Hongwanji developed the present format of two halls, the Founder’s Hall and the Hall of Amida Buddha. Factions formed among Shin followers, however, and most of the ten Shin denominations arose during this period, around central temples in various parts of the country. It was not until the time of Rennyo that the Hongwanji became the center of the Shin tradition, independent from the Tendai organization.

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### Rennyo Shonin (1415-1499)

Under Rennyo, the eighth generation leader, the Hongwanji grew remarkably. After assuming the role as head of the Hongwanji (now termed monshu), he spread the teaching in nearby provinces with astonishing success, communicating the teaching in forceful, colloquial language, particularly through the use of letters (Gobunsho).

The growth of Hongwanji influence in Omi (Shiga prefecture), however, aroused the ire of the Tendai temple on Mt. Hiei, which had traditionally regarded the area as within its jurisdiction. In 1454, warrior-monks from Mt. Hiei raided the Hongwanji and destroyed a number of buildings, and Rennyo was forced to flee.

In 1471, after Omi had been occupied by an unfriendly daimyo, Rennyo settled at Yoshizaki in Echizen (Fukui prefecture). There, his reputation as a great religious leader spread, and he began to attract thousands of followers. The Hongwanji-affiliated temples in Echizen and the neighboring areas grew into a political power, and in an era of constant struggle among daimyos, forces emerged that sought to utilize Hongwanji's strength militarily, or to extend its influence through political alliances.

Rennyo, finding his movement becoming entangled in violent struggle and unable to restrain his followers, chose to withdraw. In 1474, he returned to the Osaka area, and in 1478, he selected Yamashina near Kyoto as the site for the construction of a magnificent temple complex, completed five years later.

At the age of seventy-four, Rennyo retired as monshu, but continued his work in spreading the teaching. At eighty-two, he established a temple at Ishiyama on Osaka Bay, which he recognized as an ideal site for propagation because of its heavy river traffic. The village that was to grow into the city of Osaka quickly sprang up around the temple.

By the time of his death in 1499, at the age of eighty-five, the small Kyoto temple of his youth had grown into a powerful religious institution.

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### **Ishiyama Hongwanji**

The century following Rennyo's death was one of turbulence and momentous change for both the country and the Hongwanji. The period from 1482 to 1558 is known as the age of "the country at war" and was characterized by incessant warfare and shifting alliances among the feudal lords throughout Japan. At the beginning of this period, Shin followers in Echizen and neighboring Kaga arose to virtually dominate those provinces, and for a century the Hongwanji remained an obstacle to the ambitions of warlords bent on dominating the entire country.

In 1532, the Yamashina Hongwanji was attacked and burned to the ground by the Omi daimyo, Rokkaku, and followers of the Nichiren school. It was relocated at Ishiyama which, located on a slight prominence and surrounded by waterways, occupied a strategic position of great strength. It is the site of present Osaka Castle. Hongwanji influence in the area grew.

From the mid-sixteenth century, the warlord Oda Nobunaga emerged as one of the most powerful military leaders, and his drive to control the country brought him into conflict with the Hongwanji. In 1580, after eleven years of military action against the Ishiyama Hongwanji and failure to achieve its downfall, Nobunaga requested the intercession of Emperor Ogimachi, who mediated the evacuation of Ishiyama. The eleventh monshu, Kennyo, moved the Hongwanji to Saginomori in Wakayama prefecture, and then to Kaizuka and Temma in present-day Osaka.

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### **Return to Kyoto**

Nobunaga was assassinated in 1582, and it fell to one of his generals, Toyotomi Hideyoshi, to effect final unification of the country. Hideyoshi was supportive of the Hongwanji, and in 1591 donated the tract of land where it stands today. With the relocation of the temple halls from Temma the following year, the Hongwanji returned to Kyoto.

In 1592 Kenryo died and was succeeded by his eldest son, Kyono. In his will, however, Kenryo named his third son, Junryo, to be his successor, and with Hideyoshi's recognition of this will, responsibility passed to Junryo in 1593. Kyono retired, but a decade later, in 1602, he received a parcel of land slightly to the east of the Hongwanji from the shogun Tokugawa Ieyasu. The Hongwanji following was split, and an additional new temple was erected. Popularly known as Higashi (lit. "East") Hongwanji, it became headquarters of the new Otani denomination.

A number of structures, including the Flying Cloud Pavilion, ceremonial gate, and Chamber of Waves, appear to have been moved to the original Hongwanji about this time. The main halls, however, were destroyed in a great earthquake in 1596, and though reconstruction was quickly undertaken, in 1617 a fire swept the compound and the nearly completed building burned. Under the direction of Junryo and his successor Ryono, many of the structures of the present compound were built; some have been recognized as National Treasures and Important Cultural Properties, attesting to the Hongwanji's continuing creativity and vitality. In 1994, the entire Hongwanji precinct received designation as a UNESCO World Cultural Heritage Site.

Junryo built the Hall of Amida, and the main audience chamber and Shiro shoin complex. The reconstruction of a permanent Founder's Hall was left to Ryono who, in addition, built Kuro shoin chambers and the Meichodo at the Otani mausoleum.

During this period, the Hongwanji temple organization was firmly established in conformity with the Tokugawa government policies requiring hierarchical internal structures and fixed temple membership. Further, official encouragement to formulate doctrinal teachings led, in 1639, to the creation of a facility for scholarly study, which was to develop into Ryukoku University, one of the oldest institutions of higher education in Japan.

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### **Beyond National Boundaries**

With the Meiji Restoration in 1868, Japan entered a period of rapid modernization, but it was also a time of crisis. The new government adopted a strong anti-Buddhist attitude, and a movement to eradicate Buddhism and bring Shinto to ascendancy arose throughout the country. It was precisely at this time that the twenty-first monshu, Myono, took office.

Myono was energetic in protecting religious freedom and successfully struggled against state control of temple activities. To advance the Shin tradition, as early as 1872 he began sending advisors and students abroad to investigate religious thought and practices throughout the world. In 1888, in response to interest among Buddhists in Europe and America, the Hongwanji published a journal in English, and also highly-regarded reports in Japanese on religious conditions abroad.

At home, he broke down the rigid hierarchy of branch temples and directly involved local temples throughout the country in governing the Hongwanji. He also built schools, orphanages and other social welfare facilities, and created a program of prison and military chaplaincy. In 1897, the Hongwanji began sending official ministers to establish temples for Japanese immigrants in Hawaii and the mainland United States.

In 1903, Myono was succeeded by Kyono (Ohtani Kozui), who continued to broaden the vision and scope of Hongwanji activities. He is known in particular for the Otani expeditions to Buddhist sites in central Asia, which recovered many texts and artifacts from the deserts across which Buddhism had been transmitted to Japan over the Silk Road. Shin missions in Europe started after the twenty-third monshu, Ohtani Kosho, made a tour in 1954. Today, the Hongwanji is the head temple for over ten thousand temples throughout Japan and some two hundred temples around the world.