



SOTO MISSION OF HAWAII

BETSUIN NEWSLETTER

JULY 2019



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Soto Mission of Hawaii
1708 Nuuanu Avenue
Honolulu HI 96817

Tel: 537-9409
Fax: 537-6320
E-Mail: info@sotomission.org
HP: www.sotomission.org
FB: [@sotomissionofhawaii](https://www.facebook.com/sotomissionofhawaii)

Newsletter in charge: Rev. Hirosato Yoshida.

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Bon O-Toba Service (July 2019)

Thank you to everyone that signed up for the Bon O-Toba Service. If you have not signed up yet, please hurry. You can register online at <https://sotomission.org/2019bonregistration> or call the temple at 537-9409.

July 3 (Wednesday) 6:00 PM
 July 6 (Saturday) 9:30 AM & 11:00 AM
 July 7 (Sunday) 9:30 AM & 11:00 AM
 July 9 (Tuesday) 6:00 PM
 July 11 (Thursday) 6:00 PM
 July 13 (Saturday) 9:30 AM & 11:00 AM
 July 14 (Sunday) 9:30 AM & 11:00 AM



Bon Dance Schedule

Temples	Dates	Days	Start Time	End Time	Other Information	Contact
Wahiawa Ryusenji	July 19 & 20	Fri. & Sat.	6:30 PM	7:00 PM	Taikoperformance by Ryugen Taiko	622-1429
		Fri. & Sat.	7:00 PM	10:00PM	Bon Dance	
Waipahu Taiyoji	August 2 & 3	Fri. & Sat.	7:00 PM	10:00PM	Bon Dance	671-3103
		Fri.	8:00 PM	8:30 PM	Taikoperformance by Hawaii Matsuri Taiko/Somei Taiko	
		Sat.	8:00 PM	8:45 PM	OkinawanBon Dance by Hawaii Eisa Shinyuu Kai	
Aiea Taiheiji	August 9 & 10	Fri. & Sat.	6:30 PM	7:00 PM	Taikoperformance by Somei Taiko	488-6794
		Fri. & Sat.	7:00 PM	10:30PM	Bon Dance	
		Sat.	9:00 PM	9:45 PM	OkinawanBon Dance by Hawaii Eisa Shinyuu Kai	
Soto Mission of Hawaii	August 16 & 17	Fri. & Sat.	7:00 PM	10:00PM	Bon Dance	537-9409
		Fri.	8:30 PM	9:00 PM	Taikoperformance by Hawaii Matsuri Taiko	
		Sat.	8:30 PM	9:15 PM	OkinawanBon Dance by Hawaii Eisa Shinyuu Kai	

Zazen Kai Announcement (No sessions on July 1, 3, 5, 8, 10, 12, 15)

There will be no zazen sessions during the first two weeks in July (week of Bon Services) Morning Zazen will be back to the normal schedule starting July 17th. Evening Zazen will resume again on August 14th. Thank you for your understanding.



Office Hour Changes (July 2019)

The temple will be closed in the **afternoon** of July 4 in observance of Independence Day.

Donations

Thank you to the following individuals and organizations for their generous donations in May.

May Kannon-Ko Donations

Arden and Mary Loomis, Helen Tsuchiya, Thomas and Chiye Itagaki, Jean Maekawa, Jane Yamashiro, Bernice Koike, Ellen Nishimura, Sally Nozaki, Kenneth Kunisaki, Mona Sawai, Michiko Sasaki, Stanley Fujii, Gladys Kotaki, Ethel Watanabe, Katherine Higuchi

Memorial Service / Funeral / General Donations

Rajakumary Muthukumar, Rev. & Mrs. Kenji Oyama, Matsuzaki Family, Rosalie Smith, Nancy Abe, Katherine Higuchi, Ellen Nishimura, Craigsid Retirement Residence, Fujiko Akiyoshi, Aki no Kai, June Aono, Ryuko Kokuzo, Walter Morishige, Sandra Azuma, Family of the Late Takashi Tomori, Gertrude Kihara, Jane Inuma, Charlene Harada, Jacy MM Hanagami, Caroline Okihara, Fukushima Kenjin Kai, Wayne M Saito, June Motokawa, Beatrice Yoshimoto, Anoji Thevarajah and Rajakumary Muthukumar,



Dharma Lei



Bishop's Office Newsletter

Soto Zen Buddhism Hawaii Office

c/o Soto Mission of Hawaii 1708 Nuuanu Avenue, Honolulu HI 96817 U.S.A.
Tel & Fax: 808-538-6429 E-Mail: info@sotozenhi.org WEB: <http://global.sotozen-net.or.jp/eng/>

Third Quarter, 2019

Issue No. 29

Bishop's Message: **Bishop Shugen Komagata**

Aloha from the Bishop's Office,

I hope that you, your family and friends are doing well! The first half of 2019 has already gone by, and we find ourselves at the beginning of the 2019 Bon Season for our Soto Zen temples scattered throughout the state of Hawaii.

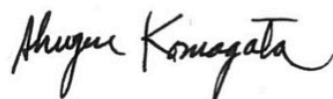
Bon is a time for us to remember our loved ones. For my family and me, we will be offering Hatsubon (first year Bon Service prayers) for my wife, the late Faye Komagata, who passed away in November 2018. While I am sad to have lost her just 7 months ago, I am extremely grateful for the opportunity to offer prayers and welcome back her spirit during the Bon season. Although Bon was one of the busiest times of the year for Faye—she sang Goeika at Bon Services and worked in the kitchen and concession stand during the Bon Dance—she thoroughly enjoyed the opportunity to also sing, dance, and play taiko at the Bon Dance.



Let this 2019 Bon season be the time to cultivate our ability to love, appreciate, and celebrate the lives we are so fortunate to live. It is important to also pause to honor and remember those who are no longer with us physically. In doing so, the true meaning of “gratitude” manifests itself within our hearts. This is the heart of Bon.

After the completion of the Bon Season in August, I am looking forward to attending the 9th U.S. Soto Zen Members' Conference to be held in Las Vegas on October 26. With over 30 participants from Hawaii attending this conference, I am excited for the opportunity for us to meet and network with conference participants from across the mainland USA. If you are interested in attending the conference, please contact my Bishop's Office staff as soon as possible.

In Gassho,



Bishop Shugen Komagata



What is Bon?

The following is reprinted from Soto Zen literature published by the Soto-Shu Shumuchō (Soto-Shu headquarters in Tokyo, Japan.)

The memorial services held at Obon have two meanings. One is to honor the Buddha and show reverence for one's ancestors and others who have died. The other is to express gratitude to all people to whom we are indebted, including people who are alive such as our parents, relatives, and friends.

The full expression for Obon is Urabon-e which is derived from "Ullambana," an old Indian word. According to the Bussetsu Urabon Sutra, the origin of this tradition goes back to a ceremony performed by Shakyamuni Buddha for the deceased mother of Maudgalyayana, one of the Buddha's immediate disciples. Ullambana means "hanging upside down" and it was by means of this ceremony that the suffering of that world in which she lived (the suffering was so intense it was like hanging upside down) was removed.

These days, people think that this ceremony will prolong the life of parents and remove all suffering and anguish. This is also one of the traditional holiday periods in Japan when people exchange gifts. The other traditional time is over New Years. Obon is a ceremony to respectfully honor the spirits of the ancestors; it is also to ask for the long life of our parents. In preparation for meeting the spirits, it is customary to thoroughly clean our house and put ourselves in order as if meeting guests.



Toba-Kuyo

The "Toba Kuyo" is another name for the Bon Services to be observed. People often ask about the significance of the toba. Please read the following, written by retired Bishop Jiho Machida, and published in the Soto Mission of Hawaii pamphlet, "Our Religion and Tradition."

Originally, the stupas were built to enshrine the Buddha's remains. However, the religious significance of erecting a stupa changed in the long history of Buddhism in India, China, Korea, and Japan. The stupa became the symbol of Buddha's glorious teachings and the site of the stupa became the center of Buddhist gathering which brought about the start of Buddhist temples.

The Royal family of Japan in the Heian Period started to build stupas in memory of the deceased emperor and empress. Later, many nobles and district rulers took it as a model and spread it all over Japan.

Thus "Toba-Kuyo," offering of stupa, became a Buddhist tradition to pay tribute to the deceased. People who were not able to erect a stupa, used a stupa shaped wood, which is called "Toba" to extend their wishes. What truly matters is not the size and shape of the stupa but offering one's sincerity through this tradition. The Toba-Kuyo has been the most essential Buddhist practice throughout the ages.

Hokekyo Sutra says: "Be it in a garden or in a forest or under a tree or in a monastery or in the house of a person in white robe (a layman) or in a hall or in a mountain or in a valley or in the wilderness, there should be a stupa erected and offerings made to it because, now this, the place where the stupa is erected is the place of enlightenment. Here the Buddha attained supreme wisdom. Here the Buddha turned the Wheel of the Law. Here the Buddha entered into Parinirvana."



Shushogi, Chapter 3 : Verses 11 - 14

By Rev. Ryokei Ishii
Waipahu Taiyoji



Aloha everyone!

When we receive the precepts of the Buddha and are formally admitted to the Sangha, we express and communicate that we are disciples of the Buddha and always convey our dedication by taking refuge in the Buddha, Dharma, and Sangha.

Verse 11:

We should always pay our most sincere and humble respect to the Three Treasures of the Buddha, Dharma, and Sangha. The reverent veneration of the Three Treasures is the teaching that has been passed from Buddha in India to the Patriarchs of China and to Priesthood in Japan and to modern day Buddhists.

Verse 12:

Our commitment to the Three Treasures releases us from suffering and helps us to realize Enlightenment. Those who are unfortunate and without virtue cannot even respect the Three Treasures and cannot adore them. We should not vainly take refuge in appearances that shield us from fear, for they will not liberate us from suffering.

Verse 13:

We express pure faith as we take refuge in the Buddha, Dharma, and Sangha while placing our hands in gassho and bowing our head. The Buddha is our great teacher; the Dharma is the teaching; the Sangha is the Priesthood and our friends. It is only when we rely on and revere the Three Treasures can we become disciples and receive the precepts of the Buddha.

Verse 14:

When a person humbly asks to take refuge in the Three Treasures, the devotee of the Buddha will show earnest merit of his commitment. This continuous process of humbly asking to take refuge in the Buddha, Dharma, and Sangha will show your dedication and merit that leads you to Enlightenment. We should all realize that the merit of the Three Treasures is most honored, the highest, the most profound, and inconceivable. The Buddha, the World-Honored One, himself has become witness to this and all devotees of the Buddha should believe and take refuge in the Three Treasures.

Take refuge in the Three Treasures as we strive to become lay devotees of the Buddha. Reciting the verse Sanki Rai Mon, Three Refuges Prayer, exemplifies our commitment to the Buddha, Dharma, and Sangha.

I take refuge in Buddha. Namu Kie Butsu

May all beings embody the great way, resolving to awaken.

I take refuge in the Dharma. Namu Kie Ho

May all living beings deeply enter the sutras, wisdom like an ocean.

I take refuge in the Sangha. Namu Kie So

May all beings support harmony in the community, free from hindrance.



Calendar

July 2019

June 2019							July 2019							August 2019						
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S
					1		1	2	3	4	5	6	7	8	9	10	11	12	13	
2	3	4	5	6	7	8	7	8	9	10	11	12	13	4	5	6	7	8	9	10
9	10	11	12	13	14	15	14	15	16	17	18	19	20	11	12	13	14	15	16	17
16	17	18	19	20	21	22	21	22	23	24	25	26	27	18	19	20	21	22	23	24
23	24	25	26	27	28	29	28	29	30	31	25	26	27	28	29	30	31			
						30														

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
30 Temple Closed	1 7:00 PM Exercise with Bon Dance	2 7:00 PM Sanshin Class	3 9:00 AM Tomonokai Class 4:00 PM Tea Ceremony Class 6:00 PM Bon Service	4 8:00 AM Temple Half-Day 7:00 PM Kyudo	5 4:00 PM Shodo/Sumie Class	6 9:30 AM Bon Service 11:00 AM Bon Service 1:00 PM Koto Class
7 9:30 AM Bon Service 11:00 AM Bon Service	8 7:00 PM Exercise with Bon Dance	9 6:00 PM Bon service 7:00 PM Sanshin Class	10 9:00 AM Tomonokai Class 4:00 PM Tea Ceremony Class	11 6:00 PM Bon service 7:00 PM Kyudo	12 9:30 AM Bon Service 11:00 AM Bon Service 1:00 PM Koto Class	13 9:30 AM Bon Service 11:00 AM Bon Service 1:00 PM Koto Class
14 9:30 AM Bon Service 11:00 AM Bon Service	15 7:00 PM Exercise with Bon Dance	16 7:00 PM Sanshin Class	17 6:30 AM Zazen Class 4:00 PM Tea Ceremony Class	18 7:00 PM Kyudo	19 6:30 AM Zazen Class 4:00 PM Shodo/Sumie Class 7:00 PM Wahaiwa Bon Dance	20 1:00 PM Koto Class 7:00 PM Wahaiwa Bon Dance
21 9:30 AM Kannoko Service 9:30 AM Sunday Service	22 6:30 AM Zazen 7:00 PM Exercise with Bon Dance	23 7:00 PM Sanshin Class	24 6:30 AM Zazen Class 4:00 PM Tea Ceremony Class	25 7:00 PM Kyudo	26 6:30 AM Zazen Class 4:00 PM Shodo/Sumie Class	27 1:00 PM Koto Class
28 9:30 AM Sunday Service	29 6:30 AM Zazen 7:00 PM Exercise with Bon Dance	30 7:00 PM Sanshin Class	31 6:30 AM Zazen Class 4:00 PM Tea Ceremony Class	1 7:00 PM Kyudo	2 6:30 AM Zazen 7:00 PM Waipahu Bon Dance	3 1:00 PM Koto Class 7:00 PM Waipahu Bon Dance