



# HAKUHO

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**FEBRUARY 2022**

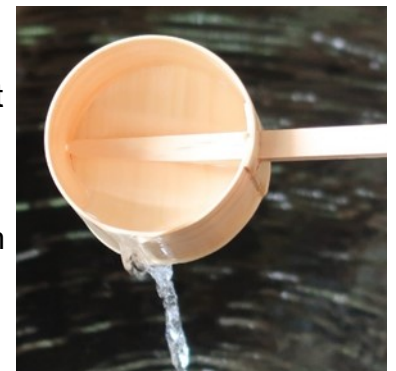
## MINISTER'S MESSAGE



Aloha, Members and Friends of Taishoji,

"Cherishing Water"

"Water" is essential in our daily life. In Hilo, where we live, it rains a lot and are blessed with water. Water always comes out when we turn on a faucet without worrying about anything in our daily lives. But can we continue to use water without a thought? The answer is no. Global warming is currently progressing on the earth. As a result, the temperature of the sea will rise, the amount of water vapor generated from the sea surface will increase, and the number of areas where heavy rain falls will increase. This means damage by flood will increase. Also, in Africa and India, it doesn't usually rain much, but it seems that it will be even less rainy due to the effects of global warming. The population is increasing worldwide, and if we don't do anything about this problem, it may become a battle for water. To cherish water is a concern that we all must be aware of. I'd like to share with you a phrase regarding cherishing water. This is **"SYAKUTEI no ICHI ZANSUI, NAGARE wo KUMU SEN-OKU no HITO** (杓底一残水 汲流千億人)." This phrase is engraved on the stone in front of the gate of Eiheiji Temple, one of the head temples founded by Zen Master Dogen. It is said that the phrase was created by Rev. Taizen Kumazawa, the 73rd archbishop of Eiheiji Temple, based on the teachings left by Dogen. The meaning of this phrase is "If we leave a little water from the water dipper which we used and return it to the river, that water will become part of the river used by the 100 billion people who will receive it later." From these words, I'd like you to learn two things.



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**1. Water is not just for you. We will carefully use the limited water and leave it for people all over the world and our descendants who will live in the future.**

Zen Master Dogen used to go to fetch water from the river flowing in front of the gate with a water dipper. At that time, it is said that he used only the necessary amount of water and returned the remaining unused water to the original river. In addition, the monks of Eiheiji always brushed their teeth and washed their faces every morning before zazen, and at that time, filled such a tub (I'll show a tub) only 80% and used this water to brush and wash. When we brush our teeth or wash our face, some people might do it leaving the water running, right? But the monks used only the water they needed. Therefore, you can see how Dogen Zenji valued water. We live with nature and are alive in nature. Everything in this world must support each other and help each other to live. Since Dogen Zenji understood this, he cherished water for himself and for others. As I said earlier, water is not infinitely available. Let us cherish the limited water like Dogen and leave it for people all over the world and our descendants who will live in the future.

**2. Even your small, good deeds can affect 100 billion people.**

Rev. Taizen Kumazawa's phrase doesn't just mean cherishing water. I heard from a monk who practiced at Eiheiji Temple that this phrase should be remembered by those who enter the Eiheiji temple for training. In this phrase, "a little water from the water dipper which we used" represents Buddhist teachings which we can convey and our small, good deeds. Even the slightest force can affect 100 billion people. All the monks learn this phrase just before entering the temple and practice it wholeheartedly. We might think that nothing will change even if we do our best and do good things. But these are words of encouragement that give courage to such a well-intentioned heart.

There are many things we can do on a daily basis to cherish water. For example, when brushing your teeth every morning, instead of catching the water from the faucet and rinsing your mouth, use a glass to rinse your mouth with just enough water. In addition, when washing dishes, you can save water by stacking washed dishes in a large tub and rinsing them together with water. And remember today's words whenever you use water. "If we leave a little water from the water dipper which we used and return it to the river, that water will become part of the river used by the 100 billion people who will receive it later." "Even your small, good deeds can affect 100 billion people." Your actions can affect people. If you think that the water that you conserve today will benefit the people who live around you, you may be more motivated to conserve water.

I shared two things: to use water carefully and every small act can impact the future. To cherish water is to cherish others. Let's cherish water, praying for the happiness of people all over the world and future descendants. Thank you very much.

In Gassho,  
Rev. Shinsho Hata

**PRESIDENT'S MESSAGE**

I was deeply honored to serve as the Kyodan President of Taishoji Soto Mission. I am most grateful for the support given to me by Reverend Shinsho Hata, Board of Directors, members and friends.

Rev. Hata exemplifies his position as minister of our temple by his outstanding performance and knowledge. He was always one step ahead of me. I would have been lost without his help. Thank you, Sensei.

Words cannot express my gratefulness for my reliable Secretary Linda Matsushita and Treasurer Ellen Yamauchi. They were truly someone I could rely on. Thank you, Linda and Ellen.

I am truly grateful for the wonderful Sangha at our temple. Taishoji Soto Mission has been a second home for me. I am glad that I had the opportunity to be a part of this wonderful family.

In Gassho 🙏,  
Rodney Nishino

## Fujin Kai

Aloha Fujinkai members, friends & families, Thank you very much for your continuous support for Taishoji Fujinkai. It was regrettable that we had to cancel our annual general membership meeting again this year. We wish you a safer, Happy New Year 2022.

Taishoji Fujinkai was founded in 1940. We are the members of Taishoji who support our temple activities by cooking and serving lunches (or bentos) and also participating in our yearly Bon Dance, Mochi Pounding and Kakuma Picking, etc. We also deliver blankets that our members have sewn to Hilo care facilities. We cherish our local Japanese culture while learning the Soto Zen Buddhist way of life. We respect and keep our traditions, however, fresh new ideas are also welcome to grow. Those of you who spent time in Taishoji when you were a child, or those who are new to the island and interested in Zen Buddhism, or those who came from Japan and miss Japanese culture, are all welcome to join us. If you are interested in joining Taishoji Fujinkai, or have any questions, please contact me at 808-345-1765 (phone call or text message) or by email: [hilo1989@gmail.com](mailto:hilo1989@gmail.com) Please continue to stay safe and take care.

In gassho,  
Yoko Gussman / President, Taishoji Fujinkai

Happy New Year. Akemashite Omedoto Gozaimasu. I hope you and your family are staying healthy and doing well. Last month, we had a chance to have a Fujin Kai meeting, so I was glad to see you. This year, our situation is still hard due to the coronavirus, so please stay healthy and live every day with a smile. Thanks to everyone's support, my husband, my son Shogo and I are all fine. We are praying for your good health and happiness. Let us support each other and cherish Taishoji Fujinkai from now on. I'm look forward to spending a great time with all of you this year. Thank you very much.

In gassho,  
Mamiko Hata / Honorary President, Taishoji Fujinkai



**Pixel Art Making Project on Dec 19, 2021**



**Kadomatsu Making on Dec 29, 2021**



**Drive Thru New Year Blessing on Jan 1, 2022**



**Jizo statues' beautiful red bib and hat (Hawaiian pattern) were made by Mrs. JoAnn Ohama**



## **BUSSHIN KAI**

### THE DEATH OF LORD BUDDHA

**A SIMPLE LIFE:** Shakamuni Buddha (the historical Buddha) traveled all around India spreading the teachings and showing his followers how he reached enlightenment. His sangha grew until thousands were practicing the principles of the Four Noble Truths.

The Buddha lived to eighty years old. It was a time of unrest in India and the king at the time, Ajatasattu, had planned an offensive against the republics to the east of his kingdom, determined to wipe them out. Buddha had decided to avoid the carnage and headed north to the margins of the Ganges basin. As death approached and the Buddha prepared to leave this world, he lived a life of increasing solitude, searching out places of quiet and peace. He practiced the principles of the dharma into his eighth decade, never wavering from his dedication to the Way.

His illness was particularly upsetting to his longtime companion, Ananda. Ananda wanted to know who would take over for the Buddha, who would be the next in line to continue the teachings. But the Buddha knew that no one needed to take over. Each person himself had all that he needed inside himself. By practicing the principles that the Buddha had set forth, each could become self-reliant and strive toward enlightenment. No authority figure was needed in the sangha. The Buddha had taught them all they needed to know.

**FINAL DAYS:** The Buddha abandoned the will to live on and consciously decided to die, to head toward his final reward of Nirvana. He reminded the sangha that he had taught them the things he himself had experienced and had taken nothing on the word of another. He told them to do the same. They should practice the disciplines he had taught them and should always, most important of all, live for others with loving kindness and compassion for the entire world.

**WHAT IS THE DIFFERENCE BETWEEN NIRVANA AND PARANIRVANA?** Paranirvana is attaining Nirvana plus the total extinction of the physical. So when the Buddha died he attained paranirvana. In other words, if you reach Nirvana in life, you can attain paranirvana in death.

The Buddha partook of his last meal, a meal of spoiled meat given to him by a blacksmith named Chunda. Chunda placed the meat into the Buddha's alms bowl (Buddhist monks are mendicant monks, who beg for food) and out of gratitude, the Buddha ate it. The Buddha insisted that no one else eat the meat that he ate, and he made them dispose of it after he was finished. In order that Chunda not feel responsible for the Buddha's illness and impending death, the Buddha called Chunda to his side and told him how grateful he was for the meal.

He then asked the sangha if they had any questions for him, if there was anything yet they did not understand. Right up until the end of his human life, the Buddha served others and thought only of what the sangha needed. But no one came forward to ask any questions. The Buddha then asked if perhaps they were not asking questions for which they needed answers out of reverence for him. If this was the case, they could ask questions through a friend. When still no one came forth, the Buddha knew they were well-versed in his teachings and then he uttered his last words: "All individual things pass away. Seek your liberation with diligence." The Buddha died at eighty years old, after teaching the dharma for forty years.

You often see artwork of the Buddha as he is lying down on his side: the reclining Buddha statues. These reclining Buddhas represent the Buddha as he enters Nirvana, on his death.

After the Buddha's death, his body was cremated. The ashes were then delivered to eight different stupas. These stupas would later become the object of much devotion.

In India, Tibet and Southeast Asian countries, stupas are usually dome-shaped with a center spire. In China, Korea, and Japan they resemble a pagoda. They have traditionally been regarded as places of peace, sending out pacifying energies into their surroundings.

So, members, please live long and happy. Obey science and medical experts. Get vaccine shots and boosters as recommended. Right Action, one of our Noble Eightfold Paths, is Buddha's legacy for us. Aloha and Best Wishes.

Walter Tachibana, Busshin Kai

## **DHAMMAPADA #5**

From our green book "Best of paths is the Eightfold path, the best of truths are the Four Noble Truths, the best of states is equanimity. Usually, I talk about equanimity to our meditation group, because it is much easier to find on the meditation pillow than in our daily lives.

Equanimity means freedom from passions, likes and dislikes. It has to do with non-attachment. Our daily lives are filled with likes and dislikes, wants and desires. Why? Because we become attached to things, our friends, houses, cars, favorite foods, or TV programs. Many things that we want or want to keep. These things however are impermanent, so when they go, we feel sorrow. If we can develop non-attachment or equanimity, we won't have this kind of suffering. But we can still enjoy life.

A few years ago, I was walking down a street in Kailua-Kona. It was hot, and I was a little hungry, and a little thirsty. There was an ice cream shop close by, so I went in and got an ice cream cone. It was really good, I enjoyed it very much. Then, I had to let it go, because if the next day I think Oh, that ice cream was so good, I want to get another today, I am attached, and back home in Hilo, so I cannot get another the same as yesterday.

We need to learn to enjoy things and then let them go. Otherwise, we will always be craving things we cannot have, or lamenting things we have lost. When we understand that all things are subject to change or transformation, we will be able to accept things as they are, without worry or fear.

Equanimity allows us to go through life with a peaceful and cheerful mind. That is why, in the Dhammapada, it is called the best of states.

In Gassho,  
Deacon Juho

### TAISHOJI FEBRUARY 2022 SCHEDULE

5	Sat	7:30 am	Temple Cleaning Group # 3
6	Sun	9:00 am	Virtual SS / Family Service ( <b>NO AUDIENCE</b> )
		<b>10:00 am</b>	<b>Kyodan Installation (Shinnen Kai is canceled)</b>
12	Sat	7:00 am	Temple Cleaning Group # 4
13	Sun	9:00 am	<b>Nehan-e / Toba Kuyo Service (Kyodan)</b> <b>(NO AUDIENCE) (Virtual on Facebook)</b> <b>(Osunafumi Service will be held on March 20)</b>
		<b>10:00 am</b>	<b>Kyodan Meeting</b>
19	Sat	7:00 am	Temple Cleaning Group # 1
20	Sun	9:00 am	Virtual SS / Family Service ( <b>NO AUDIENCE</b> )
26	Sat	7:00 am	Temple Cleaning Group # 2
26 & 27	Sat & Sun		<b>Minister &amp; HSMA Mtg (Zoom Meeting)</b>

### ZAZEN / YOGA / TAIKO SCHEDULE

YOGA & Zazen	Monday	5:30 pm - 7:30 pm
Taiko	Thursday, Friday	5:00 pm - 6:30 pm

### TENTATIVE TAISHOJI MARCH 2022 SCHEDULE

5	Sat	7:30 am	Temple Cleaning Group # 3
6	Sun	9:00 am	SS / Family Service
		<b>1:00 pm</b>	<b>Fujin Kai Meeting</b>
12	Sat	7:00 am	Temple Cleaning Group # 4
13	Sun	9:00 am	SS / Family Service
		<b>1:00 pm</b>	<b>Kyodan Meeting</b>
19	Sat	7:00 am	Temple Cleaning Group # 1
20	Sun	9:00 am	<b>(AUDIENCE) Haru No O-Higan Service (Fujin Kai)</b> <b>(AUDIENCE) Osunafumi Service (Kyodan)</b>
		<b>After Ohigan Service</b>	
26	Sat	7:00 am	Temple Cleaning Group # 2
27	Sun	9:00 am	SS / Family Service

### IN MEMORIUM

Our Deepest Sympathy and Condolences to the Family and Relatives of the late:

*Mr. Naoshi Watanabe*  
*June 7, 1929 - January 1, 2022*