

# HAKUHO



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**SEPTEMBER 2021**

## MINISTER'S MESSAGE



Aloha, Members and Friends of Taishoji,

I'd like to share one of the Buddhist stories with you. It is 'All they care about is what other people think.'

Once upon a time, there were a father and his son who worked together as farmers. One day, after they finished their work, they were leading a horse by the bridle and walking back home. On their way home, they heard the whispers from people on the street. The people were saying, "There's a silly father and son. If one of them rides on the horse, he would not be tired." After the son heard the whispers, he thought that's a good idea. So the son got his father on the horse's back and started walking. After that, the father and son passed by two people on the street. The two people were talking in a whisper again. The two people said "poor thing. That son will be so tired." When the father heard this, the father got off the horse in a hurry and got his son on the horse's back. The son hesitated, but the father started walking.

After that some people were walking and talking near the father and son again. The people were saying "Hey, even though the elderly father is walking and leading a horse by the bridle, that son is riding on the horse to slack off!" The father and the son heard it and the son got off the horse in a hurry. After that, the father and the son talked about what they should do to not be blamed by others. And they decided to ride on the horse together. Later, a man was talking with someone on the street. The man said "What terrible men! The two men are riding on such a small horse! I feel sorry for the horse!" The father and the son never thought someone would say such a thing. Finally, after much thought, somehow, the father and the son decided to carry the horse on their shoulders and go home! And as you can see, the father and the son were laughed at by the people in town. The end. Quite a story?

What did you think about this story? When I read the story for the first time, I didn't expect that they would eventually carry the horse. I couldn't help laughing. But this story tells us precious things. I'd like to share two ideas which I learned from this story with you.

**continued on next page**

## **1. Believe in yourself and live with confidence without being disturbed by what others say.**

In this story, the father and the son heard many people talking about them while they were going back home. They worried too much about what everyone around them thought. So they ended up carrying the horse and were laughed at by the people around them.

If you were the father or the son, would you carry the horse? Maybe, you would not carry the horse on your shoulders, but you might feel uneasy or be depressed after people blamed you for doing the wrong thing.

In our daily life, we always hope to be liked and praised by others. We don't want others to dislike us. That's why, we really want to know what other people think about us. About blame from others, Buddha left this saying in the Dhammapada.

"People blame the silent one, People blame the one who says much, People blame the one who says little, No one in this world is never blamed."

As Buddha said, no one in this world is never blamed. That's why, every time someone blames us, we should not worry or be depressed. We should stay calm. If a person gave us advice on how to improve with compassion, we should listen to the advice. But if the person just makes negative statements which are socially or morally irresponsible, we should not listen to that and live with confidence.

The important thing is to find out what the truth is. In this story, if the father and the son were both happy, they should have just gone home without riding on the horse even if someone found fault with them. They would just have a wonderful time together. Recently the number of people using social media has been increasing. We post pictures of a café, food or ourselves on social media and communicate with people all over the world easily. As I said before, we really want to know what other people think about us and not be blamed by others. So when we post a video or picture on our social media page, we are concerned about the number of Likes or how many people watch the video. For me, I'm also concerned about how many people watch our livestreaming service. Actually, that is one of the pleasures of social media, if we get many Likes, we will be happy. But if we don't receive many Likes, we will get anxious. However, if we worry about it constantly, we will not be able to do what we really should do now and we don't know what we have to cherish. Let's live our own life just as who we are.

## **2. Use compassionate words as much as possible.**

We tend to blame or criticize others, but to not blame others is stipulated in our Buddhist precepts. In the sixteen Soto Zen precepts for living wisely in the world, No.13 is "Refraining from elevating ourselves, blaming others." So I'd like you to use kind words, compassionate words with others without blaming them. Compassionate words is called Aigo in Japanese.

Aigo is a precious Buddhist practice to enrich our life. Even if you feel depressed or are annoyed with something, please be calm first and use kind words to make people happy.

In today's story, if the people in town were considerate of the father and his son and used compassionate words, Aigo, the father and the son would not have carried the horse.

I shared two ideas with you. Please keep in mind to use compassionate words and live with confidence. Thank you very much.

In Gassho,  
Rev. Shinsho Hata

## **PRESIDENT'S MESSAGE**

On September 14<sup>th</sup>, Rev. Shinsho Hata, Mamiko and Shogo are scheduled to return to Hilo. Sensei had gone to Myoukenji Temple to assist his father during the O-Bon Season. It was a homecoming for Okusan and a memorable occasion for Sho Chan meeting his grandparents for the first time. We hope they had a good visit and return home safely.

Due to the rising count of the Delta Virus, we cancelled our activities which were scheduled in August. We will keep you informed when in person activities will resume at our temple.

On **Sunday, September 12<sup>th</sup> at 9:00am**, an in house and Viral Sunday School / Family Service is scheduled following our **Zazen** session at **8-8:35am**. A **Kyodan Board Meeting at 10:00am** is scheduled following the Sunday School Service.

In Gassho, Rodney Nishino

## FUJIN KAI

Aloha, Dear Fujin Kai Members, Families, and Friends.

I hope you are well and staying safe at home. Fujin Kai activities are on hold right now. We will not cook for Aki no Ohigan in September and the October, Fujin Kai meeting is cancelled. I am wishing you well and am hoping to see you when it's safe again.

If you have any questions or suggestions about Taishoji Fujin Kai, please call me at 808-345-1765

In Gassho,  
Yoko Gussman

### BUSSHIN KAI MESSAGE:

#### THOMAS JEFFERSON: AMERICAN BUDDHIST

Here are facts about U.S. President Thomas Jefferson that you might never have known. History books say that he was a patriot, a Founding Father of America, a lover of knowledge, had scientific curiosity about all things in nature, well-read, an intellectual, a skilled writer, full of compassion, a statesman, a diplomat, a lawyer, an architect, a musician, a philosopher, a farmer, writer of the Declaration of Independence, advocate of the separation of church and state, founder of the University of Virginia, a Freemason, and, therefore, a Buddhist.

While he was a member of Congress in Philadelphia, the national capital from 1790 until 1800 when the national capital was moved to Washington, D.C., and while staying at the Graff house on Market Street in May of 1776, he wrote the Declaration of Independence.

When he first journeyed to New York City in May 1766, it was a difficult trip. His horse ran away twice, and he almost drowned trying to cross a river.

In 1790 in New York, as secretary of state, he together with James Madison and Alexander Hamilton agreed to re-locate the nation's capital on the Potomac River. It was the future Washington, District of Columbia, or D.C., which originally was 10 miles square in size.

In November 1800, Vice President Jefferson joined President John Adams as two of the first federal officials to live in Washington, D.C. The next year on March 4, 1801, Jefferson became the first President inaugurated in the new capital city.

During a 3-month journey to the south of France in 1787 (2 years before the French Revolution), he took a break from city life in Paris to go and explore many of the topics that excited him. Although he was the American diplomat to France in Paris, he traveled anonymously as a private citizen. In Champagne, Burgundy, Beaujolais and Bordeaux, Jefferson compared red and white wines and the soils in which they were grown, and wrote in depth about the planting and pruning of the vines. "Architecture, painting, sculpture, antiquities, agriculture, the condition of the laboring poor fill all my moments," Jefferson wrote his European travel. And, he probably had another reason to go to southern France, or Languedoc (the Land of the "oc" for yes), the area of the European Buddhists known as Cathars. They could have been his inspiration for the fight for freedom, liberty and a religion without miracles. He knew that in the 1300s the Cathars had been crushed, humiliated, tortured and massacred by the northern French king, crusaders, and priests in the Albigensian Crusade of 1309 and for 20 years thereafter. Southern France and northern Italy were made up of three groups of people: retired Roman soldiers, Visigoth German invaders, and Jews from Palestine fleeing the Roman conquest. Three cultures merged to form a new type of civilization in the kingdom of Septimania (named after the veterans of the 7th Roman legion who got lands to retire on in southwest France. The Visigoths were the German barbarians who sacked Rome in 410 CE. And the Jews fled from Palestine during the bitter Roman conquest. Among the Jewish refugees most likely were Jesus' family called the Desposyni. Mary Magdalene, her daughter Sarah from Jesus, 2 other Marys and others settled in southern France. They were Buddhist believers of freedom, compassion, non-theism, liberty, equality and wisdom. These ideas inspired educated men to lead revolutions in the American Revolution (1776) and the French Revolution (1789). Many of the U.S. Founding Fathers, the first 5 U.S. Presidents, the Marquis de Lafayette (who came from France to help fight for the Americans), and Ethan Allen, who led the Green Mountain Boys to capture Fort Ticonderoga for America's first victory of the American Revolutionary War, all were Freemasons, and, therefore Buddhists. It seems that America began as a Buddhist country.

Walter Tachibana, President

### FREE KAMON RESEARCH HELP

If you wish to preserve your **Japanese Kamon (s) (Family Crest)** for your descendants to cherish, contact me via email ([wtachib7@gmail.com](mailto:wtachib7@gmail.com)), telephone (959-9374) or stamp mail (306 Ainaola Drive, Hi) **Just send me a pix, photocopy or drawing of the Kamon. Walter Tachibana**

## LIVE STREAMING RYOSO-KI AND AUTUMN HIGAN SERVICE

Livestreaming RYOSO-KI (Memorial Service for Dogen Zenji and Keizan Zenji) / Autumn Ohigan will be held via Facebook on **Sunday, September 19, 2021 at 10:00 am. This service will not have any audience.** The Services will be officiated by our 15<sup>th</sup> resident minister, Rev. Shinsho Hata.

“Ohigan” means the state of enlightenment and peace without suffering. It is said that our ancestors are in the state in Buddhism. Around March 20<sup>th</sup> and September 23<sup>rd</sup>, the sun rises due east and sets due west, and the length of day and night are almost equal. At those times, it is said that Ohigan would be closest to the world we live in. During Ohigan, we pray for their continued peace and pray that we can also attain this state, the same as our ancestors.



**Koso Dogen Zenji**  
(1200 - 1253)



**Taiso Keizan Zenji**  
(1268 - 1325)

### ALL THINGS ARE IMPERMANENT

That which is born will also die  
That which has met will also part  
What has been taken will be lost  
What has been made will break  
Time flies past like an arrow  
All is evanescence  
In there, in this world  
Anything not transient?

**Dogen Zenji**



**Rainbow Falls**

### ILLUMINATION FROM OUR FEET

Arranging our shoes neatly, we bring harmony to our minds, when our minds are harmonious, we arrange shoes neatly.

If we arrange shoes neatly when we take them off, our minds won't be disturbed when we put them on.

If someone leaves shoes in disarray, let us silently set them to order.

Such an act surely will bring harmony to the minds of people around the world.

**Dogen Zenji**



**Shoes & Slippers Neatly Placed**

## BASICS



From the Dhammapada, it is written " The 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 full of likes and dislikes, wants and desires. Why? Because we become attached to things. our car, favorite food, or TV program, jobs, houses, friends, and many more. Things we want or want to keep. These things, however, are impermanent, and when they go, we feel sorrow. If we can develop non-attachment or equanimity, we won't have this type of suffering.

Equanimity is developed by right understanding, as is taught in the Eight Fold Path. We need to learn to recognize that all conditioned things are subject to change or transformation. When we understand this, we will be able to accept things as they are, without worries or fear. Equanimity allows us to go through life with a peaceful, cheerful mind.

That is why, in the Dhammapada it is called the best of states.

In Gassho, Deacon Juho



Today I wanted to talk a little bit about mudras. You may have encountered different mudras in your daily life. They are sacred hand gestures prominent in Buddhism and other religions. They can be used to convey meanings and emotions. In Soto Zen, mudras tend to not be as widely used as in their schools, but there are some that are used often. When we practice Zazen, chant, Oshoko, or even greet others we use mudras. Various statues and images around the temple show the Buddha in various poses, performing different mudras. These depictions show the Buddha's life at specific times, or conveying a teaching, they may even act as a warning. Mudras are also used in yoga. They can help our

minds focus on the breath or keep a certain posture. It is believed that aside from spiritual properties, that certain mudras can bring about positive health benefits. When we put our hands together and hold them up to chest level, that is gassho, we can convey our gratitude without the use of words. When we are grateful or when we are showing respect, we may gassho to others. Mudras are outward extension of our minds, they let us share our inward spiritual state. Now while it may be completely normal for some of us to gassho to someone outside of the temple, we have our own unique way of conveying gratitude. We Shaka! When someone lets you turn out of a parking lot, we often throw them a quick Shaka as a thank you. While this gesture is widely used in Hawaii, I was shocked to see that it is now commonly used in the mainland. However, it is used to mean something else. It is more associated with yolo (you only live once) or a more carefree state, something like whatever or whatever happens. This got me thinking about the origin of Shaka in Hawaii. The name for the gesture did not come for many years after the gesture took root. The use of the gesture itself can be credited to Hamana Kalili. A sugar plantation worker who lost 3 of his fingers in an accident. No longer able to do the work he later found employment on the train tracks keeping an eye on things, mostly making sure kids would not play on the tracks or hang on the slow-moving trains as the trains would leave the station. It is said that he used to chase the kids off waving his hand in the air. The kids adopted the gesture mimicking his hand as an all-clear sign meaning that Hamana was not around.

Other theories say it originates from the Spanish who came to Hawaii, and it was used as a gesture to share a bottle or drink with the locals. The most common findings on the origin of Shaka is that it is strongly associated with surfer culture. However, in Russia the same gesture can mean an invitation to smoking a cigarette or depending how you hold your arm it can even mean "to call."

Lastly the oxford dictionary says that although the origins of the word Shaka is still uncertain it strongly believes that it can be accredited to the Japanese language where the word Shaka or Shakya is a byname for the Buddha.

So next time you enter a temple or come across a Buddhist image look closely at the hands and think what message or spiritual truth the Buddha is trying to convey. Also, what are your thoughts on the origins of the word Shaka originating from the Japanese language and attributed to Buddhism.

In Gassho,  
Deacon Jigaku

### TAISHOJI SEPTEMBER 2021 SCHEDULE

4	Sat	7:00 am	Temple cleaning <b>Group # 1</b>
11	Sat	7:00 am	Temple Cleaning <b>Group # 2</b>
12	Sun	<b>8-8:35 am</b>	<b>Zazen (Deacon Jigaku)</b>
		9:00 am	S/S Family Service ( <b>Deacon Juho &amp; Deacon Jigaku</b> )
14	Tue	<b>Hata's Return</b>	<b>Welcome Back (Rev. Hata &amp; Family from Japan)</b>
18	Sat	7:00 am	Temple Cleaning <b>Group # 3</b>
19	Sun	<b>10:00 am</b>	<b>Autumn O-Higan Kannon-ko Service (Busshin Kai)</b>
<p><b>This Service will (NOT HAVE ANY IN PERSON PARTICIPATION)</b>  <b>It will be (Virtual on Facebook &amp; Video on YouTube in the afternoon)</b></p>			
<p><b>Facebook Link - <a href="https://www.facebook.com/Taishoji-Soto-Mission-121688031174831/">https://www.facebook.com/Taishoji-Soto-Mission-121688031174831/</a></b></p>			
<p><b>YouTube Link - <a href="https://www.youtube.com/channel/UCSQ4EVugUml_rGhb1c-8RQQ">https://www.youtube.com/channel/UCSQ4EVugUml_rGhb1c-8RQQ</a></b></p>			
<p><b><u>(PLEASE KEEP THESE 2 LINKS FOR FUTURE USE)</u></b></p>			
25	Sat	7:00 am	Temple Cleaning <b>Group # 4</b>
26	Sun	<b>9:00 am</b>	<b>S/S Family Service (WILL BE VIRTUAL )</b>
			<b>(NO IN PERSON PARTICIPATION)</b>
		<b>9:45 am</b>	<b>AJA Memorial Day Service Veterans Cemetery #1</b>
			<b>(CANCELLED due to Covid)</b>

### TAISHOJI ZAZEN / YOGA / TAIKO / TROOP 95 / GO SCHEDULE

Yoga & Zazen	Monday	5:30 pm - 7:30 pm
<b>ZAZEN</b>	<b>SUNDAY'S / BEFORE SUNDAY SCHOOL</b>	<b>8:00 am - 8:35 am</b>
Taiko	Thursday, Friday	5:00 pm - 6:30 pm
Troop 95	Wednesday	7:15 pm
Go Class	Thursday	5:30 pm - 7:00 pm

### TENTATIVE OCTOBER 2021 SCHEDULE

2	Sat	7:00 am	Temple Cleaning <b>Group # 1</b>
3	Sun	<b>9:00 am</b>	<b>(VIRTUAL) Darumaki / Eitaikyo Kannon-ko Service (Kyodan)</b>
9	Sat	7:00 am	Temple Cleaning <b>Group # 2</b>
10	Sun	<b>10:00am</b>	<b>Kyodan Meeting</b>
16	Sat	7:00 am	Temple Cleaning <b>Group # 3</b>
		<b>9:00 am</b>	<b>(VIRTUAL ZOOM ) (HSMA MEETING FALL MTG (SOTO MISSION OF HAWAII)</b>
23	Sat	7:00 am	Temple Cleaning <b>Group # 4</b>
24	Sun	8-8:35am	<b>Zazen</b>
		9:00am	SS / Family Service ( <b>In person &amp; Virtual</b> )
30	Sat	7:00am	Temple Cleaning <b>Group # 1</b>
31	Sun	8-8:35am	<b>Zazen</b>
		9:00am	SS / Family Service ( <b>In person &amp; virtual</b> )

### We apologize to Mr. Stephen Sheffield Norris

Norris was missing from his name in the August Hakuho. It should have read Mr. Stephen Sheffield Norris, He also has a Hawaiian name Kaleopono and a Buddhist name Kōdō. He prefers being known among the Taishoji Sangha members, either as Kaleopono, Kaleo or Kōdō.