



“The Calling Voice”

Ka Leo Kāhea

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Twenty members of Papaaloo Hongwanji Mission attended the Hāmākua Coast’s last church service in January. Sitting in the front row is the Rev. Shinji Kawagoe, left, the church’s last minister, Bishop Rev. Eric Matsumoto of the Honpa Hongwanji Mission of Hawaii and 100-year-old Itsue Tamamoto. Below, Rev. Kawagoe strikes the century-old bronze bell at the start of the last service at Papaaloo Hongwanji in January, closing 118 years of service. (Courtesy of Alan Kubota)

ALOHA AND MAHALO, PAPAALOA Temple Served Big Island’s Small Plantation Camps for 118 Years

Editor’s Note: The following article appeared on April 15 in The Hawaii Herald. It is being reprinted with the permission of Gregg Kakesako.

By **GREGG K. KAKESAKO**
SPECIAL TO THE HAWAII HERALD

It was a very special, but perhaps bittersweet occasion for 20 solemn members of the Hāmākua Coast’s Papaaloo Hongwanji Mission when Rev. Shinji Kawagoe struck its century-old bronze bell with a wooden mallet for the last time in January, signaling the end of an institution, which for the past 118 years served the Big Island’s small plantation camps.

About Papaaloo Hongwanji Mission

Beginning in 1868, when 146 Japanese men, five women and two teenaged boys left Yokohama on the sailing vessel Scioto to work the cane fields in Hawai’i, the number of Japanese immigrants rose to more than 220,000 by 1924, according to the 1971 book “History of the Japanese in Hawaii.”



Their places of worship also grew.

By the start of World War II, there were more than 180 Buddhist churches and Shintō shrines on O’ahu and the neighbor islands and more than 100 priests.

Like many Buddhist temples, Papaaloo Hongwanji was more than a place of worship. It also was a community center for the immigrant families who lived in

the small plantation villages north of Hilo.

However, by Jan. 19, 2022, the day of its final service, its membership had dwindled to 30 where there had once been more than 100 congregants. It is estimated that about 700 people now live in Pāpa’aloo.

Papaaloo Hongwanji is located on a quarter-acre of land owned by Kamehameha Schools just off Hawai’i Belt Road fronting the old Māmalahoa Highway about 18 miles north of Hilo. The temple hall, with its 10 rows of pews, was erected near the Pāpa’aloo sugar mill, which later was absorbed by the Laupāhoehoe sugar mill. The property slopes eastward toward the Pacific Ocean, allowing the congregation to build a social hall beneath the temple.

Memories of Papaaloo Hongwanji

Dr. Warren Tamamoto, who grew up in Pāpa’aloo until he left in 1969 to attend undergraduate and medical classes at the University of Hawai’i at Manoa, recalls playing with his siblings and

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HMMH Issues Statement on the Invasion of Ukraine

By **BISHOP REV. ERIC MATSUMOTO**
HONPA HONGWANJI MISSION OF HAWAII
AND **REV. BLAYNE HIGA, CHAIR**
COMMITTEE ON SOCIAL CONCERNS

We have watched in sadness and horror the destruction caused by the ongoing Russian invasion of Ukraine.

Our hearts go out to all those directly involved in and affected by this conflict. The senseless loss of human life and the trauma of war will have lasting repercussions on so many for we are all interconnected.

The poisons of greed, hatred, and ignorance are at work in our world causing immense suffering. Shinran Shōnin, the founder of Shin Buddhism reflects on our capacity for unwholesome and destructive actions, “Human beings are such that, maddened by the passions of greed, we desire to possess; maddened by the passions of anger, we hate that which should not be hated, seeking to go against the law of cause and effect; led astray by the passions of

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The Living Treasures of Hawai’i Selects 2022 Honorees

HONPA HONGWANJI MISSION OF HAWAII

An innovative Taiko artist. A giant in the field of Polynesian archeology. An award-winning kumu hula and musician.

The Living Treasures of Hawai’i has selected three individuals who have made significant contributions in their respective fields and positively impacted the quality of life in our local communities and the whole of Hawai’i.

The honorees for this 47th annual event are Kenny Endo, Patrick Kirch, and Keali’i Reichel. This recognition takes into account social and cultural impact, professional commitment, and character that embodies the values of our distinct and diverse homeland.

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Groundbreaking Held for Hilo Preschool Award-winning Program Continues into the Next Century

By **CO-CHAIRS KAREN MAEDO, DR. KEITH YAMAKAWA AND IVAN NAKANO**
HILO HONGWANJI PRESCHOOL CAPITAL CAMPAIGN

The groundbreaking ceremony for what will become the new Hilo Hongwanji Preschool building took place on Jan. 30. Work is expected to begin in the near future.

COVID-19 restrictions meant the day’s activities were attended by a small number of invited guests. Rimban Rev. Kazunori Takahashi and Rev. Joshin Kamuro officiated over a meaningful service. Bishop Rev. Eric Matsumoto and State President Dr. Warren Tamamoto delivered messages via Zoom. Kyodan President Burt Tsuchiya and Chairman Ivan Nakano spoke of “okagesamade” and the significance of remembering our forefathers and contributions that



The groundbreaking ceremony was held Jan. 30 for the new Hilo Hongwanji Preschool building. Shown, from left, are: Rev. Joshin Kamuro, Stanley and Amy Iwamoto (Sangha), Karen Maedo, Roberta Chu (Kono Foundation), Toby Taniguchi (KTA), Burt Tsuchiya (Kyodan), Rimban Kazunori Takahashi, Neil Fujiyama, Yen Wen Fang, Alison Tateishi (Preschool), Sandy Taniguchi, Byron Fujimoto (Hoyukai), Debbie Fried (BWA), Dr. Keith Yamakawa and Ivan Nakano. (Courtesy of Honpa Hongwanji Hilo Betsuin)

continue to have meaning for us.

Special guests included Roberta Chu, representing the Kono Foundation, our Lead Donor. The new construction will be named The Hiraoki, Elaine & Lawrence

Kono Foundation Building.

Toby Taniguchi represented Koichi & Taniyo Taniguchi, founders of KTA Super Stores and

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Celebrating Hanamatsuri



This beautiful Hanamido at the Moiliili Hongwanji Mission was displayed during the Hanamatsuri Service. For more photos of Hanamatsuri at Moiliili and other temples, see Page 7. (Courtesy of Moiliili Hongwanji Mission)



BY REV. ERIC MATSUMOTO
BISHOP
HONPA HONGWANJI MISSION
OF HAWAII

The Buddha, the Dharma and the Sangha are the Three Treasures of Buddhism. “How precious they are!” Or should I say “How precious it is!”

In “The Teaching of Buddha” by BDK, it shares, “We speak of the Buddha, the Dharma and the Sangha as though they are three

different things, but they are really one. Buddha is manifested in the Dharma and is realized by the Sangha. Therefore, to believe in the Dharma and to cherish the Sangha is to have faith in the Buddha, and to have faith in the Buddha means to believe in the Dharma and to cherish the Sangha.”

I often share, “If there was no Buddha, we would not know of the Dharma. If we don’t know the Dharma, there would be no Sangha who follows the Dharma as shared by the Buddha. If there is no Sangha, there is no need to know the Dharma. If there is no need to know the Dharma, there is no need for a Buddha to explain the Dharma to the Sangha. Got it!”

Is the Sangha important? Does the Sangha have a role

The Three Treasures!

BISHOP'S CORNER

or make a difference? My answer would be “Definitely yes.” Let me introduce a story from the life of the historic Buddha, which shares the importance of the Sangha and a significant outcome of living the Teachings.

Once a certain king went to see Sakyamuni Buddha and bowed to the Buddha to express his great respect to the World Honored One. When Sakyamuni Buddha asked why the king did so, the king responded that when he observed the Buddhist Sangha, he saw the members of the Sangha following the Buddha’s teachings throughout their life.

Again, many people of all stations and walks of life even family members

quarrel many times and fight among themselves, but in the Buddha’s Sangha, he did not see people fighting. Instead, he saw Sangha members being mutually appreciative and respectful of each other.

He saw the Buddha’s Sangha as neat and tidy, cheerful and smiling and full of joy and delight. As a king, he said, “I have the power to fine people, to exile people, to execute people, and yet when I am in a meeting, even if I say, ‘Not to interrupt me,’ people interrupt me with their thoughts and opinions. But as I observe the Buddha and the Sangha, when the Buddha shares the Dharma, no one interrupts the Buddha.”

He continued by saying that he noticed that many fine and learned people

have become followers of the Buddha. And finally, he shared about two of his followers. “I give them money, food and other things. I have made them famous throughout the country and yet they are less respectful to me than they are to you. At one time, I even, on purpose, to test them, I made them sleep in a very cramped place. But the two did not complain, and I could hear them happily talking about the Dharma.”

The king said he was truly impressed by the actions of these two followers. “By the actions of the Sangha, I have come to realize the greatness of the Buddha and thus today, I come before you to pay my respects to you.”

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Unwavering Call of Amida in This Time of Turmoil



BY REV. TOSHIYUKI UMITANI
MOILILI HONGWANJI MISSION
PRESIDENT, STATE MINISTERS
ASSOCIATION

As I write this article, over a month has passed since the unprovoked invasion of Ukraine by Russia. Still, the war is unrelenting. I try to understand the devastation and fear that this war has brought, especially to the people of Ukraine whose daily lives were suddenly interrupted and disrupted. However, I can only imagine. I empathize feeling sad and helpless for those living their lives in the sense of fear and loss. I sincerely hope that the

conflict ends soon and peace will come to Ukraine and the world.

In the “Tannisho,” there is a conversation between Shinran Shonin and Yui-En.

Shinran Shonin asked, “Yui-En, would you accept all that I say?” Yui-En replied, “Yes, I will.” Shinran Shonin repeated, “Are you sure that you won’t disobey me?” When Yui-En again agreed, Shinran Shonin continued, “Go, then, and kill a thousand people, and your birth in the Pure Land is assured.” Yui-En protested, “Even though that is your order, I’m afraid it is not in my power to kill even one person.”

“Then why did you say that you would obey whatever I requested?” Shinran Shonin went on, “By this you should realize that if we could always act as we wished, then when I told you to kill a thousand people in order to attain birth in the Pure Land, you should have immediately done so. But since you lack the karmic cause inducing you to kill even a single person, you do not kill. It is not that you do not kill because your heart is good. In the same way, a person

may wish not to harm anyone and yet end up killing a hundred or a thousand people.”

Through this conversation, Shinran Shonin taught us that under the influence of our karmic condition, we human beings will do anything.

Looking at the current situation between Ukraine and Russia from the Buddhist perspective, I cannot fully grasp the karmic conditions that led one country to violently attack another country. Still, I feel sad about the chains of causes and conditions that led one country to take action against another that hurts, injures, and kills. It pains me to see the causes and conditions that deprive people of their peace, freedom, and the lives of their loved ones.

Prince Shotoku, the Imperial Regent in Japan in the early seventh century, wrote as follows in the Seventeen-Article Constitution:

“For all men have hearts, and each heart has its own leanings. Their right is our wrong, and our right is their wrong. We are not unquestionably sages, nor are they unquestion-

ably fools. Both of us are simply ordinary beings (Bonbu) For we are all, one with another, wise and foolish, like a ring which has no end.”

I think this is a stern admonishment. We easily criticize others, but it is difficult to see our true selves. Bonbu means that we cannot separate from our ego-centered and judgmental calculation. Buddhism teaches us that because we have such tendencies, wars break out and result in extensive bloodshed in the name of justice. Spiritually speaking, we are all simply a bonbu. Our true nature is not so kind and compassionate. When conditions change, we might be the ones who hurt others.

We create conflicts against each other because of our ego-centered way of life, which is going to the opposite direction from the enlightened way of life.

Shinran Shonin taught us that such a bonbu like ourselves are the primal target of Amida Buddha. Knowing that we are filled with bonbu nature, Amida Buddha promised to extend his Wisdom and Compassion. Amida Bud-

dha promised that he would never stop working until he rescues all of us from the muddy ocean of ignorance. Such an unwavering commitment of Amida Buddha manifests on us as Namo Amida Butsu.

As we listen to this compassionate calling of Amida Buddha, we become aware of our true selves. Our hearts and minds are gradually nurtured by Namo Amida Butsu. Our minds of greed, anger, and ignorance are transformed into minds of generosity, love, and wisdom.

As a beneficiary of the countless causes and conditions, we now have an opportunity to encounter the calling of Namo Amida Butsu. Thus, I feel that we have a responsibility, with a sense of joy and gratitude to Amida’s embrace, to share such a wonderful way of life with others. Knowing our limitations and ego-centeredness, we try our very best through our thoughts, words, and actions resulting in causes and conditions by those around us to NOT spread fear and violence but peace, love, and comfort.

Buddha’s Teachings Are All Around Us



BY REV. SHINJI KAWAGOE
FORMER MINISTER OF
HONOHINA, HONOMU,
PAPAkou HONGWANJI MISSION

I would like to talk about my understanding of Buddhism because when I came to Hawaii as an overseas minister, I heard that some non-Japanese

“The light of the Buddha of Unhindered Light harbors the lights of purity, joy, and wisdom; Its virtuous working surpasses conceptual understanding, as it benefits the beings throughout the ten quarters.”

— CWS “Hymns of the Pure Land, No. 57”

people tried to study Jodo Shinshu Buddhism in Japan.

However, they were so disappointed. You know why? Because some of them felt that Jodo Shinshu Buddhism and Jodo Shinshu teaching is only for Japanese people. They thought that Jodo Shinshu Buddhism is an ethnic religion. I have no idea what kind of experiences they had, but when I heard that, I felt sad. That’s why this time, I would like to share my understanding of Buddhism with you.

Any kind of Buddhism, including our Jodo Shinshu teaching, is for everyone. It is not only for specific races. So, I believe that no

matter who you are, regardless of your race, age, and gender, you can see what the Buddhist teaching wants to tell you. And, your daily life is filled with Buddha’s wonderful teachings anytime and anywhere.

However, our founder Shinran Shonin mentioned in his poem that “It is difficult to meet true teachers and difficult for them to instruct. It is difficult to hear the teaching well, and more difficult still to accept it.”

His poem described the difficulty to accept the teaching as it is properly. So, even if you can encounter the great teaching, unfortunately, you cannot understand it sometimes.

You cannot understand how important it is for you.

When I think about how to understand Buddhism, I usually think about the relationship between the sun and clouds. If it is day time, the sun is always above us, right? Even if it is a cloudy day or a rainy day, the sun is always above us during the day. And the sun never discriminates or ignores us, saying: “Oh, are you Japanese? I’m so sorry, but I don’t like Japanese people, so I don’t want to shine on you. I want to shine only for American people.” The sun never does that.

I think Shinran Sho-

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The Ka Leo Kāhea provides a variety of articles on Jodo Shinshu Buddhism for Hawaii residents.

The Ka Leo Kāhea, a quarterly newspaper published by the Honpa Hongwanji Mission of Hawaii, features organizational news and experiences by Jodo Shinshu members, and a variety of articles relating to Buddhist principles.

Editorial rights are reserved to postpone, edit, or withhold from publication anything submitted which does not meet those specifications or the specifications of the editorial staff.

The meaning of any submission will not be altered, but we reserve the right to correct spelling, grammar, and punctuation when necessary.

Editor: Rev. Eric Matsumoto
Managing Editor: Jon Kawamoto
Print Production: Jeffrey Kimoto

Meet the Ka Leo Kāhea Editors



BY WARREN TAMAMOTO
PRESIDENT
HONPA HONGWANJI MISSION
OF HAWAII

Aloha kākou! I hope that you are doing well physically, mentally and spiritually. This is our third publication of Ka Leo Kāhea (Vol. 2, Issue 2) and we are very happy with the result. I would like to introduce you to our Ka Leo Kāhea editors. We are so grateful to them as we would not have been able to put this all together without their help.

Managing Editor Jon Kawamoto is a lifelong Jodo Shinshu Buddhist who grew up in Central California in the Fresno area. His grandfather, Kojiro Kawamoto, was one of the founders of the Reedley Buddhist Church, and his father, Kiyoshi Kawamoto, served

PRESIDENT'S MESSAGE

several times as Reedley church president.

Jon joined the Berkeley Buddhist Temple more than 25 years ago and has served as the temple's publicity chair for several years. He's a veteran journalist, having worked as a reporter and editor for the Los Angeles Times, Oakland Tribune, East Bay Times, San Jose Mercury News, and several weekly newspapers in the East Bay, including the Alameda Journal. He is now a writer/editor with Lawrence Livermore National Laboratory in Livermore, California.

He began as a copy editor for the Buddhist Churches of America's Wheel of Dharma in 2018 and later became managing editor. He has served as the editor of the English section of the Wheel of Dharma since 2020 and has also written several stories for the Wheel of Dharma.

He is a frequent visitor to Hawaii, especially Oahu, to visit his daughter, who graduated last year from the University of Hawaii at Manoa and is currently a teacher at Lanakila Elementary School near one of his favorite places — the original Liliha Bakery.

Jon (unfortunately) will be turning over his duties to Edythe Vassall of Hilo,



Ka Leo Kāhea Managing Editor Jon Kawamoto and incoming Managing Editor Edythe Vassall met with members of the Hawai'i Kyodan in April at Liliha Bakery's new restaurant in the International Market Place in Honolulu. Shown, from left, are Honpa Hongwanji Mission of Hawaii President Dr. Warren Tamamoto, Kawamoto, Derrick Inouye, Vassall, Rev. Daido Baba, and Bishop Rev. Eric Matsumoto. (Courtesy of Derrick Inouye)

Hawaii (more on Edythe later). Jon has a day job and is still the editor for the BCA monthly newsletter, Wheel of Dharma. Jon does need some time during the week to wind down and relax. Thank you, Jon, for sharing your energy, enthusiasm, organizational skills and great judgment with us.

Print Production Editor Jeffrey Kimoto is originally from Sacramento and now lives in Waikale, Oahu. Jeffrey was the former BCA Bookstore manager when the Jodo Shinshu Center opened in Berkeley in 2007. Jeffrey has been the page designer for the Wheel of

Dharma, the Buddhist Churches of America monthly newsletter, since 2005. Jeffrey also administers several Northern California temple websites. In his spare time, Jeffrey enjoys playing tournament senior softball.

Incoming Managing Editor Edythe Vassall was born and raised in Brooklyn, New York, and moved to the San Francisco Bay Area in 2001. She became a Jodo Shinshu Buddhist when she joined the Berkeley Buddhist Temple in 2005.

Three years later, Edythe started working for the Buddhist Churches of

America (BCA) as administrative assistant at the Center for Buddhist Education. She was also the copy editor for the Wheel of Dharma newsletter from 2011-2018. Edythe taught a class on "American culture" for the International Ministerial Orientation Program, where she met several of the current ministers in the Hawaii Kyodan. She retired from the BCA in 2018, but continues working as an editor of Buddhist books for the American Buddhist Study Center in New York.

In April 2019, Edythe moved to Hilo, adopted two cats, and joined the Honpa Hongwanji Hilo Betsuin. She is on the Board of Spiritual Affairs and a member of the Buddhist Women's Association.

We are grateful to you, our Sangha for all that you do to share our Buddhist values with your communities, as documented in these pages. There would be no news to print if we did not have ministers and lay members working together to share Jodo Shinshu Buddhism with the world. We hope that Ka Leo Kāhea will serve as a thread that connects us with each other. We hope that you will read and share this newsletter with your family and friends. Mahalo nui loa.

Rev. Higa Reflects on Memory, Rituals, Spirit of Obon

BY REV. BLAYNE HIGA
KONA HONGWANJI BUDDHIST
TEMPLE

While summer in Hawai'i is a time for enjoying sweet mango and juicy lychee, we also look forward to the Obon season with its colorful lanterns, rhythmic beat of taiko drums, and ono food.

Unfortunately, due to the ongoing pandemic, many temples will not be able to hold Bon Dance again this year. We all look forward to this annual ritual of remembrance for its fellowship, food, and fun. By gathering and dancing together, we thin the veil of separation between us, and our departed loved ones and we feel close to them. Obon is truly a festival of joyful memory in which we celebrate life and our continuing relationship with those that have come before.

Not being able to celebrate Obon in the traditional way has made us realize how important rituals are in our lives. They can offer us connection, grounding, and healing. What makes rituals so



Kona Hongwanji Sangha members and friends participate in the 2019 Bon Dance. (Courtesy of Rev. Blayne Higa)

special and powerful is that they are intentional. We consciously and mindfully undertake them so we can be reminded of what is truly meaningful in our lives.

In our tradition, we believe that when someone dies, they become one with the Buddha so therefore, while their physical form may pass from this world, the true essence of our loved one continues to live on in Enlightenment, and the activity of Enlightenment is always present in our lives. Our loved ones are always with us, embracing us, through the working of Namo Amida Butsu.

Obon reminds us of the great web of life — that our lives are made possible by

countless causes and conditions that we should be grateful for. We are also reminded that we have a responsibility to create a meaningful life for future generations.

While Obon is a festival of joyful memory, it is also a reminder that we are links between the past and the future. Obon teaches us how well we live in this present moment is the best way of honoring our departed loved ones.

Obon is truly a joyful gathering in which both the living and the dead rejoice in the universal embrace of the Buddha's compassion. While our dancing is a physical act of remembrance for our loved ones, we also

dance for ourselves. When we awaken to the timeless working of the Buddha's Vow in our lives, we can do nothing else but express our profound joy and gratitude. This is why we dance — because we realize our loved ones have become one with timeless reality that is never far from us.

When I moved to Kona several years ago, my dad drove over from Hilo to deliver my grandparents' Obutsudan to me. I don't know how old the altar is, but I remember them always having it.

What makes the altar so special is that it contains my grandparent's "Ihai," or wooden memorial tablets. My grandparents were such a big part of my life, that to be able to care for their Obutsudan is quite meaningful. Each morning, I start the day by lighting a candle, offering incense, and chanting a sutra. This daily ritual of self-reflection reminds me of how I am always connected to the working of limitless Light and Life. I am also able to greet my grandparents each morning to thank them for their continuing influence in my life. While I live alone, I

am not alone because they are always with me in the dynamic activity of Namo Amida Butsu. They have become personal Buddhas who help me feel ever connected to the rhythms and cycles of life. This ritual of starting my day with them and the Buddha has been healing especially during this time of pandemic.

What personal rituals do you have that connect you to your loved ones? I know many people "Ohakamairi," by cleaning and bringing flowers to family graves. Our temple columbarium and cemetery are always well kept and full of beautiful flowers. Besides flowers, people sometimes leave favorite snacks and the occasional can of beer on special occasions.

These rituals have continued relatively uninterrupted throughout this pandemic. They remind us of our need for connection and how healing it is to be in relationship with our departed loved ones.

In the *Amida Sutra*, one of the three sacred scriptures of Shin Buddhism, we find the phrase *Kue issho*.

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Hongwanji Sixth-Grader Is Recognized for Her Poems



Ellen Rückmann-Bruch

Congratulations to Ellen Rückmann-Bruch, a sixth-grader at St. Andrew's Priory, a member of three Hongwanji temples, and a Betsuin Dharma School student, for being featured in Civil Beat's neighborhood Haiku contest, the second year in a row she has achieved this honor.

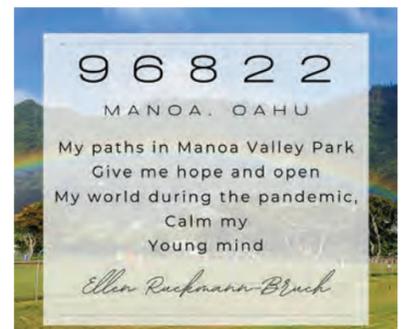
Ellen also had two poems published in "Pua La'a Kea — Sacred Light of Flower: 2021 Savant Poetry Anthology," recently released by Honolulu-based Savant Books and Publications.

The Annual Savant Poetry Anthology series was created in 2010 to introduce new and established poets and support the appreciation of poetry worldwide.

Ellen is the youngest author in this volume with established writers whose poems have been widely published.

Her proud parents, Dr. Benjamin Bruch, who teaches at Pacific Buddhist Academy, and Rüdiger Rückmann, are also poets. They have encouraged Ellen to write poems during the pandemic to process how her world has changed and to allow her to stay connected to people.

"I am grateful to share my writing and maybe give hope to others," Ellen said.



PBA Students Star in Live 16th Annual Taiko Festival

By MEGAN LEE
PACIFIC BUDDHIST ACADEMY

Pacific Buddhist Academy returned to the stage March 13 for a live performance for its 16th Annual Taiko Festival at the Moanalua High School's Performing Arts Center.

The PBA Rock Band had just finished its pre-show set with junior Lotus Machado belting out Bruno Mars' "Talking to the Moon." Approximately 350 guests settled into their seats at Moanalua's Performing Arts Center for the start of the show. From the darkness, a cone of light shone on junior year performer Chad Okawa fronting the navy blue curtain on stage, flute in hand.

The first notes of his original composition "Kishikaisei"/"Namazu No Jishin" — which, including "Aspirations," was one of two original compositions by the standout performer — washed over the audience, invoking the power of the performances that would follow. As Okawa

finished the flute solo, the curtains opened and he joined the rest of Hyaku Sen Ki Kai Taiko, Pacific Buddhist Academy's elite performance taiko group, for the second half of the medley.

PBA's 16th Annual Taiko Festival was back and in rare form.

"I'm not sure people appreciate how difficult it is to produce quality taiko year after year in a high school that loses its best players every year to graduation," said Sensei Jay Toyofuku, one of PBA's original teachers and 19-year veteran of the taiko drumming classroom at the school. "It is somewhat akin to an athletic team that wins a championship. As anyone who has been there will tell you, it is much easier to become a champion than to remain one for years."

What began at PBA as a simple student showcase at the McKinley High School M.M. Scott Auditorium evolved into an annual fundraiser supporting the school.

"We originally started it



Pacific Buddhist Academy junior year performer Chad Okawa, above left, joined the rest of Hyaku Sen Ki Kai Taiko, PBA's elite performance taiko group, above right, at the 16th Annual Taiko Festival on March 13. (Courtesy of Megan Lee)



as a student showcase," said Sensei Jay, "to justify to parents having taiko as a required class. Of course, we tried to make the festival as entertaining as possible and charged a nominal fee to try to recuperate some of the expenses, but there was never any intention or expectation that it would grow into an annual fundraising event and endure for so many years."

As Sensei Jay recognizes, excellence is its own reward. Since the launch of the Taiko Festival 16 years ago, PBA's Hyaku Sen Ki Kai Taiko — a name given to the

ensemble by the late Rev. Chikai Yosemite — has appeared on 'Ōlelo and numerous local broadcasts, been featured at the annual gala of the Asian Pacific American Institute for Congressional Studies, a Washington, D.C.-based foundation promoting Asian Pacific American participation at all levels of the political process (held virtually in 2021), and performed for celebrations for such occasions as federal judge investitures and wedding parties.

Over time, the program of the taiko festival has also evolved. This year's show

included performances from the PBA Rock Band, an aria and piano performance from PBA sisters Naho and Riho Umitani, a hula performance led by senior performer Riley April Jose, and long-time tradition and audience favorite, the "Soran Bushi," a traditional Japanese folk dance whose choreography gets amped up annually by PBA math teacher and athletic director Kena Heffernan.

"Technically, in a traditional performance year," Heffernan said, "the entire

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Hongwanji, Honolulu Hawaii NAACP Team Up on MLK Day

Volunteers Hold Food, Hygiene Products Drive; Several Temples Serve as Collection Sites



The Hongwanji and the Honolulu Hawaii NAACP joined volunteer forces to take part in a food and hygiene products drive on the MLK Day of Service in January and -- with several temples serving as collection sites -- collected 1.74 tons of food. Above, volunteers gather at the Honpa Hongwanji Mission of Hawaii and in top photo at right, are Bishop Rev. Eric Matsumoto, right, with Honolulu Hawaii NAACP President Alphonso Braggs. Below that photo is a gathering of volunteers at Aiea Hongwanji and, in bottom photo, are volunteers at Windward Buddhist Temple at Kailua Hongwanji. (Courtesy of David Atcheson, Warren Tamamoto, and Ryan Miyamoto)



By DAVID ATCHESON
FORMER INTERIM
EXECUTIVE DIRECTOR
HONPA HONGWANJI
HAWAII BETSUIN

Most years, Hongwanji participates in the annual Hawaii Dr. Martin Luther King, Jr. Parade through Waikiki, with Buddhist Women's Association (BWA) members, Pacific Buddhist Academy (PBA) students, and other Sangha members walking together.

But when it appeared the 2022 parade was in doubt due to the ongoing pandemic, an alternative idea took root: teaming up with the Honolulu Hawaii NAACP on a food and hygiene products drive, with several temples serving as collection sites. Just a few weeks later, the idea had transformed into



reality with results that far exceeded most expectations.

In a nutshell, the plan was as follows. The beneficiary organizations would be the Hawaii Foodbank (<https://hawaii.foodbank.org/>) and Ma'i Movement Hawai'i (<https://maimovement.org/>), an organization that helps provide equitable

access to period products.

The local NAACP chapter would serve as the main sponsor. The Hawaii Betsuin temple on Pali Highway would be the primary collection site, with Windward Buddhist Temple and Aiea Hongwanji serving as alternative drop-off sites.

Volunteer power would come from PBA, temple-

affiliated groups like BWA and Scouting programs, as well as the NAACP and its network. Cars would be greeted by volunteers ready to retrieve donated items from trunks and back seats in a COVID-safe manner. At the end of the day, donations from each site would be collected at Hawaii Betsuin for pick-up by the beneficiary organizations the following morning.

Finally, there we were, a beautiful MLK Jr. Day morning, January 17, 9 a.m., the advertised start time. At the Hawaii Betsuin parking lot, the receiving tents were up (mahalo Boy Scout Troop 49!) and volunteer teams were at their stations.

Brightly colored origami peace cranes strung from poles twirled in the breeze against a deep blue sky. Many of us were a little giddy at the novelty of

gathering after nearly two years of COVID. But where was the lineup of vehicles with donations? So much prep work ... had the word gotten out? Was a spike in COVID cases keeping people away?

Doubts melted away as cars began arriving with bags of nonperishable food and hygiene products for Ma'i Movement Hawai'i. Drivers were delighted to be presented with packets of origami peace cranes as a thank-you gesture. The collection grew and volunteers were soon busy sorting, boxing, and ferrying donations to a temporary storage room.

In a particularly indelible moment, a mini-convo of honkwanji cars from Jikoen Hongwanji arrived, adorned with tsuru and other decorations, bringing

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Spring Seminar Features 'Dharma Through the Eyes of Youth'

BY CAROLYN UCHIYAMA
WAHIAWA HONGWANJI MISSION

The Buddhist Study Center presented the Spring Seminar titled "Dharma Through the Eyes of Youth" on March 25-26. The purpose of the seminar was to hear and learn from our young students and young adults.

The March 25 evening seminar highlighted the Jr. Young Buddhist Association (Jr. YBA) members Kana Suzuki, Manami Alspach, Chad Okawa, Naho Umitani, and Jay Yokoyama. These members shared their thoughts in the following three areas: temple culture, Jr. YBA and Young Enthusiastic Shinshu Seekers (YESS) Camp experiences, and their outlook for the future.

The temple culture provided these students with a peaceful, calm, reflective place to develop. In these quiet moments, there was time to reflect on the Dharma messages. The



Jr. YBA members led a panel discussion at the 2022 Spring Seminar "Dharma Through the Eyes of Youth" on March 25-26. Shown in top row from left are: Manami Alspach, Jay Yokoyama, and Naho Umitani. In second row from left are Chad Okawa and Kana Suzuki. (Courtesy of Buddhist Study Center)

students shared that the support system of the Sangha was a safe and comfortable place for them to "try out their wings" and make mistakes without embarrassment. Leadership opportunities were nurtured as masters of ceremonies for temple service, Dharma talks at services, and temple jobs like newsletter colla-

tion. Through all these experiences, these young people were able to develop their value system through immersion in the Buddhist teachings and support of their temple culture.

At Jr. YBA and YESS Camp, these young people were in a non-judgmental atmosphere that provided a safety net for new experiences. Buddhism is a minor-

ity religion in America and these young people found acceptance and fostered lasting friendships with other Buddhists.

As Chad Okawa shared from his book, "Daring Greatly," by Brene Brown, there are three ways we endure: courage to be out in the world; being open to consequences; and taking courage to trust others.

Jr. YBA and YESS Camp provided them with the opportunity to exercise these three ways of enduring and growing with confidence.

As these young people look to their futures, the teaching of morals and ethics is a valued aspect of their Buddhist education. They believe these foundational teachings help to shape their lives now and will sustain them in the future. The continuation and strength of these youth programs will lead to an enduring and stronger future for the Hongwanji.

The March 26 morning seminar featured keynote

speaker Jacob Chang, as well as Dwight Matsuo, Wayne Toyama, and Wayne Yoshioka. These young adults shared their perspectives on their leadership positions as former Hawaii Kyodan Youth Specialist, YESS Camp co-chair, temple president, and Dharma school teacher.

Chang provided the background of his job as the Youth Specialist and the evolution of programs over time. He explained that the elementary school students learned the Buddhist teachings in Dharma schools. As middle school students, the curriculum evolved into an experiential one which practices the teachings.

For example, students saved money to donate to worthy organizations, thereby practicing dana. Practicing leadership roles in Jr. YBA led to assuming adult roles in the Hongwanji organization. Chang stated that a Youth Specialist position would be beneficial

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Living Treasures

Continued from Page 1

The Living Treasures of Hawai'i, sponsored by the Honpa Hongwanji Mission of Hawai'i, is traditionally conducted through a celebratory luncheon. However, because of COVID-19 safety concerns, the honorees will be recognized in a program that will be broadcast at 6 p.m. Sunday, May 22 on KHNL and live-streamed on the Hawaii News Now Facebook page and at 7 p.m. May 26 on KFVE.

The following individuals have been chosen as Living Treasures of Hawai'i:

Kenny Endo

Kenny Endo is an acclaimed taiko drum master who applies his art form to create a more harmonious and compassionate society. He works to bridge cultures, demonstrate common values and practices, and sees taiko as not only entertainment but a tool for cultivating global understanding. He applies his mastery of taiko tradition to build unity around the world yet by his deep love of the islands his primary commitments are in Hawai'i.

Kenny has performed on six continents on some of the great stages of the musical world and has composed over 30 original musical compositions.

He has released 10 CDs of original music and performed on more than 20 other CDs with a multitude of musicians, including Oedo Sukeroku Taiko, Hiroshima band, Nobuko Miyamoto (pioneer of Asian American music), John Kaizan Neptune, and others. He has also worked on films and documentaries such as "Picture Bride," "Apocalypse Now," and "Avatar."

Kenny and his wife



Kenny Endo

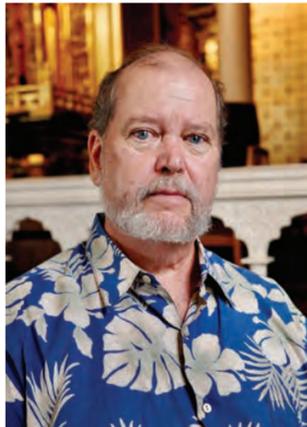
Chizuko established the Taiko Center of the Pacific (TCP), a school to promote traditional and contemporary forms of Japanese drumming. They have successfully fostered the growth of a vibrant and enthusiastic community of thousands of students, performers, and followers.

He was also instrumental in establishing Taiko Arts Center (TAC), a nonprofit organization that supports the art of taiko and his vision of fostering peace through this genre of music. TAC has curated projects combining taiko with other arts and cultures, nurturing the next generation of taiko artists, and doing outreach to underserved sectors of Hawai'i's community. Having studied and mastered the art of classical taiko in Japan, Kenny believes that taiko as a musical medium can bring people together in peaceful harmony.

Patrick Kirch

Patrick Kirch was born and raised in Manoa Valley and at an early age developed a deep appreciation for the unique environment and diverse cultures of Hawai'i.

Patrick taught for three decades at the University of California, Berkeley, and returned home in 2019 to pass on his knowledge to



Patrick Kirch

future generations at the University of Hawai'i at Mānoa.

He is a faculty member in the Department of Anthropology and in the Biocultural Initiative of The Pacific. His goals as a scholar are to build programs that create rich learning opportunities for local students and work with communities to preserve archaeological sites and promote cultural heritage. His current research focuses on the origins and settlement histories of Pacific peoples, the dynamic interactions between island populations and their ecosystems, the development of complex societies in island settings, and Pacific Island agro-ecosystems.

Patrick has published some 25 books and monographs, and more than 300 articles and chapters on the results of his research in the Pacific. His research has focused on the archaeology, ethnography, and paleoecology of the Pacific Islands. Through his work, he has come to the belief that practitioners of archaeology, historical linguistics, human genetic studies, ethnology, soil science, and archival historical research can work together to give a fuller picture of ancient civilizations than any discipline alone could do.

He is a member of the



Keali'i Reichel

International Center for Archaeological Research on Polynesia, based at the University of French Polynesia. As a member of the U.S. National Academy of Sciences, he served as a liaison to the Pacific Science Association.

Keali'i Reichel

Keali'i Reichel is a world renowned kumu hula, musician and recording artist, scholar and cultural practitioner, and community leader. Heralding from the island of Maui, he has been at the vanguard of Hawaiian cultural revival and sustainability. His passion and talent as a kumu is displayed in his students' development of knowledge and artistic expression.

Upon graduating from Lahainaluna High School, he founded Halau hula o ka Makani Wili Makaha o Kua'ula with Kumu Hula Uluwehi Guerrero.

He went on to form his own school, Halau Ke'alaokamaile, and continued to study under Kumu Pekelo Day and Pualani Kanaka'ole Kanahale.

At age 32, he recorded and released a collection of Hawaiian traditional and contemporary music entitled Kawaipunahele under his own label, Punahele Productions. He went on to produce three subsequent albums:

"Lei Hali`a," "E O Mai," and "Meleana."

His proficiency as a vocal and musical artist has led to numerous awards at the Na Hoku Hanohano Awards, including Male Vocalist of the Year, Album of the Year, Hawaiian Album of the Year, and Entertainer of the Year.

He was inducted into the Hawaiian Music Hall of Fame for his accomplishments as a vocalist, chanter, composer, kumu hula, choreographer, crafter, scholar, and teacher.

Keali'i grew up in Lahaina, Maui, and spent significant time with his maternal grandmother in the town of Pa'ia. Through her, he developed a passion for Hawaiian culture and became the founding director of Punana Leo O Maui, a Hawaiian language immersion school. He has also taught Hawaiian culture and language at Maui Community College and was the Cultural Resource Specialist and Curator at the Bailey House Museum.

Keali'i has an expansive record of community service, including being on the Board of Directors of Native Hawaiian Legal Corporation.

The Living Treasures of Hawai'i program was created by the Honpa Hongwanji Mission of Hawai'i in 1976, inspired by the Living National Treasures of Japan.

The late Bishop Rev. Yoshiaki Fujitani began the program at the suggestion of the late Paul Yamanaka, a local insurance executive, who wanted to honor those unique to the islands who demonstrate excellent and high standards of achievement in their particular fields and continue to make a significant contribution towards enriching our society.

For more information on Living Treasures of Hawai'i, please visit www.hongwanji-hawaii.com/living-treasures.

Ukraine

Continued from Page 1

ignorance, we do what should not even be thought."

Illuminated by the Buddha's Light, we reflect on our human proclivity for violence as we actively cultivate the conditions for

peace and the well-being of all people.

We should acknowledge that we are all too often swayed by fear, insecurity, distrust, and doubt. As peoples and nations of the world, we should come together to deeply hear each other's concerns with the aspiration to alleviate suffering, assuage historic

wounds, and work towards creating a lasting security and peace for the entire world.

Guided by the Buddha's Teachings, we deeply lament this war and compassionately call for an immediate end to the conflict. We support humanitarian aid for victims and have made donations to

Doctors Without Borders and World Central Kitchen for their work on the ground in Ukraine and neighboring countries. Let us all support relief efforts and call for an end to the aggression and violence.

As Shinran Shōnin encouraged during a troubled time in the past, "I hope that everyone will,

deeply entrusting themselves to the Nembutsu and firmly embracing prayers (for peace in the world) in their hearts, together say the Nembutsu."

May the light of all-inclusive wisdom and all-embracing compassion guide our thoughts, words, and actions along the difficult journey to peace.

BSC Summer Session Island Schedule

In addition to the BSC Summer Session, Dr Scott Mitchell, Dean of the Institute of Buddhist Studies, will be offering lectures on the islands of Hawaii.

His schedule will be as follows:

Kauai

June 25: 10 a.m. to 12 p.m., online lecture

Maui

June 26: 9 a.m., guest speaker at Wailuku Hongwanji Sunday Service
10 to 11:30 a.m., lecture at Wailuku Hongwanji

Big Island

June 26: 5 p.m., lecture at Kona Hongwanji
June 27: 10 a.m., talk story at Naalehu Hongwanji
2 p.m., lecture at Puna Hongwanji

Oahu

June 28: 7 p.m., lecture at Pearl City Hongwanji

Groundbreaking

Continued from Page 1

K. Taniguchi, Ltd. Also in attendance at the groundbreaking ceremony were Neil Fujiyama, contractor and Yen Wen Fang, architect/engineer for this project. Neil Fujiyama grew up in the Hilo temple and his parents are Stanley and Judith Fujiyama.

Meanwhile, the Honpa Hongwanji Hilo Betsuin's Hilo Hongwanji Preschool Capital Campaign Committee expressed its deepest appreciation to the 110th Legislative Assembly (Giseikai) and the delegates and observers for their overwhelming support of the \$1 million Line of Credit resolution that was approved for the Hilo Hongwanji Preschool construction project.

The Hilo Hongwanji Preschool (HHP) promotes Buddha's teachings with regular visits to the temple. Ministers share stories and gathas, which builds appreciation and awareness of life as the most precious gift to be lived in gratitude, aloha and compassion.

Founded as Kilaeua Day Care in its current location, the school has graduated thousands of students in its 95-year history. Many of its students have contributed much to make a positive difference in their respective communities.

One individual who made a difference not only on Hawaii island, but throughout our state, was Barry K. Taniguchi, CEO of KTA Super Stores. Learning from his grandparents, Barry followed his philosophy of life of "Okage Sama De" — "I am who I am because of you" and "Dana," or



This is an aerial shot of an artist's rendition of the Hilo Hongwanji Preschool building. (Courtesy of Engineering Partners and Hilo Hongwanji Preschool Capital Campaign)

"selfless giving." He truly set the example that we all need to appreciate and support.

The Hilo Hongwanji Preschool embraces the 2022 theme of Honpa Hongwanji Mission of Hawaii: "Building Healthy Sanghas." By connecting with others, it is our fervent hope that you, our Hawaii Kyodan membership, will agree and help support our capital campaign by donating to this worthy project.

We hope you will find it in your hearts to financially support this campaign. The pandemic has led to delays, supply issues and increased the construction costs from \$3.5 million to almost \$4 million for the building.

The cost of construction was only the beginning. We plan to furnish and equip the classrooms with new preschool recommended products and will have a fully adaptable playground with appropriate ADA compliant safety equipment. The updated financial goal is \$5 million.

Attaining this goal will ensure Hilo Hongwanji Preschool will continue its award-winning program into the next century.

Please contact the Hilo Betsuin to make a donation.

but only another example of how Amida in" the Buddha's "compassion does not leave a single person out of that compassion."

Let us, the Sangha, clergy and lay, jointly together share our awareness, understanding, joy and appreciation of the Buddha-Dharma by becoming that example which shows that Amida Buddha's Wisdom and Compassion is indeed true and real, and working in this world. Let us invite and encourage each other to listen to the Buddha-Dharma. To me, for the average person, most practically and commonly, people will come to know Amida's working by looking at the life of a Person of Nembutsu.

In Shin Buddhism, I fully acknowledge my individual limitations and imperfections including the fact that I am, many times, directly or indirectly and totally or partially, a cause and/or condition of others' and/or of my own suffering.

However, even such a limited person like myself in this imperfect world can certainly try to live according to the teachings and ideals of Buddhism. I have been emphasizing that the life of a Shin Buddhist is one of responding in gratitude to the Wisdom and Compassion of Amida Buddha by reciting the Nembutsu in gratitude and trying to live our life guided by the Dharma when we realize Shinjin or the Buddha Endowed Mind of True Entrusting.

Yes, in Jodo Shinshu, even our responding in gratitude is the workings of the Compassionate Amida Buddha. In fact, the source of anything positive or good including our Entrusting comes about because of Amida Buddha, the Buddha of Infinite Light. The Great Compassionate Light of Amida Buddha illuminates, nurtures and embraces even spiritually foolish beings without conditions. How mottainai, moshiwakennai and arigatai! Don't you think?

Next: The Three Treasures continued.



BSC Summer Session 2022

Jōdo Shinshū and the Making of American Buddhism *Is Shin Buddhism the foundation of American Buddhism?*



Dr. Scott Mitchell, author of *Mid-Century Modern Buddhism*, examines Buddhism in the United States before, during, and after World War II, when Nisei Jodo Shinshu Buddhists reacted to the trauma of racial and religious discrimination by laying claim to an American identity inclusive of their religious identity. In the pages of temple-supported magazines, such as the *Berkeley Bussei*, Nisei argued that Buddhism was both what made them good Americans but also what they had to contribute to America, a rational and scientific religion of peace.



Dr. Scott Mitchell is the current Dean of the Institute of Buddhist Studies. He is a scholar of Buddhism in the West, Pure Land Buddhism, and Buddhist Modernism. He has taught classes on "American Buddhism" and "Buddhism and Popular Culture" for the past fifteen years.

June 20-24, 2022 6 p.m. - 8 p.m.

CLASS SCHEDULE

(Times are Hawaii Standard Time)
Held in-person and via Zoom

Monday, June 20, 2022

6-8 pm Opening Service and Lecture: "The Buddhist Movement in America"

Tuesday, June 21, 2022

6-8 pm Lecture: "Buddhist Modernism, Shin Modernism"

Wednesday, June 22, 2022

6-8 pm Lecture: "The Nisei Problem"

Thursday, June 23, 2022

6-8 pm Lecture: "Transpacific Buddhist Crossing"

Friday, June 24, 2022

6-8 pm Closing Service and Lecture: "The Foundations of American Buddhism"

For more information, select this link: <https://bschwaii.org>, or contact the Buddhist Study Center

Suggested tax-deductible donation, 5 sessions \$50, single sessions \$10. Checks made out to HHMH.

Direct questions to: **Buddhist Study Center, 1436 University Avenue, Honolulu, HI 96822**
Phone: (808) 973-6555, fax: (808) 973-6551, e-mail: bscassist@honpahi.org

Rev. Higa

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These beautiful words describe how we will all meet together in one place. It refers to how when we entrust in Amida's Vow and aspire for birth in the Pure Land, we will all meet together in the world of Enlightenment.

In our tradition, it is customary to inscribe *Kue issho* on headstones as a reminder of this sacred promise fulfilled by Amida Buddha's great compassion. You might also find *Namo Amida Butsu* inscribed on many headstones. This is also customary because we continually meet our loved ones in the dynamic activity of saying the Buddha's honored Name.

This is why when we say the Nembutsu we experience *Kue issho*. We meet our loved ones in the working of great wisdom and compassion that sustains our lives.

However, not all rituals are necessarily religious. Do you make your mom's favorite recipe for special family gatherings? Do you go to your grandfather's favorite fishing spot? Do you Pau Hana with family and friends like your dad used to? Or do you simply tell your departed spouse good morning every day when you wake up? Think about the rituals you regularly perform that connect you to love.

These rituals of remembrance are truly about the life we continue to share with those that have gone before. They are life-giving and connect us to what is truly meaningful and real.

So, while we may not be able to dance together again this year, we can all reflect on the ways our departed loved ones continue to enrich and influence our lives. This is the true spirit of Obon that we can always celebrate.

Namo Amida Butsu.

Rev. Kawagoe

Continued from Page 2

nin's poem at the beginning: "The light of the Buddha of Unhindered Light harbors the lights of purity, joy, and wisdom; Its virtuous working surpasses conceptual understanding, as it benefits the beings throughout the ten quarters."

In this case, "unhindered" means "not obstructed by our karmic evil and blind passions." And "purity, joy, and wisdom" since it saves one from the blind passion of greed and eliminates the karma of greed, is called "purity and joy." Since it saves one from the blind passion of anger, it is called "joy." Since it saves one from the blind passion of folly, it is called "wisdom."

Anyway, if it is a cloudy day or a rainy day, I usually don't care about the sun, even as it is above us. Actually, the sun shines on us even if clouds hide it during the day. And we have

the exact same situation between Buddhist teaching and us. The Buddhist teaching is the sun, and our karmic evil and blind passions are the clouds. The Buddhist teaching is always coming to us. But because of our blind passions, we sometimes cannot feel and cannot notice it. But the teaching keeps coming to us.

So, what do you think about it? Do you still think Jodo Shinshu teaching is only for Japanese people? As our founder mentioned in his poem, yes, "It is difficult to hear the teaching well, and more difficult still to accept it." So, even if you could encounter the wonderful teaching, if you were not ready to listen to it yet, you cannot understand how wonderful it is for you.

Daily life is filled with Buddha's wonderful teachings. So, if you look around, you can find the teaching in your daily life. Because it is always with us like sunlight. You need to realize it to accept it as it is.

Enjoy reading this issue of Ka Leo Kāhea? Please support our quarterly publication with a donation. You may mail a check to HHMH.

Hanamatsuri at Hawai'i Betsuin, Hilo, Moiliili, Windward



Hanamatsuri was celebrated all over the islands in a variety of ways. Top left, Big Island Buddhist Federation (BIBF) temple and church representatives gathered around the Hanamido in Queen Liliuokalani Park in Hilo. In the back row are, from left, Rev. Shinsho Hata, Taishoji Soto Mission; Rev. Joshin Kamuro, Honpa Hongwanji Hilo Betsuin; Rev. Sohko Kuki, Hilo Hooganji Mission; Rimban Kazunori Takahashi, Honpa Hongwanji Hilo Betsuin; Rev. Satoshi Ka'imipono Tomioka, Puna/Naalehu/Pahala Hongwanji Mission; Rev. Kazuya Miyoshi, Hilo Higashi Hongwanji, and guest speaker, Edythe Vassall, a member of the Hilo Betsuin. At top right young Hawaii Betsuin Sangha members gather around the Hanamido. Second row, in left photo, at the BIBF gathering, Mamiko Hata and Shogo Hata of Taishoji Soto Mission offered sweet tea to the Baby Buddha statue in the Hanamido. Center photo, Sangha members Oshoko at the Windward Buddhist Temple. At right, Moiliili Hongwanji Mission youth members pose around the striking Hanamido. (Courtesy of Robin Sato, Windward Buddhist Temple, Moiliili Hongwanji Mission, and Rev. Daido Baba)

Papaalooa

Continued from Page 1

friends in the grassy area behind the church, which ended at a cliff that dropped into the Pacific Ocean.

His mother, Itsue Tamamoto who will celebrate her 99th birthday on May 4, used to own the town's barber shop located next to a park, gym, tennis courts, theater, soda fountain and store.

"The distance would have been less than a mile from my house to the temple," Tamamoto said. "So, we would often walk down there."

Tamamoto, who has served as the president of Honpa Hongwanji Mission of Hawaii in Honolulu for the past two years, said the plantation's machine shop was on the southside of the church with the cliff on the east end and a gulch on the west side.

Rose Broughton, who was a member of Papaalooa Hongwanji for nearly three decades, recalled that the tiny wooden temple survived tsunamis, wars, the decline and closure of sugar plantations and two global pandemics.

The church was built to serve the cane workers of Pāpa'aalooa and the half-dozen sugar mills along the coast and was the site of countless wedding, funeral and memorial services along with jūdō, kendō and Japanese-language classes.

Honohina Hongwanji Mission - Papaalooa Members' New Home

Broughton, the temple's secretary, said the congregation hoped to hold its final service in December ending Papaalooa's 118-year legacy, but was unable to because of conflicts with Bishop Rev. Eric Matsumoto's schedule. The church celebrated its centennial in April 2003, she said.

Pāpa'aalooa is part of the North Hilo district that is approximately 355 square miles and includes the residential areas of Nīnole, Kapehu, Laupāhoehoe, Waipunalei and 'O'ōkala.

"Papaalooa Hongwanji has remained a landmark and gathering place throughout the years," Broughton

added. "It has been the spiritual center for many people from 'O'ōkala, Waipunalei, Laupāhoehoe, Pāpa'aalooa, Kapehu and Kaia'akea."

Rev. Daido Baba, executive to Bishop Eric Matsumoto of the Honpa Hongwanji Mission of Hawaii, explained that the current 20 members of Papaalooa will join the congregation at Honohina Hongwanji in Nīnole, one of four temples in the northern area of the Big Island.

Rev. Shinji Kawagoe, resident minister of Papaikou Hongwanji, had been conducting services at Pāpa'aalooa since 2014. Papaalooa Hongwanji had a temple service once a month, usually held on every first Wednesday.

Honohina-Papa'alooa Hongwanji's first service was held on Feb. 19 at the Honohina graveyard because of the pandemic and to maintain social distancing, Kawagoe said. The Honohina-Papa'alooa congregations may have monthly service on Saturdays, Kawagoe added.

The Family of Honpa Hongwanji Temples in Hawai'i

Besides overseeing operations and services at Papaalooa Hongwanji, Kawagoe is responsible for three other temples in the area — Honomu, Honohina and Papaikou hongwanji missions — serving about 300 families.

The oldest son of a family of ministers, Kawagoe, came to Hawai'i in 2013 and was first assigned to Honpa Hongwanji Hilo Betsuin for 10 months.

Baba said the last church to close was the Kahuku Hongwanji in 2013. In 1998 on Kaua'i, Waimea Hongwanji, Koloa Hongwanji and Hanapepe Hongwanji were consolidated and a new West Kauai Hongwanji Mission was established. West Kauai Hongwanji Mission is using the old Hanapēpē temple facilities.

There are now 13 churches on the Big Island, 11 on O'ahu, four on Maui, three on Kaua'i and one on Lāna'i, Baba said. Statewide, his church now has approximately 4,000 members. The first Buddhist priests from



the Honpa Hongwanji sect, in the southwestern part of Japan where most of Hawai'i's Issei emigrated from, came to the islands in 1897.

Broughton recalled that when she and her husband, Jerry, joined the church in 1996, there were "maybe 80 to 100 members and many more friends of the church. There were always large gatherings like Obon and New Year's services where the downstairs dining hall would be filled with overflow to the covered lanai. (They) have pictures taken in the 1950s with at least 100 members and children."

She estimated that the congregation had as many as 150 members, but the numbers have steadily been declining. In 2021, the church lost seven members, and all were in their 90s, she said, but none were COVID-19-related deaths.

Amy Marutani Kubota, 96, said her father, Itsukichi Marutani, was originally from Pāpa'aalooa but moved to Hilo after finishing the eighth-grade because he didn't want to work in the family business, Marutani Store.

"Once a month, he would drive our family to Pāpa'aalooa to visit his parents, my grandparents," Kubota said. "We stayed overnight since it was a long drive home on the old Māmalahoa Highway, and on Sunday morning, my grandmother, a devout Buddhist, would take us kids to the temple for service."

The church's keyboard, which was used during its last service, was donated in memory of her parents, Itsukichi and Shika Marutani.

"One of my fond memo-

(formal pleated trousers), slippers and headdress. We marched from our Marutani family store, down the street to the temple. My sister Alice's headdress kept slipping forward causing her to cry while our mother kept repositioning it as they marched in the parade."

Amy's husband, Sadaichi Kubota, was born in 1921 in 'Amaulu Camp near Hilo. He served as a technical sergeant with 3rd Battalion's I Company in the 442nd Regimental Combat team and received a battlefield commission in 1944 to second lieutenant.

His awards included the Silver Star, Bronze Star and

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MLK Day

Continued from Page 4

the energy of a parade to the event — along with loads of donations. Cheers went up among the volunteers!

For a moment, imagine yourself there on that day in the Hawaii Betsuin back parking lot. I would like to share with you a few of the details I see. Look at vibrant signs on the tents -- those were assembled sheet by sheet by Jo desMarets.

And see the two people by Jo's large event entry sign? That is Bishop Matsumoto and the Honolulu Hawaii NAACP President Alphonso Braggs, exemplifying the 2022 theme "Connecting with Others" and no doubt discussing where the connection may lead next. And see those young people walking in with boxes? Those are PBA students who just canvassed some of the immediate neighborhood for donations. Here at the welcome tent, look who's pictured on this flyer attached to the packets of cranes: that's Thich Nhat Hanh with Dr. King in Chicago, 1966. We're at the end of the event now. Let's peek in the room where donations have been stockpiled — there is Alphonso Braggs exemplifying humility and service as he packs and organizes the massive stacks of donations to ready them for the next day's pick-up.

It's these details and many more, contributions of effort and insight seen and unseen, that together made the event unfold so beautifully.

The next day, the many hands of PBA students made quick work of transporting all the food back to the parking lot for pick-up. The Hawaii Foodbank reports that 3,480 pounds of food were collected by the three temples. That's 1.74 tons! And the collection for Mai Movement Hawaii also exceeded expectations, with multiple SUV loads of period and hygiene products. Both groups also received hundreds of dollars in monetary donations.

Mahalo to all the donors, volunteers, and visionaries who made this event what it was! A mahalo video by volunteer organizer Lorna Strand, who originally proposed the idea of a food and hygiene products drive, is available at <http://honpahi.link/mlk2022>.

David Atcheson, then serving as Interim Executive Director at Honpa Hongwanji Hawaii Betsuin, was one of the event organizers.

Papaaloa

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Purple Heart medals. Sadachi Kubota was promoted to captain in 1947 and served in the Military Intelligence Service. He died in 2004.

History of Papaaloa Hongwanji Mission

The idea for Papaaloa Hongwanji was initiated in 1902 by Bishop Rev. Yemyo Imamura, who had established congregations on all major sugar plantations, according to a history of the church compiled by Broughton.

Rev. Imamura wanted it built at Laupāhoehoe Point, but because there was already a Jodo mission there, it was moved to its present location. The cornerstone for the new church was laid in April 1902 and a dedication ceremony was held in the fall, according to chronology of the church's history. In 1903, Rev. Joei Abe arrived as the church's first minister.

Under Rev. Imamura's leadership, the number of temples on the Big Island grew from six in 1898 to 14 in 1905 as every plantation camp had one of their own, Broughton said.

Papaaloa Hongwanji's Fujinkai (Buddhist Women's Association) was organized in 1906 by Rev. Tessho Toda, followed by its first Sunday school in 1915 by Rev. Ryukei Uehara. Rev. Hakuai Oda started a kendo and jūdō club in 1924.

World War II shuttered Papaaloa Hongwanji from 1942 through 1945 when its minister, Rev. Kakusho Izumi, was arrested and sent to an incarceration camp in Texas during the roundup of 2,270 local Japanese American leaders, ministers, teachers, principals, businessmen, journalists and other prominent



Harold Uyeno, President of Honohina Hongwanji and who was the master of ceremonies at Papaaloa Hongwanji's final service, presents a certificate of appreciation to Papaaloa Hongwanji President Jerry Broughton and his wife, Secretary Rose Broughton. (Courtesy of Alan Kubota)

Issei citizens considered security risks after the attack by the Japanese Imperial Navy on the U.S. Pacific Fleet at Pearl Harbor.

The Honpa Hongwanji Mission of Hawaii records show that 51 Buddhist priests were incarcerated. Tomo Sakado, who lived in the minister's quarters, maintained the temple even though it was closed under martial law until Rev. Izumi returned in 1945 and reorganized its various clubs, renovated the temple, and built its columbarium.

A Japanese language school was begun by the church in 1952, with major renovations to its kitchen and refurbishing of its altar in 1979. More renovations to the temple were done between 1983-1994, including building a 508-square-foot covered entry to the church to allow people to congregate and be protected from the weather. Other improvements included building a conference room, office, and bathrooms, and dismantling the minister's living quarters, which was

damaged by termites.

In 1996, Pāpā'aloa's 16th minister, Rev. Kevin Kuniyuki, arrived to preside over the four temples of Pāpā'ikou Hongwanji, Honomu Hongwanji, Honohina Hongwanji and Papaaloa Hongwanji and created the Four Temple Hongwanji Council, developing a strong bond among the churches.

In 2004, soil from three abandoned Japanese cemeteries at Kapehu, Pāpā'aloa and 'O'ōkala was relocated to the grounds of Papaaloa Hongwanji and a memorial stone was placed in front of the church to commemorate those interred.

Papaaloa Hongwanji did not own the temple building and adjourning conference hall and did not own the surrounding land. The landowner is Kamehameha Schools, which is determining future uses for the land and assets, an official said.

The 13,500-square-foot parcel and building was part of properties in the Hāmākua Sugar Co. bankruptcy proceedings. Hāmākua Sugar Co., then the state's second largest

sugar plantation with more than 800 employees, went out of business in 1992, facing more than \$1 million in debts.

In filing for bankruptcy protection, the company blamed lack of capital, low sugar production and inability to reach agreement with union employees on wage concessions.

About 30,500 acres of its plantation was bought by Bishop Estate (now known as Kamehameha Schools) for \$21 million in 1994.

In 1900, there were 59 sugar plantations in Hawai'i, 26 in 1959 when Hawai'i became a state, dropping down to five in 1997. Hawai'i's last sugar mill, Hawaiian Commercial and Sugar Company in Pu'unēnē on Maui, closed in 2016.

On April 1, 1946, a magnitude 8.1 earthquake near the Aleutian Islands unleashed the most devastating tsunami in Island history that killed 160 people, including 24 Laupāhoehoe School students and teachers, and wiped out its buildings.

One of the students was 14-year-old Mitsuji Tamamoto, Warren Tamamoto's uncle. The congregation still plans to hold its annual service at Laupāhoehoe Point Beach Park on the peninsula that juts out 1,500 feet from the coastline to honor the victims of the 1946 tsunami at a memorial erected by Izumi.

'Everything Changes'

Rev. Baba said Papaaloa's altar and other church fixtures will be distributed to other temples. Its 100-pound bronze bell, which was cast in Japan in 1919, will find a new home at Honohina Hongwanji. The ornate bell went missing for a week in October 2015 and was found in a semi-secluded spot between Pāpā'ikou and Pepe'eko. The culprits were never found.

"Throughout the years," Broughton said, "the Hongwanji has slowly melded and found itself immersed in western culture and changing needs from its membership. As we now try and look ahead, we wonder what will be the future of our churches. Is it only a remnant of the past, or will we find a way to become a vital part of our changing world?"

In his remarks at the January farewell service, Tamamoto, 70, concluded: "We are at the end, but we are also at the beginning. The Buddha said, 'Everything changes, nothing remains without change.' The only constant things are change, the Dharma and the Buddha's compassion for each one of us."

Gregg K. Kakesako worked for the Honolulu Star-Bulletin, Gannett News Service as a congressional correspondent and the Honolulu Star-Advertiser for more than four decades as a government, political and military affairs reporter, and assistant city editor.

PBA

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school would perform, whereas for the 16th annual, we were able to involve only a portion of the student body due to COVID-19 protocols. We just didn't have enough space in the school. Still, what a glory to be back in person."

Lead guitarist on the cover of Queen's "Bohemian Rhapsody," senior Teo Fukamizu, reflected that COVID-19 actually gave him

opportunities to hone his craft as a guitarist.

"I knew to be able to play on stage, I needed to practice, practice, practice," he said. "I remember there being a time during the COVID pandemic where I would learn a new song every week and didn't leave my guitar for hours at a time. I love playing guitar and I hope the audience enjoyed my performances at the taiko festival!"

Elder sister Naho Umistani also relished the opportunity to perform the operatic number "Cara Cara

E Dolce" with the younger Riho.

"I've always wanted to perform with Riho and sing a solo piece, so this felt like a lovely final number to my last taiko festival," Naho said. "This was our first performance together! Typically, we practice and perform individually, so it was interesting practicing together, getting the timing right, and attending each other's lessons."

Showrunner and PBA Dean of Students Liane Viloria remarked that her favorite moment of the 16th

Annual Taiko Festival was the curtain's close at end of show, "when the students started jumping and screaming with excitement," she said. "It was so rewarding seeing the happiness on our students' faces."

For some, the in-person taiko festival was their first and only opportunity for a live performance.

"I think that this year's taiko fest went really well!" said Senior Hyaku Sen Ki Kai Taiko drummer Fern Chang. "We spent a lot of our time practicing in the

dojo, but also working together as a team. Our group went through ups and downs, but in the end, it is something I will remember for

It is for these lasting imprints on the lives and spirits of our students that PBA's taiko festival programs continue. Pacific Buddhist Academy expresses its enduring gratitude to the performers, educators, audience members and numerous festival sponsors for the wonderful gift of an unrepeatable moment.

Spring Seminar

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for Hawaii Kyodan.

Matsuo has seen his leadership skills develop as a counselor to becoming the co-chair of YESS Camp. It is a huge production with many moving parts such as transportation, budget, programs, food, scheduling, and logistics.

The YESS Camp provides the participants a safe and comfortable place for them to be who they are. He sees the impact the program has had on him as well as the growth of new attendees. All the hard work is worth it!!! Support YESS Camp.

Toyama, currently president of Kahului Hongwanji, is the youngest president of a temple in Hawaii Kyodan. In fact, he grew up in this temple. He has held various leadership

positions at the temple such as Jr. YBA advisor, Kahului Board member, Vice President, and finally President.

As President, Toyama enjoys meeting many people and describes it as "meeting many people as grains of sand on the Ganges." He finds the exposure to the community beneficial. He suggested that Hawaii Kyodan provide leadership training to support various temple positions.

When Yoshioka was a newcomer to Buddhism, he found the Buddhist community caring and accepting. These are the reasons his family chose to attend the Buddhist temple in Denver. He accepted temple leadership roles there and upon arriving in Hawaii joined the Hawaii Betsuin Sangha. He has been teaching Dharma School and uses experiential lessons to understand Buddhist con-

cepts. Coming from a Christian background, he finds the Buddhist religion comfortable, non-judgmental, and accepting.

These "pearls of wisdom" were shared during the question and answer period:

Provide a safe and supportive space for young people to express themselves.

Encourage young adults to attend temple by providing mentors and developing a mentorship program where members may share their experiences.

Provide leadership training for new temple officers and committee members.

Over the past two days, these confident and polished speakers successfully accomplished the purpose of the seminar. We heard and can learn from the younger members of our Buddhist Sangha. They are

spreading the values of Buddhism taught in Dharma School, Jr. YBA, YESS Camp, and the Young Buddhist Leadership. Let's continue

to engage them in future presentations and follow through on their suggestions with financial support and programs.

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