



Soto Mission of Hawaii
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Honolulu, HI 96817



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SOTO MISSION OF HAWAII

BETSUIN NEWSLETTER

MAY 2022

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Office Hour: 8AM-4PM
Except for Federal Holidays
and 5th Sunday

Editor: Rev. Hirosato Yoshida.

Buddha Day and Mother's Day Service (May 8 @ 9:30am)

On May 8, 9:30 AM, we will be celebrating Buddha Day and Mother's Day Service. This is a service where we dedicate and celebrate the birth of our founder, Siddhartha Gautama or the Shakyamuni Buddha and express our gratitude to our mothers. Please join us on this service with your mother or your family.

Volunteers Needed, Signup for Community Help

We are looking to make a list of volunteers that can help with temple activities. Volunteer work can range from coming to the temple on a scheduled base to being on the call list and asked when we need a specific help from you. The idea is for the temple to have a list of individuals we can ask for help when we need the help. If you are able to spare some time from your busy schedule to support the temple, we would really appreciate your time and energy.

Some examples of volunteer work are

- Newsletter (folding, editing, mailing, etc.)
- Cleaning (cleaning temple ground, inside temple, etc.)
- Fundraiser (anything related to fundraising)
- Office Help (greeting members, organizing archives, etc.)
- Religious Services (MC, parking attendant, greeter, choba, etc.)
- Tech Related (video/camera operation during service or event, homepage, social media, etc.)
- Profession related help (Anything you can share from your life and work experience)

This is a great way to give back to the community and our temple. For students looking to get into college, this is a great way to build up your resume. For others, this you may be able to build a long time friendship with other individuals that share same values. Simply it is another way to be connected with the Buddha and your ancestors by protecting your roots and tradition.

If you are able to help in any way, please use the link below or call the temple to signup.

<https://www.sotomission.org/volunteer>

2022 Bon Service

Bon Service will begin in July. We will be sending out schedules and Bon O-Toba Registration Form at the end of May. Please keep an eye out for the information to sign up for the services.

Zen Short Story: Zen Debates

If someone says something which does not make sense, people say, "It sounds like a Zen debate (Zen mondo)". And it is true that there is such an aspect in Zen debates. For example, one monk who was undergoing training asked Yunmen (Unmon, in Japanese, a Tang Dynasty monk who founded the Unmon School of Zen), "What is Buddha?"

Yunmen answered "A piece of used toilet paper."



Now “Buddha” is what monks in training pray to constantly and is the goal which they ceaselessly try to attain. Consequently, “What is Buddha?” is frequently asked in debates. To this question, the teachers from ancient times on down have given many different answers to guide the student monks.

However, Yunmen’s answer was extreme. “Kanshi ketsu” means “wiping stick” and is a very filthy thing. In fact, one may become angry and say, “What does he think the Buddha is?”, but this is the superficial view. The true meaning of these debates is very profound, even though the words themselves seem to be nonsense.

In the ninth century, during the Tang Dynasty, there was an excellent Zen master named Zhaozhou (Joshu, in Japanese). One day a monk named Yanyang (Gon’yo, in Japanese) asked him, “I have come with nothing. What do I do in such a case?”



Zhaozhou replied, “Throw it away.” On the surface, this was not an answer. Then Yanyang asked as though cross examining, “I said I came with nothing, so what do you expect me to throw away?”

Zhaozhou promptly said, “Then hurry and take it away.” This was even a stranger answer than the previous one. Zen debates are strange, and a certain storyteller made a comedy out of one:

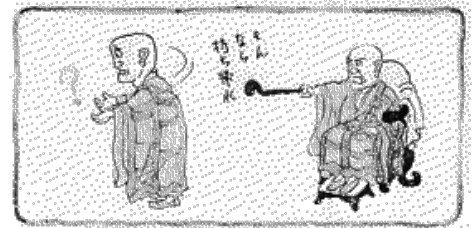
One day a monk on pilgrimage came to the front of a mountain temple and shouted, “Hello! Is the head priest here? I want to have a debate with him.” A novice priest came out of the temple and shouted back even louder, “First let’s you and I have a debate, and if you beat me then I’ll call the head priest.”

“Why you impudent little ... all right,” and the traveling monk silently extended his right hand and made a circle with his thumb and index finger.

The boy immediately made a larger circle with his arms.

The traveling monk held up one finger.

The boy responded by raising five fingers.



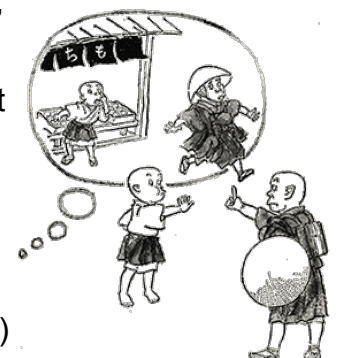
The pilgrim monk then raised three fingers which the boy countered by making a face. As though beaten, the pilgrim hurriedly ran away.

The head priest had witnessed this question and answer session through a crack in the door, and he was surprised. He was surprised because he interpreted the dialogue as follows. The circle made by the traveling monk meant “What is your mind?”



In response to this the boy had made a large circle which meant “Like an ocean”, and this was a splendid answer. The one finger raised by the pilgrim meant “How about your body?” In reply the novice priest had raised five fingers, which signified the five Buddhist precepts — no killing, no stealing, no adultery, no lying and no drinking. This again was a suitable answer. The pilgrim’s raising of three fingers represented the three great worlds which make up the entire universe, and the boy’s making a face meant “It is in front of my eyes.”

The head priest who had interpreted the debate in this way thought, “How strange. The boy can’t have that much ability, can he?” Calling out to the acolyte he asked, “What were you doing there?”



“The traveling monk must have heard that I was the son of a mochi (rice cake) dealer.”

“Why?”

“Because he made a small circle to say that my father’s rice cakes are small. That’s why I made a larger circle to show that they’re big. Then he asked how much one costs, and I told him five pennies. And he wanted me to discount the price to three pennies, so I made a face. He must not have had any money because he ran away.”

The head priest burst out laughing. This dialogue is opposite that of the one before. Even though the form is the same, the content is incoherent.

Now, returning to the original story — Yanyang said, “I have nothing.” In other words, “I have attained ‘satori’ (enlightenment) egolessness, and ‘no mind’.” However, from Zhaozhou’s point of view, Yanyang had too much. ‘If you have one thing on your mind, you have a heavy load on your back.’ And Yanyang was carrying around a heavy load which he called “having nothing”.



When one is really healthy he forgets his good health. A drinker may say, “I’ve had enough, I’ve had enough,” but as long as he keeps the glass in his hand he hasn’t had enough. If he really had enough, he would put the glass down.

That is why Zhaozhou said, “Throw it away,” and urged Yanyang to take one more step off the top of the hundred foot bamboo pole to truly attain enlightenment, but Yanyang did not understand this. He retorted, “I said I had nothing, so how can I throw anything away?” Here, finally, his pride in not ‘having anything’ came out. And this is why Zhaozhou said, “Then, take it with you.”



(Published by Soto Shu Headquarter)

Announcements

Upcoming Events

May 8, 9:30 AM Buddha Day & Mother’s Day Service
June 12, 9:30 AM 33 Kannon Osunafumi Service

Temple Hour Changes

May 29 Temple closed for 5th Sunday
May 30 Temple close at 12 noon in observance of Memorial Day

Donations

Thank you very much for your generous donations during the month of March.

Dianne Morimoto, Nana Horoiwa, Dara Luangphinit, Rue Inuma, Keiko Tanaka, Keiko Kawagishi, Arden Loomis, Linda Unten, Bernice Koike, Jean Maekawa, Mona Sawai, Sally Nozaki, Fuchan Chan, Edwin Hidano, Keiko Tanaka, Isamu Takahashi, Kathleen Hashizume, Morris Nishimura, Morris Nishimura, Frank Childs, Loretta Fujiwara, Ellen Nishimura, Herbert & Carol Ann Takahashi Charitable Fund, Raymond Sekiya, Wayne Warashina, James Koga, Karen Akamine, Larry Cutwright, Gertrude Kihara, Akiyo Fujioka, Miyeko Hashimoto, George Takeuchi, Hazel Shintani, Loida Fuerte, Bruce Ogawa, James Sato, Natalie Taniguchi, Arlene Kakazu, Nakanishi Family, Annette Matsumoto, Jon Nishimura, Thomas Itagaki, Steve Kawagishi, Ethel Watanabe, Edith Mukai, Gary Nakamura, Katherine Higuchi, Claire Yamashita, Masae Hayashi, Doris Osada, Randy Sakata, Violet Machida



Dharma Lei



Bishop's Office Newsletter

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Second Quarter, 2022

Issue No. 40

Bishop's Message:

Aloha from the Bishop's Office,

I hope this message finds you in good health and spirit. 2022 is off to a quick start, and we find ourselves already entering April! Along with the passing of time comes many changes in our lives here in Hawaii and around the world. With the expiration of the mask mandate on March 25 in Hawaii, I feel a sense of cautious optimism in the air. While we try find our way back to a more relaxed way of life in Hawaii, I encourage everyone to continue to use his or her best judgment on when it may be wise to wear a face mask.

On the other side of the globe in Eastern Europe, the ongoing conflict in the Russia-Ukraine War has sent out ripples radiating around the world. I am deeply saddened that this war has come at the cost of thousands of lives already lost on both sides. I reaffirm my belief that there is no such thing as a "just war" when I think about the broken and displaced families and how the lives of so many people have changed for the worse. I pray that a peaceful resolution is still in reach.

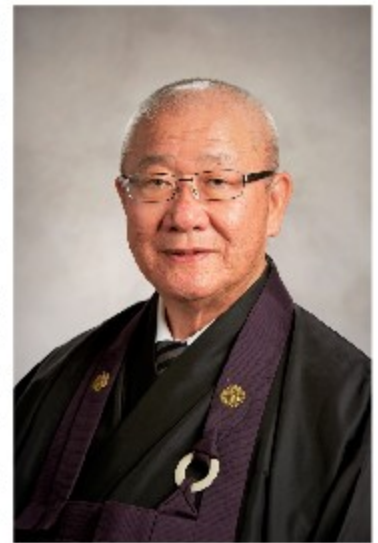
Locally in Hawaii, we look forward to the arrival of new Hawaii Soto-Shu minister, Rev. Tomoki Hirasawa and his wife, Yuki. Rev. & Mrs. Hirasawa are coming from Kanagawa, Japan, and are set to arrive at Maui Mantokuji on April 18. The couple have a busy schedule ahead of them as the Mantokuji Fujinkai will be hosting the 55th Annual United Hawaii Soto-Shu Women's Association Conference just a few days later on April 23. With the arrival of one minister, we will soon be saying goodbye to another. Rev. Shinsho Hata will be returning to Japan with his wife Mamiko and son Jake later this year in August.

As I write this message to you, I reflect upon all the changes happening around me both near and far. Some changes bring happiness while others can be utterly heartbreaking. Changes in life means welcoming new people into our lives and sometimes saying farewell to others. Change is inevitable and it isn't just a part of life—it is life itself.

I am reminded of one of my favorite phrases I tell people—to "live each day to the fullest." We must strive to do this consistently and earnestly. The collective experiences we have in life—both good and bad—gives us the context of what it means to live a full life. Please continue to take care of yourselves and your family. May the blessing of the Buddha be with you.

In Gassho.

Bishop Shugen Komagata



NEW SONG “MORNING STAR”

At the end of December’s Daifukuji Rohatsu Sesshin, a song came to Rev. Jiko Nakade. She wrote it down and added the ukulele chords. Its title is “Morning Star.” She shared the song at the last spring HSMA meeting. This song makes us feel so calm and realize the preciousness of Buddha’s enlightenment.

You can watch the video from the link below or the QR code.

<https://www.youtube.com/watch?v=WpL AyRjvKgo&t=89s>



ZEN FOOD RECIPE GANMODOKI - DEEP FRIED TOFU PATTIES - Mrs. Naoko Moller

Ingredients (serves 3)

- 1 package firm Tofu
- Carrot - half of one carrot
- 1 Tbsp. dried hijiki-seaweed
- 1 Tsp. salt
- 3-4 string beans chopped (or some shelled edamame)
- 2-3 Tbsp. of potato starch (or tapioca starch)
- Oil

Instructions

1. Wrap Tofu with a paper towel and put some weight on top for an hour to drain water. While waiting, roughly grate carrot. Soak hijiki-seaweed in 1/2 cup water.
2. Squeeze excess water from the tofu and in a mixing bowl knead it well for smooth texture. Also, add salt and starch. Squeeze excess water from the carrot and previously soaked hijiki and mix them in to the tofu mixture.
3. Heat the oil to medium about 150C/350F. Make the patties and slowly put them in the oil.
 - *Do not put too many at once as the temperature of the oil goes down.
 - *Start with low heat and gradually let the heat rise to a higher temperature.
 - *If the oil is too hot, the patties will burst.
 - *Do not touch the patties in the oil for a while until the surface is pretty much cooked.
4. Serve and enjoy with salt, shoyu (soy sauce), shoyu with dashi broth, or plain. Add some grated daikon (radish), grated ginger, chili for more flavor.

