



Aiea Hongwanji Mission Membership Handbook



September 2023 Edition

A MESSAGE FROM THE PRESIDENT

Dear Members of the Aiea Hongwanji Mission,

The previous edition of the membership handbook was first published in 2007. Since then, several changes have taken place. This edition serves to update and incorporate those changes.

What has not changed is the basic tenet of Jodo Shinshu Buddhism – that Amida Buddha’s infinite wisdom and compassion encompasses all beings unconditionally, and our founder, Shinran Shonin, has established a path for us ordinary beings to embrace this by learning to live a life of the Nembutsu and gratitude.

We hope this handbook will serve as a guide toward that end by providing you with information of who we are, how we got here, how we are connected with others, and why and how we practice our traditions and customs. We also hope that with your better understanding of Jodo Shinshu Buddhism, you will be comfortable sharing what you’ve learned with others around you so that they, too, may enjoy the life of the Nembutsu.

With our hands together in gassho,

Boyd Marumoto
President

A MESSAGE FROM THE RESIDENT MINISTER

Dear Sangha Members and Friends of Aiea Hongwanji Mission,

It is my pleasure and honor to extend my warmest greetings to you. Together with this brief greeting and well wishes, I would like to extend an invitation to you to join us at the temple. A temple is more than a place for rituals and ceremonies. It is a gathering place for the Sangha, those who are on the path to Enlightenment, where we learn the Dharma (Teachings) and grow together as we find the true meaning and fulfillment of life.

In “The Teaching of Buddha” by the Society for the Promotion of Buddhism (BDK), it shares (slightly adapted) about the Sangha that 1) *We speak of the Buddha, the Dharma and the Sangha as though they are three different things, but they are actually one. Buddha is manifested in the Dharma, which 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.* and 2) *Thousands of people may live in a community, but it is not one of real fellowship until (all) know each other and have empathy for one another. A true community has faith and wisdom that illuminate it. It is a place where people know and trust one another and where there is...harmony. Of organizations, there are three kinds. ...there are those that are organized on the basis of...power, ...those that are organized because of convenience (and) those that are organized with some good teaching as its center and harmony as its very life. Of course, the third or last of these is the only true organization...in it, the members live in one spirit, from which...various kinds of virtue will arise. In such an organization there will prevail harmony, contentment, and happiness.*

As the Sangha of Aiea Hongwanji, our purpose, as found on our temple website, is *The Hongwanji Sangha is a community of people joined together in revering the Teaching of Shinran Shonin. We seek to share the All-Inclusive Wisdom and All-Embracing Compassion of Amida Buddha. By doing so, we work toward the realization of a world in which everyone, every being, is able to live a life of spiritual fulfillment.*

It is the sincere wish of the compilers of this Temple Handbook that this booklet will make you feel that you are part of the Sangha (Temple Community) and it will help you get a better understanding of the Buddhist Teachings especially Jodo Shinshu and be able to provide you with helpful practical information. However, we realize that no booklet can contain all the necessary and needed information, and thus we encourage you to contact the temple office and/or the minister if you need more assistance. We look forward to hearing from you.

Thank you very much.

Namo Amida Butsu/Entrusting in All-Inclusive Wisdom & All-Embracing Compassion

In anjali/gassho,



Reverend Eric Matsumoto,
Minister of Aiea Hongwanji Mission



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The History of Aiea Hongwanji

Aiea Hongwanji's history began many years ago in Hawaii's plantation era. On February 18, 1890, Bishop Yemyo Imamura, a pioneer of Shin Buddhism in Hawaii, began holding semi-monthly religious services in Aiea for immigrant sugar plantation workers. In 1902, Reverend Eun Miyaki became the first resident minister of the Aiea Hongwanji Mission.

The Honolulu Plantation Company owned what is now the present temple site and granted the use of the property with a gratis agreement. In August 1902, the temple was built, and the dedication ceremony was held in September.

In August 1906, Reverend Kenjo Oi became the second resident minister. He served the Aiea Hongwanji for 27 years before returning to Japan.

In May 1933, Reverend Hakuai Oda was assigned to the Aiea Hongwanji Mission. During World War II, Reverend Oda and other ministers were sent to internment camps on the Mainland. He returned to the Aiea Hongwanji after the war ended.

The Honolulu Plantation Company went bankrupt in 1946, and the plantation acreage was sold to the Oahu Sugar Company. Acquiring the church's property became an urgent matter. The following year, the Kyodan Board of Directors made plans to purchase the property and consider the incorporation of the Aiea Hongwanji Mission. In 1955, the Charter of Incorporation of Aiea Hongwanji Mission was signed and recorded under the laws of the Territory of Hawaii. The Aiea Hongwanji Mission purchased the property from the Oahu Sugar Company.

Four years later, Reverend Oda retired after serving 26 years at Aiea Hongwanji Mission. Reverend Shodo Umehara became the resident minister.

In 1963, Reverend Umehara advised the Kyodan Board of Directors that a larger temple was needed. A Temple Building Committee, co-chaired by Kyodan President John Oka and Kyodan Treasurer James Nagai, was formed. Committee members included Minoru Hirano and Reverend Shodo Umehara. A year later, the Temple Building Committee presented a proposal for a new temple at the general membership meeting. The membership enthusiastically endorsed the plan and started a building fund for a new temple. In 1964, Reverend Umehara was reassigned to the position of Assistant to Bishop Ohara before construction of the new temple began. Reverend Shoten Matsubayashi was assigned as the resident

minister of Aiea Hongwanji Mission and oversaw the building of our current temple.

In 1966, architects Aotani and Oka, Inc. designed the new temple to accommodate 175 to 200 members. Aiea Hongwanji was one of the few Buddhist temples in Hawaii constructed like the temples in Japan, with 29 steps to climb. The construction firm of Thomas Tanaka, Inc. built the new temple for \$129,000.

A groundbreaking ceremony was conducted soon after demolishing the old temple in January 1968. The basic structure was completed later that year. Services were held in that structure while the basement was being built.

In 1969, the state Department of Transportation notified the Mission that construction of the new freeway would require condemning the land on which the minister's residence stood. Construction of a new minister's residence began immediately. The minister's residence and temple basement were completed and furnished in 1970.

In 1969, the Kyodan members envisioned providing care and educational opportunities for children three to four years of age. Kenji Tokuno served as the chairperson for the preschool committee. In September 1971, the preschool opened in the basement of the temple. The first preschool director, Yaeko Kihara, and her staff of three welcomed twenty-six students.



In 1976, Reverend Shoten Matsubayashi was reassigned to the Hawaii Betsuin headquarters, and Reverend Hosho Ono became the sixth resident minister. In

1977, after a short illness, Reverend Ono passed away. Reverend Shodo Umehara was recalled from retirement for a temporary assignment to Aiea Hongwanji. In March of 1978, Reverend Jo Shinsho became Aiea's resident minister. In 1980, when Reverend Shinsho resigned to return to school, Reverend Shoyei Hatta was assigned as resident minister.

In 1981, the Kyodan Board became concerned about the deteriorating conditions of the social hall and Japanese language school building. A building fund was set up to build a new multipurpose hall. Gerald Tokuno was retained as the architect for the hall's design. The hall was completed in August 1985.

In November 1991, Aiea Hongwanji celebrated its 90th Anniversary and dedicated the new columbarium and ramp leading to the temple.

On March 31, 1995, Reverend Hatta retired after serving Aiea Hongwanji Mission for fourteen and a half years. Reverend Ryoso Toshima from Waipahu Hongwanji served as interim minister for seven months before the Bishop assigned Reverend Alan Urasaki to become Aiea's ninth resident minister on December 1, 1995. Reverend Urasaki was the first "local-born" minister to serve Aiea Hongwanji.

The Japanese language school was closed due to insufficient enrollment in 1996. The Japanese School building was demolished to make way for a new parking area to accommodate sixty cars. Plans to build a new preschool building and start an Adult Day Care Center came to fruition with the groundbreaking held in 1997.

In January 1997, the construction of a new preschool building began. Exactly two years later, preschool students moved into their new classrooms, increasing the student capacity from sixty-eight to eighty. Reverend Urasaki started monthly temple visitations for preschoolers.

Once the temple basement was available, the Board of Directors started planning for the Adult Day Care Center, fulfilling the dream that the temple would provide care, learning, and support for keiki to kupuna.

In January 2002, Reverend Urasaki resigned from the Honpa Hongwanji Mission of Hawaii to become a chaplain with the Federal Bureau of Prisons. He was the first Buddhist chaplain in the Federal Prison System.

Reverend Mari Sengoku, Acting Director of the Office of Buddhist Education, was temporarily assigned to Aiea in March, primarily overseeing the September

Centennial Celebration. Reverend Sengoku conducted the dedication and blessing of the Saint Shinran statue, which the Fujinkai (BWA) women generously donated to commemorate the Aiea Hongwanji Centennial Celebration. Rev. Mari Sengoku was reassigned from Aiea on July 15, 2002.

Rev. Hiromi Kawaji and his energetic wife, Chizuko, came to Aiea Hongwanji on August 1, 2002. Rev. Kawaji came to Aiea after serving as Rimban at the Hawaii Betsuin. Rev. Kawaji's assignment to Aiea brought stability to the temple's services and organizations. He and Chizuko spent two years at Aiea until his retirement in August 2004.

Rev. Ai Hironaka was assigned to Aiea from October 2004 to June 2008. Rev. Hironaka came to Aiea via the Hilo Betsuin. As a new minister from Japan, he was initially appointed to Hilo in February 2003. Rev. Ai diligently shared the Dharma with many new faces and helped grow the Sangha. As a young, energetic minister with good humor, he related well with the young members.

In 2007, Project Dana was started under the leadership of Frank and Helen Takenouchi. They assisted seniors that lived independently with companionship, transportation to doctor appointments and shopping and provided respite for families as needed.

In 2008 a documentary about Aiea Hongwanji Mission's history, its social and spiritual role in the community, and what the temple meant to the members was created by filmmaker Stuart Yamane and Arnold and Eloise Hiura of MBFT media. It blended historical footage, still photographs, temple services, and the thoughts and memories of ten active temple members.

Shaku Arthur Kaufmann was assigned as the resident minister in January 2009. Shaku Kaufmann was recognized for his compassionate nature and insightful Dharma talks. He brought a different perspective to listening to the Dharma because of his lay background. He was reassigned to the Hawaii Betsuin in June 2013, leaving us needing a resident minister. The Oahu District and retired HHMH ministers covered Aiea's ministerial responsibilities until our new minister was assigned in 2014. Their assistance was greatly appreciated.

The Buddhist Women's Association (BWA) (Fujinkai) was recognized for its leadership and hundred years of supporting activities on April 11, 2010, at the BWA Centennial Anniversary.

By 2010, the altar in the temple needed to be repaired and restored. Several items were sent back to Japan to be completely restored. The statue of Amida Buddha was restored to its original state. Other pieces were taken apart and repaired in our temple by workers from Japan.

In 2012, the Kyodan replaced the temple and social hall sound systems. Now the Hoshu men and BWA women working on repairs or cooking in the social hall can hear the services and Dharma talks in the temple.

Reverend Shawn Yagi was assigned to the Aiea Hongwanji in June 2014. He moved into the newly renovated minister's residence. During his tenure, he introduced the Aloha Service for families to prepare for the passing of their loved ones while they could still enjoy their company. In September 2022, he was reassigned to Lihue, Kauai.

In October 2022, Aiea Hongwanji and Pearl City Hongwanji agreed to share one minister creating a kenmu (holding two positions concurrently) relationship between the two temples. Reverend Mariko Nishiyama divided her time between the two temples. She conducted services at Aiea Hongwanji twice a month. Aiea Hongwanji invited guest speakers and other ministers to cover when she worked at Pearl City Hongwanji.

Reverend Toshiyuki Umitani was confirmed as the 17th Bishop of the Honpa Hongwanji at the 111th Legislative Assembly on February 2023. Bishop-elect Umitani officially assumed the Office of the Bishop, effective July 1, 2023.

Reverend Eric Matsumoto graciously agreed to be our new resident minister in April 2023 after serving as the Bishop of the Honpa Hongwanji Mission of Hawaii for twelve years. He was the 16th Bishop of the Honpa Hongwanji Mission of Hawaii. He served three terms as the Bishop. The Bishop Selection Committee requested a waiver to the two-term limit of eight years at the 107th Legislative Assembly, and he was unanimously confirmed for another four years. He moved to Aiea in April and became our official minister in July 2023. Our BWA immediately welcomed him by purchasing new window coverings to refresh his new home.

AIEA HONGWANJI MISSION PROGRAMS & SERVICES



Interior of Nokotsudo with small shrine for incense offering and flower display. Niches shown are of various sizes for safekeeping of urns

Columbarium (Nokotsudo)The niches of the Nokotsudo are arranged in 5 tiers (A through E), with the A niches on top and the E niches at the bottom tier. In total, there are 121 niches. Currently, only a few niches remain; most of the open niches are in the E tier. Applicants for a niche must be a Gojikai (current dues-paying member) of AHM and must continue to be a paying member of AHM until the time of death. An application form is available through the

Resident Minister or President of the AHM Board of Directors. For each assigned niche, two (2) contact persons must have current mailing addresses and telephone numbers on file with the AHM. The cost of the remaining niches in the E tier is \$250.

- The columbarium and individual niches are always locked. Contact the minister at 808-488-5685 in advance to arrange to visit and open a niche. To ensure that someone follows up on your request if the minister is unavailable, please leave a message on the office phone at 808-487-2626.
- Visitors may offer incense at the altar. Please extinguish the candle when you leave.
- Flowers and other offerings may be placed on the floor before the niches or at the altar.
- Only urns are allowed in the niches. One picture per urn, no bigger than 2X3 inches, may be secured to the urn.
- Aiea Hongwanji Mission shall not be held responsible for any loss by theft, damage by fire, or water of any items left in the niches.

Cultural and Social Activities

Annual New Year's Party

The AHM Board of Directors determines the date of the Annual New Year's Party. Generally, the annual membership meeting and installation

of officers and members of the Board of Directors for the upcoming year are held on the same day as the Annual New Year's Party.

New Year Mochi Making

Mochitsuki or mochi pounding occurs during the week after Christmas but before the New Year. Currently, mochitsuki has been modernized with gas burners to steam the rice and automated "pounding" of the mochi. Shaping of the mochi or rice cakes still occurs manually. Traditionally, mochigome or short-grained glutinous rice or sweet rice is used; this mochigome is "stickier" than regular Japanese rice.

During issei times, mochigome was steamed over a wood-fired steamer outdoors. The steamed mochigome would be transferred to the usu or large mortar made of either wood or, more commonly, stone. Mallets used to pound the steamed mochigome are termed "kine," Traditionally, kine was made from cherry wood. The steamed mochigome is first mashed together by two workers using the kine and circling the usu. Next, there could be multiple pounders simultaneously; a good rhythm is generally necessary to pound the rice into a soft consistency. There is also a person who turns the agglomerated rice in the usu and adds a bit of water as the rice at the bottom is brought to the top and centered for the pounder(s). Once the mochi has reached a smooth, consistent blend, the mochi is transferred to a large table and generally spread on a thin coating of mochiko (sweet rice flour). The mochi is cut into workable pieces, shaped by hand into round flat pieces, filled with anko (sweet red bean paste made of azuki beans), or sometimes mixed with yomogi (mugwort) that imparts a green coloring to the mochi and is termed kusamochi. The round and flat mochi could also be covered with kinako or sweetened soybean powder. The plain mochi can be used in the traditional ozoni or mochi soup with a broth of konbu and bonito flakes and various vegetables eaten for New Year's. The mochi for display on home shrines (obutsudan), cars, boats, etc., are called kagami mochi (kazari mochi); kagami means "mirror" as the shape of the mochi for display resembles ancient Japanese mirrors. The kagami mochi is usually larger than the other shaped mochi; one large round mochi serves as a base, while a second rounded mochi, smaller than the base mochi, is placed on top of the base mochi.

These two mochi symbolize the past year and the year to come. A citrus fruit tops this stack of the two mochi with a stem and leaf attached. Traditional New Year's decorations include the use of bamboo and pine.

Generally, pine stands for longevity and endurance, while bamboo is for flexibility and strength.

Obon and Bon Dance

Kangi-e means “The Gathering of Joy.” We rejoice in the enlightenment assured by Amida Buddha. It is the happiness and joy of being shown the Truth of Amida Buddha’s all-inclusive compassion, even embracing this foolish being (a bonbu).

“Obon” is the abbreviated name of the ancient Ullambana Sutra, whose Japanese pronunciation is Urabon. The sutra tells of the Buddhist monk, Maudgalyayana (Mokuren), who saw his mother suffering in the afterlife. He offered food to the sangha to release her from the hellish torments. It is said he danced for joy when his mother was released through his generosity.

In the summer, during the obon season, we remember and express our gratitude to loved ones who have passed by visiting the temple, columbarium, and gravesites with flowers, praying, and sharing food. Obon services are held before the bon dance.

Bon dances bring our communities together to pray, dance, and eat throughout the islands. The temple is cleaned and decorated with chochin, flowers, and the names of family members on special flyers called windcatchers. The minister offers a prayer at the start of the bon dance. People dance around the yagura to the beat of the taiko drums, flutes, and singers. A schedule of bon dances at other temples is posted during the summer. Dance practice sessions are held at each temple before the bon dance. Traditionally, the dancers wear yukata or hapi coats, although they are not required.

Hall Rental

The AHM Social Hall is available for rent. For information on fees and rules, please call the office at (808) 487-2626.

Membership Dues

Annual membership dues are \$125 for a Family Unit, which consists of the Primary member, a spouse, and dependent children under twenty-five years. If the Primary member of a Family Unit is less than forty years old, the annual dues are \$50.

Dues may be paid by check or cash. Checks made to Aiea Hongwanji Mission or AHM may be mailed to 99-186 Puakala Street, Aiea, Hawaii 96701. Please write a note on the check if you are paying for someone else and the year to which you want the payment credited.

Potential new members must complete a New Member Application form in a fillable pdf format found at the Aiea Hongwanji website: aieabuddhisttemple.org. The pdf application can be found at the pulldown tab at the top of the page, "More," then "Join Us." The document can be mailed to AHM or dropped off at the office.

Ministerial Support

If you or your family would like to make arrangements for support from our minister, please contact our minister directly at 808-488-5685 (Makuragyo or bedside services) or leave a message on the office phone at 808-487-2626.

Aloha Service

- Family members gather with their loved ones who are near the end of life yet still healthy enough to enjoy the time together.

Family Memorial Service

- In the Japanese Buddhist tradition, families hold memorial services (Nen-ki Hoyo) to remember their loved ones and express gratitude for Amida Buddha's Great Unconditional Compassion.
- You may schedule the memorial services before or after the memorial date.

Hospital and Care Home Visitation

Consultations

Newsletter

The monthly newsletter, The Jiko, is mailed to each member of the Sangha, other Jodo Shinshu Temples in Hawaii, and selected affiliated organizations. It includes a calendar of events, informative articles, updates from the AHM Board, and messages from our ministers. Copies of the newsletters are posted on our website: <http://hawaiiowa.org/>. Current members receive the Honpa Hongwanji quarterly newsletter, Ka Leo Kahea -The Calling Voice by mail or email.

Religious Services and Important Rites of Passage

Affirmation Rite / Confirmation Rite

This formal ceremony is for the official admittance into the Buddhist Sangha and receiving the Dharma name. When the Bishop officiates the

ceremony, it is called the Affirmation Rite. When the Monshu, the spiritual leader of the denomination, officiates, it is called the Confirmation Rite.

Family Altar Initiation

When a family obtains an obutsudan or family altar, a service is held to welcome Amida Buddha into the home. This service is held in your home.

Funeral and Memorial Services

Refer to the Funeral & Memorial section of this handbook for information.

Gravesite Service

Refer to the Funeral & Memorial section of this handbook for information.

Home and Business Dedication

The home dedication service is done in appreciation for the many blessings of Amida and invites the light of Amida Buddha's infinite wisdom and compassion into the newly established residence or business.

Infant Initiatory Rites

The first-visit ceremony is usually held on the 30th or 100th day after birth. This ceremony symbolizes the presentation of a newborn infant before the shrine of Amida Buddha in sharing joy with others and in pledging before the Buddha to raise the child as a responsible Buddhist.

Sunday Worship Service

Services are held in the temple hall at 9:00 am. The beginning of the service is announced by the tolling of the kansho (bell) (see more details in the AHM Buddhist Etiquette section).

A typical family service consists of oshoko or an offering of incense (see more details in the AHM Buddhist Etiquette section) before the commencement of the service or during the service when indicated by the Master of Ceremonies. A brief period of meditation follows, and the minister then sings the Vandana and Ti-sarana in the Pali language of India, followed by the congregation in English. A chosen sutra is chanted, led by the Minister, followed by the congregation. The sutra is followed by six intonations of Namo Amida Butsu and completed by the recitation of the Ekuoku or as an aspirational dedicatory verse. Recitation of the Golden Chain of Love may follow Sutra chanting. A gatha (Buddhist hymn) is sung by the Minister and congregation. Then the Minister delivers the Dharma message, highlighting specific aspects of the teachings of Buddhism in general and Shin Buddhism in particular. All recite our Pledge (see Appendix). The Nembutsu gatha follows Our Pledge and an Aspiration (see Appendix) given by the Master of Ceremonies.

Announcements of upcoming events in Buddhist teaching or events are made, and the recitation of the Nembutsu concludes the service.

In the back of each pew, there are three books: A maroon Praises of the Buddha gatha book, a red Jodo Shinshu Service book containing the Sutras, Golden Chain of Love, and other recitations, and an orange The Teachings of Buddha book containing a history of Buddhism and stories and parables woven throughout to illustrate salient points of the Dharma.



Reference books found in the pews include the red Jodo Shinshu Service book, the maroon Praises of the Buddha gatha book, and the orange The Teaching of Buddha book.

Wedding Ceremony

A wedding ceremony is usually performed before an altar with the wedding party in attendance and with family and friends witnessing the exchanging of vows.

AIEA HONGWANJI MISSION ORGANIZATIONS

KYODAN (GOJIKAI)(Dues Paying Members)

Besides the religious aspects, the Kyodan actively holds various offices and heads committees within the Oahu Hongwanji Council and Oahu Lay Association. The Hosha Volunteers help to maintain our temple grounds and facilities every Thursday and Sunday. The Kyodan Board of Directors meets every third Tuesday of the month. The annual general membership meeting is held with our New Year's Party.

BUDDHIST WOMEN'S ASSOCIATION (BWA)

The Buddhist Women's Association (Fujinkai) was organized in March 1910. It supports all of the major functions and activities of the Kyodan. A typical month's BWA activities include collating and mailing the Jiko (temple newsletter), cleaning the temple quarterly, holding craft days, preparing lunch for hosha workers weekly, and having monthly membership meetings.

They sponsor the annual Eshinni Day Service in memory of Shinran Shonin's wife. Kakushinni, Shinran's daughter, is also recognized at this time. Funds from these services support youth programs, including the Dharma School and Jr. YBA. They support Sangha Day and Peace Day as Oahu United Honpa Hongwanji BWA members. Go to the hawaiiibwa.org website for more information.

SENIOR YOUNG BUDDHIST ASSOCIATION (SR. YBA)

The Senior Young Buddhist Association is a service organization that supports the Kyodan and BWA activities. They oversee the temple's Hatsubon service. Volunteers coordinate one major service yearly, support the Jr. YBA, and assist with fundraisers, New Year's Party, and other significant temple activities.

JUNIOR YOUNG BUDDHIST ASSOCIATION (JR. YBA)

Aiea Hongwanji Jr. YBA represents the youth movement of the Honpa Hongwanji Mission of Hawaii. It is comprised of students from the sixth grade to two years past high school.

Aiea is a unit member of the United Jr. YBA of Oahu, along with other Central Oahu temples. At the Federation level, the United Jr. YBA of Oahu is one of the state's five United Districts: Kauai, Maui, Honolulu, Hawaii, and Oahu. In addition to religious, social, and service activities at our temple, the Juniors also participate in joint activities with the United of Oahu and gather annually at the State

Convention hosted on a rotation basis by each district. Teens gather for business meetings to learn leadership skills and discuss their religious beliefs, attend workshops, and for fellowship. Activities include bowling, ice skating, hikes, visiting other religious institutions, sporting events, and community service events. They clean up old plantation cemeteries in Wahiawa and Waialua, whose caretakers passed away long ago. Another goal is combining Peace Day and Ohana Day activities with taking care of the environment. Cleaning the area around the Peace Bell at Blaisdell Park and the old fish pond near McGrew Point in Aiea are examples of their activities.

The United of Oahu meets on the first Sunday of each month. For further information, please email Claire Tamamoto, advisor, at claire2164@gmail.com.

DHARMA SERVICES & BUDDHIST EDUCATION CLASSES

Aiea Hongwanji conducts Dharma Services on most Sundays at 9:00 a.m. Come and join the weekly services in English, designed for all ages and all levels. (Dharma is the Sanskrit word for the Teachings of the Buddha)

AIEA HONGWANJI MISSION-AFFILIATED ORGANIZATIONS

AIEA HONGWANJI PRESCHOOL

Phone: (808) 488-0404

Aiea Hongwanji Preschool is a non-profit organization founded in 1971 by the members of the Aiea Hongwanji Mission Kyodan to provide care and educational opportunities for children two to five years of age. Our preschool is operating under the jurisdiction of the Mission's Preschool Committee. In 1995, AHP applied for and received National Association for the Education of Young Children (NAEYC) accreditation for five years. NAEYC reaccredited AHP in 2020 for another five years.

Aiea Hongwanji Preschool's philosophy and goals focus on the total development of each child. The program provides a supportive and caring learning environment in which each child's self-esteem is affirmed and sustained. Children learn independence and socialization skills. They develop body control and awareness through indoor and outdoor play. Cognitive development through readiness activities promotes understanding, thinking, and problem-solving skills and an awareness of being a loving and caring individual. These early childhood years are most important in establishing a firm foundation for each child's future learning and developing their attitudes toward themselves and their world.

Hours of Operation:

Full-Day Program (6:45 a.m. - 5:00 p.m.)

All students should be in school by 7:30 a.m. Tuition includes breakfast, lunch, and an afternoon snack. The school participates in the Child & Adult Care Food Program, a benefit regardless of race, color, disability, age, gender, or national origin. Please contact the Aiea Hongwanji Preschool office at (808) 488-0404 for the current tuition rate.

License & Capacity:

We are licensed by the State of Hawaii Department of Human Services for up to 105 students. There are six classes: two 3-year-old classes with an 8:1 ratio, three 4-year-old classes with a 9:1 ratio, and one PreK class with a 10:1 ratio.

Admission Requirements:

- Must be 2-1/2 years old by August of the school year enrolling.
- Toilet trained and able to dress and undress independently
- Complete the registration form and other forms required for enrollment

NON-AFFILIATED PROGRAMS AT AIEA HONGWANJI MISSION

LOTUS ADULT DAY CARE CENTER: "A CARING PLACE"

Phone: (808) 486-5050

The Lotus Adult Day Care Center (LADCC) is on the grounds of Aiea Hongwanji Mission. At the LADCC, participants, and staff create a physically, mentally, and socially stimulating atmosphere. Participants are cared for by a team, which includes a program director, operations director, activities coordinator, certified nurses' aides, and activities aides. It is licensed by the Hawaii Department of Health and has a capacity for 33 participants.

Mission Statement:

The program's mission is to provide a supervised and safe environment during the day to serve ambulatory individuals who are continent and able to function independently at home.

Purpose:

The Lotus Adult Day Care Center serves adults well enough to live at home and may benefit from meal assistance, socialization opportunities, and physical and mental stimulation. The program also provides respite to allow caregivers time away from caregiving responsibilities while knowing their family member is safe and in good care. In addition, the program provides community education sessions on issues concerning seniors.

Hours:

Monday through Friday, 6:45 a.m. - 5:30 p.m. (Federal Holidays are observed.)

Activities:

- Physically and mentally stimulating activities
- Socialization
- Lunch and snacks
- Special events (visitors, entertainment, outings, interaction with preschool children)

Fees:

Monthly and daily rates are available. (Fees include a morning snack, lunch, and afternoon snacks.) There is a \$25.00 application fee. Baths are available upon request and for an additional cost.

For more information and current rates, please contact the Lotus Adult Day Care Center at (808) 486-5050

ENRICHMENT AND EXERCISE PROGRAMS

AIEA HONGWANJI JUDO CLUB

Our main objective is to guide and teach our students to understand and apply Judo's principles to everyday life. We first want you to enjoy being on the mat and being a part of this family. The rest of the lessons will come naturally. We accept students aged 3 through adults. The Senseis(teachers) will assess each student to determine if they are capable of doing Judo or not for safety reasons.

Practice Times:

Tuesdays: 5:30 - 6:30 pm, Beginners / Technique
6:30 – 8:00 pm, Advanced

Thursdays: 6:00 – 7:00 pm, Beginners / Technique
7:00 – 8:30 pm, Advanced

Contact:

Head Sensei, Dustin Iwabuchi – (808) 387-7151

Head Instructor, Nick Cabral – (808) 428-3350 (first contact)

<https://www.kumon.com/aiea-hi>

KUMON

The Kumon Program is a home-based education system that aims to develop academic ability and independence. Kumon materials incorporate methods for introducing new content to enable students to learn without directly being taught, even after advancing beyond their school grade level. Students are given an example when a concept is introduced in worksheets. The worksheets increase in difficulty in small increments for students to learn independently more easily. This makes it possible for students to form connections between the new concepts and topics they have already studied.

Through individualized instruction, Kumon pursues the potential of each child to develop their academic ability and independence. The Kumon instructor motivates students to have a sense of ownership and a positive attitude toward their studies. The instructor observes and individually guides students by providing hints and helpful feedback during class. This instructional approach develops the student's ability to reason and think logically.

To fully experience the program's benefits, Kumon strives to cultivate confident students learning materials three years or more beyond their grade level. Advancing beyond their school grade level provides an opportunity for students to be introduced to new concepts earlier to stay one step ahead. Learning independently is a valuable skill that can drive success in school and beyond. We accept students in preschool from three years old through high school. We are open on Mondays and Thursdays from 2:00 to 5:30 pm. Strictly scheduled sessions are thirty minutes per subject.

For more information about this program and to determine if this is something you want for your child, please schedule a FREE Parent Orientation on our website: <https://www.kumon.com/aiea-hi> or contact Mr. Brennan at (808) 319-6688 or email at aiea_hi@kumon.com.

SANSHIN

Learn to play the Okinawan sanshin (3-string musical instrument) and Afuso Ryu (style) Okinawan classical music in group classes for students in elementary school to adults. No prior musical background is needed.

Classes meet in the social hall on Fridays at 6:30 pm.
Contact Sensei June Uyeunten at (808) 223-9703 or june12sensei@gmail.com

TAICHI

Taichi classes are offered Wednesdays and Fridays from 4:30 – 5:30 pm. Instructor Verna Muraoka hopes students can increase awareness, relieve stress and improve overall well-being through gentle stretching, Qigong, and practicing Taichi (specifically Yang style). You are invited to try out a class and take the first step toward mind/body/spirit harmony.

Contact Verna Muraoka at vmuraoka@gmail.com

ZUMBA

Zumba classes are held in the social hall on Mondays and Wednesdays from 6 – 7:00 pm. Walk-ins are welcome. Prices are \$6.00 for walk-ins or \$50 for ten classes (punch card).

Contact Dee Dee Kunihiro, Licensed Instructor via email at Zumba.com.

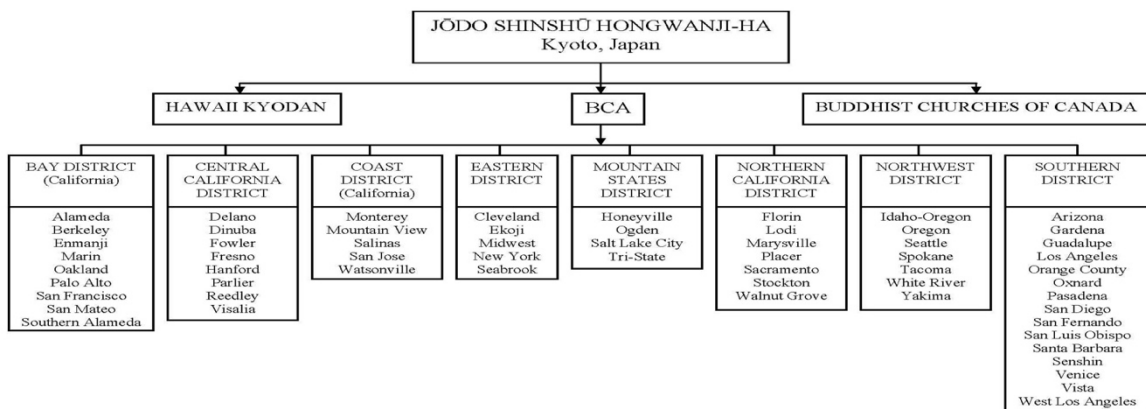
ORGANIZATION INFORMATION

JODO SHINSHU HONGWANJI-HA

Also known as Nishi (West) Hongwanji

- The Headquarters of Jodo Shinshu (Honzan) is in Kyoto, Japan. The spiritual leader of Jodo Shinshu Hongwanji is the Monshu, a direct descendant of Shinran Shonin. This lineage is through Shinran's youngest child, daughter Kakushinni-ko. Currently, Ohtani Kojun is the 25th Monshu.
- At the Honzan, there is the Board of Governors headed by the Governor General, and this Board oversees all business operations of the Hongwanji via various administrative departments.
- The General Assembly consisting of elected ministerial and lay representatives, is the legislative branch of the Hongwanji and is responsible for attending to statutes, regulations, and budgetary matters.
- It is one of the largest Buddhist denominations in Japan. There are approximately 10,000 temples in Japan and two hundred temples overseas.
- Major overseas propagational branches:
Buddhist Churches of America, Jodo Shinshu Buddhist Temples of Canada, Temple Honpa Hongwanji Do Brazil, Hongwanji Buddhist Mission of Australia, Jodo Shinshu Hongwanji-Ha Mission De Mexico, and Honpa Hongwanji Mission of Hawaii.

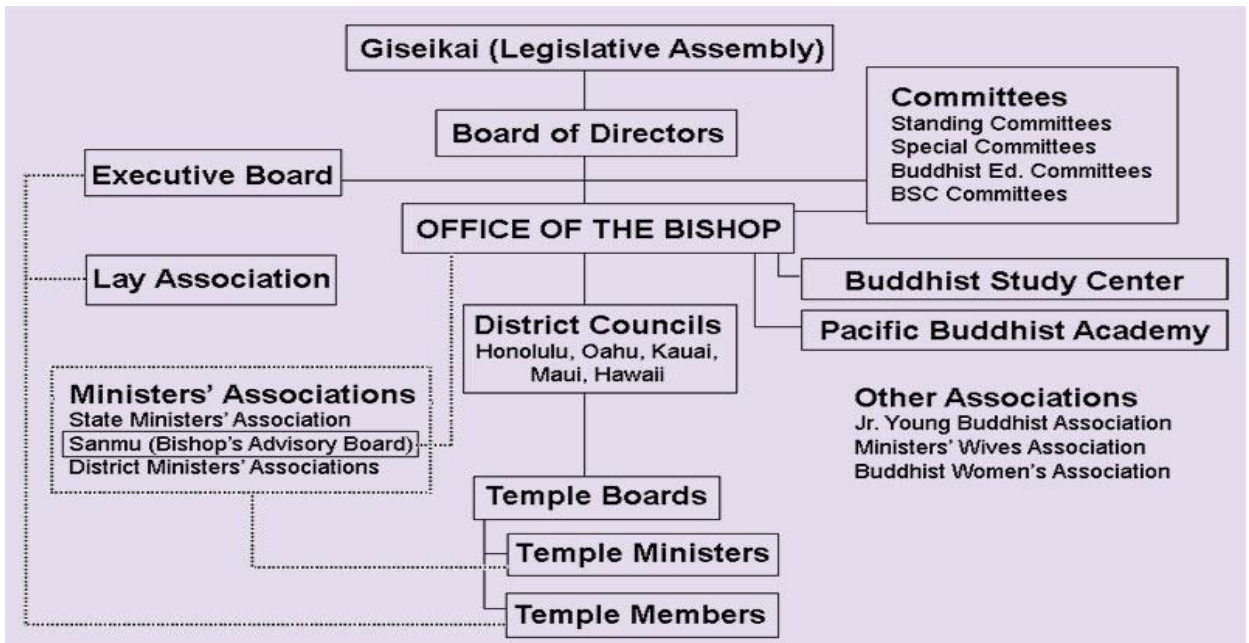
BUDDHIST CHURCHES OF AMERICA (BCA)
ORGANIZATIONAL CHART



HONPA HONGWANJI MISSION OF HAWAII (a.k.a. Hawaii Kyodan)

Honpa Hongwanji Mission of Hawaii, an incorporated charitable corporation duly constituted and organized under the laws of the State of Hawaii, shall be and act as the principal corporation representing the Jodo Shin denomination in Hawaii per the Hawaii Kyodan Bylaws. It's headquarters are located at the Honpa Hongwanji Mission of Hawaii Headquarters Office Complex at 1727 Pali Highway. They are responsible for the administration, management, and direction of the religious and administrative affairs of the Hawaii Kyodan, as follows:

1. The Board of Directors, through the Bishop, shall be the head of Hawaii Kyodan.
2. The Bishop shall be the religious and administrative head of the Hawaii Kyodan. As the ranking minister of the Hawaii Kyodan, the Bishop has the full and absolute authority to appoint, assign or dismiss all ministers and staff under his jurisdiction.
3. Major departments include the Office of Buddhist Education, the Buddhist Study Center, and the Temple Affiliated Schools (Japanese language schools)
4. The Board of Directors, through the Bishop, shall be the head of Hawaii Kyodan.



The Legislative Assembly (a.k.a. Giseikai), which meets once a year, is vested with the legislative power of the Hawaii Kyodan. At this gathering, representatives from the five Hongwanji Councils and 32 temples meet to discuss and act on resolutions on financial, administrative, propagational, and organizational matters. The five Hongwanji Councils (a.k.a. Rengo) and their associated temples are as follows:

Honolulu Hongwanji Council

Honpa Hongwanji Hawaii Betsuin
 Jikoen Hongwanji Mission

Moiliili Hongwanji Mission
 Windward Buddhist Temple*

Oahu Hongwanji Council

Aiea Hongwanji Mission
 Ewa Hongwanji Mission
 Mililani Hongwanji Mission
 Pearl City Hongwanji Mission

Wahiawa Hongwanji Mission
 Waialua Hongwanji Mission
 Waianae Hongwanji Mission
 Waipahu Hongwanji Mission

Kauai Hongwanji Council

Kapaa Hongwanji Mission
 Lihue Hongwanji Mission
 West Kauai Hongwanji Mission

(Comprised of 3 small temples, Waimea, Koloa, and Hanapepe)

Maui Hongwanji Council

Kahului Hongwanji Mission
 Lahaina Hongwanji Mission
 Lanai Hongwanji Missions

Makawao Hongwanji Mission
 Wailuku Hongwanji Mission

Hawaii Hongwanji Council

Hilo Betsuin
 Honohina – Papaaloha Hongwanji Mission*
 Honokaa Hongwanji Mission
 Honomu Hongwanji Mission
 Kamuela Hongwanji Mission
 Kohala Hongwanji Mission
 Kona Hongwanji Mission

Naalehu Hongwanji Mission
 Paauilo Hongwanji Mission
 Pahala Hongwanji Mission
*Papa'aloa Hongwanji Mission**
 Papaiko Hongwanji Mission
 Puna Hongwanji Mission

*The Kailua Hongwanji is now called the Windward Buddhist Temple.

*Papa'aloa Hongwanji held its last service on January 19, 2022, after 118 years. Members moved to Honohina Hongwanji Mission in Ninole, now called the Honohina-Papa'aloa Hongwanji Mission.

The Hawaii State Federation of Honpa Hongwanji Lay Association holds an annual convention of lay leaders from the district Lay Associations and the 32 temples. This convention combines social gatherings, business sessions, and religious education for lay leaders. The State Ministers' Association also holds an annual meeting of all active and retired ministers for similar purposes. This group also has its district association.

AN INTRODUCTORY GUIDE TO JODO SHINSHU

This guide to Jodo Shinshu provides basic, introductory information for those new to Shin Buddhism or searching for a spiritual path and a reference for those who wish to teach.

Buddhism, named after Sakyamuni Buddha, born Siddhartha Gautama (566 to 486 B.C.E.), is usually divided into three schools: Theravada, Mahayana, and Vajrayana. Aiea Hongwanji belongs to the Mahayana tradition.

"Buddha" means "the Enlightened One," and the goal of a Buddhist is to become enlightened by seeing reality precisely as it is.

The Pure Land teaching established by Shinran Shonin makes us aware that although we are imperfect beings, we are all embraced by the power of Amida Buddha's Primal Vow. This enables us to live in the present with confidence and peace of mind and assures us that we will be born in the Pure Land, where we will attain Awakening or Enlightenment.



Fujinkai (BWA) donated the statue of Shinran Shonin to commemorate the Aiea Hongwanji Centennial Celebration.

This teaching aims to allow us to live our lives to the fullest, becoming aware of our potential and limitations. Because we can overcome all the difficulties, we can thus experience true happiness within this lifetime.

THE TEACHINGS

(“Buddhism to Shin Buddhism: Shinran’s Path to a Fulfilling and Meaningful Life.” taken from Rev. Kevin Kuniyuki’s presentation.)

The Goal of Buddhism is to relieve suffering. Suffering spans a gamut from feelings of uneasiness to being uncomfortable, distressed, and to extreme agony. Buddhists and Shin Buddhists believe that everything and everyone exists in an interdependent web or Dependent Origination. Where there are interdependent causes and effects, change is a world reality, and to deal with change, there are many paths, some of which are extreme (leftist vs. rightist, liberal vs. conservative, etc.), but one should seek wisdom with balance and an open mind to find a middle way. To effectively relieve one's suffering is to also address the suffering of others according to the tenet of dependent origination. Understanding values and beliefs is the same as understanding love which is akin to a puzzle – “hard to piece together but beautiful when all the right pieces are put together.”

Foundations of General Buddhism

Prince Siddhartha of the Sakya clan in India became the enlightened Sakyamuni Buddha at age 35 (he lived during the 5th Century B.C.) as he solved the problem of suffering.

The Four Noble Truths

1. Life does not always go according to our wishes; thus, we all experience suffering.
2. Suffering is caused by greed, hatred, and ignorance.
3. To end suffering is Nirvana.
4. The path to Nirvana or enlightenment is through the Eightfold Path:
 - Right Understanding
 - Right Thought
 - Right Speech
 - Right Conduct
 - Right Livelihood
 - Right Effort
 - Right Mindfulness
 - Right Meditation

The Three Treasures

1. The Buddha - The Historical Buddha is Sakyamuni Buddha, and the Universal Buddha is Amida Buddha
2. Dharma - Universal Truths of Life (see Three Characteristics) and the Teachings of Sakyamuni Buddha
3. Sangha - Buddhist community and a Buddhist congregation

The Three Characteristics of Life

1. Impermanence
2. Suffering
3. Non-self

Karma

In the law of causation, effects stem from specific causes and conditions and all that we and others think, say, and do.

Shinran Shonin founded Jodo Shinshu School in Japan (1173 - 1263).

After losing his parents, Shinran Shonin entered the priesthood at the age of nine. He studied on Mt. Hiei for 20 years and became a disciple of Honen Shonin. During exile, he developed the Jodo Shinshu teachings, "The True Pure Land Way." Later he codified these teachings in the "Kyo" (teachings), "-Gyo" (practice, "-Shin" (true entrusting), and "-Sho" (attainment).

Honpa Hongwanji is an organization that follows the school of Jodo Shinshu (Pure Land), one of the largest Buddhist denominations in Japan.

Jodo Shinshu's teachings are based on the three principal Pure Land Sutras:

- The Larger Sutra (Daimuryojukyo) tells about Amida Buddha and the 48 vows and includes Sanbutsuge and Juseige
- The Meditation Sutra (Kanmuryojukyo) tells of a woman, Queen Vaidehi, who finds liberation through Amida Buddha
- The Smaller Sutra (Amida Kyo) describes the beauty of the Pure Land and extols the virtues of Amida Buddha's Wisdom and Compassion.

Amida Buddha- Buddha of Infinite Light (Wisdom) and Immeasurable Life (Compassion). Through the 48 vows, Amida Buddha aspired to save all sentient beings. This innermost aspiration to liberate all beings from suffering is the heart of Amida Buddha.

Wisdom and Compassion of Amida Buddha are manifested and endowed by all beings through the following features of the power of the Primal Vow:

- Primal Vow: Compassionate heart of Amida Buddha to lead all beings from the suffering of human existence to Buddha's land of peace.
- Name: Amida Buddha (Namo Amida Butsu) is enlightenment, wisdom, and compassion to all beings. Amida Buddha vowed that this Name would be heard and acknowledged by all beings.
- True Entrusting: The true and real mind of Amida Buddha, which is conveyed in the Name, when heard by all beings, becomes True Entrusting

- in their hearts and minds. This True Entrusting is faith in Shin Buddhism.
- The Name that calls.

PRACTICES

Bowing and Gassho:

Bowing before the object of reverence (statue of Amida Buddha) with two palms put together (Gassho) is the physical expression of gratitude to Amida Buddha.

Chanting of Sutra:

Sutra, the words of the Buddha, is chanted aloud with one's innermost heart, thanking and praising the virtues of Amida Buddha. The harmonious sound of chanting awakens those who chant to the compassion of Amida Buddha and encourages them to listen to the teachings. Examples of sutras chanted in the Hongwanji services are the Sanbutsuge and Juseige. Shoshinge is a gatha, and although not a sutra in a strict sense, it can be considered a sutra for it expresses the heart and spiritual lineage of Shinran Shonin.

Expression of Gratitude:

Daily worship and life are centered on Amida Buddha.

- Home altar: A home altar serves as the center of family life.
- Expressions of gratitude at meals: Saying "Itadakimasu" with hands in gassho expresses appreciation and gratitude to Amida Buddha, the food, and all others who made the meal possible. Saying "Gochisosama" with hands in gassho is an expression of thank you for the nourishing meal and acknowledges all those who had a part in the preparation of the meal.
- Reciting the "Golden Chain of Love," "Shinshu Pledge," and "Words of Thanksgiving."

Life of Gratitude:

As a natural result of acknowledging the benevolence of Amida Buddha, Shin Buddhists strive to help spread the teachings of Shin Buddhism.

Listening:

Shin Buddhists strive to deepen their awareness of being guided by the wisdom and compassion of Amida Buddha by attending temple services and study sessions and listening to Dharma messages and lectures. Shin Buddhist life begins with listening and ends with listening.

Meditation:

Meditation focuses our attention on Amida Buddha and the Pure Land to prepare ourselves to accept the teachings.

Offerings:

Offerings are expressions of gratitude to the Buddha.

Recitation of the Nembutsu:

One of the most important practices of Pure Land Buddhism is the recitation of the Nembutsu. In Shin Buddhism, the verbal expression of gratitude to Amida Buddha "Namo Amida Butsu" is, therefore, not a petitionary prayer to the Buddha. No matter when or where the Nembutsu is recited, it is the Nembutsu of gratitude to the Buddha as a response to the wisdom and compassion of Amida Buddha. With this awareness, we should live a life worthy of a Nembutsu follower who sincerely realizes Amida Buddha's wisdom and compassion and naturally expresses gratitude with sincerity and humbleness in our unworthiness.

Service to the Temple:

Shin Buddhists assist their ministers and give their time and effort to share the Dharma teaching with others. Service projects by the temple organizations are done in the spirit of gratitude.

Service to Others

- I In the Wisdom and Compassion of Amida Buddha, all people are brothers and sisters. Shin Buddhists promote such values as equality and freedom.

Reverence of Life

Buddha nature is not confined to human beings alone. It is also present in all forms of life. Living in harmony with appreciation to all beings is the way of Jodo Shin Buddhism.

KYOSHO: TEACHING OF JODO SHINSHU

Teaching: Jodo Shinshu (The True Essence of Pure Land Buddhist Teaching)

Founder: Shinran Shonin (1173-1263)

Name of School: Jodo Shinshu Hongwanji-Ha

Head Temple: Ryukoku-zan Hongwanji (Nishi Hongwanji)

Object of Reverence: Amida Tathagata (Namo Amida Butsu)

Teaching: Attaining the “entrusting heart” -awakening to the compassion of Amida Tathagata (Buddha) through the working of the Primal Vow – we shall walk the path of life reciting Amida’s Name (Nembutsu). At the end of life, we will be born in the Pure Land and attain Buddhahood, returning at once to this delusional world to guide people to awakening.

Way of Life: Guided by the teaching of Shinran Shonin, we shall listen to the compassionate calling of Amida Tathagata and recite the Nembutsu. While always reflecting on ourselves, amidst our feelings of regret and joy, we shall live expressing our gratitude without depending on petitionary prayer and superstition.

Purpose: The Hongwanji school is a community of people joined together revering the teaching of Shinran Shonin and saying the Nembutsu. We seek to share with others the wisdom and compassion of Amida Tathagata. By doing so, we shall work toward the realization of a society in which everyone is able to live a life of spiritual fulfillment.

Homage: Kikyomon

Hard it is to be born into human life; now we are living it. Difficult it is to hear the Teachings of the Blessed One; now we hear them. If we do not gain emancipation in this present life, we may not be free from ill faring in the ocean of births and deaths for kalpas. Let us reverently take refuge in the Three Treasures.

- We go to the Buddha for guidance. May we always walk in the way that leads to Enlightenment.
- We go to the Dharma for Guidance. May we be submerged in the depth of the Teachings and gain Wisdom as deep as the ocean.
- We go to the Sangha for guidance. May we all with one accord live the life of harmony in the spirit of oneness, free from the bondage of selfishness.

Even through myriads of kalpas, hard it is to hear such excellent and profound Teachings. Now we are able to hear and receive them. Let us try to understand the Tathagata's Teachings.

The Creed I

We rely upon Amida Buddha with our whole hearts for the Enlightenment in the life to come, abstaining from all sundry practices and teachings, and giving up the trust in our limited self.

We believe that the assurance of birth comes at the very moment we entrust; and we call the Name, Namo Amida Butsu, in joy and gratitude for the Buddha's Compassion.

We also acknowledge gratefully the benign benevolence of our Founder and the succeeding Masters who have led us to believe in this profound teaching; and we do now endeavor to follow, throughout our lives, the Way laid down for us.

The Creed I

Casting off the self-power mind of the varied practices and disciplines, we entrust ourselves single-mindedly to Amida Tathagata to save us in regard to the one great matter of birth.

With one thought-moment of entrusting, we know that we are saved and that our birth is settled. After this, we say the Name in joy and gratitude, repaying the Buddha's graciousness.

We acknowledge gratefully that we are able to hear and understand this teaching because of the benevolence of our master having appeared in this world and of the successors in the transmission, the good teachers whose words were not shallow.

Beyond this, we will observe the established rules of conduct throughout our lives.

Golden Chain of Love

I am a link in Amida Buddha's Golden Chain of Love that stretches around the world. I must keep my link bright and strong.

I will try to be kind and gentle to every living thing and protect all who are weaker than myself.

I will try to think pure and beautiful thoughts, to say pure and beautiful words, and to do pure and beautiful deeds, knowing that on what I do now depends not only on my happiness or unhappiness, but also that of others.

May every link in the Buddha's Golden Chain of Love be bright and strong, and may we all attain perfect peace.

Shinshu Pledge

I take my refuge in the Vow of the Buddha. Reciting the Name, I will live through life with strength and serenity.

I revere in the Light of the Buddha. I will put my effort in my work with self-reflection and gratitude.

I follow the Teachings of the Buddha. Discerning the Right Path, I will spread the True Dharma.

I rejoice in the Compassion of the Buddha. I will respect and help others and do my best for the welfare of humankind.

Words of Thanksgiving

Before Meals: We are truly grateful for this wonderful food, a gift of life. May we share its benefits with all beings. As we partake of this food, let us remember Amida Buddha's Compassion, which surrounds all people and all forms of life. Namo Amida Butsu. Itadakimasu (we gratefully receive).

After Meals: We are truly grateful for the precious food we have received. May the wisdom and compassion of Amida Buddha so shine within our hearts that we are able to realize true harmony in our daily lives. Namo Amida Butsu. Gochisosama deshita (with appreciation to all).

AIEA HONGWANJI MISSION BUDDHIST ETIQUETTE

Etiquette is the refinement of human behavior in its relationship to self and others. Courtesy, cordiality, grace, and beauty are included. The basis of Buddhist etiquette is reverence and gratitude for the Wisdom and Compassion of the Buddha. Reverence and gratitude give ethical behaviors meaning, form, and substance.

The following is a guide for more standard practices of Shin Buddhist etiquette:

Addressing the minister:

Respectfully address the minister by calling "(last name) Sensei" or "Reverend (last name)."

Chanting Buddha's Teachings:

Chanting is the Sound of Oneness in which individual voices blend in a joyful expression of embracing the Dharma together. In Shin Buddhism, the lay and clergy chant together.

Entering and leaving the hondo (temple hall):

Enter the hondo (temple hall) quietly in reverence. Bow at the doorway facing the altar. Take your seat and wait quietly for the service to begin. Ringing the kansho (temple or calling bell) signals the beginning of the service. There is a specific pattern in ringing the kansho to initiate or call to service. The kansho is struck by a wooden mallet. There are seven distinct strikes, each about three seconds apart, followed by a crescendo and decrescendo striking pattern after the seventh strike. This is followed by five distinct strikes, followed by a crescendo and decrescendo striking pattern after the fifth strike. Three distinct strikes complete the ringing of the kansho. Humility and respect dictate that one arrives on time. If you must enter the hondo after the service has started, be considerate of others. Do not enter during meditation; wait until it is over. When you leave the hondo, bow at the doorway facing the altar.

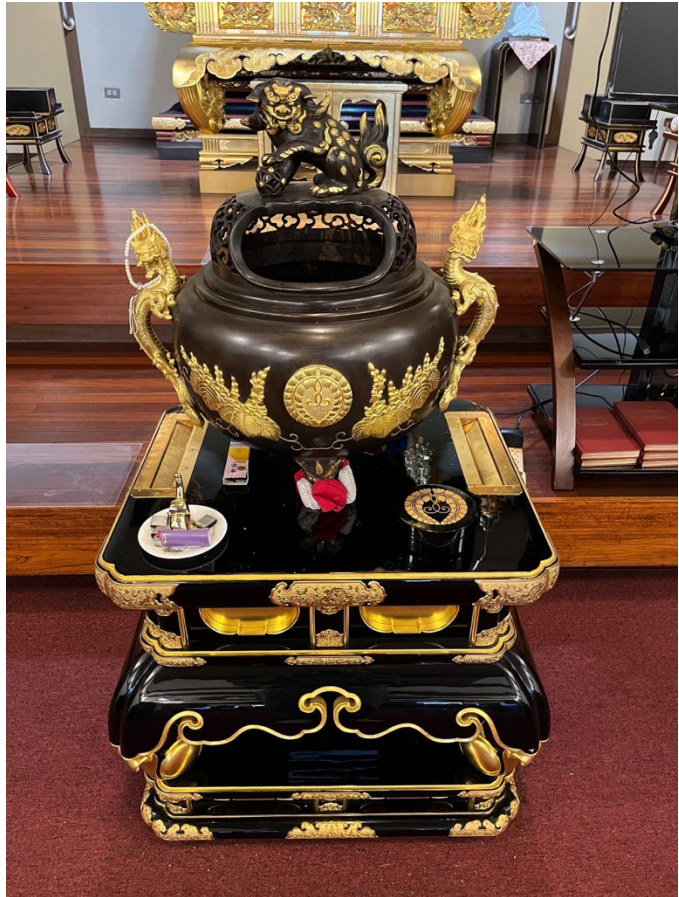
Gassho:

Gassho means to put your hands together. Place the palms of both hands together. Extend your fingers and thumbs. The O-nenju, sometimes referred to as O-juzu by other denominations (Buddhist prayer beads), encircles both hands. Hold your hands in front of your chest at a 45-degree angle to bow with gassho. Bow from

the hips and then back to the upright position. Gassho is the natural expression of reverence and gratitude. The right hand symbolizes the Buddha, the left hand symbolizes you, and together they symbolize Oneness with the Buddha.

How to offer oshoko (incense):

Walk up to the incense table, stop two to three steps before the table, look at Amida, then bow slightly with eyes lowered. Proceed to the table, take a pinch of powdered incense, and drop it over the burning senko or charcoal. Do this once only. It is not necessary to bring the incense to your forehead. Put your hands together (Gassho), look at Amida, and recite the Nembutsu (Namo Amida Butsu). While still in Gassho, bow deeply with eyes lowered. After bowing deeply, step back two to three steps, look at Amida, bow lightly again with eyes lowered, then return to your seat.



Incense burner for offering oshoko. Incense is kept in the round container on the right side of the table. There are slots in the incense table for monetary offerings.

Offering incense in gratitude for the teachings purifies and prepares our minds to listen to the Dharma (Buddhist teachings). After we offer incense, we gassho and recite the Nembutsu.

Namo Amida Butsu (The Nembutsu):

The Nembutsu is not recited as a mantra or religious practice to gain merit; it is recited in Awareness, Joy, and Appreciation of Amida Buddha's immense Compassion. Na mo A Mi Da Butsu means entrusting in the Buddha of Immeasurable Life (Compassion) and Infinite Light (Wisdom).

Proper care and use of the O-nenju or Ojuzu:

Handle the O-nenju with the utmost respect. Store it in a special place, such as

near the family altar. Carry it in your purse or pocket so it is readily available. During the service, hold the O-nenju in your left hand. Place it around your hands in Gassho with the tassel or cord hanging down. The O-nenju symbolizes Oneness. It is highly recommended but not required.

Vandana and Ti-Sarana (Triple Gem, Three Treasures):

Vandana and Ti-Sarana is an ancient chant. We express our praise to the Buddha (Vandana), and take refuge in the Three Treasures (Ti-Sarana).

Vandana: “Homage to Him, the Exalted One, the Enlightened One, The Supremely Awakened One.”

Ti-Sarana: “I go to the Buddha for guidance. I go to the Dharma for guidance. I go to the Sangha for guidance.”

Use of service books:

The Service and Gatha books contain the sacred words of the Buddha. Before and after using one of those books, raise it to your forehead with both hands.

A TYPICAL SERVICE

Ringing the Bell (Kansho):

A large bell is rung to signify the beginning of the service. It symbolizes the voice of Buddha calling out, “Come, seek refuge.” As the bell is rung, we should calm our minds.

Oshoko (Offering Incense):

We start the service with the offering of incense. This is an opportunity to connect with the Buddha and express gratitude for this precious gift of life. The fragrance purifies our minds and prepares us to listen to the Dharma. We bow in Gassho putting our hands together to signify the oneness of Buddha and all beings. It is customary to use a nenju (beads) around your hands at this time.



The kansho or bell is sounded to announce the beginning of services. There is a unique pattern of mallet strikes of the kansho.

Ringling the Bell (Kansho):

A large bell is rung to signify the beginning of the service. It symbolizes the voice of Buddha calling out, "Come, seek refuge." As the bell is rung, we should calm our minds.

Reciting the Nembutsu (Namo Amida Butsu):

This is the Japanese pronunciation of the original Sanskrit phrase (Namo'mitabhaya buddhaya), meaning "I take refuge in Amida Buddha." It also means entrusting in the compassion and wisdom of true reality.

Singing Vandana and Ti-sarana (Three Treasures):

The first part of each song is in the ancient Pali language of India. The second part is in English and elaborates on the Pali verses. Taking refuge in the Three Treasures (Buddha, Dharma, Sangha) is the universal affirmation of all Buddhists.

Singing a Gatha:

In contrast to chanting, gathas (songs) are musical expressions of the sound of Oneness.

Sutra Chanting:

The word sutra originally meant 'thread,' so today, a sutra is a thread that ties the teachings of the Buddha into our lives. We chant the sutras aloud, in unison, in the traditional style. Since the chants are read in Sino-Japanese, they are not chanted for comprehension. Instead, it is a symbolic gesture of listening to the Dharma and is considered a form of mindfulness. Today we have sutras which can be chanted in English. The Jodo Shinshu tradition is unique in that everyone, not only the priests, are encouraged to chant together. The full experience of the Buddhist service is realized through participation in the chanting.

Dharma Talk:

Usually, a minister will share a message about Buddhist teachings.

Singing the Nembutsu:

Everyone sings Namo Amida Buddha in joyous harmony.

After the Service:

An informal gathering may be held after the service. It is an opportunity for people to gather, ask questions and share their insights over light refreshments.

ALTAR AND SYMBOLS

Altar or Naijin:

The figure of Amida Buddha, the Buddha of Infinite Light and Life, occupies the central position on the altar.



The altar or Naijin displays a figure of Amida Buddha. The main table of the altar holds a flower vase on the left, a central incense burner, and a candle holder on the right. This arrangement is for non-special services.

Sometimes, instead of the statue, a scroll bearing the Japanese characters, Namo Amida Butsu, or a picture of Amida Buddha occupies the central position. We do not worship the figures of Amida Buddha, but we bow our heads in reverence to Amida and the Wisdom and Compassion symbolized by the statue, scroll, or picture. Some larger temples have an extended altar. On Amida's left is a picture of Shinran Shonin (1173-1263), the founder of Jodo Shinshu. On Amida's right is a picture of Rennyo Shonin, the eighth Monshu (spiritual leader and direct descendent of Shinran Shonin) of the Hongwanji, who revitalized the Hongwanji. These pictures are placed on the altar to acknowledge and lend respect to their contributions to disseminating the Teachings. Amida Buddha is the central focus. One flower arrangement and candle are used for regular services. Two flower arrangements and candles are used for special services.

Altar Arrangement for Special Services:

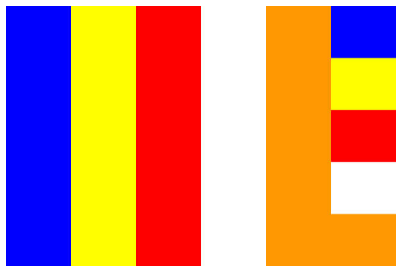
For family services on Sundays, there is usually only one candle placed on the right side of the altar and one flower vase placed on the left side of the altar (when facing the altar). The combination of one candleholder, a central incense burner, and one flower vase is called Mitsugusoku. On special occasions, there may be two flower vases and two candles. The flower vases are positioned outside of the candleholders; this arrangement is called Gosusoku.

Altar Cloths (Mizuhiki and Uchishiki):

The Mizuhiki is wrapped around the front and sides of the Maejoku or the main table of the altar. The triangular embroidered cloth (Uchishiki) is draped over the front of the main table of the altar (Maejoku), symbolizing the straw mat on which Sakyamuni Buddha sat. Its use is an expression of respect to honor the Buddha. Traditionally, the cloth is turned over to expose the white material during the forty-nine days of mourning.

Buddhist Flag:

The Buddhist flag was jointly designed by American Colonel Henry S. Olcott and J.R. deSilva of Sri Lanka to mark the revival of Buddhism in 1880. All Buddhists



have adopted it as the flag of International Buddhism since 1950. The flag is made up of six colors, which the sutras say emanated from the head of Sakyamuni Buddha at the time of his Enlightenment and again at his deathbed. It consists of five vertical stripes of blue, yellow, red, white, and ochre or orange-reddish yellow) and a

sixth stripe of horizontal bars of these same colors. Blue stands for Universal Compassion; Yellow stands for the Middle Path; Red stands for Blessings; White stands for Purity and Liberation; Ochre stands for Wisdom. The flag is normally flown outdoors.

Candle:

The candle symbolizes the Buddha's Wisdom, which illuminates the darkness of ignorance. The candles are extinguished by fanning or snuffing at the end of the service. It is disrespectful to blow out the flames. When a single candle is present, it is on the right side of the altar (when facing the altar) as the symbolism of right represents the truth of enlightenment or the Wisdom of the Buddha which illuminates the ignorance of human beings.

Flowers:

Flowers symbolize the Compassion of the Buddha, representing beauty and purity. Because flowers wilt and die, they serve as a constant reminder of the



impermanence and transiency of all things. It is said that to offer even a single flower, one creates a connection with the Buddha; any flower in season may be used as an offering. Harmful flowers with thorns, poisonous ones, and artificial flowers are not used. When a single vase of flowers is present, it is on the left side of the altar (when facing the altar) as the symbolism of left represents the world of birth and death; flowers which initially are beautiful, wither and die, thus representing impermanence and a reminder of the fleeting existence of human life; therefore they are placed on the left side of the altar.

Gong (Daikin): The gong is a large inverted bell that is struck on the outside lip with a leather-covered clapper made of lacquered wood. It is said to be in the shape of the Buddha Shakyamuni's begging bowl. It is used during the worship service to call attention to the beginning of a sutra and then the divisions of the sutra. An occasional interpretation is that the sound of the gong reminds us of the passage of time and the transience of our existence.

Greenery & Water:

Only flowing water remains pure and is the symbol of the Dharma, ever flowing and ever pure. It is the sustainer of all life. Evergreens are customarily placed in these vases on the upper level of the altar.

Incense:

Incense is burned to demonstrate one's participation in a religious observance or to pay homage to Buddha. It is offered to thank Amida Buddha for his vow of liberation. In Jodo Shinshu, it is the symbolic expression of the extinction of impure thoughts and the transiency of life. The rich fragrance reminds us of the sweetness of this precious moment and prepares us to hear the Dharma.

Lotus:

The Buddha often spoke of the lotus. It grows with its roots in the mud and its stem rising through dirty water with a flower in full glory, pure and white, above the water. The Buddha taught his followers to be like the lotus. Though we live in an imperfect world, we can rise above it and move toward perfect peace and enlightenment. The lotus symbolizes the goal of our religion.

Other Offerings:

Gratitude is expressed spiritually or materially. Spiritual expressions include the reading and chanting of sutras. Material expressions are offerings of rice, cakes, fruits, candles, flowers, money, and incense. With regard to offerings of food in addition to rice and sweet cakes, vegetables and fruits may also be offered. However, fish or any form of animal flesh is never offered. Traditional food offerings for special occasions are as follows:

New Year: Mochi

Ohigan: Dango

Hanamatsuri: Sweet tea and flowers

Obon: Somen and foods connected with the Thanksgiving season and harvest, such as cucumber, eggplant, peaches, melons, etc.

All offerings, including monetary donations, are done selflessly or in the spirit of Dana or selfless giving out of gratitude.

Rice:

The staff of life represents interdependence and sharing.

Statue of Amida Buddha:

Amida Buddha is usually depicted standing with his eyes half opened, his right hand up, forming a circle with the index finger and thumb, and the left hand down with palm upward, making a circle with the index finger and thumb. The statue is leaning forward slightly. All of these have symbolic meanings. The gentle facial expression reflects unbounded wisdom, compassion, and love. The half-opened eyes show that part of his vision is directed inwardly for self-reflection. Circles formed by the fingers depict complete harmony. The left-hand palm upward and the statue's forward-leaning mean that the Buddha is constantly active and endeavoring to reach out to all beings.

Use of Gold:

Gold is used in altar decorations because it is known for its purity and does not tarnish with age. It is like the Buddha's Teachings, which are pure and untarnished.

Wisteria Crest:

The double Wisteria Crest is the official crest of the Hongwanji. In full bloom, the wisteria gracefully hangs toward the earth, symbolizing the humility and sincere reverence of Amida Buddha.

Wheel of Law (Dharmacakra):

The Wheel of Law, also known as the Wheel of Life or the Wheel of Dharma, is a well-known and accepted symbol of Buddhism. The eight spokes of the wheel represent the Noble Eightfold Path. Their equal length symbolizes justice. The circle of the wheel represents the all-embracing Wisdom of Buddhahood. The hub teaches us modesty and thoughtfulness. The axle is the unchanging Truth upon which the Wheel turns.

SERVICES

The essential purpose of all Jodo Shinshu services is based on “Monpo,” listening to the teachings of the Buddha. Therefore, regardless of the occasion, the primary focus should be listening to the Dharma, expressing appreciation for the event being commemorated, and affirming one’s faith (Shinjin) in Amida Buddha. The program for these services typically features guest speakers, includes light refreshments, and an opportunity to socialize. All are welcome to attend.

SIX JODO SHINSHU SPECIAL SERVICES:

Shinran's Memorial Service (Ho-onko)

Date: January 16

Purpose: To express our gratitude to Shinran Shonin (May 21, 1173 -January 16, 1263), the founder of Jodo Shinshu (True Pure Land Sect). Shinran was the first to teach attaining Buddhahood through the Vow of Amida Buddha systematically.

Spring Dedication Service (Ohigan-e)

Date: March 21

Purpose: To reflect on the harmony of nature and try to realize this harmony in our inner lives. Higan means "other shore." Transcending the life of birth and death and crossing over the sea of worldly passions means reaching the other shore of enlightenment. This service is conducted during the equinox when the weather is neither too warm nor too cold, the days and nights are of equal length, and harmony pervades the universe.

Shinran's Birthday Service (Gotan-e)

Date: May 21

Purpose: To celebrate the birth of Shinran Shonin (May 21, 1173), who abandoned the method of finding enlightenment by his self-power (Jiriki) and placed his faith in Amida's Power (Tariki) to realize Buddhahood.

Obon Service and Dance (Kangi-e)

Date: June -August

Purpose: To rejoice in the enlightenment assured by Amida Buddha. Kangi-e means "gathering of joy." It is the happiness and joy of being shown the Truth of what one is, fundamentally a foolish being (a bonbu) and how Amida Buddha's compassion embraces all warmly.

Fall Rededication Service (Aki Higan-e)

Date: September 23

Purpose: The same as for the Spring Dedication Service

Sangha Memorial Service (Eitaikyo)

Date: November

Purpose: To rededicate ourselves towards building the Sangha during a mass memorial service for the deceased members who contributed to the growth of the Sangha.

GENERAL BUDDHIST SPECIAL SERVICES

Buddha Day (Hanamatsuri) April 8

Purpose: To observe the birth of Siddhartha Gautama (Sakyamuni Buddha) on April 8, 565 B.C.E., who brought Amida's message to the world.

Bodhi Day (Jodo-e) December 8

Purpose: To observe the day Prince Siddhartha Gautama became Sakyamuni Buddha on December 8, 530 B. C.E., the Enlightened One or Tathagata. He showed us that everyone has Buddha nature and the potential to become a Buddha.

IMPORTANT RITES OF PASSAGE

Affirmation Rite/Confirmation Rite

This formal ceremony is the official admittance into the Buddhist Sangha and receiving the Dharma name. When the Bishop officiates this ceremony, it is called the Affirmation Rite. When officiated by the Monshu, it is called Confirmation Rite.

Family Altar Initiation

When a family obtains an obutsudan or family altar, a service is held to welcome Amida Buddha into the home. This service is usually held at home.

Home Dedication

The home dedication service is done in appreciation for the many blessings of Amida and invites the light of Amida Buddha's infinite wisdom and compassion into the newly established residence.

Infant Initiatory Rite

The first-visit ceremony is usually held on the 30th or 100th day after birth. This ceremony symbolizes the presentation of a newborn infant before the shrine of Amida Buddha in sharing joy with others and in pledging before the Buddha to raise the child as a responsible Buddhist.

Wedding Ceremony

A wedding ceremony is usually performed before an altar with the wedding party in attendance and with family and friends witnessing the exchanging of vows.

FUNERAL AND MEMORIAL SERVICES

• Bedside (Makuragyo) Service

The Bedside Service was originally established for a person approaching death to express their appreciation to Amida Buddha for the Nembutsu life. Family members and close friends gather at this person's bedside, living or deceased, to express gratitude to Amida Buddha for the Buddha's Great Compassion. Today this service is usually held soon after death.

Family and close friends may gather with their loved ones while they are able to enjoy and acknowledge them in an Aloha Service. As much as possible, this is highly recommended.

• Pre-Cremation Service (final viewing at a mortuary)

This service may be held before the cremation of the body for final viewing.

• Funeral/Memorial Service (Soshiki)

The Soshiki Service is where final respects are paid to the deceased.

The Soshiki Service is a formal ceremony, and its purposes are four-fold:

- 1) To give people an opportunity to express appreciation to the deceased through the family.
- 2) To allow the family to express their appreciation to the public for their support during the deceased's lifetime.
- 3) To recognize death as a part of this life.
- 4) To understand the transient nature of human existence, which is sustained by Amida Buddha's compassion. The funeral service may be a private ceremony.

At the service, the officiating minister gives the Homyo (Buddhist name) if the deceased has not received one before death. According to the family's wishes, the Soshiki may be held privately or open to others. In deciding on the date for the Soshiki, the family should consult with the temple to schedule a date best suited for both parties. As is the custom of your temple, provide all requested shrine decorations and offerings for the service. For example:

- Flowers for the shrine (white bouquets)
- O-sonae mono (offerings of food items, such as manju, fruits, etc.)
- Incense, candles, etc.

A Special Memorial Service (Misso) is held in rare circumstances before the Funeral Service.

- **First Seventh-Day/Appreciation Service**

This service is held at the temple, usually the day after the funeral. It acknowledges the family's appreciation to Amida Buddha, who embraces their loved one, and to the temple for assistance in carrying out the funeral.

The Shonanoka (Seventh Day) Memorial Service is so named because it is held on the seventh day after the individual's death. Generally, it is believed that there is a forty-nine day interval between the death of a person in this world and the subsequent birth in the next world. Every seventh day, from the first to the forty-ninth, was believed to be a day on which the destination of the deceased was to be considered, depending upon the spiritual value of their previous life's accomplishments. Surviving family members hoped to send the deceased to a better birthplace by chanting the sutras and having special services each seventh day. However, these services have different significance in the Jodo Shinshu sect. They are not to enhance the deceased's birthplace since their birth into the Pure Land of Amida Buddha is already decided by the power of the Buddha's Vow. Therefore, in Jodo Shinshu, thankfulness and gratitude to the Amida Buddha are in memory of the deceased.

In modern times, only the seventh day and forty-ninth day services are usually held, rather than observing all seven memorial services within the traditional forty-nine day period. For the convenience of those who participate in the Soshiki Services, it has become common practice that the seventh day service is held on the same day as the Soshiki Service, immediately after the deceased's body has been sent to either the cemetery or the crematory. However, this practice diminishes the significance of the seventh day service and related services, which can be looked upon as part of the grieving process.

- **Burial / Inurnment Service**

Please refer to the Resident Minister for more information.

• Memorial Services

In Jodo Shinshu, we are assured Birth in Amida's Pure Land. In memory of the deceased, we gather for memorial services to express gratitude for Amida's benevolent compassion. Memorial services become precious opportunities for family and friends to strengthen relationships and deepen their understanding of life through the Jodo Shinshu teachings.

- 1st Seventh Day Memorial Service
- 7th (49th Day) Seventh Day Memorial Service
- 100th Day Memorial Service
- 1st Memorial Service or First Anniversary
- 3rd Memorial Service or 2nd Anniversary
- 7th Memorial Service or 6th Anniversary
- 13th Memorial Service or 12th Anniversary
- 17th Memorial Service or 16th Anniversary
- 25th Memorial Service or 24th Anniversary
- 33rd Memorial Service or 32nd Anniversary
- 50th Memorial Service or 49th Anniversary

The First Memorial Service is conducted on the first anniversary of death. The Third Memorial Service is observed on the second anniversary after death. From the Third Memorial Service on, memorial services are counted with the funeral service as the first memorial service. Hence, the second anniversary after death marks the Third Memorial Service. The succeeding major memorial services observed are the 7th, 13th, 17th, 25th, 33rd, and 50th

IMMEDIATELY AFTER A DEATH OCCURS ...

- **Contact your doctor or coroner.**

It is required by law to contact the proper authorities in the event of any death.

- **Contact the minister.**

When your minister is notified, they will come to conduct the Makuragyo service. The brief service is conducted immediately after death or at a later time to be arranged with the family.

When contacting the minister, clearly give the following information:

- Your name and the deceased person's name.
- The exact location of the place of death (the home, hospital, etc.)
- Clear and accurate directions or arrange to meet the minister and direct them to the location.

The minister will offer information, advice, and suggestions concerning necessary procedures and arrangements.

Contact the temple funeral committee chairperson if the minister cannot be reached.

- **Contact the mortuary.**

Select a reliable mortuary. Your doctor, minister, or temple may assist you.

Necessary information about the deceased that the mortuary will need:

- Exact spelling of the full legal name
- Birth date and birthplace
- Social Security Number
- Address
- Length of residence at current address
- Name of the spouse or partner, if any
- Name and the birthplace of the father
- Maiden name and the birthplace of mother
- Cause of death
- Place of burial or cremation

The mortuary will provide information and schedule the following:

- Preparation of the body
- Casket or urn
- Available facilities for funeral and final services
- Funeral cortege and cars
- Cremation or burial arrangements
- Obituary notices (local papers)

The mortuary may also assist you with the necessary paperwork concerning the following:

- Death certificate
- Social Security death benefits information
- Insurance claims
- Veterans and union benefits

The immediate family should make a choice concerning cremation or burial after considering the following:

- Wishes of the deceased
- Feelings of family members
- Costs - initial and maintenance
- Accessibility of final resting place

After a decision is reached, inform the mortuary and the minister.

• **Contact relatives and close friends.**

As soon as circumstances allow, notify people by telephone, in person, by email, or by any other means of immediate communication. Information regarding the Makuragyo and Soshiki service should also be communicated. Service information should include the date, time, and place of the Soshiki.

MAKING SOSHIKI (FUNERAL) ARRANGEMENTS

• **Select someone to act on behalf of the family. (optional)**

Although a member of the immediate family may make all the arrangements concerning the Soshiki and other related services, the family may select a reliable person outside the family to act on its behalf. Generally, the duties of this person are to make sure that the Soshiki arrangements are made according to the wishes of the deceased and that family circumstances respected. It is recommended that this person goes over the Funeral Checklist (in this booklet) with the family to ensure no essential details are inadvertently overlooked amid the sorrow and possible confusion. This person may coordinate notification of the death, transportation for the family, activities of the Soshiki participants, assembling the Soshiki service records, etc. This person may also compile a personal history of the deceased and obtain the Homyo (Buddhist Name) card (if there is one already) to be given to the minister.

• **Meet with the temple Soshiki Committee**

Some temples have a Soshiki committee of experienced temple members to help plan and carry out Soshiki services. The purpose of meeting with this committee is to help the family to make satisfactory arrangements,

plan the program, select a chairperson, find an organist, choose a eulogist, determine oshoko (incense burning) representatives, select ushers, pallbearers, and Choba (receptionists).

AFTER THE SOSHIKI (FUNERAL)

• Acknowledgements

The family should acknowledge those who have participated in the Soshiki Services.

Recommended:

| | |
|------------------------------|----------|
| Temple or other organization | Monetary |
| Minister | Monetary |
| Koden (funeral envelopes) | Card |
| Flowers | Card |

(Acknowledgements should be made as soon as possible after the Soshiki Service. See the appendix for orei guidelines.)

• Finances

Listed below are expenses incurred when a family member passes away.

- Casket or urn
- Plot, niche, vault or nokotsudo
- Burial fee
- Marker or headstone
- Upkeep of final resting place
- Death certificate
- Mortuary charges (body preparation, limousine services, etc.)
- Flowers (for the shrine: two white bouquets, casket spray, etc.)
- Osonae (food offerings: manju or fruit, etc.)
- Acknowledgements
- Legal paperwork and counsel

FUNERAL CHECKLIST

IMMEDIATELY AFTER DEATH OCCURS

- **Contact your doctor. In the case of an accidental death, contact the coroner.**
- **Contact your minister.**
- **Contact relatives and close friends.**
- **Make arrangements with your minister for a Makuragyo (Bedside) Service.**

MAKING SOSHIKI (FUNERAL) ARRANGEMENTS

- **Select someone to act on behalf of the family (optional)**
- **Meet with the temple Soshiki (funeral) committee.**
- **Hold the Soshiki (Funeral) Service.**
- **Hold the Final Appreciation Service and Shonanoka (Seventh Day) Service.**

AFTER THE SOSHIKI (FUNERAL)

- **Send the acknowledgments.**
- **Settle expenses and financial obligations.**
- **Arrange subsequent memorial services**

BY-LAWS OF AIEA HONGWANJI MISSION

ARTICLE I: PURPOSE

The purposes of the Aiea Hongwanji Mission ("Aiea Kyodan" herein) shall be to:

1. Establish and maintain a mission dedicated to worship according to the Jodo Shinshu tenets of Buddhism.
2. Accept, propagate, and preach the doctrines and principles of the Jodo Shinshu teachings.
3. Establish and maintain schools, libraries, cemeteries, and other religious, educational, and charitable institutions.
4. Encourage and foster harmonious and cooperative fellowship, understanding, and unity among its members and members of the Honpa Hongwanji Mission of Hawaii.
5. Promote and contribute toward the general welfare of the community within which the Aiea Kyodan exists.

The Aiea Kyodan is an incorporated eleemosynary, ecclesiastical and educational corporation duly constituted and organized under the laws of the State of Hawaii. It is the objective of the Aiea Kyodan to accomplish these purposes by affiliation with the Honpa Hongwanji Mission of Hawaii; by following its direction and leadership and participating in its functions and activities.

ARTICLE II: MEMBERSHIP

Any person who is in accord with the purposes of the Aiea Kyodan and who is willing to support and carry out such purposes shall be eligible for membership upon compliance with the requirements of these By-Laws.

Section 1 Admission.

Members shall be admitted upon approval by the Board of Directors.

Section 2 Expulsion

A member may be expelled by a three-fourths vote of the members present at any members' meeting, provided that he has had due notice of the proposed expulsion and the reason therefore and an opportunity to be heard. A member may be expelled for any one or more of the following reasons:

1. Failure to make payment of any sum due to the corporation within two months after the due date.
2. Hindrance or obstruction in any way of the business or affairs of the corporation.

3. Commission of any offense or other misconduct likely to reflect on the good name of the corporation.

Withdrawal or expulsion of a member shall not operate to relieve him/her from liabilities to the corporation.

Section 3 Notice of Change of Address

Every member upon changing his/her residence or post office address shall immediately notify the Secretary of such change.

ARTICLE III: MEMBERS MEETING

Section 1 Annual Meeting

The annual meeting of the members of the corporation shall be held at such time and place within the City and County of Honolulu, State of Hawaii, as the Board of Directors shall designate. At the annual meeting, the officers shall present their annual reports, a review of the past year's business shall be taken up, and any other matter pertaining to the corporation shall be discussed.

Section 2 Special Meeting

Special meetings of the members may be called at any time by the Board of Directors, or upon written request of ten members in good standing. At any special meeting no other business shall be transacted except that for which the meeting was called.

Section 3 Notice of Meetings

Notice of every meeting of the corporation, stating the time, and place, and in case of special meetings, the objects thereof shall be published in the monthly newsletter, or by written notice mailed to the last known post office address, or delivered to the home address of the member, in either case at least one week before the date of such meeting. No failure or irregularity of notice of any annual meeting shall invalidate the same or any proceeding thereat.

Section 4 Voting

Only members of record and in good standing shall be entitled to vote at the annual and special meeting of members.

Section 5 Quorum

Thirty members shall constitute a quorum at meetings of the members and proxies are allowed. When a quorum is present at any meeting, the majority of the members present shall decide any question brought before such meeting. In the

absence of a quorum those present may adjourn to another day, but until a quorum is secured no business shall be transacted.

ARTICLE IV: DIRECTORS AND DIRECTORS' MEETING

Section 1 Number and Authority

A Board of Directors of not less than ten nor more than fifty members shall be elected by the members prior to the annual meeting. The number of Directors to serve on the Board shall be determined at the Board of Directors meeting prior to the election of Directors. The Directors shall serve for a term of two years or until their successors are elected and qualified. The Board of Directors shall be the governing body of the corporation and shall have entire charge of the properties, interests, business and transactions of the corporation with full power and authority to manage and conduct the same.

In addition to the Directors to be elected by the members, there shall be three additional Directors who shall be members of the Fujinkai and who shall be elected by the Fujinkai. Fujinkai representatives may hold office in the Aiea Kyodan.

Section 2 Qualifications

Save and except for the. Directors to be selected by the Fujinkai, no person shall be elected nor shall be competent to act as Director of the corporation unless he/she at the time of the election is a member thereof in good standing.

Section 3 Vacancies

Any vacancy occurring in the Board of Directors may be filled for the unexpired term by a majority vote of the remaining Directors. In the event of the decrease in membership of the Board of Directors below the number necessary for a quorum, a special election of the members shall be held and such number of Directors shall be elected thereat as may be necessary to restore the membership of the Board to its full number.

Section 4 Meetings

The meetings of the Board of Directors shall be held in the City and County of Honolulu, State of Hawaii, whenever necessary upon written or oral call of the President or any three members of the Board.

Section 5 Notice of Meetings

Notice of every meeting shall be published in the monthly newsletter. In the case of a special meeting, the Secretary shall notify each member of the Board orally, or by mailing a printed notice thereof, giving time and place.

Section 6 Quorum and Vote

Ten members of the Board of Directors shall constitute a quorum for a meeting of the Directors. A majority of the Directors present at such meeting shall decide its action. Any action of the Board without a quorum shall not be binding upon the organization unless such action is ratified by the Board at a subsequent meeting when a quorum is present. Each Director present at the meeting shall have one vote, and one proxy vote per Director shall be permitted.

Section 7 Election of Officers

At the first meeting of the Board of Directors following the election of Directors, a President, one or more Vice-Presidents, one or more Secretaries, one or more Treasurers and such other Officers as the Board shall deem necessary shall be elected. Election shall be held by ballot, and a plurality of the votes cast shall be necessary to elect. If not detrimental to the business or the operation of the corporation, any two offices may be conferred upon one person. Any vacancies that may occur may be filled by the Board for the unexpired term.

Section 8 The Minutes

The minutes of all meetings shall be taken, signed, and kept by the Secretary.

ARTICLE V: OFFICERS

Section 1 Enumeration, Election, and Qualification

The officers of the corporation shall be a President, one or more Vice-Presidents, one or more Secretaries, and one or more Treasurers, who shall be elected by the Board of Directors at the first regular meeting following the election of Board of Directors, and who shall hold office for the term of two years and until their respective successor are duly elected and qualified unless sooner removed by the action of the Board as hereinafter prescribed.

Section 2 The President

The duty of the President shall be to preside at all meetings of the Board of Directors and of the members and to have general management and control of the affairs of the corporation. He/she shall, together with the Treasurer or such other officer as the Board of Directors may designate, sign any and all contracts, agreements and other documents in writing which require execution on the part of the corporation. He/she shall perform all duties usually performed by Presidents of like corporations and such duties as may be from time to time required by the Board of Directors or the members.

Section 3 The Vice-President(s)

The Vice-President(s) shall familiarize him/herself with the duties of the President and in the absence or disability for any cause whatsoever of the President, he/she shall discharge the duties of the President. He/she shall perform such other duties as may be from time to time required [of him] by the Board of Directors.

Section 4 The Secretary(s)

The Secretary(s) shall take and keep all minutes of all meetings of the corporation, keep a record of the membership of the corporation, keep all documents and records of corporation, keep the seal of the corporation if any, give notice to all meetings, as provided herein, and shall attend to such other duties as may be appurtenant to those above indicated or to the usual duties of a Secretary(s) and shall perform such other duties as prescribed by the Board of Directors.

Section 5 Treasurer(s)

The Treasurer(s) shall, receive and keep all moneys belonging to the corporation except as otherwise directed by the Board of Directors, keep proper and correct books of account of all receipts and expenditures of the corporation and have general supervision over the books and accounts of the corporation, sign all contracts, agreements, and other documents in writing which require execution by the corporation together with the President, unless the Board of Directors shall designate another officer. At each annual meeting of the corporation and at such other times as may be ordered by the Board of Directors he/she shall submit a complete statement of the financial condition and transactions of the corporation for the preceding year or other period indicated by the Board of Directors, accompanied by proper vouchers. He/she shall make disbursements as the regular course of the affairs of the corporation may require or the Board of Directors may order. He/she shall attend to such other duties of a treasurer and other duties as the Board of Directors shall prescribe.

Section 6 Auditor

The Board of Directors shall appoint an Auditor or an audit committee to audit the accounts of the corporation for each fiscal year and to submit a report to the Board of Directors prior to the annual meeting.

Section 7 Other Officers.

The other Officers whose office shall be created by the Board of Directors from time to time as it shall deem necessary shall have such duties as shall be prescribed by the Board of Directors.

Section 8 Removal of Officers

Any officer of the corporation may be removed at any time by three-fourths vote of the full Board of Directors.

ARTICLE VI: PLACE OF BUSINESS

The location of the principal office of this corporation shall be in Aiea, City and County of Honolulu, State of Hawaii and the corporation may have other branches or offices at such other places in the State of Hawaii as the Board of Directors shall deem necessary to carry out the purposes of the Corporation.

ARTICLE VII: MEMBERSHIP DUES

Membership dues shall be set by the Board of Directors.

ARTICLE VIII: CORPORATE SEAL

The corporation may have a corporate seal if the Board of Directors shall deem one necessary and it shall be of such shape and design as determined by the Board of Directors.

ARTICLE IX: DISSOLUTION

If the corporation shall cease to exist or shall be dissolved, all property and assets of the corporation of every kind, after payments of its just debts, shall be distributed only to the Honpa Hongwanji Mission of Hawaii (Hawaii Kyodan), if accepted by the Hawaii Kyodan's Board of Directors; or, if not so accepted by the Hawaii Kyodan, to one or more public agencies, organizations, corporations, trusts, or foundations having the like purposes and organized and operated exclusively as a tax-exempt organization under Section 501(c)(4) of the Internal Revenue Code, with purposes similar or related to those of the corporation, as the Board of Directors shall determine. In no way shall any of the assets or property of this corporation, or the proceeds of any of the assets or property, in the event of dissolution, go or be distributed to members, either for the reimbursement of any sums subscribed, donated, or contributed by such members, or for any other such purpose, it being the intent in the event of the dissolution of this corporation, or upon ceasing to carry out the purposes herein set forth, that the property and assets then owned by the corporation shall be devoted only to non-profit charitable purposes.

ARTICLE X: AMENDMENT

These By-Laws may be amended, repealed, or altered, in whole or in part, by a majority vote of the members present at any annual meeting of the corporation or at any special meeting called for that purpose.

The Board of Directors shall not alter or repeal any By-Laws adopted by the

members of the corporation, but may adopt such additional By-laws in conformity therewith as may be necessary or convenient to facilitate the business of the corporation.

CERTIFICATE

The undersigned being the President and Secretary, respectively, of the AIEA HONGWANJI MISSION do hereby certify that the foregoing is a true and correct copy of the By-laws of the corporation duly adopted by the members of the corporation at a meeting duly called and held. DATED at Aiea, Oahu, T.H., this 1st day of April 1955

These By-Laws of the Aiea Hongwanji Mission was amended at a meeting of its members duly called for such purpose on March 23, 1985, and January 29, 2000.

President _____ Secretary _____

Approved in BOD Meeting of 08/16/2022

RESOLUTION 2022-08-16
RESOLUTION TO ESTABLISH A RECORD OF AHM DUES STRUCTURE
AIEA HONGWANJI MISSION, INC. (AHM)

WHEREAS the Article VII of the Bylaws of the Aiea Hongwanji Mission, Inc. states that, "Membership dues shall be set by the Board of Directors;"

WHEREAS in the past, the dues amount, and structure were documented in brevity in the minutes of the Board of Directors Meeting Minutes, and not clearly defined;

WHEREAS to establish a readily accessible record of the current membership dues amount and structure as set by the Board of Directors;

BE IT RESOLVED that the membership dues for members of Aiea Hongwanji Mission shall be established as follows: The annual dues for a FAMILY UNIT consisting of the Primary Member, spouse, and dependent children less than 25 years of age shall be \$125.00. For those FAMILY UNITS in which the Primary Member is under 40 years of age, the annual dues shall be \$50.00.

BE IT FURTHER RESOLVED that a record of this resolution, which is subject to updating from time to time, shall be filed with the latest edition of the Bylaws of the Aiea Hongwanji Mission and shall be posted in the appropriate section of its website: aieabuddhisttemple.org

RESOLUTION 2022-12-20
RESOLUTION TO AMEND RESOLUTION 2022-08-16 TO ADD THE
DEFINITION OF EMERITUS MEMBERSHIP CLASSIFICATION

AIEA HONGWANJI MISSION, INC. (AHM)

WHEREAS the Article VII of the Bylaws of the Aiea Hongwanji Mission, Inc. states that “Membership dues shall be set by the Board of Directors;” and

WHEREAS RESOLUTION 2022-08-16 STATED THAT:

The membership dues for members of Aiea Hongwanji Mission shall be established as follows: The annual dues for a FAMILY UNIT consisting of the Primary Member, spouse, and dependent children less than 25 years of age shall be \$125.00. For those FAMILY UNITS in which the Primary Member is under 40 years of age, the annual dues shall be \$50.00,

but did not include or clarify the “emeritus” category of membership; now, therefore

BE IT RESOLVED that Resolution 2022-08-16 shall be amended to add the following category of membership:

1) “EMERITUS MEMBERS” shall be those members in good standing who have been actively involved with AHM for at least five (5) years but are now confined to Rest Homes or Care Home facilities and are no longer able to conduct their personal business, or members who are one hundred (100) years of age or older. Emeritus Members shall have the option of paying membership dues or not while still retaining all rights and privileges of membership. Per Honpa Hongwanji Mission of Hawaii (HHMH) reporting guidelines, Emeritus Members can be excluded from the reported membership count (Ref: HHMH Resolution #2014-04); and

BE IT FURTHER RESOLVED that this Resolution 2022-12-20 together with Resolution 2022-08-16 shall supersede all previous documents and practices, written or otherwise, regarding membership status and dues, and that a record of this resolution, which is subject to updating from time to time, shall be filed with the latest edition of the Bylaws of the Aiea Hongwanji Mission.

GLOSSARY

Amida Buddha: Literally translated as the Buddha of "Immeasurable Life and Light." Appeared in the world and established the vows to save foolish and evil beings.

Betsuin: "Separate Temple." The title of a branch temple operated under the direct oversight of the Honzan. Often this title is given to an overseas temple with a large membership.

Buddha: An "Awakened one" who is liberated from ignorance and suffering.

Butsudan: Buddhist altar; family altars are usually kept in the common area within the home.

Daikin: This is a gong in the shape of a large inverted bell which is struck on the outside lip with a leather-covered clapper made of lacquered wood and used at the initiation and ending of sutras.

Dana: The voluntary and unconditional sharing of materials or wisdom with others. Selfless giving.

Dharma: The Buddha's Teachings that lead us to enlightenment. One of the Three Treasures (Buddha, Dharma, and Sangha).

Eightfold Path: One of the first teachings of Shakyamuni Buddha. A set of practices that can lead to enlightenment if perfectly practiced. Right Understanding, Right Thought, Right Speech, Right Conduct, Right Livelihood, Right Effort, Right Mindfulness, and Right Meditation.

Enlightenment: Buddhahood, or the highest state of awareness.

Fujinkai/Buddhist Women's Association: Women's association whose purpose is to follow the teachings and assist in temple operations.

Giseikai: The Hawaii Kyodan's Legislative Assembly convenes annually and has the legislative power to act on all matters relating to the Kyodan.

Gassho: Placing the palms and fingers of your hands together at chest level in reverence.

Gojikai: The general membership that forms the principal organization in the Kyodan (temple). Members support the Kyodan through annual membership dues and have a voice and a vote at the annual meeting of the Kyodan.

Gogusoku: The combination of two flower vases, a central incense burner, and two candleholders placed on the main altar table where the flower vases are placed outside the candleholders as viewed toward the altar. This combination is used in special services.

Hawaii Kyodan: The Honpa Hongwanji Mission of Hawaii, the statewide organization.

Hongwanji: "The temple of the Primal Vow" is the name of the mother temple of the Jodo Shinshu Hongwanji Denomination, commonly known as Nishi Hongwanji.

Honen: Shinran Shonin's teacher. The founder of the Pure Land movement in Japan and the Jodo Shu.

Honzan: Honzan is the head (mother) Temple of the Jodo Shinshu Hongwanji Denomination in Kyoto, Japan, commonly known as Nishi Hongwanji.

Hosha: To give or to help in the spirit of Dana (selfless giving).

Hosha gang: The temple workers who volunteer to perform necessary jobs, such as landscaping and other repairs on temple premises.

Jodo Shinshu: "Teachings of the True Pure Land Sect." Shinran Shonin founded this Buddhist School. Currently, there are ten sub-denominations, including Higashi Hongwanji.

Kaikyoshi: "Messenger of Propagation. " In the Hongwanji tradition, it is a title given by Honzan to a full-fledged minister qualified for propagation work in overseas missions.

Kyoshi: The certification by the Honzan for a full-fledged minister.

Kyodan: Administrative body of the temple.

Maejoku: The main table of the altar.

Monshu: The head or spiritual leader of the Hongwanji. The blood lineage relationship of the Monshu can be traced to Shinran Shonin.

Mitsugusoku: The combination of a flower vase on the left, a central incense burner, and a candleholder on the right (from the perspective of looking at the altar). This arrangement is used for general family service (not special occasions).

Mizuhiki: The cloth wrapped around the front and sides of the Maejoku or main table of the altar.

Naijin: The altar at the front of the temple.

Namo Amida Butsu/Nembutsu: "I take my refuge in the Buddha of Immeasurable Light and Life." Shinran called it the embodiment of Amida Buddha. It is recited as an expression of great or profound gratitude.

Nokotsudo: Columbarium

Nirvana: Nirvana is the state of enlightenment when all greed, hate, and delusion ceases to exist.

Ofuse/Orei: Term often used or written on a gift of gratitude to the minister for holding a service.

Onenju (Juzu): Service beads used by priests and lay members of the Hongwanji. The Onenju symbolizes oneness and is used to being mindful of an awakened self. It is placed around the hands in gassho with the tassel hanging straight down. When not in use, it is placed on the left wrist or held with the left hand. In Shin Buddhism, nenju are "mindfulness" or "thought" beads versus "counting" (juzu). Today, the Wrist Nenju, worn around one's left wrist, is also very popular as a constant reminder of the Buddha, Dharma, and Sangha.

Lay members of Jodo Shinshu carry a single strand of Onenju, unlike Jodo Shinshu priests that have an Onenju of 108 beads. The single strand usually consists of two small Shitenno beads (representing two of the four heavenly kings), one Oyadama bead (parent bead), and at least nine beads or a multiple thereof, depending on the size of the beads. Women usually use a single-strand Onenju with a tassel, and men use an Onenju with a simple string arrangement. Regarding the placement of the Onenju in the left hand, the left hand represents the world of Samsara or the world of Namo or "myself." In contrast, the right hand represents Nirvana, the world of Enlightenment, the world of Amida Buddha. The Onenju brings together these two opposite worlds into the Oneness of Namo Amida Butsu.

Pure Land Buddhism: A branch of Mahayana Buddhism that stressed compassion by offering a promise of Buddhahood to anyone upon birth in the Pure Land of Amida Buddha.

Rimban: Head or chief minister of a Betsuin.

Sangha: The community of monks and lay Buddhists. One of the Three Treasures (Buddha, Dharma, and Sangha)

Shinran Shonin: The founder of the Jodo Shinshu Denomination.

Tokudo: A term used when a person is ordained at the entrance level minister.

Uchishiki: The triangular embroidered cloth that is draped over the front of the main table of the altar

CONTACT INFORMATION

AIEA HONGWANJI MISSION OFFICE

99-186 Puakala Street, Aiea, HI 96701

Phone: (808) 487-2626

[*aieajiko@gmail.com*](mailto:aieajiko@gmail.com)

RESIDENT MINISTER

Phone: (808) 488-5685

NOKOTSUDO (COLUMBARIUM)

If you would like to visit the Nokotsudo, please call the temple (808) 488-5685 to ensure the Reverend is available to open the Nokotsudo for you.

AIEA HONGWANJI PRESCHOOL

Phone: (808) 488-0404

AIEA HONGWANJI JUDO CLUB

Head Sensei, Dustin Iwabuchi, Phone: (808) 387-7151

Head Instructor, Nick Cabral, Phone: (808) 428-3350 (first contact)

<http://www.aieahongwanjijudoclub.com/>

KUMON

Mr. Brennan, Phone: (808) 319-6688

<https://www.kumon.com/aiea-hi>

LOTUS ADULT DAY CARE CENTER: "A CARING PLACE"

Phone: (808) 486-5050

SANSHIN

Sensei June Uyeunten

Phone: (808) 223-9703

[*june12sensei@gmail.com*](mailto:june12sensei@gmail.com)

TAICHI

Verna Muraoka, Instructor

Contact via: [*vnmuraoka@gmail.com*](mailto:vnmuraoka@gmail.com)

ZUMBA / AEROBICS

Dee Dee Kunihiro, Licenced Instructor

Contact via: Zumba.com

APPENDIX

I. Aspiration:

With a heart full of love and gratitude, I repeat the Holy Name and take my refuge in Amida Buddha, in his Teachings, and in his Temple. May my parents, my family, and my teachers be surrounded by the Life, Light, and Love of the Eternal Buddha. Namu Amida Butsu. Namu Amida Butsu.

II. Our Pledge:

Reaching out to others,
I will share a smile and gentle words.
Just like the Buddha, who always calls out with Aloha.

Breaking away from my greed, anger, and ignorance,
I will try to live in peace and harmony.
Just like the Buddha, who shares tranquility and kindness with all.

Moving forward from self-centeredness,
I will share a life of joy and sorrow with others.
Just like the Buddha, whose caring heart always embraces us.

Realizing that I live because of others,
I will strive to live life to the fullest with an attitude of gratitude.
Just like the Buddha, who promises to embrace us all.

III. Membership Application Form



**AIEA HONGWANJI
MISSION**

Date: _____

Membership Form

Annual membership dues provide vital support for temple services and activities and are an expression of gratitude for all who came before to establish and sustain the temple. More info is available on our website at: www.aieabuddhisttemple.org

Membership type & suggested contribution

Family Membership - \$125
(Primary, spouse, and dependent children under 25 years old; newsletter subscription by mail or email)

Youth Family Membership - \$50
(Both primary members are under 40 years old; includes dependent children; newsletter subscription by email)

Newsletter Subscription Option

Please email me a PDF of the Aiea Newsletter instead of the printed version to save paper and reduce costs.

Name: _____ Age: _____

Address: _____

Phone #s: _____ (res.) _____ (cell)

Email: _____

Employment/School/Club: _____

Comments: _____

Family Members:

| Name | Age | Employment/School/Club |
|-------|-------|------------------------|
| _____ | _____ | _____ |
| _____ | _____ | _____ |
| _____ | _____ | _____ |
| _____ | _____ | _____ |

Please make your check payable to Aiea Hongwanji Mission and mail to or drop off at the temple office:

Aiea Hongwanji Mission
99-186 Puakala St.
Aiea, HI 96701

(808) 487-2626 □ aieajiko@gmail.com

revised 01/22/23

DONATION ENVELOPE INFORMATION - OREI

Members often ask if there is an appropriate amount of money to give to the temple for funerals, memorial services, and other special services. We hope this guideline will make your planning easier.

The amounts are suggested and may be adjusted to accommodate your situation. This aligns with our temple's mission to serve and support our community.

| | Members | Non-members |
|---|----------------|--------------------|
| Funeral (Includes Aloha Service, Bedside or Makurgyo Service, Precremation Service, Funeral Service, and the 7 th day Memorial Service.) | | |
| 1) Temple | \$300 | \$500 |
| Minister | \$100 | \$150 |
| 2) Other Locations | \$100 | \$200 |
| Minister | \$100 | \$200 |
| Memorial Services and Hatsubon Services | | |
| Temple | \$100 | \$200 |
| Social Hall | Included | \$100 |
| Minister | \$100 | \$150 |
| Inurnment Services | | |
| Temple | \$100 | \$200 |
| Minister | \$100 | \$150 |
| Weddings | | |
| 1) Temple | \$300 | \$500 |
| Minister | \$100 | \$150 |
| 2) Other Locations | \$100 | \$200 |
| Minister | \$100 | \$200 |
| Other Special Services (Affirmation Rite, Family Altar Initiation, Home and Business Dedication, Infant Initiatory Rites, Weddings) | | |
| Temple | \$100 | \$200 |
| Social Hall | Included | \$100 |
| Minister | \$100 | \$150 |

Donations are welcome for special services but are not required.
(Hoonko, O-higan, O-Bon, Gotan-e, Etaikyo)

REFERENCES FOR THE AIEA HONGWANJI MEMBER HANDBOOK:

An Introductory Guide to Jodo Shinshu by Honpa Hongwanji Mission of Hawaii (Revised March 1998) AHM Library

Shin Buddhist Handbook by Honpa Hongwanji Mission of Hawaii (1986) AHM Library

Death, Funeral & Memorials by Aiea Hongwanji Mission (1999 Eitaikyo Seminar)

"The Pure Land Teaching- Jodo Shinshu" AHM Library

115th Anniversary Celebration Booklet (October 14-15, 2017) AHM Office

Praising Amida's Virtues, Jodo Shinshu Service Book, Honpa Hongwanji Mission of Hawaii (2010) AHM Library and Temple

Traditions of Jodoshinshu Hongwanji Ha, Masao Kodani, Russell Hamada, (1984) AHM Library

Jodo Shinshu Handbook for Laymen, A Translation of Jisei No Toi, Education Department, Jodo Shinshu Hongwanji-ha, Hongwanji International Center, Kyoto, Japan (1982)

Initial Publication 2007

Revised 2023