



WAIPAHU HONGWANJI BUDDHIST TEMPLE
(A Shin Buddhist Temple)

GOLDEN CHAIN

Monthly Newsletter

JUNE 2025

Nurturing Nembutsu: Cultivating Awareness



**JODO SHINSHU, Teaching of Pure Land
Amida Buddha's Vow #35, (12th Vow) 6/2025
Jeffrey Soga, Resident Minister**

The sun, which used to pass through the southern sky, now comes directly overhead around noon. I wonder what this summer will be like—I just hope it won't be too hot. I hope you, members of Waipahu and Waianae Hongwanji, are doing fine. As I wrote last month, ours is a life where we must one day say, "Aloha, (Goodbye), A Hui Hou (let's meet again in) Amida Buddha's Pure Land." With this reflection, I wish you are beginning each morning with a smile and a cheerful "Good morning," and living each day with care while reciting the Nembutsu.

From this issue, I would like to reflect together on the Twelfth Vow, the "Vow of Immeasurable Light." I'd like to quote the Twelfth Vow:

"If, when I attain Buddhahood, my light should be finite, not illuminating even a hundred thousand Kotis of nayutas of Buddha-lands, may I not attain the perfect enlightenment."

(My Interpretation)

If, at the time I (Amida Buddha) attain enlightenment as a Buddha, the light of my wisdom—the radiance that is its working—has limits and is unable to illuminate the countless lands of Buddhas, then I shall not attain perfect enlightenment.

The Twelfth Vow is called the "Vow of Immeasurable Light," and the next, the Thirteenth Vow, is called the "Vow of Immeasurable Life." These vows express the very meaning of becoming the Buddha known as Amida.

"Amida" is a Sanskrit word used in India during the time Shakyamuni Buddha lived, which is about 2500 years ago. If we look it up in a dictionary, it is explained as follows:

"Amitābha: the Buddha of Immeasurable Light" and
"Amitāyus: the Buddha of Immeasurable Life"—both begin with the phonetic 'Amitā', meaning 'immeasurable Buddha.'

(from Nakamura Hajime's Great Dictionary of Buddhism)

The "A" of 'A-mita' means negation, like the English word "no." "Mita" means "measure" or "limit." When the limit is negated, it becomes "immeasurable."

(Continued to Page 8)

SPECIAL DONATION

Helen Fujimoto/Debra Watanabe... \$300 In memory of Gilbert & Delbert Fujimoto
Iwao & Darin Hisanaga ... \$250 Columbarium

Joann & Blake Higa ... \$250
Columbarium

Chizuko Kono ... \$50
In memory of Yachiyo Yasuda

Diana Nishimura ... \$30
Special

Shoichi/Yukiko Noguchi ... \$300
Special

Mavis Oshiro ... \$1,000
Special for ADCC

Kirana Soga ... \$500
Special

Peggy Tsukida ... \$100
Special

HANAMATSURI: Guy & Cindy Ujimori

GOTAN-E: Milton Fujioka, Marjory & Henry Funasaki, Daniel & Lois Hanaoka, Roy & Dorothy Hirata, Steven & Jan Honda, Doris Kakugawa & Iris Tsuha, Lawrence Kanemoto, Thomas & Sachie Kaneshiro, Richard & Sueko Kodama, Adrian & Gale Koizumi, Gary Maeda, Frances Matsumoto, Wilfred & Mae Matsushige, Flora Minemoto, Daniel & Jasmine Morrison, Masumi Murakami, Lori Noborikawa, Jenny Nomura, Lisa Okada, Emiko Onaga, Tsunako Sakata, George Sawa, Thomas Sekine, Victor & Helene Tanimoto, Robert Tsumoto, Kuniomi & Akemi Uehara, Ellen Ujimori, Masao & Yukiko Uyeda, Craig & Megumi Uyeno, Francis Uyeno, Evan Watarida, Helen Yonashiro & Lynn Fujikawa

2025 Membership Dues: Taeko Braden, Kimiko Kanno, Sadao & Masako Kawamoto, Wilfred & Mae Matsushige, Daniel & Jasmine Morrison, Evan Watarida



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Waipahu Hongwanji Mission

ADULT DAY CARE CENTER

"Caring for our Elders with Love and Compassion"

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PRESIDENT'S MESSAGE

Evan Watarida, President of Waipahu Hongwanji



Dear Waipahu Hongwanji Sangha,
Our Bon Dance is coming up quickly and this year will be on Independence Day weekend on July 5. We hope to see all of you there along with your families and friends. Here are some things to know about what to expect.

EVENT DETAILS

Hatsubon Service will be from 5pm to 6:30pm. Hatsubon families will be able to park at the temple or the fire exit lane. The concession booth will open at 5pm.

Bon Dance will begin at 7pm to 10pm.

Parking is limited. Attendants will direct people to park in the fire exit lane. When full, people will be directed to street parking off Lauko St. in the industrial area behind Warabeya or Wholesale Unlimited. Volunteers will be given an assigned parking pass in Jack Hall.

DONATIONS REQUESTED

We are seeking donations for certain items. Items can be dropped off to social hall at least one week prior to Bon Dance.

RICE, SPAM (25% less sodium),

CASES BOTTLED WATER (16.9 oz reg. size from Costco or Sam's)

VOLUNTEERS NEEDED

Our Bon Dance is a special opportunity to invite the general public to our temple home and introduce people to Shin Buddhism. We want to create a welcoming environment and share the message of compassion which many are seeking in these uncertain times. Because of our new date, we anticipate a larger crowd than last year and are in need of volunteer help. Duties involve Kitchen help with cutting, food prep, and cooking. Spam musubi making. Concession Booth order takers and runners. Grill cooks. Cashiers. Donation Booth. Setup and Cleanup.

If you are able to help at Bon Dance or the days prior, please take some time to sign up on the link below, at the social hall, or contact myself, the temple, or Rev. Soga.

<https://bit.ly/44TZYSA>

TEMPLE SUNDAY CLEAN UP

No Sunday Service will be held on June 29th. Instead, we will be using that day for temple clean-up and Obon preparation.

Our temple is reliant on our Sangha and the spirit of dana (selfless giving) to perpetuate our mission. Without your help, we could not put on Obon so we are truly grateful and look forward to seeing all of you at our upcoming activities.

In Gassho,

WAIPAHU HONGWANJI ACTIVITIES IN APRIL AND MAY



Left two: Hanamatsuri Service preparation, 4/13/2025

Right top: Eshin ni/ Kakushin ni Day, 4/27/2025
With Guest Speaker, Mrs. June Asato

Bottom: Mother's Day brunch, 5/11/2025



Shirlie's corner

Happy Father's Day to all Dads!

This year, Father's Day will be celebrated on Sunday, June 15th. Similar in tradition to Mother's Day, families honor their fathers and father figures on this special day.

The proposal to create a special day to honor and celebrate fathers was the lifelong endeavor of Sonora Louise Smart Dodd who was inspired by her father, William Jackson Smart. William was a twice-married, twice-widowed, Civil War veteran with 14 children. Sonora was 16 years old when her mother died, leaving William a single father to her and her five younger brothers. According to Sonora, her father "performed [single fatherhood] brilliantly." He was both father and mother to her and her siblings and a "great home person," embodying both fatherly love and protection.

Sonora was further inspired after hearing a church sermon about the newly founded Mother's Day. She felt strongly that fatherhood should be celebrated and honored as well. She spoke with the Spokane Ministerial Alliance, suggesting her own father's birthday, June 5, as the day of honor for fathers. The Alliance liked the idea, but they wanted more time to prepare, and the first Father's Day observance was held in Spokane, Washington on June 19, 1910.

In 1966, President Lyndon Johnson issued a proclamation calling for the third Sunday in June to be recognized as Father's Day. In 1972, President Richard Nixon permanently established observing the third Sunday in June as Father's Day in the United States.

Sonora Louise Smart Dodd died in 1976 at the age of 96. She lived to see her dream come true. Her father would have been very proud!

***** *** ***** *** ***** *** ***** *** *****

Lori Noborikawa, a member of Waipahu Hongwanji Mission, and our organist during Sunday services, is also an talented baker and often treats us to delicious baked goods on Sundays and special occasions. She generously agreed to share her recipe for her "onolicious" Mini Cheesecakes.

MINI CHEESECAKES

12 vanilla wafers	2 8 oz pkgs cream cheese	½ c sugar
10-12 strawberries, sliced	2 eggs	1 tsp vanilla

Line muffin tin with foil liners

Place one vanilla wafer in each liner. Mix cream cheese, vanilla, and sugar on medium speed until well blended. Add eggs. Mix well. Pour over wafer, filling 3/4 full.

Bake at 325 degrees for 25 minutes.

Remove from pan when cool. Chill. Top with fresh strawberries.

Reminder—Membership Dues

For those of you who have already submitted your membership dues for 2025, "Thank you very much for your support. If you have not yet done so, please help us by submitting your dues at your earliest convenience. As a reminder, the membership dues are collected at the beginning of each year and remains unchanged at \$300 per year.

Thank you very much for your help and continued support!

MEMORIAL SERVICE FOR 2025

1st (2024) June 15 Tadashi Ayabe June 24 Milton Yoshiaki Doi June 24 Stanley Hideo Hashiro June 27 Kirk Isao Saiki	1st (2024) July 13 Edward Katsumi Edamatsu
3rd (2022) June 1 Sachiko Tsutsui June 1 Wallace Ikuo Yasui	3rd (2023) None 7th (2019) None
7th (2019) June 20 Stanley Masaru Kakugawa June 28 Hatsue Saiki	13th (2013) July 25 Yoshie Sugawara July 27 George Yoshikazu Murakami July 30 Lillian Yuriko Nagaji
13th (2013) June 20 Carl Fumio Ishitani	17th (2009) July 2 Haruye Nakamura Shinno July 2 Agnes Tsuyako Matsuo July 9 Hideko Hashimoto July 22 Shizuye Tsumoto
17th (2009) June 2 Yukiko Takemoto June 3 Masao Tsukida June 27 Kiyomi Kishimoto June 28 Sadao Ishii	25th (2001) July 15 Ayae Kobayashi
25th (2001) None	33rd (1993) July 9 Ronald Shigemi Takushi
33rd (1993) June 19 Shizuko Matsuo June 29 Yoneko Ishii	50th (1976) July 3 Kamesa Tamashiro
50th (1976) June 15 Mamoru Fujita June 18 Osaye Okura June 22 Hatsuye Saiki	

Please "Kokua"

Although, the Waipahu Hongwanji Mission was established in 1902, the current temple building and its supporting infrastructure was constructed in 1952. As you can imagine, being over 70 years old, upkeep of the temple is a constant and never-ending endeavor.

To help accomplish this monumental task, a small group of volunteers, referred to as the "Kokua Gang", meet almost every Thursday to perform maintenance and repairs on whatever needs fixing at the time. Although, this group of volunteers have been able to perform these tasks up to now, the lack of younger, abled bodied members are rare, if not non-existent. This may soon require us to contract out some of the work, which will also require a lot of money. Therefore, we would prefer to avoid having to get to that point.

Therefore, we would like to ask anyone that is willing and able to join our Kokua Gang, to come out and lend a helping hand. As mentioned earlier, the Kokua Gang meets on Thursday mornings, usually around 8:30 - 9:00 a.m. and works until around noon, at which time, we normally enjoy a small lunch and talk story.

So, if you are sitting at home and have some free time or just want to lend a helping hand to maintain our wonderful temple, feel free to come by and join our Kokua Gang. Mahalo!

じょうどしんしゅう おし
浄土真宗の教え 2025年6月

あみださま ねがい こうみょうむりょう ねがい
「阿弥陀様の願いその35 (第十二願) 光明無量の願 (その一)」
ちゅうざいかいきょうし そがだいえん
駐在開教使 曾我大円

みなみ ほう とお たいよう ひるごろ あたま まうえ く ことし なつ
南の方を歩いてきた太陽も、お昼頃には頭の真上に来るようになりました。今年の夏はどんなでしょう
か、あまり暑くないことを願うばかりです。ワイパフ、ワイアナエ本願寺の皆様、如何お過ごしでしょう
か。先月書きましたが、いつかは「さようなら、また阿弥陀様のお浄土で会いましょう」と言はなければなら
ない人生、毎朝笑顔で「おはよう」と始め、お念仏を称えながら大切に生きておられますか？

こんげつ だいじゅうにがん こうみょうむりょう みな かんが いただき
今月から「第十二願、光明無量の願」を皆さんと考えさせて頂きます。

ま ごもん いただ
先ず御文を頂きます。

ふつ え こうみょう げんりょう しもひやくちおくな ゆ た しょぶつ くに て
たとひわれ仏を得たらんに、光明よく限量ありて、下百千億那由他の諸仏の国を照らさざる
に至らば、正覚を取らじ。 (浄土真宗聖典17ページ)

わたし いやく あみださま ぶつ さと え とき ち え はたら
(私の意識)もし私(阿弥陀様)が佛としての覚りを得る時に、私の智慧の働きとしての
光明に限りがあって、無数の仏様の国を照らすことが出来ないならば、私は正覚の佛となる
ことはできません。

じゅうにねがん こうみょうむりょう がん つぎ じゅうさんがん じゅみょうむりょう がん い あみだ
この十二願を「光明無量の願」、そして次の十三願を「寿命無量の願」と言います。阿弥陀という
佛となられた意味をここに誓われてあります。

しゃかさま い ころ つか
阿弥陀「アミダ」というのはインドでお釈迦様の生きておられた頃に使われていた、サンスクリットの
言葉です。これを辞書で調べてみますと次のように書いてあります。

むりょうこうぶつ むりょうじゅぶつ な さいしよ おんしや むりょう ぶつ
「アミタブハ 無量光佛」と「アミタユス 無量寿佛」という名の最初にあるアミタの音写。無量なる佛
という意。『中村 元 仏教語大辞典』

ひてい いみ えいご い りょう かぎ
「ア」というのは否定の意味で、英語で「no」と言うことだそうです。「ミタ」と言うのは「量、限
り」と言う意味だそうです。その限りが否定されることで「無量」と言う意味になるのだそうです。「限
りない、無量」の「ブハ＝光」と「ユス＝命」と言うインドで使われていた言葉が中国を通ってくる
時「阿弥陀 佛」と漢字をあてはめたそうです。だから、阿弥陀というのは「無量の光と命の佛様」
という意味が含まれているのです。

ま むりょう ひかり ねが はたら
では先ず、十二願「無量の光の願い」をみていきましょう。光とはなんでしょう。光には二つの働きが
ありますね。一つには「ものごとを照らして、しっかり私たちの目に見える」ようにしていただく

(9ページ へつづく)

(From Page 1, Teaching of Pure Land)

“Bha” refers to “light,” and “Yus” refers to “life.” These Sanskrit terms, when brought to China, were represented with Chinese characters as “Amida Buddha.”

So, “Amida” contains the meaning of “the Buddha of Immeasurable Light and Life.”

Now then, let us first take a look at the Twelfth Vow—the “Vow of Immeasurable Light.” What is light? Light has two functions, doesn’t it? First, it illuminates things so that we can clearly see them with our eyes. Second, it provides warmth.

I grow lettuce, green onions, and garlic chives in a small garden. I water them in the evening. Then in the morning, when I look at their green leaves, I think to myself: without a doubt, the lettuce and green onions are steadily growing, receiving the warmth of the sun.

We are the same, aren’t we? I believe those who have traveled to cold places like Japan, Oregon, or Washington will understand this well. When it’s cold, our bodies become stiff. But have you ever felt your body loosen and your blood begin to circulate when you are bathed in sunlight? Thus, light has the function of illuminating things so that we can see and become aware, and also the function of softening and nurturing through warmth.

I would like to reflect a little more on this.

(To be continued)

(9 ページ より、 浄土真宗の教え)

はたら ぬく はたけ さいばい ゆうがたみず
働き。二つには「温もり、私は小さな畑にレタス、ネギ、そしてニラを栽培しています。夕方水をや
ります。そして朝起きて、その 緑の葉を見ながら思うことは、確かにコレタスやネギはしっかり太陽か
らぬく あ
らの温もりを浴びて、少しずつ大きくなっているのです。私たちもそうですね。日本やオレゴン、ワシ
ントンのように寒い 所へ旅をされた方には思いあたられると思うのです。寒い時はどうしても 体が硬
さむ ところ たび おも さむ とき からだ かた
くなります。でも、太陽の光を浴びる時、体が 柔らかく、そして身体中に血が通い始めるのを感じたこ
たいよう あ やわら からだじゅう ち かよ はじ かん
とはありませんか。故に光にはものを照し出し、私たちが物を見ること、気づかせてくれる 働き、そし
ゆえ てら だ もの み き はたら
て温もりによってものを 柔らかくし、育てくれる 働きがあります。
ぬく やわら そだて はたら
そのことについて、これから少し考えてみたいと思います。(つづく)

Waipahu Hongwanji Mission

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Resident Minister: Reverend Jeffrey D. Soga

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JUNE 2025

Address Correction Requested

WAIPAHU HONGWANJI OBON

5 p.m. Hatsubon Family Service
Speaker: Reverend Toyokazu Hagio

7 p.m.— 10 p.m. Dance

CALENDAR OF EVENTS

Every Sunday: 9 a.m. Family Service

Every Thursday: 9 a.m. Kokua Day

Every Saturday, 8:30 a.m. Hoshu Day

1st and 3rd Thursday: 12:30 p.m.
Karaoke Club Everyone welcome

ANNOUNCEMENTS

ADULT DHARMA CLASS
Discussion Session

June 22, Sunday, 2025

Please attend and bring all your questions
about Buddhism and your life.

Project Dana Caregiver Support Program

Saturday, June 14, 2025, 10 a.m.

Topic: Lanikila Meals on wheels
Social Hall & Zoom

GENERAL CLEAN UP before OBON

June 29, Sunday, 2025, 8 a.m.

We need the help we can get!

2025 WAIPAHU HONGWANJI O BON SERVICE \$ DANCE

Date: July 5, 2025, Saturday

Time: 5 p.m. Hatsubon Service in main temple

Guest Speaker: Reverend Toyokazu Hagio, retired minister

7 p.m.—10 p.m. Bon Dance at Parking area

Memorial Chochin Lanterns for Waipahu Obon

If you are interested in a new memorial chochin lantern for a loved one, it will be \$20. Any renewal for a chochin lantern will be \$10 each. The lanterns will be displayed at the Bon Dance area. To order, call **Reverend Soga, 808-677-4221** and leave message with your name, phone number and say, "Chochin lanterns for the Obon." I will call you back. You can also mail in your request with your payment at: **Attention: Lori**

Write down the name of loved one that have passed away and if this is a new request or a renewal. Please write your name and phone number in case there are any questions.

Deadline to turn in requests is Sunday, June 29, 2025.

MUCH KOKUA NEEDED

Request for extra volunteers for the Waipahu Hongwanji Bon Dance. We appreciate the help of volunteers from previous Bon Dances and look forward to seeing everyone again.

Below is a listing of areas, times and so on.

Friday July 4 9 AM to 12 Noon;

cut vegetables and help with other initial food preparation in the kitchen.

Saturday July 5

8 AM to 12 Noon; bake burgers, fry spam, etc.

8 AM to 12 Noon (outdoor needs); set up chairs around dance perimeter; place tables under tents; string lanterns; etc.

12 Noon to 3 PM; cook rice, stew, chili and place food items into containers for later sale; and wash pots and pans, etc.

4 PM until 10 PM; man the various tables and counters in the tents, Day Care Center patio, Choba/towel booth, etc. The plan is to have two shifts, starting about 4:30 PM and 7 PM.

4 PM until closing; help direct attendees to pre-determined off-campus parking lots. (Volunteers work in shifts, with breaks in-between.)

Towards the end of the festival and until 10:30/11 PM, do a partial cleanup, e.g. putting tables and chairs away and bagging trash. Note: During the festival, volunteers can take a break from their chores and join the dance!

Volunteers need not stay until the 10 PM closing. (initial plan, May 24, 2025)