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# Haleiwa Jodo Mission

A MONTHLY PUBLICATION



JUNE 2025

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HALEIWA JODO MISSION  
P.O. BOX 242  
HALEIWA, HAWAII 96712



# HALEIWA JODO MISSION

JUNE, 2025



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## *WAIALUA-HALEIWA BUDDHIST ASSOCIATION CEMETERY SERVICES*

8:00 AM  
SUNDAY, JUNE 1, 2025  
START AT KEMOO CEMETERY

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## *BOARD OF DIRECTORS MEETING*

10:00 AM  
SUNDAY, JUNE 8, 2025

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## *KOKUA DAY*

9:00 AM  
SUNDAY, JUNE 15, 2025

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## *BON DANCE PRACTICE*

7:00 PM  
THURSDAY, JUNE 5, 12, 19, & 26, 2025

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### SERMON FOR FAMILY SERVICE

ON MAY 4, 2025

Rev. Koji Jeff Ezaki

Minister of the Haleiwa Jodo Mission

He that does no evil through body, speech or mind; he  
who is restrained in these three respects; him call a  
Brahmana.

(Dhammapada 391)

There are hundreds of carp streamers or koinobori fluttering on the temple grounds to commemorate Boy's Day or *Kodomonohi* tomorrow, May 5. In March, we celebrated Girl's Day. The Japanese often celebrate the well-being of children as well as people's longevity. A couple of hundred years ago, it was very difficult to live even until 30 years old because medical technology was not as advanced as it is today. Many children lost their lives from epidemics, starvation, and war during their childhood. That is why Japanese people celebrate their children's growth with good wishes. I will be taking down the carp streamers tomorrow. If you have children or grandchildren, please bring them to take pictures.

As usual, let's read a sacred passage that I selected to study. Today's passage is,

In this passage, Brahmana means Buddhist monks but if we refer to Jodo-Shu teachings, it signifies all of you, Buddhist followers or members of Haleiwa Jodo Mission, because you are a person who practices Buddhism. In ancient times, like Shakyamuni Buddha's time, Buddhists meant only monks. The monks refrained from ordinary life, discarded their belongings, and became followers of Shakyamuni Buddha. However, nowadays, everyone including common people with simple daily lives or people with regular jobs, can practice Buddhism. This message is delivered to all people who are Buddha's followers.

To explain this passage in simple terms, it says, "A person who restrains his body, speech, or mind is a good Buddhist follower." Next, let's check some points of this passage. The key words in this passage are body, speech, or mind. A person who restrains his body, speech, or mind will be able to become a good Buddhist.

A good Buddhist signifies an enlightened one, or one who attains happiness. When we see a person who is lively and full of energy their body, speech and mind are united. All the elements are combined in one. We feel comfortable when we meet a person who has a nice attitude, speaks kindly and has a generous mind. In Buddhism, it is said that all the phenomena related to our ordinary lives, consist of these three elements: body, speech and mind. If your body, speech and mind are united, you will be very powerful because your tools for living become one. But the passage says "body, speech *or* mind," not "body, speech, *and* mind." When one of the three is restrained, you will be able to be happy; you will be a good Buddhist. But why is that? Why did Buddha say body, speech *OR* mind, instead of body, speech *AND* mind? This passage implies that life can improve just by changing your body, mind, or words. In other words, improving your actions will change your mind and words, improving your words will change your actions and your mind, and changing your mind will change your actions and words.

I would like to talk about how actions change minds. Before I came to Hawaii, after I finished college, I worked at a company and was a salesperson for five years. At that time, I had a chance to talk with the coaches who train salespeople. This person held motivational seminars for shop workers. Besides store clerks, restaurant workers and office workers have many opportunities interacting with customers every day, and not many are nice. Workers receive claims and complaints and at times, become depressed and feel negative. The trainer taught people unique methods on how to control their minds. I will share the teaching with you. We use chopsticks. It is a funny idea to use chopsticks to make our minds positive. Anyway, the trainer said to hold the chopsticks in our mouths horizontally. If you hold a chopstick like this, your lips and cheeks are uplifted, and it forms a smile.



You look like you are smiling. She said after you wake up, look at your face in the mirror, hold this position with the chopsticks. Force to lift up your cheeks. Try it again and again, and your mind also is uplifted naturally. If your mind is uplifted, there will be no

negative feelings in your mind. If you think it's a lie, try laughing while getting angry. Try badmouthing others while smiling. You can't do it. This means, your appearance which is your body, trains your speech and mind. Our body, speech, and mind are all connected with each other. If one of those is trained, your total elements will be corrected naturally, like a chain reaction, because we, humans, are endowed with the ability to control our own minds. If you encounter a negative situation or someone makes you angry, show your smile or laugh. If you cannot do that, just try lifting the corners of your mouth a little. Then your life dramatically turns for the better.

Next, I am going to share another story through my experience that our speech or words can change our minds positively. I had a friend who was not a religious-minded person. He knew that I lived in Hawaii so he visited me. He complained a lot about how his life wasn't going well. Also, he didn't believe in any kind of religion. I told him to just recite "Namu Amida Butsu" with me. He answered, "No, religion never works for me. I just need a better life." But I persistently said, "Don't think of anything. Just say 'Namu Amida Butsu' with the *mokugyo* that I strike. That's it." He sat down on the pew arrogantly and started to recite "Namu Amida Butsu" bluntly. I said, "Good, good. Continue!" I struck the *mokugyo* and we recited "Namu Amida Butsu" together for a few minutes. Later, I asked my friend how he felt, and he replied that he was impressed. At the beginning, he didn't feel anything, but gradually, even though he was just reciting the Buddha's sacred name, he felt honest and humble. At first, he leaned back in the pew with an arrogant attitude, but by the time he finished recitation, he was leaning forward, put his hands together in *gassho*, and was chanting earnestly. He said he unconsciously put his hands together. At the end of the service, he threw himself to Buddha. Although reluctant or unwilling to recite Buddha's name, our minds may convert to religious beliefs. Speech, like positive words, corrected our body and mind. Speaking rightly is also very powerful.

We often hear the word "positive thinking." I have some books talking about how to change our mind. When we research on the internet, we can find a lot of sites or movies explaining how to think positively. But most of them are useless. No matter how much we make an effort, it is very difficult to change our minds. When we are feeling down, angry, or sad, it's not easy to stay positive or uplift our minds. In those situations, we should change our actions or change our words: force to smile or force to speak beautiful words. Actions change your mind. Words improve your life. In Jodo-Shu teachings, just call Buddha's name as many times as you can. It doesn't matter whether one believes in Buddhism or not. If you recite "Namu Amida Butsu," your mind will be well trained, and your body, speech, and mind unite.



Then, you will be happy because Buddha is always watching us and leads us to happiness. Of course, according to today's passage, you may start from form, putting your hands together. Your positive action, make a gassho form, improve your words and mind. Or you may begin by concentrating on Buddha first. Your enthusiastic mind produces your positive words and action. You may start with any of the three. As long as you continue to train your body, speech OR mind, you will attain perfect enlightenment. Don't forget the method of the chopsticks. Try it after you go home. It works, guaranteed!

### MEMORIAL SERVICES FOR MONTH OF JUNE

7<sup>th</sup> YEAR TAKEUCHI, AKEMI  
JUNE 6, 2019  
27<sup>th</sup> YEAR TANAKA, YUKUYO  
JUNE 28, 1999  
37<sup>th</sup> YEAR HAYASHI, SHUNICHI  
JUNE 21, 1989

### ACKNOWLEDGEMENTS

#### MEMBERSHIP DUES (2025)

Kevin Hirayama (new member)

#### MEMORIAL DONATIONS

Jenny Tamura  
(In memory of Alma Nishimura)

#### GOBUTSUZEN FOR FAMILY SERVICE

David Koizumi	Jennifer Pang
Kenneth Masatsugu	Nadine Matsukawa
Shinae Sakai	Grace Iwane
Cammie & Allie	

### KOINOBORI CELEBRATION

Haleiwa Jodo Mission displayed 120 koinobori or carp streamers on the temple grounds for Boy's Day from April 29 to May 6, 2025. This project, called "Koinobori Celebration," was proposed for state-wide Jodo Mission temples by Bishop Kosen Ishikawa.



### TANAGYO HOUSE VISITS

Rev. Ezaki will start the *tanagyo* house visits in June. He will send you a reminder showing the date and time. Please contact Rev. Ezaki at 637-4382 if you would like to newly request or reschedule the *tanagyo* house visits.

### FIRST SUNDAY OF JUNE

There will not be a Service on the first Sunday in June. We will have our annual Cemetery Services at Kemoo, Puuiki, and Kawailoa Cemeteries on the first Sunday of June. The next Family Service will be held on July 6.

### 2025 OBON PROJECT

The Board of Haleiwa Jodo Mission Buddhist Temple has decided to have our bon services, bon dances, and toro nagashi on August 1 and 2, 2025. We need physical help, especially, setting up the food booth tents and parking lot on July 31. Without your help, we cannot achieve this project. The board heartily asks for your help to succeed. Please help us.

General clean-up and Toro shelves set-up	July 13 at 9:00 am
Toro-Making & Yagura set-up	July 26 at 9:00 am
Tenting & food preparation	July 31 at 4:00 pm
Beach clean-up & Yagura take-down	August 3 at 6:00 am

### PET MEMORIAL

Haleiwa Jodo Mission prays for your beloved pets who were one of your family members. It is common practice to have one's beloved pets cremated after they pass on. However, many pet lovers do not know how they can enshrine their pets further to give them a final resting place. Rev. Ezaki created the Pet Memorial because he saw that many families keep the urns of their pets' ashes in their homes with no place to go.

## **PET MEMORIAL**

Available to Members and Non-Members



With Love, We Remember