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MAKAWAO HONGWANJI SUNDAY SERVICE
SUNDAY, MARCH 12, 2000, 9:00 A.M.

One cosmic brotherhood, one
universal good. One law
beholding us. Race, color, need and
caste fade in the dreamy past, man wakes to
liam at last,
all life is one.

NAMOAMIDABUTSU

- a. Freezing Birds
- b. Jewel Net of Indra
- c. The Deer & His Friends

GOOD MORNING EVERYONE:

I WISH TO WELCOME EACH AND EVERYONE OF YOU TO OUR SUNDAY MORNING SERVICE. THE SUN HAS RISEN AND SET THE STAGE FOR US TO COME TOGETHER

IN FELLOWSHIP AND IN EQUALITY FOR EACH OF US TO LEARN A BIT MORE ABOUT

OUR RELIGION, INCLUDING MYSELF. ^{the Dharma I'm also a student too.} But, first last night several of us,

by Lane
Nishi-
Kawa

ie., Makawao members were treated to seeing a one man show at the ^{Meloy theatre at} Maui Arts & cultural center through the generosity of Mr. ~~Mrs~~ Haronika. The show was called "Jin on a mission from Buddha" but it was not a religious program but an effort to convey the message that Asian Americans are humans like ^{every} anyone else and should be treated as such. The show was sometimes hilarious, sometimes poignant and sometimes eloquent performance and if you have the time please go to see it. ^{It's tonight} Next performance is this evening at 5:00 pm.

well, EVERY SUNDAY MORNING, WE CHANT THE JUNIRAI OR THE TWELVE VERSES PRAISING AMIDA BUDDHA. DO YOU KNOW WHO WROTE IT? DO YOU KNOW ^{about} WHEN IT WAS WRITTEN? ANYONE? OF COURSE THIS IS A TRANSLATION DONE NOT TOO ARTISTICALLY. YOU MIGHT SAY IT WAS TRANSLATED ROUGHLY AND SIMPLY. THE JUNIRAI WAS ACTUALLY ^{originally} WRITTEN ^{in Sanskrit} BY NAGARJUNA, THE GREAT MAHAYANA FOUNTAINHEAD, SOMETIME DURING THE SECOND CENTURY OF THE COMMON ERA. SHINRAN SHONIN OUR FOUNDER, REFERS TO NAGARJUNA AS THE FIRST OF THE SEVEN MASTERS ^{WHO} LAYED THE FOUNDATIONS OF SHIN BUDDHISM. DO YOU REMEMBER THE SEVEN? THE FIRST TWO WERE FROM INDIA: NAGARJUNA AND VASUBHANDU; THE NEXT THREE WERE FROM CHINA: TAN LUAN, TAO CHO AND SHANTAO; AND, THE FINAL TWO WERE FROM JAPAN: GENSHIN AND HONEN.

NAGARJUNA WAS THE FIRST OF THE SEVEN MASTERS AND DURING HIS TIME WHEN MONKS WERE PRACTICING SEVERE RITUALS TO ATTAIN ENLIGHTENMENT, HE CAME TO THE REALIZATION THAT THERE WAS A SPIRITUAL POWER GUIDING AND SUPPORTING THE EFFORTS OF THE PRACTICERS. IT MUST HAVE BEEN A GREAT REVELATION FOR HIM. HIS SOFT AND GRACIOUS NATURE ARE REVEALED IN THE TWELVE ADORATIONS OF THE JUNIRAI WHICH HE ^{Composed.} WROTE. NAGARJUNA IS ALSO THE ONE WHO TALKED TO US ABOUT ~~THE INTERRELATEDNESS OR INTERDEPENDENCE OF ALL~~ EXISTENCE,

HOW WE CANNOT ^{Survive} WITHOUT THE EXISTENCE OF OTHER BEINGS. THIS IS A VERY IMPORTANT TEACHING IN BUDDHISM. THE DALAI LAMA HAS WRITTEN:

"INTERDEPENDENCE IS A FUNDAMENTAL LAW OF NATURE." IN OTHER WORDS, THIS IS A NATURAL LAW. HE ADDED, "MANY OF THE SMALLEST INSECTS ARE SOCIAL BEINGS WHO, WITHOUT ANY RELIGION, LAW OR EDUCATION, SURVIVE BY MUTUAL COOPERATION BASED ON AN INNATE RECOGNITION OF THEIR INTERCONNECTEDNESS."

So whether it be the animal kingdom, plant kingdom or the human kingdom they are guided by this law.

WE GET THE SAME MESSAGE FROM THIS STORY OF BIRDS. ONE WINTER IT WAS VERY, VERY COLD AND EVERYTHING WAS FROZEN. PEOPLE HAD TO HURRY HOME IN THE COLD AND NO ANIMALS COULD BE SEEN OUTSIDE. UNDER THE ROOF LINE OF A CERTAIN HOUSE, A DOZEN OR MORE DOVES WERE HUDDLED CLOSELY TOGETHER TRYING TO KEEP WARM WITH NOT TOO MUCH SUCCESS. SOME SMALL SPARROWS WHICH WERE FLYING ABOUT LOOKING FOR SOME SAFE PLACE TO STAY CAME FLYING TO THE PLACE WHERE THE DOVES WERE HUDDLED. THE SPARROWS ASKED, "DEAR DOVES, WON'T YOU LET US STAY WITH YOU. YOUR BODIES LOOK SO LARGE AND WARM." THE DOVES ANSWERED SADLY, "BUT YOUR COATS ARE FROSTED WITH COLD. YOUR BODIES ARE COVERED WITH ICE. WE CANNOT LET YOU COME NEAR US FOR WE ARE ALMOST FROZEN NOW." "BUT WE ARE DYING," CRIED THE SPARROWS, "IT LOOKS SO WARM UNDER YOUR BROAD WINGS AND WE ARE SO LITTLE, AND SO VERY VERY COLD."

SO FINALLY, A DOVE SAID, "COME," AND A SHIVERING LITTLE SPARROW FLUTTERED CLOSE AND NESTLED UNDER THE BROAD GRAY WING. OTHER DOVES

A Freezing Bird

ALSO SAID, "COME!" AND SOON MORE THAN HALF THE DOVES WERE SHELTERING SMALL SHIVERING SPARROWS BENEATH THEIR OWN HALF FROZEN WINGS. COLDER AND COLDER GREW THE DAY AND BY SUNSET THE FREEZING WINDS BEGAN TO BLOW. THAT EVENING, THE MAN OF THE HOUSE RETURNED FROM WORK AND WHEN HE SLAMMED THE DOOR SHUT AFTER HIM, ONE OF THE DOVES FELL TO THE GROUND. THE MAN'S SON WHO WAS LOOKING OUT THE WINDOW SAW THE BIRD FALL AND CRIED OUT TO HIS FATHER, "A POOR FROZEN DOVE HAS FALLEN FROM THE EAVES." WHEN THE FATHER STEPPED OUTSIDE TO PICK UP THE FALLEN BIRD, HE SAW THE OTHER BIRDS FROZEN ~~FROZEN~~ IN THE EAVES, SO HE BROUGHT THEM ALL INTO THE WARM HOUSE TO REVIVE THEM. *He found that* THE KIND HEARTED DOVES WHO SHELTERED SPARROWS/ SURVIVED THE COLD/ BECAUSE THEY SHARED THE LITTLE WARMTH EACH OF THEM HAD. WHEREAS, THOSE DOVES WHO WERE SELFISH, DID NOT HAVE ENOUGH WARMTH TO OVERCOME THE COLD *AND SO THEY DIED.*

THE MESSAGE HERE IS THAT THE DOVES WHO WERE GENEROUS, SAVED THEIR OWN LIVES, WHILE THOSE DOVES WHO THOUGHT ONLY OF THEIR OWN WELFARE DID NOT MAKE IT. THOSE BIRDS WHO ABIDED BY THE LAW OF INTERDEPENDENCE SURVIVED WHILE THOSE WHO IGNORED IT SUFFERED THE CONSEQUENCES.

B Jewel Net of Indra

IN BUDDHISM, THERE IS PARABLE, OR METAPHOR CALLED THE JEWEL NET OF INDRA, WHICH MAKES IMPORTANCE THE IDEA OF INTERRELATEDNESS. THE IDEA COMES FROM INDIA, BUT THE IMAGERY WAS DEVELOPED IN CHINA. THE JEWEL NET OF INDRA IS A CANOPY, LIKE A TENT OF BEJEWELLED NET, A NETWORK OF JEWELS THAT STRETCHES ACROSS THE HEAVENS ENDLESSLY IN ALL DIRECTIONS. THIS VAST NETWORK CONTAINS MILLIONS OF GEMS, EACH OF WHICH IS LOCATED AT THE INTERSECTIONS WHERE THE KNOTS OCCUR. THE GEMS, ALTHOUGH EACH ONE IS UNIQUE, REFLECT EACH OTHER, AS WELL AS REFLECT THE REFLECTIONS WITHIN EACH GEM. BECAUSE EACH GEM REFLECTS EVERY OTHER GEM, THERE IS EQUALITY AMONG THE GEMS. AND, BECAUSE EACH JEWEL DEPENDS UPON EVERY OTHER JEWEL FOR THE NETWORK TO BE COMPLETE, THERE IS TOTAL INTERDEPENDENCE FOR THE

B. Indra
~~FOR THE~~ SURVIVAL OF THE NETWORK. EACH JEWEL REPRESENTS THE BUDDHA-NATURE WHICH GIVES EACH ONE OF US THE POTENTIAL TO ATTAIN BUDDHAHOOD. THE BUDDHA-NATURE TELLS US WE ARE MORE THAN JUST FLESH AND BLOOD AND THAT EACH OF US HAS SOMETHING OF THE DIVINE ALREADY WITHIN US. THE WHOLE NETWORK MAKES POSSIBLE THE EXISTENCE OF EACH GEM(I.E., EACH ONE OF US) AND EACH GEM MAKES POSSIBLE THE EXISTENCE OF THE WHOLE NETWORK(I.E., EVERY ONE OF US). THE JEWEL NET OF INDRA TELLS US THAT WE ARE ALL UNIQUE, ^{and} WE ARE ALL EQUAL TO EACH OTHER, AND WE ARE IMPORTANT TO EACH OTHER AND NEED EACH OTHER TO SURVIVE.

THIS IS THE CONDITON OF UNIVERSAL BALANCE, UNIVERSAL INTERDEPENDENCE THROUGH THE BLESSINGS OF A MYSTERIOUS POWER WHOM WE CALL AMIDA BUDDHA. THIS IDEA IS SIMILAR TO THE GOLDEN CHAIN OF LOVE THAT STRETCHES AROUND THE WORLD. BECAUSE WE ARE ALL INTERRELATED AND PART OF THE SAME FAMILY, AND THIS INCLUDES THE ANIMAL AND PLANT LIFE TOO, WE SHOULD BE CARING AND CONSIDERATE OF EACH OTHER. EACH PERSON, ANIMAL AND PLANT IS VALUABLE REGARDLESS OF HOW HUMBLE HE OR SHE OR IT MAY BE. WE NEED EACH OTHER TO EXIST IN THIS WORLD, WHETHER WE REALIZE IT OR NOT.

C. Deer and his friends
ONCE, WHEN SAKYAMUNI, THE BUDDHA, WAS ASKED BY A GROUP OF CHILDREN TO TELL THEM A STORY, HE TOLD THE STORY OF THE DEER AND HIS FRIENDS, THE TURTLE AND THE MAGPIE, A BLACK AND WHITE BIRD. THEY LIVED IN A FOREST WHICH HAD A CLEAR LAKE WHERE THE DEER LIKED TO DRINK THE WATER. A HUNTER SAW THAT AND BUILT A TRAP WITH STRONG ROPES TO CATCH THE DEER. LATER THAT DAY, WHEN THE DEER CAME FOR A DRINK OF WATER, HE WAS CAUGHT IN THE NET. HE CRIED OUT/AND THE TURTLE CRAWLED OUT OF THE LAKE AND THE MAGPIE FLEW DOWN FROM HIS NEST IN THE WEEPING WILLOW TREE TO HELP. THEY DECIDED THAT THE TURTLE SHOULD CHEW ON THE ROPES TO FREE THE DEER WHILE THE MAGPIE WOULD GO TO THE HUNTER'S ^{Camp} TO ATTACK AND DISTRACT THE HUNTER UNTIL THE TURTLE COULD DO HIS JOB. SO THE TURTLE BEGAN CHEWING ON THE ROPES

WHILE THE MAGPIE FLEW TO THE HUNTER'S ^{Camp} AND SWOOPED DOWN ON THE HUNTER'S HEAD ~~SO THAT IT WOULD BOTHER HIM AND HE NOT BE ABLE TO GET~~ ^{to delay him from getting} TO THE TRAP. BUT, SLOWLY THE HUNTER ^{scattered} RAN FROM TREE TO TREE AND HID BEHIND BUSHES AND, FINALLY, HE WAS ABLE TO GET TO THE LAKE. JUST ABOUT THAT TIME THE TURTLE WAS ABLE TO CUT THROUGH THE ROPES AND THE DEER WAS ABLE TO ESCAPE. BUT, THE TURTLE WAS TOO SLOW IN GETTING AWAY AND WAS CAPTURED AND PLACED IN A BAG NEXT TO THE TRAP. WHEN THE DEER SAW THAT HE ACTED AS IF HIS LEG ^{were} INJURED, CAUSING THE HUNTER TO CHASE AFTER HIM. BUT, THE DEER ALWAYS STAYED A FEW STEPS AHEAD OF THE HUNTER AND RAN IN A LARGE CIRCLE LEAVING THE HUNTER LOST IN THE FOREST. HE RETURNED TO WHERE THE TURTLE WAS BAGGED AND RELEASED HIM WITH HIS ANTLERS AND LET HIM ESCAPE INTO THE LAKE. IN THAT WAY, THE THREE FRIENDS WERE ABLE TO SAVE EACH OTHER FROM BEING CAPTURED. THE BUDDHA TOLD THE CHILDREN WHO WERE LISTENING THAT THEY MUST LEARN TO GET ALONG WITH EACH OTHER AND HELP EACH OTHER WHEN THERE'S A NEED. THIS IS BECAUSE WE ARE ALL INTERDEPENDENT ^{related in some way} AND BELONG TO THE SAME FAMILY OF THE HUMAN RACE.

SO IT IS SAD WHEN WE HEAR OF NEEDLESS KILLINGS SUCH AS THOSE WHICH HAVE OCCURRED IN SCHOOLS ON THE MAINLAND, AND ⁱⁿ THE MASSACRE THAT OCCURRED AT THE XEROX OFFICE IN HONOLULU. AS IF THE KILLINGS SOLVE ANY PROBLEMS. ^{They do not. They only create problems.} JOHN DONNE, THE ENGLISH PRIEST ^{who lived in the 17th century}, SAID IT IS SAD WHEN ANYONE DIES BECAUSE IT IS AS IF A PART OF OURSELVES HAS DIED. HE WROTE: "NO MAN IS AN ISLAND OF ITSELF, EVERY MAN IS A PIECE OF THE CONTINENT, A PART OF THE MAIN. IF A CLOUD (I.E., A CLUMP OF EARTH) BE WASHED AWAY BY THE SEA, EUROPE IS LESS, AS WELL AS IF A PROMONTORY WERE (I.E., A HIGH LAND THAT JUTS OUT TO SEA), AS WELL AS IF A MANOR (I.E., A LARGE PIECE OF ESTATE PROPERTY) OF THY FRIENDS OR THINE OWN WERE. ANY MAN'S DEATH DIMINISHES ME BECAUSE I AM INVOLVED IN MANKIND. AND, THEREFORE NEVER SEND TO KNOW FOR WHOM THE BELL TOLLS, IT TOLLS FOR THEE." SO JOHN DONNE IS SAYING WHEN WE HEAR THAT SOMEONE

HAS DIED, DON'T WALK AWAY SAYING, "HE'S A STRANGER, OR I DIDN'T KNOW HIM WELL, IT'S NOT MY CONCERN. HE ^{is saying} SAID WE SHOULD PAUSE AND THINK, AND KNOW THAT THIS IS A HUMAN BEING ^{like me} WHO HAS PASSED AWAY, HE WAS A PART OF MY LARGER FAMILY AND HIS LOSS BRINGS SADNESS NOT ONLY TO HIS LOVED ONES BUT TO ALL *of nature*, IN THIS WAY WE OWN UP TO OUR BROTHERS AND SISTERS AND HONOR THEM AS WE SHOULD.

AS BUDDHISTS, IT IS TO NAGARJUNA THAT WE ARE INDEBTED TO FOR THIS WISDOM. WE ARE INTERRELATED AND INTERDEPENDENT WITH ALL EXISTENCE. THAT IS WHY WE NEED TO SET ASIDE OUR SELF CENTEREDNESS AND REMEMBER THE WORDS OF THE GOLDEN CHAIN OF LOVE: I WILL BE KIND AND GENTLE TO EVERY-LIVING THING AND PROTECT ALL WHO ARE WEAKER THAN MYSELF."

I WILL CLOSE MY TALK WITH THE PASSAGE I READ AT THE BEGINNING OF MY TALK: WE REJOICE IN THE COMPASSION OF THE BUDDHA; WE WILL RESPECT AND HELP OTHERS AND DO OUR BEST FOR THE WELFARE OF MANKIND.

NAMOAMIDABUTSU

And Nagarjuna, in the *Tunirai*, praises Amida Buddha in gratitude for His love and Compassion for all sentient beings. And that is why we chant this ancient *Tunirai*.

Again in *gassho*:
One cosmic brotherhood, one universal good,
one law beholding us. Race, color, creed and caste
fade in the dreamy past. Man wakes to learn at
last, all life is one. NAB.

Interdependence

Quote - Dalai Lama

Stim - Doves & Sparrows

Story - India's net of jewels
Jewel net of hair

Story - Deer + foxes
trying to save each other

Story - John Donne Quote