



Daifukuji Soto Mission

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Treasuring the Past, Embracing the Present

September 2007

Ohigan & Founders Service

Fujinkai General Membership Meeting and Potluck Luncheon

Sunday, September 9

9:30 a.m.

Members and friends are cordially invited to the Ohigan and Ryosoki Founders Service to be held September 9 at 9:30 a.m. At the time of the autumnal equinox when the weather is mild and pleasant, Buddhists observe Ohigan by visiting family graves and reflecting upon the six paramitas or perfections of the heart. September is also the month during which we observe the memorial services for the two founders of our Soto Zen tradition, Dogen Zenji and Keizan Zenji. "Ryoso" means "both founders."

A Dharma talk on "*Dana: The Practice of Giving from the Heart*" will be given by the Reverend Jiko Nakade.

All are invited to stay for a potluck lunch in the hall following the service. A Fujinkai General Membership Meeting will be held at lunchtime. **Fujinkai members, please make an effort to attend this meeting and kindly bring a dish for the potluck if you are able.**

(See page 5 for "The Six Paramitas")

Teen Sangha Welcomes New Members

Learning about oneself and one's Buddhist religion, making new friends, and learning to serve the temple and community with love – this is what the Daifukuji Teen Sangha is all about.

Rev. Jiko invites interested teens (middle and high schoolers) to join the Daifukuji Teen Sangha. A simple welcome-to-the-Teen-Sangha ceremony will be held on September 2 after the 9:30 a.m. family service. A luncheon for the teens will follow.

This year's Teen Sangha advisors are Jiko Sensei, Teiho Sensei, Rabjee Sensei, and Avis and Brian Yamamoto.

Teen Sangha meetings are held in the Cultural Hall following the family services on Sunday mornings.

During the October school break, the Teen Sangha will be taking an overnight trip to Maui October 2-3 to visit the Mantokuji Soto Mission of Paia, as well as a Rinzaï Zen temple and a Tibetan Buddhist temple.

Being in the Teen Sangha is fun and educational. Do you know of a middle schooler or high schooler who might be interested? Call Jiko Sensei at 322-3524 or Teiho Sensei at 325-2377 for further information.

The Birth of Lei Wili O Na Kupuna

“Lei Wili O Na Kupuna,” the name given by Project Coordinator Vivian Ontai to Daifukuji’s new program for seniors, means “The Intertwining Lei of Our Kupuna.”

With the full blessings of the Daifukuji Board of Directors, this program for seniors will begin in October. Starting October 9, senior members of the temple will be invited to a morning of fellowship and activities on the **2nd Tuesday of each month**. The program, which will begin at 8:30 a.m. and end at noon, will include an opening prayer, arts and crafts, games, speakers, gentle exercise, snack, and lunch. Transportation to and from the temple will be provided upon request, and trained volunteers will be providing support and assistance.

Taking care of our kupuna and treating them with love, care, and respect is an integral part of Buddhist Sangha life & practice. By offering such a program, we are hoping to keep our senior members closely connected with the Buddha, Dharma, and Sangha.

Daifukuji will be joining Project Dana, an interfaith volunteer caregivers program comprised of a coalition of 30 churches and temples across Hawaii. “Dana,” the first of the Six Paramitas, means “selfless giving.” The Project’s mission is to provide compassionate care for the elderly and disabled. **Lei Wili O Na Kupuna will begin in October with a monthly morning of fun and fellowship at the temple. We are looking for volunteers to help with the set up, preparation of snacks and lunches, activities, personal assistance of the kupunas, transportation, and clean up. Please call Vivian Ontai, project coordinator, at 322-0942 for further information. E komo mai! We wish to welcome all of our senior members to Lei Wili O Na Kupuna. There’ll be more information in the October newsletter.**

Mahalo from Teiho

I would like to express my deep gratitude to the Kyodan, Fujinkai, Zazenkai, and Sangha for your support of my tokudo ceremony. I am very grateful to Jiko Sensei for her constant love and support. She teaches me what boundless love and compassion are. I also really want to thank those who attended the ceremony. It meant a lot to me to see you there. I am happy that you could celebrate with me at the temple.

The ceremony was beautiful, and a big step for me in my service to Jiko Sensei and the Sangha. Joyce, Elaine, and the Fujinkai really made the time in the social hall special by giving leis to my family and teacher from Chicago, and by providing food to my friends and family. Lorraine Tanimoto played the organ which added a sparkle to the service. The anthuriums provided by Yaeko and Gilbert Hakoda looked beautiful on the altars, next to the flowers provided by my mother. I am in deep gratitude to Michiko Enomoto for sewing my robes. They are perfect and I know what a big job it was. I feel very lucky to have them. Special thanks to Jan, Reiko, Miyeko, Chirio, Yoshiko, and others who are always at the temple early and do all of the loving work behind the scenes. We are so fortunate to have them as role models in our lives. I am grateful that my teacher, Joshin Sensei, and his wife, Ryushin Sensei, came all the way from Chicago to perform the ceremony. What a blessing we have in our Dharma community!

May we all together work to end all suffering in the world.

In Gassho,
Jill Teiho

A Book Review by Clear Englebert

Awakenings: Zen Figure Painting in Medieval Japan

by Gregory Levine and Yukio Lippit

This spring a unique exhibit was held at the Japan Society in New York City – “Awakenings: Zen Figure Painting in Medieval Japan.” The forty-seven exceptional paintings that comprised the exhibit are now shown in book form, distributed by Yale University Press. The large color reproductions cannot possibly match the power of the original artwork, but they are still spellbinding. There’s a sprinkling of Chinese paintings, and the cast of characters includes Shakyamuni, Bodhidharma, Hotei, Bodhisattvas and Arahats, as well as hermit monks in the mountains and Zen Masters in historic encounters.

Buddhist art such as this is intended to teach and inspire us on our way toward realizing our own enlightenment. Seeing the portraits of our Buddhist Ancestors is a reminder that they were once alive as a human being just like we people now. We are humans, we can realize enlightenment too – by following their examples. This is one of the reasons that their portraits are hung in temples, some year-round and some on their special festival days.

Near the end of the book are the paintings of Kannon, some male and some female. There are two paintings of Fish-Basket Kannon, one Chinese and one Japanese. The Japanese Fish-Basket Kannon is for me one of the most inspiring, because She looks so ordinary. You **will** encounter this person in everyday life, and She **is** a great Bodhisattva. Our job is to be present enough to recognize Her. I was taught that the fish in the basket represent us, the Buddhist trainees. One of the hints as to Her identity as a Bodhisattva in the painting is some adornment glimpsed through overclothes.

There are four scholarly essays at the beginning of the book which explain the cultural and religious context of “Zen Art”. The text explains Buddhist iconography, provides translations of inscriptions, and generally instructs about Japanese and Chinese medieval paintings. There is also a page of very informative text flanking each picture from the exhibit. In one very simple ink-wash painting titled “Monk Mending Clothes in the Morning Sun”, the poem reads:

*One thread passing through the eye of a needle,
Patches the holes in a tattered garment.
Biting down firmly with one’s jaws,
Immediately it is broken.*

The “thread” that is broken refers to the karma that has led to our present human life. “Biting down firmly” is the diligent practice of the way of the Buddhas and Ancestors.



Sangha Photo Album



Taiko students Kepa Command, LeAnna Dahl, Britney Manago, & Chauntelle Guy (with leis) were honored at an Ahui Hou party held by the Daifukuji Taiko Group on July 23. The girls will be going to college on the mainland and Kepa will be attending Kamehameha School on Oahu. We wish them the very best!



Jill Teiho Wagner's Tokudo Ceremony Held on August 19, 2007
(Teiho's in the middle of the front row between her mother Maria and daughter Lauren)

Fujinkai & Dharma School Field Trip Planned for October 21

The temple's Fujinkai (Women's Group) and Dharma School group are planning an autumn field trip together. We're checking into the possibility of visiting a tea farm and also the 'Imiloa Astronomy Center of Hawai'i at UH Hilo. More information will be available at the Fujinkai General Membership Meeting on September 9th. For now, please reserve October 21st as Field Trip Day.



The Six Paramitas or Perfections of the Heart

In Sanskrit the word "paramita" means "crossing over to the other shore." The other shore is the shore of peace, non-fear, and liberation. By practicing the Six Paramitas in our daily lives, we can cross over to the other shore with all beings. This is a teaching of Mahayana Buddhism. Let us practice these Six Paramitas daily:

1. dana paramita (fu-se) – generosity, giving from the heart
2. shila paramita (jikai) – morality, keeping the precepts
3. kshanti paramita (ninniku) – patience, perseverance, inclusiveness
4. virya paramita (shojin) – energy, vitality, resolute effort
5. dhyana paramita (zenjo) – meditation
6. prajna paramita (chie) – supreme wisdom

Social Hall Usage Fee Changed

At its August meeting, the Daifukuji Board of Directors voted to increase the fee for use of the social hall for private events from \$200 to \$250 in order to meet the rising costs of supplies, repairs, and utilities. Moreover, a cleaning deposit of \$100 will be collected at the time of reservation.

The privilege of using the social hall for private events such as parties is given to those who have been members of the temple for a minimum of two consecutive years.

Karaoke Machine Needed

After many years of use in the social hall, the karaoke machine donated by the Kona Daifukuji Orchid Club broke down. We are in need of a karaoke machine (new or used) that has a CD player. If you have one that you no longer need and would like to donate to the temple, please call Rev. Jiko at 322-3524.

HAIB Meeting to be Held Sept. 29

The autumn meeting of the Hawaii Association for International Buddhists will be held at Daifukuji on Saturday, September 29 from 2:00-4:00 p.m. in the social hall. The main topic of discussion will be the planning of HAIB activities for 2008. Contributions for the refreshment table are welcome.

The purpose of HAIB is to foster friendship and understanding among all Buddhist groups and to promote the development of spirituality for improving the quality of life among Buddhists as well as humanity as a whole.

Annual dues are \$10. Please attend this meeting if

you are a HAIB member or interested in joining.
Buddhists of all traditions are welcome.

Dogen Zenji and Keizan Zenji

Dogen Zenji (1200-1253) was the Japanese Zen master who brought the tradition of the Soto school from China to Japan. Born of an aristocratic family, Dogen, even as a child, was brilliant. It is said that at four he was reading Chinese poetry and at nine, a Chinese translation of a treatise on the Abhidharma. His father died when he was three and his mother when he was nine. At an early age he awakened to the impermanence of life. At the age of fourteen he became a monk and studied the Tendai doctrines of Buddhism on Mt. Hiei. He studied under Eisai and Myozen and, at the age of 24, undertook the hazardous journey to China where he trained and practiced under many teachers, finally achieving full awakening under the guidance of Ju-ching (Nyajo) of the T'ien-t'ung monastery. In 1227 Dogen, at the age of 28, returned to Japan and lived for ten years in Kyoto. Eventually he withdrew to a hermitage in Echizen province (today Fukui prefecture). The temple he erected eventually became a large monastery called Daibutsuji, later Eihei-ji. Dogen Zenji's principal work *Shobogenzo* is considered one of the most profound writings of Japanese Zen literature and also the most outstanding work of the religious literature of Japan. Dogen passed away at the age of 54.

Keizan Zenji (1268-1325) was born in Echizen province, entered Eihei-ji at the age of eight, and received the precepts under Ejo Zenji when he was thirteen. Ejo Zenji died that year so he trained under Gikai Zenji and at sixteen traveled throughout the country, visiting many famous Zen masters. He returned to his teacher at the age of twenty-one and underwent rigorous training for seven years. Eventually Keizan Zenji founded Sojiji, one of the two principal monasteries of the Soto school. He passed away at the age of 58. The teachings he left are contained in the Denko-roku or Record of the Transmission of Light and in about a dozen other books.

“The Meaning of Ordination”

by Jiko Sensei

During Teiho's recent Shukke Tokudo ceremony, considered an ordination in her lineage, her teacher, Joshin Althouse Sensei quoted the words of Vimalakirti, who was a wealthy man and prominent citizen of Vaishali, as well as the ideal lay believer, at the time of the Buddha Shakyamuni.

Vimalakirti said: “To shave your head is not what it is to be ordained; to leave home is not what it means to be ordained. To be free in your mind from all ideas of merit and profit, to open your heart to the suffering of all sentient beings, to not turn away from that suffering by vowing to not leave out a single human being – if we give rise to this aspiration and great Bodhisattva Vow, that is true ordination. To awaken to this, to vow to live our life in this way is true ordination.”

Let us reflect upon these words.

Please recite the Four Vows as part of your daily prayers.

Four Vows **(Shigu seigan mon)**

***Shujo muhen sei gan do
bon-no mujin sei gan dan
ho mon muryo sei gan gaku
butsu do mujo sei gan jo.***

***Beings are numberless; I vow to free them.
Delusions are inexhaustible; I vow to end them.
Dharma gates are boundless; I vow to enter them.
The Buddha Way is unsurpassable; I vow to realize it.***

September 2007

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
						1 UHSSWA Board Meeting at Betsuin
2 Family Service 9:30 am Teen Sangha Ceremony & Luncheon 10:30 am	3 Happy Strummers 7:30 pm	4	5 Zazen 6 am Fujinkai Board Meeting 7 pm	6 Evening Zazen 7 pm	7 Samu 8 am	8
9 Ohigan & Ryosoki Service 9:30 am Potluck and Fujinkai General Membership Meeting	10	11	12 Zazen 6 am Youth Taiko Board Meeting 7 pm	13 Evening Zazen 7 pm	14 Samu 8 am Sangha Sisters 7 pm	15 Fall Ministers Meeting, Betsuin, Honolulu
16 No Family Service Fall Ministers Meeting, Betsuin	17 Happy Strummers 7:30 pm	18	19 Zazen 6 am Kannon-ko Service 10 am	20 Evening Zazen 7 pm	21 Samu 8 am	22
23 Family Service 9:30 30 Goeika 8 am Family Service 9:30 am	24 Coming up in October: Oct. 7 Daruma-ki Serv. Oct. 9 Opening of Lei Wili O Na Kupuna Oct. 21 Sangha Field Trip	25	26 Zazen 6 am	27 No Evening Zazen	28 Samu 8 am	29 Hawaii Association of International Buddhists Meeting (HAIB) 2-4 pm

Regular Activities: * Youth Taiko- Mon 3:45 p.m. & Wed. 5p.m. ** Adult Taiko-Tues. 6:00 p.m.
 *** Yoga –Sun. 4 p.m. ****Aikido: Call temple for schedule.