



Daifukuji Soto Mission

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Hanamatsuri Buddha Day Service

Sunday, April 11

Members and friends
are cordially invited
to Daifukuji's Hanamatsuri Buddha
Day service on April 11 at 9:30 a.m.

The Buddha was born on the 8th of April in beautiful Lumbini Garden in northern India (present-day Nepal) over 2,500 years ago. We celebrate this occasion by pouring sweet tea over a small statue of the baby Buddha. It is said that sweet rain fell from the heavens at the time of his birth.

The Dharma message will be given by **Lynne Farr**. Lynne, whose Buddhist name is Mui, is the author of Off The Grid Without A Paddle, a funny story about how she and her Soto Zen priest & artist husband, Rev. Shingo Honda, moved to Mountain View from L.A. & learned to live "off the grid." Lynne, an accomplished writer, was also the producer of "The Love Boat" & "The Bob Newhart Show" in the 70's.

Treasuring the Past, Embracing the Present

April, 2010

The service will conclude with Carlo Mireles's Soto Zen Buddhist Confirmation Ceremony in which Carlo will be receiving the 16 precepts.

Lunch will be prepared by members of the **Daifukuji Zazenkai**. Zazenkai members, please see or call Jan Bovard (322-2167) for meal prep information.

During lunch, the children and parents of our **Family Sangha** will be sharing a skit called "The Birth of the Buddha."

***Everyone, please join us in celebrating
the birth of our great teacher,
Shakyamuni Buddha.***

***Flowers are needed for the hanamido &
altars. Please bring flowers to the
temple by the morning of Friday, April 9.***

Bazaar to be Held May 2nd

Daifukuji's building-fund bazaar will be held on **May 2, 2010** from **9:30 a.m. to 1:30 p.m.** Co-chairs for this event are Alfreida Fujita (329-3457) and Mike Asada (323-9747). Items for the bazaar may be dropped off starting April 18. More details in the next newsletter.



Morris was first in line at the Fujinkai's pancake breakfast fundraiser.

Fujinkai Pancake Breakfast Mahalo

To our temple members, youth taiko group & parents, and Fujinkai ladies, we thank you for your support, donations, and time to make our first pancake breakfast a SUCCESS! There were many favorable comments from the breakfast eaters for the ono-licious breakfast served. Thanks to all the hardworking chefs and helpers! The baked goods and plants were sell-outs, too!

Mahalo Nui Loa,
Mayo Chinn
Ella Yasuda
(co-chairs, Pancake Breakfast)



Oh, sooo delicious! Thank you, everyone, for your support of the Fujinkai.



Shojin Ryori Workshop Enjoyed by All

Did you know that in Buddhist vegetarian cooking, garlic, onions, green onions, and chives are not used? Ms.Naoko McLellan's workshop on Zen vegetarian cooking was an enlightening experience for the 31 workshop participants who learned how to properly arrange the dishes and also had a chance to taste the *oishii* samples. A warm mahalo to Naoko McLellan & also to Reiko Sekine who assisted her.



Naoko explains the proper way to hold a rice bowl.

At the next Fujinkai workshop on April 4, Mrs. Ryusetsu Kokuzo from the Waipahu Soto Zen Temple Taiyoji will be teaching *sumi-e* (Japanese brush painting), *shakyo* (copying the "Enmei Jikku Kannongyo"), & *shabutsu* (copying a picture of Kannon-sama). This class will be held from 2-4 p.m. Class size is limited. For information, please call Joyce at 329-3833.

Gift Shop News

by Clear Englebert

The gift shop will be open:

Sunday	April 11	10:30 - 11:30 am
Sunday	May 30	9:00 - 9:30 am & 10:30 - 11:30 am
Sunday	June 27	9:00 - 10:00 am & 11:00 am - noon

It is also open by appointment. Zafu (meditation cushions) are on order, and should be in very soon. Also some statuary, and more incense are coming. As display space allows, more of the beautiful donated fabric collection will be offered--obi and kimono. The used book bargain section grows steadily because of our own library discards.



Some of the gift shop items are one-of-a-kind and the most noticeable (77 inches by 31 inches) is the 33 Kannon scroll. It's from the 1920's and the images of Kannon are all in woodblock. The picture itself measures 46 inches by 22 inches, and the images and the stamps collected were during the pilgrimage visits of

the 33 Sacred Kannon Sites of Mogami. This particular pilgrimage has over 570 years of history and it is designed to visit 33 different Kannon at different temples located primarily on the East

regions of Yamagata Prefecture of Japan. As to the routing of this particular pilgrimage, the first temple on the scroll from the upper right is Wakamatsu temple in Tendo City and the journey ends at Gatsuzoin temple as the last 33rd temple. When pilgrims arrive at the temples, they often recite the sutras or offer a Buddhist hymn (goeika). They present their pilgrimage record books (noukyo-cho) and, for a donation, have their books stamped & signed with a Buddhist poem or prayer. For an extra donation, pilgrims can receive woodblock images of the Kannon statue from each temple they visit. Upon completion of the pilgrimage to the 33 Kannon temples, these images can be made into a beautiful scroll such as this one which serves as a visual reminder of Kannon-sama's boundless compassion. Finding the images of all 33 Kannon in any book is next to impossible, so it's a rather rare Dharma item in that sense too.

The gift shop is in need of several items: a cash drawer (hopefully with a locking lid), very large clear ziplock bags for displaying fabric, and clear push pins for wall display.

In Memoriam

We wish to express our deepest sympathy to the family of the late Gilbert Kusuo Hakoda, 86, who passed away on March 2, 2010. Gilbert will be remembered for his integrity, dependability, and many years of dedicated service to our temple.

Namu Kie Butsu. Namu Kie Ho. Namu Kie So.

Domo Arigato

Thank you to all who have sent in their 2010 membership dues & donations.

A warm mahalo to Yaeko Hakoda and her family for their generous donation of a new refrigerator and television to Daifukuji in memory of the late Gilbert Hakoda.

Domo arigato to Chirio Miyose & Stanley Oshima for donating a new vacuum cleaner to our temple.

Everyone's generosity is truly appreciated. Thank you very much to all for supporting our temple and its programs.

Names of Graduates Needed



All Class of 2010 high school graduates who are members of our sangha will be invited to a blessing and baccalaureate luncheon on May 30. Please inform Rev. Jiko if you have a graduate in your family. Invitations will be sent out in April. (E-mail: rev.jiko@daifukuji.org)

Evening Zazen & Movie Nite

All are invited to the following Thursday evening sessions in **April**:

April 8 Evening Zazen 7:00 - 8:30 p.m.
(Zazen only, no Dharma study)

April 15 Buddhist Movie Night 7 p.m.
"A Zen Life: D.T. Suzuki, the Man Who Introduced Zen Buddhism to the West" (77 min.)

April 29 Evening Zazen 7:00 - 8:30 p.m.
(Zazen only, no Dharma study)

Kannon and the Ideal of Compassion

Dr. Alfred Bloom

Emeritus Professor

University of Hawaii

(Dr. Bloom was Rev. Jiko & Michael Nakade's sensei at UH Manoa.)



Buddhist teaching is known throughout its history for its emphasis on Wisdom and Compassion. These two principles, values, or virtues are the basis of spiritual liberation in every tradition of Buddhism. Wisdom means to understand reality so that egoism is reduced or eliminated by understanding the true nature of our lives. Compassion is associated with Love in western tradition. However, it must be distinguished from the grasping, egoistic love that characterizes the popular Western view of romantic Eros-love. It is more Agape-self-giving love of Christian tradition. Compassion in Buddhism is, rather, like the self-giving love of a mother who loves and embraces her children equally, wanting them to avoid all suffering.

Kannon is often depicted in art with a leafy branch of the weeping willow tree, suggesting a trickle of teardrops as she encounters suffering in the world. She uses the branch to sprinkle the nectar of life on all beings. She is also clearly a Bodhisattva of this world, often represented as sitting on a rock in a more relaxed form. While no Buddhist text indicates her birthdate, it is held on the Lunar second month, nineteenth day.

Compassion, central to Kannon, arises from Wisdom through the realization of interdependence of all beings and their essential identity in Emptiness beyond ego. It is non-dualistic, arising from a sense of oneness. Emptiness signifies that nothing has self-nature or absolute existence for itself. Everything is composite, existing through a variety of interdependent, interconnected causes and conditions.

Emptiness, as a reality concept, is not mere nothingness, but inconceivable reality without marks, form, color or definition. When we probe existing things to their root we arrive at the mystery of why things exist. It is the age old philosophical question: "Why is there something and not nothing?" Emptiness is the potentiality out of which all things emerge to become whatever they are.

When we realize (make real) in our own experience our fundamental identity with all things in the great sea of beings through spiritual practice and contemplation, Compassion arises, just as with Gautama, seeing the ill, the aged and the dead, he identified with their plight. He knew that he also would experience those conditions, inspiring him to seek Enlightenment. We come to realize that we together with all others share a common destiny of Impermanence that carries us along in the flow of time in the stream of birth and death.

However, the principles of Wisdom, Compassion, Impermanence, Interdependence, are inconceivables. They are abstract terms, seemingly distant from everyday experience. They take distinct form in our minds in various symbols or metaphors, enabling us to negotiate our lives, make choices, express devotion and concern, and give meaning to life. Similarly, some people form concepts of God as a caring being, believed to incarnate in flesh and blood to share life with us, though he is inconceivable in himself. So also in Buddhism, Wisdom and Compassion take forms, establishing an ideal toward which we can direct and focus our deeds and actions.

The focus of this essay is Kannon (also Avalokitesvara [Sanskrit], Kuan-yin [Chinese]), the Bodhisattva [Buddha-to-be] of Compassion who is the chief symbol for Compassion in Mahayana Buddhism. In its original conception Kannon was male as was Sakyamuni Buddha. A Buddha-to-be stays in this world to help save others, though eventually becoming a Buddha. In the case of Kannon, he remains in form in

this world to save all beings. His name is Kannon or Kanzeon which means "He who sees (experiences, perceives) the cries [of all suffering beings in the world.] Though initially male, Kannon became a beauteous female in China, perhaps because the male-dominated Confucian tradition does not readily express the tenderness of compassion. She gained a foothold in the hearts of the common people, peasants and fishermen and remains to this day.



In Chinese and Japanese Buddhist traditions there are some eighty texts which teach about Kannon. However, the most popular text is found in the twenty-fifth chapter of the Lotus Sutra. This chapter describes the ability of Kannon to help all people in any kind of distress, if they call upon her name. It has become an independent Sutra attracting many followers, often transcending sectarian lines. In the Pure Land tradition, Kannon [Compassion] and her counterpart Seishi [Wisdom] are embodiments of the nature or attributes of Amida ([Amitabha] Buddha. Amida Buddha is the Buddha of Infinite Light and Life, the Buddha who extends universal and unconditional Compassion and Wisdom in his offer of salvation for all beings. As the Infinite that embraces all being, as Reality itself, Amida and his attendants Kannon and Seishi, express the deep faith that the heart and essence of Reality is Compassion and Wisdom.

Kannon, like Amida and other salvation figures in Mahayana Buddhism, is not a historical person in our usual secular sense. However, they have a reality as value, ideal and natural aspiration of the

human heart. When we hear of the suffering of those near and dear to us, in our powerlessness, we seek to change the course of their destiny through prayer and devotion, thus giving birth to Amida, Kannon, Seishi in the depths of our hearts and the hope that the universe will respond with Compassion. The Reality of Compassion represented in Amida, Kannon and Seishi becomes our reality, making us more compassionate in our relationships and understanding of others. Niwano Nikkyo, founder of the Rissho-kosei-kai movement in Japan, indicates that such Bodhisattvas should not be viewed as gods on whom we rely for help coming from outside us and giving special favor. Rather, they are models to inspire a way of living. (http://www.koseishuppan.co.jp/english/text/mag/2008/08_456_2.html)

In order to express this ideal, Kannon has taken many forms in Japan and is probably the most venerated of Buddhist divinities. There is the Thousand-armed Kannon representing the all-sufficiency of the Buddha-to-be to rescue and respond to every need. She is very personal. There is the eleven-headed Kannon, representing eleven aspects of the Bodhisattva, and her ability to manifest in any form, and the Horse-head Kannon as protector of animals. In the famous Kyoto Sanjusangendo (a hall divided into 33 bays), there are a thousand and one images of Kannon. The famed Kiyomizudera in Kyoto enshrines several figures of Kannon. A popular one is the Koyasu-no-to Kannon which promises easy childbirth. The famed Asakusa Sensoji in Tokyo is also devoted to Kannon. She is also the object of pilgrimage in groups of thirty-three temples in Shikoku, Chichibu and Bando regions. Thirty -three is the number of transformations the Buddha can take for the salvation of beings. All these expressions of Kannon can be interpreted as calls for us individually to manifest the qualities of the Bodhisattva in our own lives, using our talents and abilities to serve

others. Also Kannon's engagement with the world provides a good image or symbol for contemporary Engaged Buddhism, a movement concerned for the welfare of people in the areas of human relations, peace and justice, environment and economic conditions.

Although Pure Land Buddhists are devoted primarily to Amida Buddha for their salvation, Kannon (and Seishi) are not ignored. In the case of Shin Buddhism, Shinran (1173-1262) had a vision in the Rokkakudo temple in Kyoto dedicated to Kannon. In his vision, he received a message that led him to his teacher Honen who opened a new direction in Pure Land Buddhism, embracing the common people. According to one tradition, Shinran received a vision in the Rokkakudo in which Kannon promised to become his wife and, as his helpmate-wife, propagate Buddhism in Japan. In his wife Eshinni's letter to her daughter, she recounts her vision of Shinran as a manifestation of Kannon. Shinran was devoted to Prince Shotoku (7th century) who is noted for establishing Buddhism in Japan on a firm basis. The veneration of Shotoku who was a layperson developed over centuries, particularly in the Tendai sect. Shinran himself wrote numerous poems concerning Shotoku and regarded him as a manifestation of Kannon in Japan.



It should not be forgotten that the most active contemporary expression of Kannon is the Dalai Lama (Ocean of Wisdom) who is believed in Tibetan Buddhism to be the fourteenth embodiment of Kannon (Avalokitesvara, Chenrezig in Tibetan), the Bodhisattva of Compassion, in the historical world (beginning in the late 16th century). True to the symbolism, the Dalai Lama has worked for peace and justice, not only for his own people, but for all people through his speeches and notably in his writings.

In Hawaii Kannon is specifically present in the Koon-yum temple by Foster garden in Honolulu. She is the object of worship in the Hawaii Chinese Buddhist Society temple at the foot of Nuuanu Avenue near School Street. The Soto Mission of Hawaii on Nuuanu Avenue has Kannon on its main altar. The Palolo Kannon Temple, associated with the Tendai sect, is devoted to Kannon. The Tendai Mission in Nuuanu area on Jack Lane has a thousand-armed Kannon standing by the temple. Kannon images (Kuan-yin) are often found in homes and gardens as reminders that Compassion/Love is the highest spiritual ideal, working for the welfare of all beings.

"The Dharma-body of Kuan-yin
Is neither male nor female.
Even the body is not the body,
What attributes can there be? . . .
Let it be known to all Buddhists:
Do not cling to form.
The bodhisattva is *you*:
Not the picture or the image."

(From a Chinese Poem)



2010 Spring Ministers Meeting at the Soto Mission of Hawaii



Greetings from Jiko Sensei

Dear members and friends,

In gassho, I wish all of you a very happy Buddha Day and warmly invite you to Daifukuji's Hanamatsuri service on April 11. With guest speaker Lynne Farr, Carlo's confirmation ceremony, a skit by the Family Sangha, & a meal prepared by the Zazenkai, this year's Hanamatsuri promises to be a very special occasion. Please join us & feel free to invite your family & friends.

Someone asked me if the Fujinkai's pancake breakfast was cancelled due to the tsunami warning on Feb. 27. I explained that not only did it go on as scheduled, but that the crowd of over 400 who came & went throughout the morning appeared to be happily comforted by the warm food and company of friends & neighbors as the sirens sounded on that tsunami evacuation day. Such is the blessing of a sangha and community with whom we can share our fears, our stability, & our faith. Namu Kie Butsu. Namu Kie Ho. Namu Kie So.

Coming Up in May

May 2 Bazaar 9:30 am - 1:30 p.m.

Kannon-ko Service changed to May 26 (4th Wednesday in May) 10:00 a.m.

May 30 Memorial Day Service, Blessing of the Graduates, & Baccalaureate Luncheon 9:30 a.m.

Sangha Photo Gallery



Cashiers Judie & Sue with Carlo, their 1st Gift
Shop customer who purchased an ojuzu



Honoring Matao Yamashita at a
Zen Taiko Drum Blessing



Fujinkai Bakers and Their *Oishii* Manju



Family Sangha Storytelling by Naoko McLellan



Officer Crusat & Officer Cho were the
featured speakers at Project Dana in March.

April 2010

Sangha Sisters	Temple Board	Samu
Youth Taiko	Fujinkai	Special Events
Adult Taiko	Kannon-ko Service	Baikako Practice
Family Service	Project Dana	Dharma Study
Major Service	Zazen	Happy Strummers
		Orchid Club

March 2010						April 2010						May 2010											
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S			
				1	2	3	4	5	6			1	2	3		2	3	4	5	6	7	8	
				7	8	9	10	11	12	13		4	5	6	7	8	9	10	11	12	13	14	15
				14	15	16	17	18	19	20		11	12	13	14	15	16	17	18	19	20	21	22
				21	22	23	24	25	26	27		18	19	20	21	22	23	24	25	26	27	28	29
				28	29	30	31					25	26	27	28	29	30					30	31

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
28 ■ 6:30 AM Family Sangha Field Trip	29 ■ 5:00 PM Youth Taiko	30 ■ 6:30 PM Adult Taiko	31 ■ 6:00 AM Zazen ■ 5:00 PM Youth Taiko	1 ■ 7:00 PM Temple Board	2 ■ 8:00 AM Samu ■ 6:00 PM Adult Taiko	3
4 ■ 8:00 AM Baikako Practice ■ 9:30 AM Family Service ■ 2:00 PM Sumie Workshop	5 ■ 5:00 PM Youth Taiko ■ 7:30 PM Happy Strummers	6 ■ 6:30 PM Adult Taiko	7 ■ 6:00 AM Zazen ■ 5:00 PM Youth Taiko ■ 7:00 PM Fujinkai Board	8 ■ 7:00 PM Evening Zazen	9 ■ 8:00 AM Samu ■ 6:00 PM Adult Taiko ■ 7:00 PM Sangha Sisters	10
11 Hanamatsuri Service 9:30 a.m.	12 ■ 5:00 PM Youth Taiko	13 ■ 6:30 PM Adult Taiko	14 ■ Project Dana 8:30 am ■ 6:00 AM Zazen ■ 5:00 PM Youth Taiko ■ 7:00 PM Orchid Club	15 ■ 7:00 PM Movie Night	16 ■ 8:00 AM Samu ■ 6:00 PM Adult Taiko	17
18 ■ Bazaar Items Accepted ■ 8:00 AM Baikako Practice ■ 9:30 AM Family Service	19 ■ 5:00 PM Youth Taiko ■ 7:30 PM Happy Strummers	20 ■ 6:30 PM Adult Taiko	21 ■ Kannon-ko 10 AM ■ 6:00 AM Zazen ■ 5:00 PM Youth Taiko	22	23 ■ 8:00 AM Samu ■ 4:00 PM Conference packing ■ 6:00 PM Adult Taiko	24 ■ UHSSWA Conference
25 UHSSWA Conference	26 ■ Bazaar Prep ■ 5:00 PM Youth Taiko	27 ■ Bazaar Prep ■ 6:30 PM Adult Taiko	28 ■ Bazaar Prep ■ 6:00 AM Zazen ■ 5:00 PM Youth Taiko	29 ■ Bazaar Prep ■ 7:00 PM Evening Zazen	30 ■ Bazaar Prep ■ 8:00 AM Samu	1