



Daifukuji Soto Mission

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*Treasuring the Past,
Embracing the Present*

October, 2010

Daruma-ki & Eitaikyo Services

Sunday, October 3

9:30 a.m.

All are invited to join our sangha in observing Daruma-ki in remembrance of Bodhidharma or Bodai Daruma Daishi, the 28th Patriarch direct descendant of the Buddha Shakyamuni who travelled from India to China in the 6th century. Embodying a spirit of steadfast and unshakable dedication to zazen, he taught by example, sitting in meditation for nine years facing a wall at the Shorinji Temple, and is even today revered for his great perseverance.



An Eitaikyo service to perpetually pray for deceased members will also be held.

Our guest speakers will be **Atsumi Saiun Hara** and **Randy Banko Phillips**, zen practitioners who have moved to Kona from New York. Please come out to welcome them.

All are invited to stay for a simple lunch which will be prepared by our Fujinkai.

You may deliver flowers for the altars by the morning of Friday, Oct. 1 and bring canned food for the Hawaii Island Food Basket on the day of the service.

Please join us for a morning of meditation, reflection, and Dharma fellowship.

Baika-ryu Eisanka Workshop

Saturday, October 9

Every other year the members of the Daifukuji Baikako Plum Blossom Choir have the privilege of receiving instruction from a Baika sensei from Japan. This year's workshop will be taught by the Rev. Onoda from Yamagata Prefecture.

A **beginners class** will be held from 1 p.m. to 3 p.m. on October 9th. Anyone interested in attending this class may call Rev. Jiko at 322-3524 for further information.

All Baikako members are invited to have tea with Rev. Onoda at 3 p.m. and to stay for the workshop from 3:30 - 5:30 p.m. after which the group will go to the Hong Kong Chop Suey Restaurant for dinner and fellowship.



Justin, Nobu, & Kainoa lead the Kannonsama Prayer at a Family Service.

Fujinkai Welcomes New Members

At the Fujinkai's general membership meeting held on September 12th, president Joyce St. Arnault thanked Dorothy Ichikawa and Merle Uyeda for becoming members.

The group discussed plans for their November 13th bento sale which will be held at the Makaeo County Pavillion as part of the Kona Coffee Cultural Festival. Other items discussed were a pancake breakfast fundraiser to be held in February, 2011 and the UHSSWA conference to be held on Maui the weekend of April 16 - 17, 2011.

Mahalo Nui Loa

Domo arigato to Nancy Kurihara for sewing beautiful *wagesa* bags.



Project Dana to Celebrate Third Anniversary

On October 13, 2010, the seniors and volunteers of Project Dana will be celebrating the group's 3rd anniversary. Named *Lei Wili O Na Kupuna*, the intertwining lei of our kupuna, by Vivian Ontai, Daifukuji Project Dana's first coordinator, Project Dana was started with the financial support and blessings of the Daifukuji Board to provide fun, fellowship, nutritious meals, exercise, & education to benefit the honored seniors of our temple.

A huge success, thanks to our many volunteers, Project Dana will be celebrating its 3rd anniversary with special festivities. Volunteers and kupuna alike are reminded to show up in Halloween costume on Oct. 13th.



Flowers Needed

Daifukuji Soto Mission will be hosting the Hawaii Soto Mission Association conference the weekend of October 23 & 24, 2010.

Several services will be held in conjunction with this conference and flowers are needed for the altars. Donations of flowers will be gratefully accepted on Friday, October 22nd, preferably in the morning. Please inform Rev. Jiko if you will be donating flowers. Thank you



Library News

by Clear Englebert

Two books with remarkable illustrations are welcome additions to the library. "Buddhist Book Illuminations" by Pratapaditya Pal and Julia Meech-

Pekarik is a history of pictures in the Buddhist sutras. "Teaching Dhamma by Pictures: Explanation of a Siamese Traditional Buddhist Manuscript" by Bhikkhu Buddhadasa is one of the most amazing Buddhist books I've ever seen. Very profound dharma is shown in pictures, but I wouldn't understand any of it without the lucid explanation. I never imagined that these aspects of the dharma (such as dukkha, craving, and unsatisfactoriness) could be shown in pictures -- but here they are. Once the message is understood, the pictures become a quick reminder of basic truths and an opportunity for deep reflection.

The new DVDs are:

"The Gatekeeper of Enmyoin: According to a 95-year-old Female Priest" by Reiko Tahara and Kozo Uesugi
"Zen: The Life of Dogen Zenji" in Japanese with English subtitles

The new scriptures are:

"Brahma Net Sutra: Moral Code of the Bodhisattvas"
"Sutra of the Medicine Buddha" translated and annotated under the guidance of Hsuan Jung
"Practices and Vows of the Bodhisattva Samantabhadra (The Avatamsaka Sutra, Chap. 40)"
"Dhammapada: a Practical Guide to Right Living" by Acharya Buddharakkhita
"Perfect Wisdom: The Short Prajnaparamita Texts" translated by Edward Conze

The new children's books are: "Buddhist Tales for Young and Old, Vol. 4: Stories of the Enlightened Being: Jatakas 151-200" interpreted by Piyatissa Kurunegoda, and retold by Stephan Levitt

"Buddhism: Key Stage 2" by Jing Yin and W. Y. Ho
"Buddhist Sunday School Lessons" by Venerable Sumangalo
"The Life of the Buddha: Part 1 & Part 2" by Rev. Siridhamma
"The Story of the Buddha" illustrated by Piyaratne Hewabattage

The other new arrivals are:

"The Art of Just Sitting: Essential Writings on the Zen Practice of Shikantaza" edited by John Daido Looi (This is the kind of meditation taught at Daifukuji.)

"Three Bowls: Vegetarian Recipes From an American Zen Buddhist Monastery" by Seppo Farley and Myochi O'Hara

"Hannya Shingyo Monogatari (Heart Sutra Stories)" in Japanese by Abbess Shundo Aoyama

"Classics of Buddhism and Zen: The Collected Writings of Thomas Cleary, Vol. 1"

"Pure-Land Zen, Zen Pure-Land: Letters from Patriarch Yin Kuang" translated by Thich Thien Tam

"The Practice of Bodhisattva Dharma" translated by T'ai-Hsu

"Protection for Living Beings" by Hong Yi

"Good Life: A Zen Precepts Retreat" by Cheri Huber, edited by Sara Jenkins

"Understanding Our Mind" by Thich Nhat Hanh

“Novice to Master” by Soko Morinaga
 “Plum Village Chanting and Recitation Book” compiled by Thich Nhat Hanh
 “Universality of Buddhism” by Sotoshu Europe
 “Paia Mantokuji Soto Mission Centennial Celebration 1906-2006”



E i s a i : A Buddhist Monk With Heart

Dr. Alfred Bloom
 Emeritus Professor
 University of Hawaii

Eisai (Yousai) Zenji
 (Myoan, 1141- 1215,

Zen master) is not generally well known to rank and file followers of Buddhism. Nevertheless, he is quite significant in the background of Kamakura Buddhism (1185-1232). Originally a Tendai monk, he was dissatisfied with the state of Buddhism on Mount Hiei and so decided to go to China, the source. He went to Mount Tian-tai in 1168. Altogether Eisai made two trips to China to learn the more fully about Zen Buddhism, eventually receiving recognition of his Zen enlightenment. As a result, he introduced Rinzai Zen Buddhism to Japan as well as the custom of drinking tea.

The Rinzai (Linji, ch.) form of Zen meditation focuses on the use of the koan, a paradoxical, riddle-like image or story. Through rigorous meditation on the koan provided by one’s teacher the disciple breaks through to experience enlightenment (satori) and spiritual liberation and insight.

Returning to Kyushu, Eisai opened the Hoonji which was the first Zen temple in Japan. His attempt to establish Zen

practice in Kyoto faced stiff opposition from the Tendai, Shingon and Pure Land sects. Moving in 1199 to Kamakura, the seat of warrior culture, his teaching accorded with the Samurai warrior perspective and he received support from Masako, Shogun Yoritomo’s widow.

Later in 1202, Eisai established the Kenninji temple in Kyoto where later Dogen (1200-1253), founder of the Soto Zen school, initially studied before he went to China with his teacher Myozen. Dogen did not study directly with Eisai and was somewhat dissatisfied with what he encountered at Kenninji, motivating him to seek a true master in China. Eisai’s Zen was mixed with Tendai and Shingon esoteric practice



With respect to tea, it should be noted that the green tea plants were not originally native to Japan but were

introduced in the ninth century. However, Eisai introduced a new form of green tea as a powder called matcha. Matcha was a stimulant used to prevent drowsiness in meditation. Eisai also wrote texts on the health benefits from green tea. The tea seeds which he brought from China were used by the priest Myoe to develop the famous tea fields of Uji (Ujicha). The practice of tea was initially a monastic ritual and continued to evolve in later centuries, as a ceremonial act performed in more secular contexts.

In later times the famous teacher Sen no Rikyu (1522-1591) taught the basic principles underlying the Way of Tea (Chado): harmony, respect, purity, and tranquility. Through his effort Tea became

a spiritual discipline, transforming the human spirit.

For some it was viewed as a spiritual endeavor to empty the mind and forget the self. Further, it became associated with the aesthetic values of wabi which extols simplicity, the natural and “imperfection-asymmetry.”

In 1198 Eisai wrote the text Kozengokukuron or “Protecting the Nation through establishing Zen” in his effort to gain support from political leaders. Here he stands in a long history in Buddhism which advocated that Buddhism protects the nation spiritually from dangers and disasters. The Sutras teach that countries that practice Buddhism receive many kinds of benefits. When Buddhism was formally established by Prince Shotoku in the seventh century it was regarded as the foundation for the welfare of the country spiritually and morally.

Generally speaking the relation of Buddhism and the government was represented as a two-wheeled cart. Each wheel was necessary, working reciprocally, for the maintenance of an orderly society. The cosmic philosophy and magical or mystical practices of Buddhism were widely supported by all sects through Japanese history. Particularly Zen became associated with the Samurai spirit and became a part of the training of warriors.

Eisai may be criticized for currying political authorities, for advocating Zen Buddhist practice as a national, spiritual support. However, this view is not limited only to Japan. Unfortunately, the teaching that Buddhism provides a spiritual foundation for life and society has been frequently taken over by elites who can pay for

religious services and have power to control society.

This has also been true in other traditions. In the West religious communities advocate for God and Country, believing that God supports their nation. We may recall the popular song from World War II “God Bless America” as though Americans were the only followers of God. In the United States politicians, seeking their own advantage, constantly invoke God’s blessing on the nation, despite the principle of separation of church and state and there being no religious test for office. Religion is often exploited in the service of the state and politics.

Nevertheless, there is more to Eisai in his contributions to society and culture. In the preface of the “Protecting the Nation through establishing Zen” (Kozen Gokoku Ron) there is a famous statement focusing on the spiritual depth and breadth of the Heart-mind which is central to Buddhism.

The Heart-mind is so great!
How great are our Heart-minds?
The height of the sky has no limit,
But our Heart-mind can transcend it;
We cannot measure the depth of the great
earth,
But our Heart-minds can transcend it;
There is nothing that excels the brightness
of the Sun and Moon;
However, the brilliance of the Heart-mind
eclipses them.
The Universe is boundless, but the Heart-
mind is Infinite,
Transcending it.

(Translation of Gendaiyaku version by author. Preface of Kozengokukuron)

Zen master Dogen (1200-1253) must have admired Eisai very much, even if he was

not inspired by the Kenninji community when he went there. Through stories he must have heard while there, he came to appreciate Eisai's spiritual vision which carried the Heart-mind and human spirit beyond any limits. The quotes which Dogen related in the Shobogenzo-zuimonki indicate that Eisai understood the problems of this world. This text is a collection of statements and comments by Dogen reflecting on the spiritual life and how it should be lived.

In one story related by Dogen he reveals Eisai's Heart-mind. On the occasion of a famine and poverty in Japan, a poor man came to visit Eisai at Kenninji. He lamented that his children had had nothing to eat for days. According to the account, even the monastery lacked money, food and clothing. As Eisai thought about it, he recalled there was an image of Yakushi Nyorai (Healing Buddha) under construction at the temple and the halo was made of copper. Eisai took the halo, broke it in pieces, and gave it to the man, who rejoiced that he could sell it and his children would not starve.

Eisai's disciples, however, criticized him that the Abbot had given away property that belonged to the Buddha. It was criminal, they charged, to use what belonged to Buddha in such a way. "You are right," Eisai replied, "but think of the will of the Buddha. He cut off his own flesh and limbs for the sake of all sentient beings. Certainly he would have sacrificed his entire body to save starving people. Even though I should fall into the evil realms for this crime, I will still have saved people from starvation." (Dogen. Shobogenzo-zuimonki, II, 2) Here Eisai recalls the many stories (Jataka) of Buddha's previous lives as he acquired the

spiritual potential to become Buddha. During those lives the Bodhisattva (Buddha-to-be) sacrificed himself many times for the welfare of others. Eisai makes a point that a Bodhisattva sacrifices even his own life to help others. Therefore, he is willing to assume the responsibility and accept retribution for giving away the Buddha's property to help the starving children and family.

On another occasion, Eisai's disciples were concerned because the temple was close to a river and could be damaged in a flood. Eisai responded: "Don't worry about what happens to our temple in years to come. After all, all that is left of the temple at Jetavana are its stone foundations. This doesn't mean that the merit of establishing the temple has been lost...." (Dogen, Shobogenzo-zuimonki, II, 2)

Here Eisai is suggesting that what counts is not a building which will only leave traces of its existence in later times. What counts is the influence, impact, of that temple through the people that have received the Dharma. Spirit is more important than the material.

Dogen quotes Eisai:

"Don't think that I am the one who gives you the clothing and food that you use. These are all offered by the many devas. I only get them and pass them on to you. Each person receives an allotted portion during his life. Don't rush about looking for more and don't feel obligated to me for them." (Dogen, Shobogenzo-zuimonki, II, 8.)

Though Eisai may have been the Abbot of the monastery, he does not present himself as the bestower of benefits, boosting his own position. Rather, he

understands himself as only a steward, a channel, for the necessities of life given by the gods. His disciples are to be mindful to be neither demanding or servile.

Another quote Dogen offers from Eisai: "To enjoy receiving public donations does not accord with Buddhist regulations. To take no joy does not accord with the heart of the donor." (Zuimonki, V, 6.)

Getting rich is not the main function of a temple and so monks should not solicit actively donations from the people. On the other hand, when people give of their resources monks should respect and acknowledge the intention that is in their heart. Monks are not to be avaricious but gracious.

From these few passages given by Dogen, we can see that Eisai was concerned with attitude, the state of one's Heart-mind. The broad Heart-mind inspired by the Dharma transcends small-mindedness. It arouses awareness of the suffering of people, awakens sensitivity to human relations and curbs self-serving.

In the final analysis, the depth and breadth of our Heart-mind is the true test of faith. Many of our contemporary problems could be resolved if we, like Eisai, took measure of our Heart-mind.

A Visit from Faye Sato *by Rev. Jiko Nakade*

Several days ago I received an early morning call from Faye Sato, the daughter of the Rev. Hakudo Sato, who served our temple as its resident minister from 1965 - 1976. Faye, who is now a teacher for the hula halau Keolaloa O Kelehua Puakea in Toyama, Japan, had come to Kona with



Faye Sato (center) surrounded by her hula students

several of her students to participate in the kupuna hula festival. She had called to find out if it would be okay for her group to pay a quick visit to Daifukuji before their morning session began. I was delighted.

Faye arrived, looking much like what she did in the 60's when she was a little girl. I would have recognized her anywhere! To my great happiness, she reported that both her mother and father (Rev. Hakudo and Mrs. Takako Sato) are well, and that her brothers Ray (Koh-chan) and Glen Shudo are both married with children of their own. I took out an old photo from the 70's, taken at a Sunday School Mother's Day service, and Faye's students were tickled to see their "sensei" as a little girl in a short dress and anklet socks. When I told Faye that next year I will be sending her family an invitation to Daifukuji's centennial celebration which will be held in 2014, she said that she would try to bring her parents to Hawai'i and suggest to her brothers that they come to Kona, too. (Koh-chan is now a minister in Brazil.)

As Faye and her halau students drove off, I thought of how much love Faye must have for Hawai'i and the Hawaiian culture, even though she left the islands when she was a child. It was obvious, too, that she had kept Daifukuji, her childhood home, and her Kona friends in her heart all these years.

Faye Sato and I were Sunday School school students together. Now she's in Japan teaching hula and I am here chanting the sutras. Hawaii instilled in her a love for hula; Faye's parents instilled in me a love for the Dharma. How incredible life is!

As the seasons turn and the end of the year approaches, my thoughts are slowly turning to 2011 and the joyful tasks that lie ahead, tasks which include the planning of Daifukuji's centennial celebration. Faye's visit only confirmed in my mind the importance of inviting Daifukuji's past ministers and their families and bringing everyone together in one big, loving embrace! Though decades have passed, the sangha, through much hard work, continues strongly and the bonds that have held us together remain, untarnished by the passage of time. Daifukuji's 100th anniversary celebration in 2014 will be a wonderful reunion for all.

Everyone, please take good care of yourselves every day. May you and your loved ones be safe and happy, and may you find joy and gratitude in each day.

Namu kie butsu. Namu kie ho. Namu kie so.

In gassho, with much aloha,
Rev. Jiko

Gokurosama

Have you seen our shiny floors? At the beginning of September the social hall, kitchen, and choba floors were professionally buffed and waxed by the Orchid Isle Carpet and Floor Services, after which everything had to be put back into place. Thank you very much to Elaine & Julio Fernandez, Jean Ikeda, & Renee Kimura for organizing the kitchen and stage storage areas and to Taichi Harada for hauling away a big pile of trash. Gokurosama deshita.

Thursday Evening Sessions

Thursday evening Dharma programs for the month of October will be held as follows:

October 14 Chanting, Zazen, Dharma

October 21 "Just Sitting" Zazen Only

October 28 Movie Night: "The Buddha: The Story of Siddharta," Part II

Please note that no session will be held on October 7.

Thursday evening programs start at 7 p.m. and generally end around 8:45 p.m. A small donation box is placed on the sign-in table for those who wish to make an offering.

Morning zazen is offered every Wednesday morning from 6 a.m. to 7:20 a.m. All are welcome.



Coming Up in November

Project Dana	November 10
Fujinkai Bento Sale	November 13
Kannon-ko Service	November 17
Thanksgiving Service	November 21
Year-end Clean Up	November 28

Sangha Photo Gallery



Sign-in for Healthy, Wealthy, & Wise Cooking Class



Nancy & Tomeyo enjoy Project Dana.



Family Sangha's field trip to Teiho's zendo in Kaloko Mauka



Teiho talks about the cloud forest flora.



Lunch time was particularly joyful.

October 2010

September 2010							October 2010							November 2010								
S	M	T	W	T	F	S	S	M	T	W	T	F	S	S	M	T	W	T	F	S		
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26	27	28	29	30			24	25	26	27	28	29	30	28	29	30						
							31															

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

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
26 8:00 AM Baikako Practice 9:30 AM Family Service	27 5:00 PM Youth Taiko	28 6:30 PM Adult Taiko	29 6:00 AM Zazen 5:00 PM Youth Taiko	30 7:00 PM Movie "The Buddha"	1 8:00 AM Samu 2:00 PM Offsite Backup 6:00 PM Adult Taiko	2
3 DARUMA-KI SERVICE EITAIKYO 9:30 AM	4 5:00 PM Youth Taiko 7:30 PM Happy Strummers	5 6:30 PM Adult Taiko	6 6:00 AM Zazen 5:00 PM Youth Taiko 7:00 PM Fujinkai Board	7 7:00 PM Temple Board	8 8:00 AM Samu 6:00 PM Adult Taiko 7:00 PM Sangha Sisters	9 Baika Workshop
10	11 5:00 PM Youth Taiko	12 6:30 PM Adult Taiko	13 Project Dana 8:30 am 6:00 AM Zazen 5:00 PM Youth Taiko 7:00 PM Orchid Club	14 7:00 PM Zazen & Dharma	15 8:00 AM Samu 6:00 PM Adult Taiko	16
17 9:30 AM Family Service	18 5:00 PM Youth Taiko 7:30 PM Happy Strummers	19 2:00 PM Life Care Visit (Baikako & Happy Strummers) 6:30 PM Adult Taiko	20 Kannon-ko 10 AM 6:00 AM Zazen 5:00 PM Youth Taiko	21 7:00 PM Evening Zazen	22 8:00 AM Samu 6:00 PM Adult Taiko	23 HSMA Fall Conference
24 HSMA Fall Conference	25 5:00 PM Youth Taiko	26 6:30 PM Adult Taiko	27 6:00 AM Zazen 5:00 PM Youth Taiko	28 7:00 PM Movie Night	29 8:00 AM Samu 6:00 PM Adult Taiko	30
31 9:30 AM Family Service	1 5:00 PM Youth Taiko 7:30 PM Happy Strummers	2 6:30 PM Adult Taiko	3 6:00 AM Zazen 5:00 PM Youth Taiko 7:00 PM Fujinkai Board	4	5 8:00 AM Samu 6:00 PM Adult Taiko	6