

Daifukuji Soto Mission

Stringing a Lei of Peace

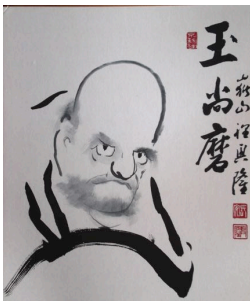


79-7241 Mamalahoa Hwy., Kealahou, HI 96750

October, 2020

(808) 322-3524 www.daifukuji.org

See “archives” on our website for previous newsletters.



ONLINE Bodhidharma Service October 4 from 9:00 a.m.

“Building a Foundation of Peace in Our Lives” — A Dharma Talk by Rev. Jiko

At Daifukuji, each year in October two services are normally held on the same Sunday: (1) Daruma-ki, a memorial service held in honor of the great Zen teacher Bodai Daruma Daishi, also known as Daruma-sama, and (2) an Eitaikyo service, an annual service held in memory of those whose names have been recorded in Daifukuji’s Eitaikyo record book. The word eitaikyo means “chanting the sutras in perpetuity.” This annual service ensures that prayers are offered for the departed, even when family members of the deceased cannot be present for the service.

This year, due to the Covid-19 situation, no in-person service will be held at our temple. However, the Daruma-ki service will be available via the internet on Sunday, October 4 starting at 9:00 a.m. You may go either to Daifukuji’s Facebook page for the link or directly to Daifukuji’s YouTube page. We cordially invite you to join the service. Once it’s open for viewing, you may enjoy watching it at your convenience.

Facebook: <https://www.facebook.com/konadaifukujitemple/>

YouTube: https://www.youtube.com/channel/UCni_mBKgI4u1A1k4P8mvckw

For privacy purposes, the Eitakyo service will be conducted by Rev. Jiko and Deacon Jikai, but not shown on the internet. If you are interested in having an individual or family’s name entered into Daifukuji’s Eitaikyo record book and having annual prayers perpetually offered for your departed loved ones, please contact Rev. Jiko at (808) 322-3524 to submit the name(s). A one-time donation of \$250 per name is requested.



Being Buddhist in Uncertain Times

by Rev. Jiko Nakade

Autumn is here and we are deep in the forest of uncertain times — a continuing global pandemic, a struggling economy, rising Covid-19 cases and deaths in our state of Hawai‘i, and a multitude of people suffering from financial hardship, isolation, and fear. On top of all of this, we are being called to look at systemic racial oppression in the eye and to face the reality of climate change and environmental threats. If this weren’t enough, we find ourselves living in a country suffering from division, deceit, hatred, and lack of moral decency. Auwe! Or, as my Japanese Obaachan used to say, “Ya-re! Ya-re!”

As Buddhists, what can we do?

1. We can anchor ourselves in the Buddha’s teachings. Shakyamuni Buddha offered the Dharma for the purpose of alleviating suffering, anxiety, fear, and unease, that which so many of us are experiencing in these troubled times. The Teachings are the raft that helps each one of us cross over to the shore of peace, awakening, and liberation in the midst of our lives, right here and now. Let us turn to them by studying, listening to, and practicing the Dharma.
2. We can strengthen our practice of the Buddha Way. Daily, even for a few minutes, we can devote ourselves to the practice of Zen meditation or zazen. 10 - 15 minutes a day makes a difference. Longer sittings will happen naturally over time. I will soon be offering short videos on the practice of zazen on Daifukuji’s YouTube channel. Zazen is also being offered online from Daifukuji via ZOOM every Wednesday morning and twice a month on Thursday evenings. Please let me know if you are interested. I will gladly send you the ZOOM link. Sitting together in silence is powerful.
3. We can nurture within ourselves and within our families those qualities we wish to see in our communities and in our country. Where there is hatred, let us cultivate loving-kindness and compassion. Where there is prejudice, let us cultivate deep understanding and acceptance. Where there is dishonesty and mistrust, let us water the seeds of truthfulness and trustworthiness. Where there is grief and fear, let us dwell in compassion and equanimity. By embodying our deeply cherished Buddhist values and principles, we create a culture that is based on peace, kindness, compassion, and harmony.
4. Without denying the big picture, we can focus our thoughts and energies on small, doable actions which lie within our power, right here, right now. Hugging our *keiki*, reassuring them that they are loved; checking on elderly neighbors, letting them know we care; sending small gifts to those far away; sharing fruit and flowers from our gardens; and, yes, casting our votes. We can each do small things with kind and loving hearts.
5. Buddha, Dharma, and Sangha. Each day we can go to our Three Treasures for guidance, taking refuge in the truths they offer. By placing our palms together in gassho and reciting “In Buddha, I take refuge; in Dharma, I take refuge; in Sangha, I take refuge,” we return to a place of peace in our hearts and minds, a place of calm, a place of quiet. We connect to Buddha within.



A Message from Your Temple President

What a world we have become in trying to deal with the Covid crisis. If we must interact with our sangha we now turn to our computers to facilitate it. Where once we automatically planned to meet face to face, now business meetings, socials and now auctions are all on line. A few months ago we wondered how we could move on in life without being able to meet in person. But now, I think a lot of us see a future where Zoom and Webex will be daily parts of our lives headed toward us like a speeding train in a tunnel.

Buddhism recognizes impermanence as a reality. It can be a source of suffering. Simply stated, we yearn for things to stay the same, and when they don't we suffer. Incredibly enough, things are changing so fast in this Covid world, that, at least for me, impermanence is the new permanence. I've kind of gotten used to expecting change.

I worry about what kind of world we will experience once this crisis is over. What kind of world will it be? Will we be able to live without masks? Will we have the bazaar? Obon? The New Year's party? Or will we be forever tied to no more than 10 people meeting in the same place at the same time? Paradoxically, none of these questions can be answered.

For now, please check out Daifukuji's on-line auction. Your support is greatly appreciated.
<https://www.32auctions.com/Temple2020>

In Gassho,

Bobby Command



A Message from Our Fujinkai President

Dear Fujinkai Friends,

I hope everyone is staying safe and healthy. My thoughts and prayers for all of you are always in my heart. Our September general membership meeting and exciting and educational field trip have been postponed due to the Coronavirus. Thank you, Lorraine and Rev. Jiko, for all your hard work in planning all our trips.

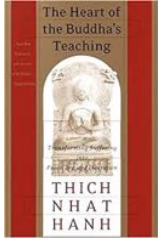
Rev. Jiko now offers a ZOOM online get-together for the Sangha which is a great way for us to see and talk to each other. I would love to see you at October 18th Sangha Social. Until we can meet and hug each other again, be safe and take care.

With love, in gassho,

Joyce St. Arnault



October Programs Being Offered Online Via ZOOM



Dharma Study: The Heart of the Buddha's Teachings

Group 1: Tuesdays from 3:00 - 4:00 p.m. (Chat room opens at 2:30 p.m.)

Group 2: Thursdays from 2:00 - 3:00 p.m. (Chat room opens at 1:30 p.m.)

You may sign up for one of two groups. We are using the book *The Heart of the Buddha's Teaching: Transforming Suffering into Peace, Joy, and Liberation*. Authored by the Venerable Thich Nhat Hanh, this book covers the core teachings of the Buddha in a very accessible and understandable way that's pertinent to our lives today. Books are available for purchase through Rev. Jiko at the reduced price of \$8 with checks made payable to: Daifukuji Gift Shop.

To register for these sessions, please contact Rev. Jiko at (808) 322-3524, or info@daifukuji.org. Please let her know which session (Tuesday or Thursday) you will be joining. She will send you the ZOOM link.

Donations to Daifukuji Soto Mission are appreciated and can be given through the temple's website:

<http://www.daifukuji.org/donation/index.html> or mailed to Daifukuji Soto Mission, P.O. Box 55, Kealakekua, HI 96750.

Zazen & Chanting - Every Wednesday morning from 6 a.m. - 7:20 a.m.; two Thursday evenings a month from 6 p.m. - 7:20 p.m. (October 8 & 22). Contact Rev. Jiko to receive ZOOM link, (808) 322-3524, info@daifukuji.org.

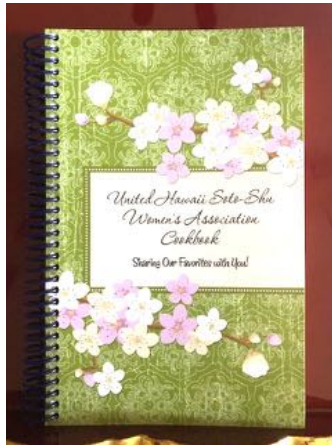
Sangha Sister's Women's Spirituality Circle - Meetings are held on the second Friday of the month at 7:00 p.m. Call Susie at (808) 936-5817 for information.

Bare Bones Writers Group - Meetings are held on the second Tuesday of the month at 9:00 a.m. Call Kathryn at (808) 345-2976 for information.

Daifukuji Sangha Social - This group meets on the third Sunday of the month from 10 - 11 a.m. The next meeting will be held on **October 18**. This is an opportunity to "talk story" with old friends and make new Sangha friends. We all had a great time at our September meeting. Not sure how this works or how to set up your personal device? No worries! Daifukuji member Kindness Isshin Israel has offered to assist anyone who needs help getting their cell phone, iPad, or computer connected to ZOOM. You may reach him at (408) 674-5533 or KINDNESSISRAEL@gmail.com. You may join the Sangha Social by contacting Rev. Jiko at (808) 322-3524 or info@daifukuji.org.

Holiday Gift Ideas

Cookbooks & Tote Bags



\$12

338 recipes; benefits UHSSWA & Our Fujinkai



\$17 & \$20 Bags

Durable 100% cotton canvas tote bags with reinforced handles

You may order cookbooks and bags and pick them up on the dates below. Sending in your payment will make pick up easier. Thank you for your support!

Order Form: Mail to Daifukuji Soto Mission, P.O. Box 55, Kealahou, HI 96750

NAME _____

PHONE NUMBER _____ EMAIL _____

COOKBOOKS Quantity _____ X \$12 = \$ _____

Make checks for cookbooks payable to: **Daifukuji Fujinkai.**

“COMPASSION” TOTE BAGS (2 Styles)

1. 15” X 16” (3” width), no pockets Quantity _____ X \$17 = \$ _____

2. 14” X 14” (7” width), inside pockets Quantity _____ X \$20 = \$ _____

Make checks for tote bags payable to: **Daifukuji Gift Shop. Total \$ _____**

Pick-Up Date (Please circle one)

Saturday, Nov. 7

Sunday, Nov. 8

10 a.m. - Noon

10 a.m. - Noon

Check(s) Enclosed

If you are not available on either pick-up day, please call Rev. Jiko to arrange a pick-up date. (808) 322-3524

Mahalo Nui Loa



Mahalo nui loa to **Larry Yoshiyama** for going to Hilo monthly to bring back gorgeous brown *obake* anthuriums as his family's offering to the Buddha.

Thank you very much to all who have thoughtfully donated items to the upcoming online auction. Thanks to your generosity, we have an abundance of wonderful items to offer. Arigato to Barb Bosz, Joyce St. Arnault, Nancy Osako, Laura Brown, and Jeri Hall for serving on the auction committee.



Namu Kanzeon Bosatsu

Rev. Jikō and Deacon Jikai continue to hold the monthly Kannon-ko services without the sangha present. The merit is dedicated to those who are ill and suffering from hardship. Prayers are also offered for the safety and well-being of all Daifukuji members. You may give your prayer requests to Rev. Jikō by calling (808) 322-3524 or sending an email to rev.jiko@daifukuji.org.

In memory of his mother, the late Yoshiko Ikeda, who loved Kannon-sama, Warren Ikeda installed and donated a set of dimmable track lights which have greatly illuminated our entire Kannon altar. Our warmest mahalo to Warren!



Custom Masks Made by MaryAnne

Would you like a custom mask made to order in a new comfortable design with no ear loops? We'll be needing masks for quite awhile, so why not have some that go with your outfits?

Needed: the measurement (in inches) across your face from ear to ear, at least one quarter yard of woven cotton fabric, or a favorite old garment that you'd like to repurpose. (At any fabric store you can ask to see the "fat quarters" and you'll see an array of choices already cut, or buy it off the bolt, usually a half yard minimum.) Or specify your color preferences, solids, wild or sedate prints, themes, etc. and be surprised.

Contact MaryAnne Seibert at mash555@comcast.net or (206) 819- 4683.

MaryAnne is generously donating her time and sewing skills and is requesting that donations for the custom masks be given to Daifukuji Soto Mission. She is a sangha member who belongs to the Daifukuji Dharma Fellowship, T'ai Chi group, and Soleful Strutters Walking Moai and who teaches yoga to the children of the Daifukuji Family Sangha. Mahalo, MaryAnne!

Daifukuji Gift Shop

Our gift shop is currently closed due to the Covid crisis. However, in the near future, items will be posted on the temple's Facebook page for viewing and shopping. Please stay tuned for updates.

Library News

By Clear Houn Englebert



Although the temple is closed, you can contact Rev. Jiko and then come to browse the library and check out items. This "stay-at-home" time can be put to excellent karmic use by reading more Buddhist books. When you browse, you'll have the library to yourself, and that's the ideal way to select Dharma books---when you're being still and quiet. The books (and audios and videos) are arranged and labeled for easy browsing. Trust me on this---when you die, you will never look back at your life and say, "Gosh, I read too many Dharma books!" No, that won't happen to anyone. So---read more Dharma books now. **(Temperature checks, masks, and the sanitization of hands will be required prior to entering the temple. As in the past, the privilege of using the lending library is extended to temple members and members of temple groups only.)**

Here are the new arrivals:

"Thich Nhat Hanh: Buddhism in Action" by Maura Shaw is a delightful children's book about this renowned Buddhist teacher.

"Awakening is Real" by Jack Kornfield is a set of 8 CDs, comprising his talks to senior students.

"On Becoming a Bodhisattva" and *"Nirvana"* are both pamphlets by Master Hsing Yun. The bodhisattva pamphlet is especially helpful because even the concept is hard for some people to wrap their head around. We are grateful to Spring Liao for donating them.

Another priceless donation is from the late Kazuyo Sasaki. It consists of three vintage Soto books from Japan which I have never seen before. They are: *"Picture History of Founders of the Soto Sect in Japan"* by J. M., *"A Short Manual of Soto Zen Buddhism"*, and *"Sotoshu Daihonzan Soji-ji"*. They're all in English except the last book which is mostly photography and only the captions are in English. If you've ever wondered, "What is Soto all about?", well, these books explain it in a nutshell.

"The Record of Transmitting the Light" is the *Denkoroku* by the Great Master Keizan, translated by Francis Cook. This was donated to Daifukuji by the Zen Center of Los Angeles.

"Over a Bamboo Fence" by Margery Brown is a book that I can confidently say would be enjoyed by every person reading this. Brown was an army wife who moved to Japan in 1947 to be with her husband who was stationed there. She then wrote articles for the newspaper *Mainichi*. This is a collection of those articles, and every person I know who has read it agrees---it's really great! You get a view of Japan that you NEVER get anywhere else---at a time when it was truly between past and future.

Do No Evil 悪い事をするな

from the book *Kappa No Hitorigoto* by Roshi Daito Noda
Translated by Michael Nakade & Edited by Leslie Ozawa



Long ago, during the Tang Dynasty (618–907 CE) in China, there lived a man named Hakurakuten (白楽天). After he was appointed a regional governor, Hakurakuten went to inspect a rural village in his region. The local guide said to Hakurakuten: “There is a Zen master named Dōrin, who practices Zen meditation on the branch of a huge tree in the mountain over there. The villagers call him Zen Master Bird’s Nest.” Hakurakuten said, “That’s interesting. Let’s meet him and find out what kind of person he is.” He then paid a visit to the mountain.

As the guide had told him, when Hakurakuten went to the huge tree and looked up, something built like a huge bird’s nest had been constructed, where a Buddhist priest was doing zazen. Hakurakuin called out to the man doing the meditation: “What is the teaching of Buddhism?” Dōrin Zenji replied: “Do no evil. Do good deeds.” Hakurakuten was taken aback by this unexpected answer and yelled: “Is this what the Buddha teaches? Even a three-year-old knows this.” Dōrin Zenji said immediately: “That’s so. It’s a truth that even a three-year-old knows, but it’s something difficult even for a 70- year-old senior to do.”

Hakurakuten, known widely as a poet at the time, was no idiot. After hearing Dōrin’s words, Hakurakuten felt like he had been awakened from the doubts he had up to this time. It is said that he then threw himself wholeheartedly to practicing zazen.

“Do no evil deeds. Do good deeds. Purify your heart.” This is the teaching of the Buddha. If it’s something bad, do not commit even the slightest wrongdoing. If it is a good thing, act on it, even if it’s the only one good thing for that day. To you, my readers, how do you feel about this? How about challenging yourself to do what even a three-year-old child knows, but what a 70-year-old finds hard to do.

Announcements

A general membership meeting will be held via ZOOM video conferencing on Sunday, December 13, 2020 at 10 a.m. All Daifukuji members will be invited to attend this virtual meeting at which the election of directors for the term 2021 - 2022 will take place.



Any temple member* may nominate a temple member* to serve as a director on the Daifukuji Board. The deadline for nominations is November 29, 2020. Nominations may be submitted to Bobby Command (808) 895-2416, rhcommand@gmail.com or Tony Takai (319)759-1996, tonytakai@gmail.com. Questions may be directed to either Bobby or Tony.

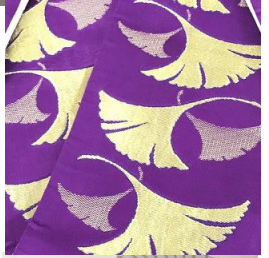
*Members need to hold current membership status.

We sadly announce that this year’s mochitsuki will not take place due to the circumstances surrounding Covid-19. Please support this event next year.



Online Auction

to Benefit
Daifukuji Soto Mission's
Building Maintenance Fund



Art, Kona Coffee, Mac Nuts, Jewelry, Buddhist Items, Japanese Items, Vintage Items & Collectibles, Books, Gift Certificates, Plants & Orchids, Google Nest Wifi, & lots more!



October 15 - 30, 2020

Bidding will begin at 9:00 a.m. Hawaii time on October 15 and end at 5:00 p.m. Hawaii time on October 30.



Please share this link with family and friends.

<https://www.32auctions.com/Temple2020>

Mahalo for your support!



Questions? Call or text Barb at (808) 987-2673.
www.daifukuji.org (808) 322-3524





Dharma Lei

Bishop's Office Newsletter

Soto Zen Buddhism Hawaii Office

c/o Soto Mission of Hawaii 1708 Nuuanu Avenue, Honolulu HI 96817 U.S.A.

Tel & Fax: 808-538-6429

E-Mail: info@sotozenhi.org

WEB: <http://global.sotozen-net.or.jp/eng/>

Fourth Quarter, 2020

Issue No. 34

Bishop's Message: Bishop Shugen Komagata

Aloha from the Bishop's Office,

Recently, Hawaii has seen a drastic uptick in new infections and deaths caused by the Novel Coronavirus. I hope you have been doing well throughout these very turbulent times. I pray for a quick resolution to this problem, and for the recovery of those infected by the virus.

In the Soto Zen tradition, October is the month when we honor Bodhidharma, also known in Japanese as Daruma. Daruma is the Indian monk who traveled to China and spread the Buddhist spirit through seated meditation, or zazen.

As we find ourselves having spent majority of 2020 dealing with the global pandemic, perhaps now is the opportune time to reflect upon the teaching Daruma. The saying, "nanakorobi yaoki," translated to mean "seven times down, eight times up," comes from the physical and mental perseverance of Daruma. For so many people around the world, 2020 has been a year full of "nanakorobi" (seven times down)—roadblocks, setbacks, and misfortune—for a multitude of reasons.

It is important that we direct our focus on "yaoki," or "eight times up." We must do our best to overcome adversity and be happy. During the recent shutdown and stay-at-home order, sometimes we can find happiness and peace in the small things. Offer senko in front of your butsudan. Take the time to chat with a friend or loved one on the phone. Clean out that storage shed that has accumulated so much over the years. Exercise. Let us take a moment to reflect upon the positive impact Bodhidharma can have in our lives, whether it is through zazen or simply to stay positive and never give up.

Please take care of yourself and your loved ones.

In Gassho,

Bishop Shugen Komagata



Shushogi, Chapter 5: Verses 30-32

By Rev. Daitsu Tom Wright
Alaneo Zendō



Being Grateful

As we all know, each sentence or couple of sentences in *Shushōgi* have been taken from various fascicles of Dōgen Zenji’s *Shōbōgenzō*. For example, our opening sentences were taken from different sections of *Shōbōgenzō: Gyōji (jō)—Continuous Practice, (Part I)*. **“Time passes faster than an arrow. This living body is even more transient than the dew. No matter how skillful one may be, it is impossible to bring back even a single day that has already passed. To have lived aimlessly to a hundred years is to taste the bitterness of time, to become nothing more than a sad carcass. Even though you have allowed yourself to be a slave to your senses for a hundred years, if you give yourself over to practice for even a day, you will gain a hundred years of life in this world as well as in the next. Each day of your life should be considered to be precious; you should have deep regard for this mere shell of a body. It is through our own practice that the practice of the various buddhas appears and their great way reaches us. Through our *continuing and maintaining practice*, the *continuing and maintaining practice* of all the buddhas manifests. The Great Way of all the buddhas permeates everywhere. Therefore, each day of our practice is the seed of all the buddhas, the seed of the *continuous practice* of the buddhas.”**

Dōgen Zenji is not the first person who has said that time passes swiftly and our life is transient, but his interpretation of this ancient saying carries a different message. Whereas, some people think that since our life is very short, we should live a fun life and try to get as much as we can; that we should try to make as much money as possible and hold on to as much power as we can grab. Dōgen, however, interprets this quick passing of time and of our life to mean that because our life is short, we should devote it to practicing the Buddha Way. He is telling us that to pile up money or material possessions or power is pointless. And, it is through our day-to-day studying and practice of the Buddha’s teaching that is most important. That is, we have to continue to practice day by day, hour by hour, encounter by encounter. Then, surely the *seeds* of our practice will bear the fruit of all the buddhas.

Our text continues; **“All the various *buddhas* are none other than the Buddha Shakyamuni himself. The Buddha Shakyamuni is nothing other than ‘this very mind is *buddha*’. When the *buddhas* of the past, present, and future become *buddhas*, they surely become the Buddha Shakyamuni. That is ‘this very mind is *buddha*.’”**

Continued on next page



This passage was taken from the fascicle *Sokushin Zebutsu—This Very Mind is Buddha*. Our next sentence, “**Study this question in careful detail: Who is *this mind itself is buddha?*”** comes from *Ōsaku Sendaba—The King Requests Sendaba*. And, our final sentence, “**For it is in this way that we can express our gratitude to the Buddha,**” can be found in the fascicle *Raihai Tokuzui—Revering Attainment of the Marrow*.

Now, let us explore the meaning of these passages.

All the various *buddhas* are none other than the Buddha Shakyamuni himself. The Buddha Shakyamuni is nothing other than ‘this very mind is the Buddha’. When the *buddhas* of the past, present, and future become *buddhas*, they surely become the **Buddha Shakyamuni**. The implication that all *buddhas* are, in fact, the Buddha Shakyamuni, is that all *buddhas*, past, present and future *buddhas*, have discovered or attained the same enlightenment that the Buddha Shakyamuni attained. What a *buddha* does, any *buddha*, is carry out *buddha actions*, i.e., acts as a *buddha*. That means when we take up the posture of zazen, we are taking up the same posture as the Buddha Shakyamuni. We are carrying out *buddha actions*. Yokoyama Sodō Rōshi calligraphed the expression 坐相降臨 *zasō kōrin*—the posture of zazen has come down from the heavens. In other words, that very form we are able to take when we sit zazen is a gift from the heavens. And, I think the longer we sit, the deeper we are able to realize that truth.

In the fascicle, *Ōsaku Sendaba*, leading up to this line, “**We must deliberate carefully on who ‘this very mind itself is *buddha*’ is referring to’**, we can read the following: “Do not be remiss in your study and, by all means, carry on that life vein of our Buddha ancestors. For example, when someone asks, ‘What is *buddha*?’ and the reply is ‘this very mind is *buddha*’, what does that truly mean? Is this not *the king requesting sendaba*? We must deliberate carefully on who ‘this very mind is *buddha*’ is referring to.”

Here, *this mind* refers to the very life force which we have been given. In this passage, *mind* or *shin*—心, is not referring merely to our psychological mind. Here, *shin*, refers to our very life force, which is, at the same time, *buddha*.

“**For it is in this way that we can express our gratitude to the Buddha,**” How can we not feel grateful for being able to carry out the actions of a *buddha*. The opportunity to return to the true and full reality of our life through sitting zazen is something that we must always feel grateful for, because returning to the full reality of our life means to give full measure to who we truly are. This is expressed in our founder, Dōgen Zenji’s, 只管打坐 *shikan taza*—just concentrate on sitting, and in his 尽一切自己 *jin-issai jiko*—all inclusive and comprehensive self. Sawaki Kōdō Rōshi expressed through his enigmatic expression 自己_が自己_を自己_{する} *jiko ga jiko wo jiko suru*—self selfs the self. His disciple, Uchiyama Kōshō Rōshi expressed this as 自己_{ぎり}の自己 *jiko giri no jiko*—self that is only self. In other words, who we truly are, who our true self is, is a self that is connected to and comprises the whole universe. This is embodied in the Buddhist understanding of interdependence of all things.

How wonderful it is that each of us, in our own way, can practice *this mind itself is buddha*, in our sitting life, and then carry that over into our day-to-day actions, through kind and compassionate actions.

