



Daifukuji Soto Mission

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*Treasuring the Past,
Embracing the Present*
November, 2009

SEPTIC TANK INSTALLATION

Work to install a septic tank in the temple yard is scheduled to begin **October 26**. **The road leading to the columbarium and cemetery will be closed October 26 and 27.**

During the installation period of approximately two weeks, access to the temple will be restricted. Please exercise caution when entering and leaving temple grounds and avoid the construction area.

Wednesday morning zazen sessions on Oct. 28 and Nov. 4 are cancelled. Evening zazen on Oct. 29 and Nov. 5 are also cancelled.

To comply with federal EPA regulations, this septic tank is being installed at a cost of roughly \$29,000. Improvements to our temple driveway will be made at the same time. We are grateful to George Harai for heading this project and to our many members and supporters who have contributed to our septic tank fund.

THANKSGIVING SERVICE

Sunday, November 22 9:30 a.m.

Happy Thanksgiving, dear members and friends! You are warmly invited to our temple's Thanksgiving service on Nov. 22. As the holiday season begins, let us take the time to reflect upon life's blessings and give thanks in the company of our sangha friends.

The Dharma talk will be given by the Rev. Jiko Nakade. Refreshments will be served after the service. Join us for Dharma fellowship.

GENERAL TEMPLE CLEAN UP

Sunday, November 29 8:00 a.m.

Daifukuji members and members of temple groups, we humbly request your kokua at our general temple clean up. Please bring rags, buckets, and garden tools, labelled with your name. Refreshments will be provided.

Let's beautify our temple and grounds in time for Bodhi Day, the day of the Buddha's enlightenment. Many helping hands are needed. Questions? Call Ron Iwamoto at 322-9147.

Coffee Festival Bento Sale

Saturday, Nov. 14, 2009



The Fujinkai's annual Kona Coffee Cultural Festival Bento Sale is coming up. In addition to the Fujinkai's famous bento,

goodies such as manju, energy bars, spam musubi, prune mui, and starfruit preserves will be sold. This year the sale and festivities will be held at the **Makaeo County Pavilion** at the **Old Airport** where there should be plenty of parking for everyone. So, come on down and join us! The Grand Parade will start at 9:30 a.m. at the Royal Kona Resort and end at the Makaeo County Pavilion. A schedule of festival events can be found at: <http://www.konacoffeefest.com/schedule.asp>.

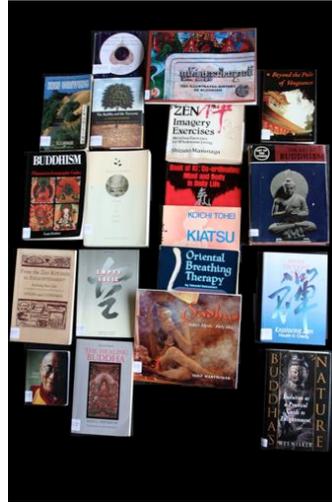
Fujinkai members, if you are able to help with the bento preparation and packing, please be at the temple at **5:00 a.m.** on **Saturday, November 14.**

Monetary donations to the Daifukuji Fujinkai and donations of ingredients are appreciated. If you've signed up to donate ingredients, please drop them off at the temple by Nov.6. Questions? Call Elaine at 322-2084 or Joyce at 329-3833.

2010 Fujinkai Fundraiser

At the Fujinkai's general membership meeting held September 13, it was decided that the group's 2010 fundraiser will be a pancake

breakfast, bake sale, and plant sale instead of the usual sushi sale. For those who wish to donate plants and need to "plant" ahead, the date set for this fundraising event is **Feb. 27, 2010.**



Library News

by Clear Englebert

Two new books deal with cleaning up old karma. "Beyond the Pale of Vengeance" by Kikuchi is perhaps the dearest of all the

new arrivals. It's a short, 56 page novel based on the true story of a monk in 18th century Japan. It shows how an ex-murderer was able to convert greed, anger and fear into compassion, love and wisdom. It's quite similar to the story of Angulimala, who lived in the time of the Buddha and killed almost 1000 people, yet through his conversion to Buddhism he was able to repay his karmic debt before his own death. That story is told in "Buddha and the Terrorist" by Kumar. These books are accessible and wonderful--they bring hope to our hearts in troubled times.

There are two new Dogen books: "Moon in a Dewdrop: Writings of Zen Master Dogen" edited by Tanahashi, and "From the Zen Kitchen to Enlightenment: Refining Your Life" which is Dogen's Instructions for the Zen Cook together with Uchiyama Roshi's How to Cook Your Life.

"Universal Heartbeat; Applying Skillful Effort and Right Diligence" is an hour-long CD lecture by Patricia Mushim Ikeda-Nash (Rev.

Jiko's cousin who was the keynote speaker at the UHSSWA conference).

"Healing Buddha" by Birnbaum is an extremely thorough study of Bhaisajyaguru, the Buddha who has pledged to heal the body and mind of each person who calls on him.

"Buddha's Nature: Evolution as a Practical Guide to Enlightenment" by Wes Nisker shows how the latest science is catching up with the time-honored beliefs of Buddhism.

We all love art books and "The Art of Buddhism" by Seckel is from 1963 and has those charming old hand-tipped pictures, which were the way of adding color photographs to an otherwise black-and-white book.

"Buddhism: Flammarion Iconographic Guide" by L. Frederic (with Flammarion being the name of the publisher) is the very best reference book explaining the significance of the many visual symbols of Buddhism---all kinds of Buddhism.

"Zen Driving" by Berger shows how to use Buddhist principles to avoid irritation and frustration while driving.

We have two scholarly books from Hsueh-li Cheng, Chair of the Philosophy Dept. at UH Hilo. They are "Exploring Zen" & "Empty Logic".

"Sadhus: India's Mystic Holy Men" shows the ascetic system that Shakyamuni first trained

in before he discovered the Middle Way. It's a visual trip back in time to ancient India.



What Led Me to Buddhism

A Talk Given by Bill Lundquist at the Daifukuji Ohigan Service on Sept. 13, 2009



G o o d morning. My name is Bill Lundquist. When Rev. Jiko asked me to speak today, I felt d e e p l y

honored, but I also knew it was an honor that there was no way out of. I knew that if I hesitated, Rev. Jiko would just ask again, with that big smile that is impossible to say no to.

Since this is a Zen temple, I briefly considered just holding up a flower instead of speaking. I hoped you would all smile, like Buddha's disciple Mahakasyapa did. But I was afraid Rev. Jiko might be the only one not smiling at that point.

Instead, I'd like to tell you the story of what led me to Buddhism, or rather, how it found me. But first, I should explain this wagesa I am wearing today. I received a Jodo Shinshu kesa when I participated in confirmation rites in Hilo Monday, but this is not it. I will receive a Soto Zen wagesa at my lay confirmation ceremony here in October. This, however, was hand made and presented to me on my birthday by members of my dharma talk class at the Kona Hongwanji. Because it was given with love, I feel it best represents all schools of Buddhism, and it is what I will wear whenever I am honored to speak about Buddhism.

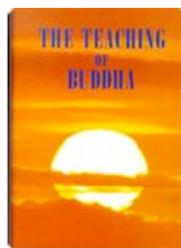
The confirmation rites in Hilo marked important anniversaries in the Jodo Shinshu tradition, and featured the visit of the head of that tradition from Japan. Personally, however, the Hilo event brought the story of my Buddhist transformation full circle, a story that meanders through World War II, internment camps, a farming valley on the Idaho border, Jodo Shinshu temples, and now to staring emptiness in the face as I sit in zazen. It all makes perfect sense, though, because from the Buddhist perspective, everyone and everything is interconnected.

Like most mainland haoles, I was brought up in Christian churches. I still think Jesus was one of the most incredible people who ever lived. If he was alive today, I'm sure he'd be a Buddhist. But Christianity could not explain to me why people suffer, even good people. How could an all-powerful, all-knowing and all-loving god allow suffering in the universe he created?

Then, one night a couple of years ago, I was staying alone in a hotel room in Hilo. The television reception was horrible, as it normally is in Hilo hotels. I'd forgotten to pack anything to read. I opened a drawer and found a copy of "The Teaching of Buddha" sitting next to the Gideon's Bible. I'd read the Bible many times, cover to cover, but nowhere could I find an answer to my fundamental question. I started to read the other book, and learned that Shakyamuni Buddha asked the same question, and found the answer. What's more, he came up with a prescription to end suffering.

As I read further I discovered there was a whole religion based on principals I already believed in. I thought, "Maybe I'm not a Christian or an atheist. Maybe I'm a Buddhist." Some people might call this fate, but I made the choice. Had I not turned the TV off, or had I packed a Harry Potter book, I might not be here speaking today.

I was still reading "The Teachings of Buddha" when my life took a sudden turn. I accepted a job at a newspaper in Eastern Oregon where my mother and sister lived. I certainly didn't want to leave my wife back in Kona, but my mother was sinking deeper into Alzheimer's and I hoped to take some of the burden off of my sister, who was having health problems of her own.



It turned out to be my winter of darkness. My editor turned out to be like your basic army drill sergeant. Also, Ontario, Oregon is the onion capital of the world, and the smell of onion processing pervades everything. In the winter, the sun doesn't come up until after 9 a.m. Not only is it dark most of the time, it is cold. The ground was covered with snow for two months. Once I made the mistake of washing my car and the doors froze shut for three days.

It was during all this misery that I was assigned to interview George Iseri, a successful businessman, former city council member, and survivor of an American internment camp during

World War II. He told me how his father, a community leader in a small farming town south of Seattle, had been arrested shortly after the attack on Pearl Harbor and imprisoned for six months without being charged with anything. No one in that community had the courage to speak up for their friends and neighbors. A few months later, George and his pregnant wife, Dixie, were imprisoned in a internment camp. Then the authorities asked him to enlist. George's brother, Mike, went in his stead, earned many medals, and died in France fighting the Nazis. George, of course, named his new son Mike after his fallen brother. You would expect George to be a bitter man, and for a time, he was. His family had done nothing wrong, but everything had been taken from them.

But George had a cousin farming in the Treasure Valley north of Boise, Idaho. At the north end of the valley sat Ontario, Oregon, a town that had welcomed Chinese miners in the 1850s and Basque shepherders at the turn of the century. The mayor of the town liked and respected the farmers of Japanese descent in the valley and sent out the word that their relatives in the internment camps were welcome to move east of the West Coast exclusion zone to Ontario. Many accepted the offer and soon became successful farmers and community leaders. Most originally thought they would return to their old homes after the war, but almost all, including George, never left the town that had welcomed them when no place else would.

The parents of the Nisei farmers insisted they build a Buddhist temple after the war, and not just any temple, but one filled with the finest golden religious articles from Japan. George said the Nisei just wanted to fit in with the community and not draw attention to themselves, but they did as their parents asked and mortgaged their farms and businesses to build a beautiful temple. The Idaho-Oregon Buddhist Temple remains the only Jodo Shinshu temple in Oregon outside of Portland, and serves all of eastern Oregon and Western Idaho.



It is truly a place where east meets west. The old-timers will tell you in their twangy Western rancher accents that when they were little, they knew so little English that they would have to point to objects in the stores and act out a sort of pantomime to buy something. They had no rice to offer on the temple altar, but Ontario always grew plenty of potatoes, and mashed potatoes looked pretty similar to mounded rice, so that's what they used.

George and Dixie had several children, and he opened a successful travel, insurance and real estate

agency and served on the city council. They even owned a condo on Alii Drive for several years. He still has fond memories of Kona and of Mrs. Teshima, who always used to talk with him when he ate in her restaurant. "But of course she must have passed on years ago," he told me. He was delighted when I replied that she was not only still alive, but still working at the restaurant.

George, who left the internment camp bitter and angry, said, "You know, I never feel now that I've had a good day unless I've helped someone with something." When he invited me to see his beautiful temple I was curious to find out how Buddhism could help a person feel that way. He insisted I sit by him, and thereafter, always sat by me whenever I visited. I came to see the golden treasure in the temple, but found three treasures of infinitely greater value. I learned that suffering was caused by desire and attachment, but if one could burn all that away, what was left? Pure compassion, said our sensei, Rev. Dennis Fujimoto. I had never heard of a Buddha named Amida, but our sensei told the story of a monk who vowed to not reach enlightenment unless he could take every sentient being in the universe with him, and that he had accomplished that goal. I didn't really understand what I was doing, but Rev. Fujimoto said, "Come. Sit. Listen. That's all you have to do." As for repeating that strange name, the Nembutsu, and chanting in Japanese, I told him I didn't understand what I was saying. He said, "Almost no one here does. This generation doesn't

speaking Japanese, but just do it. It will work."

He was right. In my winter of darkness, I could feel light growing in my heart. I took refuge in the Buddha of immeasurable light and life, and felt both returning to me. I took refuge in the Dharma and began to understand it. I took refuge in the Sangha and the



members welcomed me like a long lost son, no matter that I was of a different race, and had a different religious background.

Once back in Kona, I was determined to keep learning about Buddhism. The temple in Oregon was Jodo Shinshu, but the only phone number I could find here turned out to be for the Daifukuji Soto Zen Mission. When I called, Rev. Jiko patiently chatted with me about Buddhism. Once she figured out I had been going to a Jodo Shinshu temple, she gave me the number for the Kona Hongwanji Mission and told me a bit about Rev. Shoji. When I asked about her temple, she also welcomed me to visit here.

I settled into the Hongwanji first, since I was more familiar with its tradition. I was welcomed even more warmly than I had been at the Oregon temple. The members don't see many haoles in their temple, and I think they were intrigued about what brought me there. I was also

welcomed warmly when I visited here, but this is more of a multicultural sangha, so I didn't really stand out. I've since become a member of both temples. I first experienced zazen, however, under the guidance of Jill Teiho Wagner, in her peaceful little zendo. She encouraged me after my first hour and a half session by saying, "Well, at least you didn't run away screaming."

Rev. Jiko told me that she had once worked for a Jodo Shinshu organization. She said the practices of each Buddhist tradition work best for different people. She said some animals, like horses, stand on their own feet shortly after birth, which is the Zen approach. Other newborns need to be carried for a time, which is what Amida Buddha can do for a person. In my own mind, there is no substantial difference between the Zen and Pure Land traditions. Both agree that there is nothing a person can do to become a Buddha, because every sentient being is, in fact, already a Buddha. We need only wake up and become mindfully aware of our true natures. Once we have done so, says Jodo Shinshu, we should say the Nembutsu in gratitude. Zen says once we realize we are Buddhas, we should sit zazen, because that is what Buddhas do.

Buddhism focuses on the wisdom and compassion in every being. Zen uses many clever means to develop that compassion. Jodo Shinshu uses pure compassion to develop wisdom. Yet, like the contrasting black and white dots within the yin-yang symbol, the Kona Hongwanji has Rev. Shoji, a man

of extensive learning and deep wisdom, while the heart of the Daifukuji temple is Rev. Jiko, the very embodiment of compassion.

I've learned so much from both of them, and from the members of each temple, yet I am only beginning to learn, of course, for those who seek the Dharma must always do so as beginners. Thank you all for teaching me.



Note: Bill will be receiving the precepts and a Buddhist name at his Soto Zen Buddhist Lay Confirmation Ceremony on October 25 at 2:00 p.m. at Daifukuji. Anyone interested

in witnessing this ceremony is cordially invited to attend.

Soto Mission Japan Tour October 31 -November 11, 2010

The Soto Mission of Hawaii is planning a 2010 autumn tour of Japan which will include visits to Kyoto, Amano Hashidate, Eiheiji Monastery, Daijoji, Toyama, Niigata, Lake Chuzenji, Nikko, Tokyo, and Sojiji Monastery. The tour price given by Nakamura Travel Agency in Honolulu is approximately \$3,600-\$3,700 per individual. If interested, see Rev. Jiko for an itinerary and reservation form as soon as possible. At this time the tour is limited to the first 30 applicants. A reservation deposit of \$100 made payable to Nakamura Travel Agency, Inc. is required.

The 16 Precepts of Our Soto Zen Tradition

Also called Mindfulness Trainings, these precepts are the guiding principles in the lives of Soto Zen Buddhists. During the Lay Confirmation Ceremony, one vows to receive, study, and practice them, and, by so doing, becomes a disciple of the Buddha.



1. Taking refuge in the Buddha, the Awakened One.
2. Taking refuge in the Dharma, the Teachings.
3. Taking refuge in the sangha, the community of priests and laity.
4. Ceasing from evil.
5. Doing all that is good.
6. Living one's life for the benefit of others.
7. Having respect for all life (non-killing).
8. Having respect for the property of others (non-stealing).
9. Honoring one's body and relationships (not misusing one's sexuality).
10. Manifesting truth (not telling lies).
11. Living with clarity (not clouding the mind with intoxicants or harmful substances).
12. Practicing mindful conversation (not speaking of the faults of others).
13. Realizing self and other as one (not elevating oneself while blaming others).
14. Giving generously (not keeping for oneself either Dharma or wealth).

15. Recognizing the seeds of anger (not letting anger take control of oneself).

16. Always holding the Three Treasures in one's heart (never defiling the Buddha, Dharma, and Sangha).

These precepts are a precious gift which have come down to us through the Buddha and Dharma ancestors. If you would like more information about the Soto Zen Buddhist Lay Confirmation Ceremony, please see Jiko Sensei.

Autumn Aloha from Sensei

Dear Members and Friends,

Thanksgiving is approaching and I am thinking about all of you with much love and gratitude. Please take good care of yourselves and each other by living with mindfulness every day. When life gets hectic and things fall apart, as they sometimes do, please remember to return to your breath and to the place of refuge in your heart and core. May the teachings of the Buddha illuminate your life, bringing you peace, clarity, and joy.

I hope to see you at the Thanksgiving Service on November 22. Namu Kie Butsu. Namu Kie Ho. Namu Kie So.

Peace and blessings, in gassho,
Rev. Jiko

Coming Up in December.....

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|-----------|-----------------------------|
| Dec. 1- 8 | Rohatsu Sesshin Daily Zazen |
| Dec. 6 | Jodo-E Bodhi Day Service |
| Dec. 9 | Project Dana |
| Dec. 16 | Kannon-ko & Ofudayaki |
| Dec. 27 | Mochitsuki Prep Day |
| Dec. 28 | Mochitsuki |
| Dec. 31 | New Year's Blessing Service |

Sangha Photo Gallery



Peace Day Calligrapher Chuck Koseda



Julia & Teiho at HAIB Peace Event



Visit to Mayumi Oda's Art Studio & Farm



Lisa, Nobu, & Charlie at Ginger Hill Farm



Midori, Mako, & Koutaro in the Garden

November 2009

October 2009	November 2009	December 2009
S M T W T F S	S M T W T F S	S M T W T F S
1 2 3	1 2 3 4 5 6 7	1 2 3 4 5
4 5 6 7 8 9 10	8 9 10 11 12 13 14	6 7 8 9 10 11 12
11 12 13 14 15 16 17	15 16 17 18 19 20 21	13 14 15 16 17 18 19
18 19 20 21 22 23 24	22 23 24 25 26 27 28	20 21 22 23 24 25 26
25 26 27 28 29 30 31	29 30	27 28 29 30 31

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

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 8:00 AM Goeika Practice 9:30 AM Family Service	2 6:00 PM Youth Taiko 7:30 PM Happy Strummers	3 6:30 PM Adult Taiko	4 6:00 PM Youth Taiko 7:00 PM Fujinkai Board	5	6 8:00 AM Samu 6:00 PM Adult Taiko 6:30 PM Lantern Parade	7
8 9:30 AM Family Service	9 6:00 PM Youth Taiko	10 6:30 PM Adult Taiko	11 Project Dana 8:30 am 6:00 AM Zazen 6:00 PM Youth Taiko 7:00 PM Orchid Club	12 7:00 PM Dharma Session	13 8:00 AM Samu 6:00 PM Adult Taiko 7:00 PM Sangha Sisters Outing	14 Bento Prep & Sale
15 8:00 AM Goeika Practice 9:30 AM Family Service 10:30 AM Just for Teens	16 6:00 PM Youth Taiko 7:30 PM Happy Strummers	17 6:30 PM Adult Taiko	18 Kannon-ko 10 AM 6:00 AM Zazen 6:00 PM Youth Taiko	19 7:00 PM Dharma Session	20 8:00 AM Samu 6:00 PM Adult Taiko	21
22 THANKSGIVING SERVICE 9:30 am	23 6:00 PM Youth Taiko	24 6:30 PM Adult Taiko	25 6:00 AM Zazen 6:00 PM Youth Taiko	26 Happy Thanksgiving!	27 6:00 PM Adult Taiko	28
29 CLEAN UP DAY 8 am	30 6:00 PM Youth Taiko	1 6:30 PM Adult Taiko	2 6:00 AM Zazen 6:00 PM Youth Taiko 7:00 PM Fujinkai Board	3 8:00 PM Temple Board	4 8:00 AM Samu 6:00 PM Adult Taiko	5