



79-7241 Mamalahoa Hwy., Kealahou, HI 96750

November, 2025

(808) 322-3524 www.daifukuji.org

See “archives” on our website for previous newsletters.



Thanksgiving Service

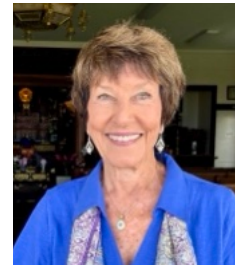
Sunday, November 16, 2025

10:00 a.m.

Guest Speaker: Ms. Trinidad Hunt

All are warmly invited to Daifukuji’s Thanksgiving service. Let us gather in the spirit of Thanksgiving to express our gratitude to Buddha, Dharma and Sangha, the Three Jewels in which we take refuge.

Our guest speaker will be **Ms. Trinidad Hunt**. Born and raised in Hawaii, Ms. Hunt is a 5th generation islander living in Kailua-Kona. Trinidad has over 40 years of experience in Corporate Leadership, management, and staff development. She was awarded the prestigious VIP Woman of the Year Award from the National Association of Professional Women (NAPW) in 2010. In 2013, she joined the ranks of Heroes for Humanity. She is also the granddaughter of the late Reverends Ernest Shinkaku and Dorothy Hunt, who contributed greatly to the development of Buddhism in Hawai‘i in the 1920’s.



Trinidad Hunt

Like all of our major monthly services, the Thanksgiving service will be live-streamed via Daifukuji’s YouTube channel and later uploaded to the channel. We invite you to become a subscriber. <https://www.youtube.com/c/DaifukujiSotoZenHawaii>

Please consider bringing some canned or packaged food for the **Hawai‘i Island Food Basket**, and your own set of reusable tableware if you plan on staying for refreshments. Refreshments will be provided by the members of the Daifukuji Soleful Strutters Moai.

The Daifukuji Gift Shop will be open before and after the service.

Daifukuji's Bodhi Tree: The Story Unfolds Part 2

by Rev. Jikō Nakade



You may recall that I began telling the story of Daifukuji's Bodhi tree in an article that appeared in last month's newsletter. (<https://www.daifukuji.org/newsletter/2025/oct25news.pdf>) I introduced Dr. Patricia Masters of Honolulu who, when visiting the Mulagandhakuti Temple in Sarnath, India in 1996, learned of a certain Mary Elizabeth Foster of Honolulu whose name was engraved on a marble plaque.

In her book *Searching for Mary Foster*, Dr. Masters relates her encounter with a young monk at the Mulagandhakuti Temple:

The inner sanctum held a young monk attending to the altar. Startled by my Sri Lankan greetings, "Ayubowan," he turned. I explained that I was from Honolulu, but was unfamiliar with the Mary Foster from the plaque. He said, "Madam, you must be knowing her. She was a wonderful person to whom we Buddhists owe a great deal." (p. 2)

The monk's words piqued Dr. Masters's curiosity and set her on a fantastic journey to find out something about this wonderful woman named Mary Foster to whom we Buddhists owe a great deal. So, who was Mary Foster?

Mary Elizabeth Mikahala Robinson Foster was born on September 21, 1844 and died on December 29, 1930. Her British father founded a large shipbuilding company in Honolulu. Her mother, who was of French and Hawaiian ancestry, came from a lineage of ali'i from the islands of Maui and Hawai'i. Mary was very proud of her Hawaiian ancestry.

At the age of 16, Mary married Thomas R. Foster who died in 1889, leaving her widowed, childless, and very wealthy at the age of 45. The death of her beloved husband left Mary in a state of deep depression. Her emotional pain was exacerbated by her anguish over the treatment of the native people of Hawai'i, in particular her dear friend Queen Lili'uokalani, who was imprisoned at 'Iolani Palace when her monarchy was overthrown by American soldiers in 1893. Mary Foster was one of only two people who were allowed to visit the queen during her imprisonment.

Shattered by grief, Mary turned inward. Her heart and mind were broken open, and her natural interest in religions outside the faith in which she was raised led her in new spiritual directions. Friends introduced her to a man by the name of Anagarika Dharmapala, a Sri Lankan Buddhist who had been invited to speak about Buddhism at the first Parliament of World Religions in Chicago in 1893. He had visited Bodhi Gaya, the site of the Buddha's great awakening. Dismayed to find it in shambles, he had vowed to find ways to restore the ownership of the Mahabodhi Temple to the Buddhists of the world, thus founding the Mahabodhi Society.

On his way back to Sri Lanka, Anagarika Dharmapala's ship docked for a day in Honolulu harbor. It was there that Mary Mikahala Foster boarded the ship to meet not only the man who was to become her lifelong friend, but also take a first step towards embracing the Buddha-dharma.

(to be continued in next month's newsletter)



Online Auction Mahalo

To our dear Sangha near & far,

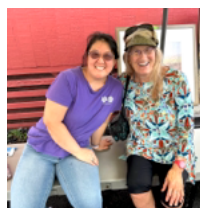
How amazing it is to be *pau* with another auction! And what a success it was! We had such fun and reached our goal. There were so many wonderful surprises that came to us, among them a beautiful amber float mailed from Oregon, stunning koa ukuleles made and donated by Kats, home-sewn items, and car loads of special treasures. The bidding was exciting! Thank you to ALL of our many donors. This fundraiser brought in \$16,377. Many volunteers helped the auction go smoothly and efficiently. We worked hard and had fun. We tightened up the schedule and this worked. Thank you, volunteers, for your *kōkua*.



This year's funds are earmarked for updating the minister's residence with electrical improvements, a new fridge, new kitchen flooring, and fresh paint. Rev. Jikō and her family have been with us for 21 years. They take good care of the residence and it will be a joy to replace aged and worn-out items.

Again, my deepest thanks to all the crew (collectors, greeters, gophers, floaters, taggers, traffic directors, and tent sales staff), donors, bidders and even the "lookie-loos." It was your generosity and support that made our 5th online auction a true success.

Daifukuji no ka 'oi!



Barbara Shōshin Bosz

Auction Co-chair





New Members

With joy and gratitude, we welcome Charles Olden and Terry Browne into our sangha.

New members are always welcome. For information, please stop by the temple to pick up a brochure or visit our website:

https://www.daifukuji.org/membership_brochure.pdf

Bishop Shuji Komagata to Officiate Buddhist Confirmation Ceremony

Saturday, November 22, 2025

2:00 p.m.

The Sangha is invited to attend a Soto Zen Buddhist Confirmation Ceremony which will be held at Daifukuji Soto Mission on November 22 at 2 p.m.

This year's precepts recipients are Amy Chung and Dennis Doyle, members of Rev. Jikō's precepts study class.



Rohatsu Sesshin

Commemorating the Buddha's Awakening

Morning Zazen (December 1 - 8) 6:00 a.m. - 7:20 a.m.

Sunset Zazen (December 1 - 7) 6:00 p.m. - 7:00 p.m.

The *Rohatsu Sesshin* is a period of meditation that commemorates the Buddha Shakyamuni's enlightenment, which in Japanese Buddhism, is observed on the 8th of December as Bodhi Day. *Rohatsu* means "the 8th day of the 12th month."

At Daifukuji, we'll be sitting in the morning and again in the evening. One is welcome to come to any number of sessions. Donations to the Daifukuji Zazenkai will be accepted.

During this period of meditation which is held annually from December 1- 8, zazen & morning service will be held each morning from 6:00 a.m. to 7:20 a.m. Zazen only will be held each evening from 6:00 - 7:00 p.m. from December 1 through December 7. Zafu (cushions) and chairs will be provided.

Please keep the following points in mind: plan on arriving at least 10 minutes early and be seated before the starting time. Should you arrive late, it is best to sit on a pew & join the group during *kinhin* (walking meditation). Please do not bring food, drinks (except water, if needed), or electronic devices into the meditation hall. Please do not wear shorts or tank tops. Socks, head coverings, and lap blankets are okay.

The *sesshin* will end after morning service on December 8th and will be followed by a simple Zen breakfast in the social hall. Questions? Please contact Rev. Jikō at (808) 322-3524, rev.jiko@daifukuji.org.

Library News

by Clear Hōun Englebert

There are five new arrivals and two of them are by Thich Nhat Hanh: *How to Dream* and *In Love and Trust*. The latter book is a collection of his letters.

The next two books are spectacularly good how-to books on Japanese calligraphy. I am deeply impressed with care and quality of these books, and the first one is rather hard to come by.

An Introduction to Japanese Calligraphy by Yuuko Suzuki

Brush Writing: Calligraphy Techniques for Beginners by Ryokushu Kuiseko

The final book is quite unique. It's *A Dialogue on the Contemplation-Extinguished* translated into English by Gishin Tokiwa. It's from The Institute for Zen Studies in Kyoto and it's in Chinese, Japanese, and English. It's a compilation of five texts unearthed at Tun Huang in China and first brought to the public's attention in the 1930's. The English part is a mere 16 pages, and is presented as a dialogue between a master named Attainment and a disciple named Gateway. I hope I've tickled your curiosity. Please avail yourself of this rare Dharma book.



Gift Shop News

by Clear Hōun Englebert

Kimono have been reduced by 50% and that will happen again every few weeks until almost all of them have sold. Those who come to this sale early will have the best selection and those who come late will have the best prices.

The kimono are going in order to make room for the seven ukulele which are now in the back glass case. It's difficult to see into the glass case because of the abundance of kimono. The ukulele are made in Kona and are very beautiful. As the kimono sell, the ukulele will become more visible.

Please note that the Hawaii Soto Mission Bishop's Office has discontinued the printing and distribution of Soto Shu calendars. Should you be looking for a 2026 calendar, the gift shop carries a variety of beautiful Japanese and Buddhist-themed ones.



Gift shop hours are Fridays from 10 a.m. - 1 p.m., Saturdays from 11 a.m. - 2 p.m., and during our major monthly services and special events.

November Activities

(More activities listed at <https://www.daifukuji.org/activities.html>)



Dharma Keiki - Dharma Keiki is a program for children of preschool age to grade 3 and their parents. Siblings are welcome. Please join us on **November 2 & November 23** from 9:30 a.m. to 10:15 a.m. There is a ZOOM option for the first Sunday of the month. By donation. Bring a healthy snack to share. Contact Rev. Jiko at rev.jiko@daifukuji.org for information. To register, please go to: <https://forms.gle/Azubjv2fbmEHUJZk6>.

Zazen (Meditation) - Zazen is offered in person and via Zoom every Wednesday and Friday from 6:00 a.m. - 7:00 a.m. Wednesday zazen is followed by 20 minutes of chanting. Sunset meditation is held on Monday evenings from 6:00 p.m. - 7:00 p.m. Practitioners are asked to arrive 10-15 minutes prior to the starting time. Contact Rev. Jiko at rev.jiko@daifukuji.org to receive the Zoom link for the morning zazen sessions. <https://www.daifukuji.org/zazen.html>

Art Meditation: Shakyo (tracing the sutras) & Shabutsu (tracing pictures of buddhas) - Saturday, November 1 from 9:30 a.m. to 11:00 a.m. in the Social Hall. Art supplies are provided. All are welcome. By donation. Call (808) 322-3524 for information.

Sangha Sisters Women's Spirituality Circle - Meetings are held in person on the second Friday of the month at 5:30 p.m. Call Susie at (808) 936-5817 for information.

Qigong - Thursday classes are one hour and held inside the Hisashi Kimura Cultural Hall. \$5.00 per class. Call or text instructor Philip Kakuho Hema for schedule and other information: (808) 345-1492.

Soleful Strutters - Qigong-T'ai Chi warm-up & walking on temple grounds at 9:00 a.m. on Tuesdays. A good way to get some exercise and make new friends. For information, please contact Hannah Israel at (408) 421-8845 or Reverend Jiko at (808) 322-3524.

Samu Fridays - We welcome volunteers for temple cleaning and grounds maintenance on Friday mornings from 8 a.m. - 10 a.m. Coffee hour & fellowship follows. We bring snacks to share.

Yoga with Liz - One-hour classes are held on Mondays from 8:30 a.m. - 9:30 a.m. in the Hisashi Kimura Cultural Hall. No fee, but donations accepted. Bring a mat or towel. Call instructor Liz Aschenbrenner: (808) 345-1270 or liz217a@hotmail.com. **Yoga classes will not be held on November 10 & November 17.**

Fujinkai Corner

by Susie Seien Weaver, Fujinkai President

Dear Daifukuji Fujinkai members:

- On Saturday, November 1 at 11 a.m., let's meet to do some deep cleaning of the hall kitchen and social hall tables.
- Saturday, December 13 is our holiday crafts day. Let's gather at 1 p.m. in the social hall.
- Our *Hatsumairi* (first service and meeting of 2026) is on Sunday, January 11 at 10 a.m.
- Saturday, February 14, 2026 will be the day of our Fujinkai's pancake breakfast fundraiser .
- On April 18 & 19, 2026, the Daifukuji Fujinkai will be hosting the UHSSWA conference at Daifukuji and the Royal Kona Resort. A headcount is needed. An informational letter and form will soon be sent out to Fujinkai members. Please turn in your form by November 7.

Call or email Susie for more information (808) 936-5817, susieweaver2000@yahoo.com. Wish to become a Fujinkai member? There's information on our website: https://www.daifukuji.org/activities/Fujinkai_Brochure_2025.pdf. https://www.daifukuji.org/activities/Fujinkai_Membership_Form.pdf

Temple & Grounds Clean Up

November 30 at 8:00 a.m.



Twice a year we ask our Daifukuji members and groups for help cleaning our temple and grounds — once in June for Obon and again at the end of November for Bodhi Day and the New Year.

At 8:00 a.m. on Sunday, November 30 we will gather inside the temple for a blessing before we pick up our rags, garden tools, and cleaning supplies. A list of tasks will be posted on the table outside the door. Please select a task from this list. Our dedicated clean-up chair Shaun Roth and Rev. Jikō will be on hand to help the volunteers.

We will thoroughly clean the inside of the temple, *nokotsudo* (columbarium), social hall, and cultural hall and tackle the weeds outside.

After a few hours, the bell will be rung, signaling the end of our clean up and inviting everyone to gather for lunch and fellowship inside the social hall.

Please bring your water bottle, rags, garden gloves, tools, and buckets. (We recommend labelling your belongings with your name.)

Questions? Please call or text Shaun Roth at (808) 936-9815.



The Sacred Pause: What Zen Meditation Means to Me

by Sarah Chinen Hathaway

(Sarah is a member of the Daifukuji Zazenkai, Fujinkai, and Dharma study groups. She gave this talk at our Zen retreat on October 11, 2025.)

When I first encountered Zen — when I first sat zazen — it did not feel like a nice idea or a peaceful hobby. It felt like a refuge.

PERSONAL STORY AND THE TWO ARROWS

The seed for this spiritual journey was planted when I was in 6th grade, growing up outside Berkeley, California in the 1970s. I was attracted to the Buddha and “the Middle Way”.

Then life happened: a demanding medical career, marriages, raising children, the passage of time. Then, my dear Mom developed dementia about 5 years ago. And just a few years ago, the love of my life, my husband Randy, also developed dementia.

In those moments of heartbreak, I sought something not to escape the pain, but to meet it with steadiness. That search led me here, to Zen, and to the teachings of the venerable Thich Nhat Hanh.

Around then, I heard a Buddhist story that resonated with me. You are walking in the woods and suddenly you get struck by an arrow and it hits you and it really, really hurts, and you’re bleeding. And then immediately your mind starts to think - “This is terrible, what’s gonna happen? What if I bleed to death? What if it gets infected? Will anyone help me?” And on and on.

The Buddha describes the first arrow as the physical pain and the second arrow is what your mind does - it starts thinking about the worst scenario that can happen. And he says, “Be warned of the second arrow.”

There’s a sense of resistance to it - not accepting it, not wanting it to be there, and not accepting the reality of the situation. We fight with the reality of the way things are right now and so we turn the pain into suffering, or we add suffering on top. The second arrow represents suffering.

THE CLAY-CRACKED BUDDHA

There’s another story that touched me in those early days — the story of a Buddha statue, covered in clay and plaster, whose hidden golden interior was revealed only when a crack appeared.

In Bangkok, the Golden Buddha was, for centuries, concealed beneath stucco and colored glass. The purpose was protection — to hide its value from invaders.

During a relocation in the 1950s, the statue was dropped. One of its clay layers cracked. Monks noticed a gleam of gold beneath. They chipped away more clay and uncovered what had been there all along: a solid-gold Buddha.

The metaphor is powerful: life is already cracked. There are fissures in our hearts, in our bodies, in our lives, in our relationships. Yet those cracks can become the very place where the light shines through.

(continued from page 8)

The rupture is not failure. The rupture is how transformation begins. Beneath the layers of clay — fear, habit, conditioning, grief — the gold has always been there.

While my own interior world was splitting open in grief, fear, sorrow, I could not see the gold, and on the outside I looked intact. I carried masks of professionalism, resilience, hope — many layers of clay.

But inside I was cracking. I doubted I could handle it. Zazen helped me begin to chip away, gently, patiently, surrendering to the practice, and to the examination of the mind.

IMPERMANENCE, MARANA SATI, AND THE MINDFULNESS OF DEATH

As you can imagine, given my recent state of suffering, one of the Buddhist contemplations that has drawn me deeply into practice is *Marana sati* — mindfulness of death. In the Soto Zen tradition, it is called *mujōkan*, the contemplation of impermanence.

The Buddha teaches that we should frequently reflect:

“This body of mine is of the nature to decay; it is not exempt from death.”

Marana sati is not morbid. It is a reminder: we do not get infinite time. Our moments are precious, fragile, irreplaceable.

When death is real in our awareness, we stop postponing practice. We stop clinging so hard to our moods, our preferences, our identities.

This awareness helped me see that clinging to who I thought I should be or used to be only deepened suffering. I began to learn how to let go — to lean into change, impermanence, the unknown.

ZAZEN, PAPANCHA, AND THE SACRED PAUSE

In sitting zazen we encounter *papañca* (in Pali) — the endless chatter of the mind, the way the mind spins stories and projections on top of simple reality. In Japanese it is called *mōsō*.

“I should do this.”

“Why am I not enough?”

“How on earth am I going to take care of my dear husband and Mom at the same time?”

In sitting zazen, we notice when *papañca* or *mōsō* arises. We let the stories recede, like clouds in the sky. We learn to see what is here in this moment:

The chirping of birds.

The hum of cars.

The body breathing.

The spaciousness between thoughts.

We focus on our breathing, or the slow steps of *kinhin* we take in between, on our journey.

(continued from page 9)

What is true is not the chattering of the mind. What is true is the raw present: sensation, sound, awareness, impermanence. In fact, impermanence is one of the most important concepts in Buddhism that I'm starting to learn and internalize.

It is in the present where the sacred pause lives. Zen is not about attainment — not about grabbing hold of enlightenment like a prize. Zen is about our responses. It is about our ability to deeply listen and to respond compassionately.

At first, the pause between stimulus and response may be very short. But as practice deepens, that pause wells up from somewhere deep within. It lengthens.

It gives us time — time to contemplate, time to notice awareness itself shining behind the noise.

And in that time, I begin to see: I am not the sum total of my thoughts and emotions. I am not only the stories I tell. The teachings of no-self remind me that I am something larger: an expression of awareness, interconnected with all beings. During the Sacred pause, I contemplate developing a wiser view, loving speech and compassion towards myself and others.

MOMENT-BY-MOMENT PRACTICE

Through daily *zazen*, I am training myself to notice gratitude.

For the dawn.

For soft air.

For a kind word.

For the simple breath.

Gratitude softens the heart.

I practice letting go — of identities, outcomes, fixed mental states. I learned that peace is not the absence of feelings, but the ability to hold them lightly, like a small bird in our cupped hands.

In the cracked places I discover tenderness.

In the rupture, I glimpse the gold.

In the second arrow's piercing, I can choose to be liberated from suffering in my response.

Zen does not demand instant illumination. Insights ripen like fruit — slowly, quietly, in their own time.

Even when nothing seems to be happening — no joy, no liberation — the seeds are ripening. Trust the process.

(continued from page 10)



“A Day of Silence” Zen Retreat Held on October 11

Zen has not made me invulnerable.

I still feel grief.

I still feel fear.

I still feel frustration.

But now — I have a cushion beneath me.

I have breath.

I have the teachings.

And I have you, this Sangha, walking with me.

I share this in hope: that your cracks become channels for light; that your stories do not imprison you; that *Marana sati* sharpens your love for life; and that in the sacred pause, you meet what is here — and discover your own gold.

Thank you for sitting.

Thank you for listening.

May our practice benefit all beings.

Coming Up in December...

Rohatsu Sesshin.....December 1 - 8

Shakyō Session..... December 6

Dharma Keiki... ..December 7

Project DanaDecember 10

Bodhi Day Service.....December 14

Kannonko service & Ofudayaki...December 17



As more and more people move towards a cashless lifestyle, we’ve received requests to make it possible for folks to donate to the temple using Venmo. You’ll now see this QR code on our offertory boxes inside the temple. Mahalo!

November 2025

October 2025							November 2025							December 2025												
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- Sangha Sisters
- Youth Taiko
- Adult Taiko
- Major Service
- Dharma Keiki
- Temple Board
- Fujinkai
- Kannon-ko Service
- Project Dana
- Zazen
- Special Events
- Baikako Practice
- Happy Strummers
- Work
- Offsite Backup
- Bon Dance Group
- Teen Sangha
- Orchid Club
- Family Service
- Major Service
- Home
- and 17 more...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
26 ... U.S. Soto Conference	27 8:30AM Yoga with Liz 5:00PM Youth Taiko 6:00PM Sunset Meditation	28 9:00AM Soleful Strutters Moai 6:00PM Zen Taiko	29 6:00AM Zazen & Service 5:00PM Youth Taiko	30 9:00AM Qigong 6:00PM Zen Taiko	31 6:00AM Zazen 8:00AM Samu 10:00AM Gift shop 10am-1pm	1 Shakyo 9:30 am 8:00AM Zoom Precepts Study 10:15AM Youth Taiko 11:00AM Gift Shop 11:00AM Fujinkai kitchen
2 Dharma Keiki 9:30 AM 7:45AM Baika Practice 2:00PM Happy Strummers	3 8:30AM Yoga with Liz 5:00PM Youth Taiko 6:00PM Sunset Meditation	4 9:00AM Soleful Strutters Moai 6:00PM Zen Taiko	5 6:00AM Zazen & Meeting 5:00PM Youth Taiko	6 9:00AM Qigong 6:00PM Zen Taiko 7:00PM Daifukuji Board	7 6:00AM Zazen 8:00AM Samu 10:00AM Gift shop 10am-1pm	8 10:15AM Youth Taiko 11:00AM Gift Shop 11am-2pm
9 5:00PM Youth Taiko 6:00PM Sunset Meditation	10 9:00AM Soleful Strutters Moai 6:00PM Zen Taiko	11 9:00AM Soleful Strutters Moai 6:00PM Zen Taiko	12 Project Dana 9:30 am 6:00AM Zazen & Service 5:00PM Youth Taiko 6:30PM Orchid Club	13 9:00AM Qigong 6:00PM Zen Taiko	14 6:00AM Zazen 8:00AM Samu 10:00AM Gift shop 10am-1pm 3:30PM Fujinkai Board 5:30PM Sangha Sisters	15 8:00AM Zoom Precepts Study 10:15AM Youth Taiko 11:00AM Gift Shop 11am-2pm
16 10:00 a.m. Thanksgiving Service Speaker: Trinidad Hunt	17 5:00PM Youth Taiko 6:00PM Sunset Meditation	18 9:00AM Soleful Strutters Moai 6:00PM Zen Taiko	19 Kannon-ko 10 am 6:00AM Zazen & Service 5:00PM Youth Taiko	20 9:00AM Qigong 4:00PM MRC Meeting 6:00PM Zen Taiko	21 6:00AM Zazen 8:00AM Samu 10:00AM Gift shop 10am-1pm	22 2:00 p.m. Precepts Ceremony 10:15AM Youth Taiko 11:00AM Gift Shop 11am-2pm
23 Dharma Keiki 9:30 am	24 8:30AM Yoga with Liz 5:00PM Youth Taiko 6:00PM Sunset Meditation	25 9:00AM Soleful Strutters Moai 6:00PM Zen Taiko	26 6:00AM Zazen & Service 5:00PM Youth Taiko	27 Happy Thanksgiving!	28 6:00AM Zazen 10:00AM Gift shop 10am-1pm	29 10:15AM Youth Taiko 11:00AM Gift Shop 11am-2pm
30 8:00 a.m. Temple & Grounds Clean	1 8:30AM Yoga with Liz 5:00PM Youth Taiko 6:00PM Sunset Meditation	2 9:00AM Soleful Strutters Moai 6:00PM Zen Taiko	3 6:00AM Zazen & Service 5:00PM Youth Taiko	4 9:00AM Qigong 6:00PM Zen Taiko	5 6:00AM Zazen 8:00AM Samu 10:00AM Gift shop 10am-1pm	6 10:15AM Youth Taiko 11:00AM Gift Shop 11am-2pm