

法
燈

HO TO

dharma lamp

spring, 1976



The real purpose of practice is to discover the wisdom which you have always been keeping with you. To discover yourself is to discover wisdom; without discovering yourself you can never communicate with anybody. In everyday life, we can pick up some glimpse of wisdom, like the polished tool of the carpenter expresses that there is wisdom in the arm of the carpenter. It is invisible, you cannot draw it and show it.

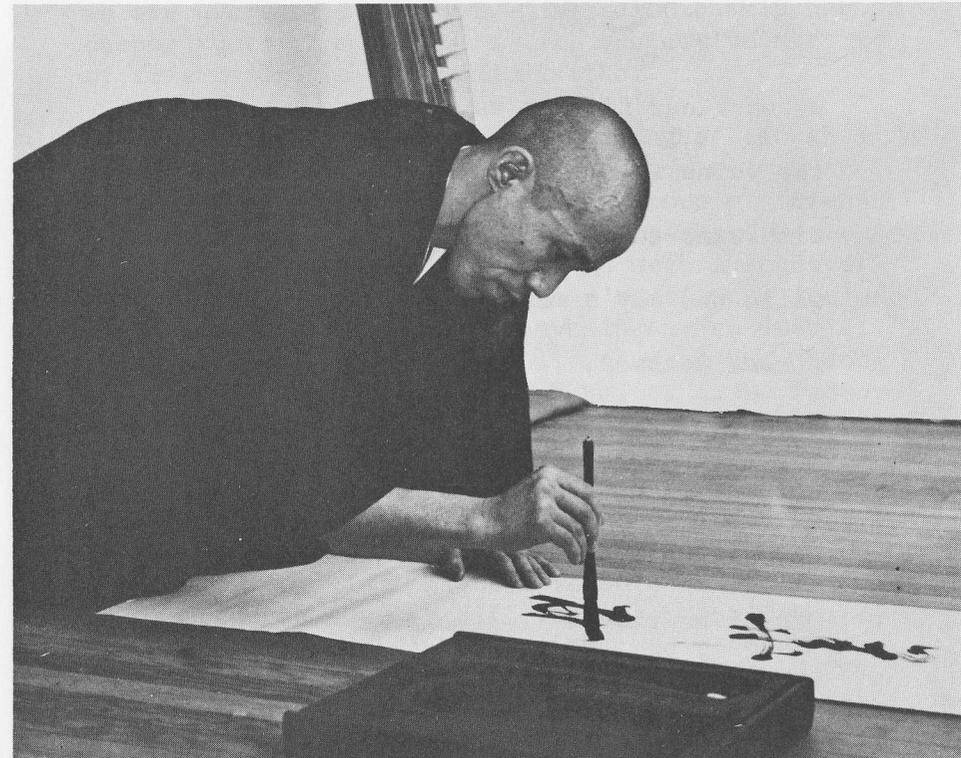
Wisdom doesn't come from anywhere. It is always there as the exact contents of awakening, it is always there and everywhere. What you can do is to uncover it, like going to the origin of a river you take off the fallen leaves. Have you been to the source of a river? It's a very mystic place. You get dizzy when you stay for a while. An especially big river has several sources, and the real source, the farthest point which turns to the major stream, is moist and misty, with some kind of ancient smell, and you feel cold. You feel, "This isn't the place to go in." There is no springing water, so you don't know where the source is. Actually, such place exists in everyone, the center of us is like that. From such place, the ancient call appears, "Why don't you know me? Living so many years with me, why can't you call my real name?"

Unfortunately, we cannot travel into such place with this body and mind, but we feel that there is such an origin, and from there everything starts. From that place you have come, actually, and whatever you do is returning to that spot. In one lifetime, you can meet with other people, at least one other beside yourself. So, in other words, two of you discover. This is why you are continuing to live so hard.

The way to discover your origin is to listen to the one with whom you feel, "This is it!" It looks like you can do it by yourself, without others, but actually, by yourself alone you cannot discover that origin. Reaching to that point, you never believe, "This is it." Pointing to another's origin directly and saying, "That's my origin," at that moment another finger appears pointing at you and says, "No, that's my origin." And you get dizzy. "Wait a minute, are you my teacher or are you my student?" And both say, "No, it doesn't matter. I can be your student, I'll be an ancient Buddha for you." The student says to the teacher like that. Without throwing your whole life and body into others you can never reach to your own true nature.

The more your understanding of life becomes clearer and more exact and painfully joyful, the more you feel, "I'm so bad." The one who appears and says, "No, you are not bad at all, that is the way to go," that is your teacher. Don't misunderstand, this teacher is not always a person. It can embrace you like morning dew in a field, and you get strange feeling, "Oh, this is it, my teacher is this field."

How to go with your true self is to deeply bow to yourself and ask, "Please, let me know about myself." Because we cannot do it alone, we have to do it with someone who is able to accept our vow. Letting such an occasion occur is what supreme awakening is. It is not your creation, you just admire the place where you are and be with it, and that place is the place to meet with your teacher. It doesn't need to be some special kind of place. When you are a little bit mindful about yourself, you can create such an opportunity between your children and yourself, between your parents and yourself.



SITTING OUTSIDE WITH FRIENDS

We suck our fingers as we marvel at the moon,
the veins in our heads swelling
with wine-charged blood,
while the sky's milky road drifts
across October,
shedding stars on our upturned, childish faces.
Suddenly, inside the house,
the ancient voice of a baby, wailing.
One of us rises,
opens the door,
goes in.

Angie

In its widest sense, sangha includes all the elements of being - people, plants, animals, objects, thoughts, emotions. But, for each of us, because we are different, our sense of sangha, the sangha we are aware of, differs. Yet we have some ineffable relationship with all beings. We are dependent on one another and support one another by being together in this world. And whether we are aware of it or not, this relationship has deeper roots than the personal, subjective matter of friendship, of like and dislike.

In the sense we sometimes use 'sangha' though - to mean friends and members of Bodhi - we may actually be speaking of an extended group of friends, people we feel comfortable around or share something in common with. But, though such a sense of sangha may be a very broad one - seeming to include all those we would want to have in our society or in our lives, all those who are good by our standards, those who sit zazen perhaps, or those who are warm and loving, or generous and considerate to us - sangha in fact encompasses those who seem unresponsive or angry, or inconsiderate as well. To include them, and that corresponding side of ourselves, without trying to turn them into the kinds of beings we would like them to be - or better, not to want them to be different from the way they are - is how to relate to sangha, and to ourselves.

'Sangha' is one way of describing the vast body of the Buddha, the aggregate of all nirmanakaya* buddhas. To say 'sangha' is to say 'one body', and the feeling of sangha relationship is of one body, of no separation.

The Chinese master Hsuan-sha Shih-pei (Gensha Shibi), in order to instruct people, would say, "All the universe is one bright pearl." We needn't make some special effort to cultivate this atti-

*Buddha nature taking material form.

tude. It arises naturally in our zazen, in zazen samadhi. Actually, we are living the reality of no separation from others, the reality of this one bright pearl, and when another being suffers, we suffer too.

From this attitude arises a feeling of deep appreciation, a sense of experiencing the fullness and completeness and basic perfectness of each being we meet, including ourselves, not being attracted or turned away, but just seeing and opening up and allowing others to be in us.

So sangha is the living mandala of our whole life at each moment. It is not some separate or special group, but one way to talk about the Buddha nature we all are.

Steve Bodian (Ikko)

RECENT ORDINATIONS

Nora Reza Girshick Eigetsu Jikai Reflection of the moon of truth in the ocean of compassion.

Steven Girshick Juho Shinpu Ryōju Mountain (Vulture Peak), Wind of truth.

June French Hakuhō Shijun Blue phoenix, Ultimate purity.

Hideo Korematsu Eikō Ekai Ocean of wisdom, Infinite light (Monk's ordination).

Ruth Sicular Chōgetsu Hōsen Serene moon, Dharma spring.



HOMAGE TO THE BUDDHA

I will arrest the world
and put it behind bars
for making my belly a steeple
a sickle against my spine.

I will not hesitate driving screws
or tying ropes on its stakes
or digging up gnarled roots
that grow choking my hedge.

And the wind I will direct
to wipe away the slate
to grow the roots to light
this time, a second time.

Carmen V. Fojo



In its true sense the sangha is all existence. That all beings exist together is the clear manifestation of their harmonious relations and independence.

In a somewhat restricted sense, the sangha is the situation of ourselves and the nearer persons with whom we sit. Now such a sangha in which we practice together is a wonderful thing. Each member is a mirror which may be held in the hand of any other member. Each member is a different rejected piece of each other member with whom, at long last, a reconciliation becomes possible. Each member is an opportunity for each other member to experience what trust is, and in the sangha each member can give a fuller expression of himself than is possible alone.

However, although there may be personal satisfaction, the functioning of the sangha goes on in a realm which is the common treasure of all but which is owned by no one. It is through this aspect that the sangha's existence is valuable for the wider society.

So there is a critical identification of a process pointing each person toward his own liberation, and of an impersonal functioning. If individual liberation is attached to the result will be just increased dependence on others or another selfish prison. If the impersonal element becomes attached to, then the only result will be another empire or ideology for which human lives may be sacrificed.

In a comment on the right understanding of Buddha, Dharma, and Sangha, Suzuki-roshi warned us, "[We may] be bound by our religion, and we [may] have more trouble because of it. If you become a victim of Buddhism, I may be very happy, but you will not be so happy."

Jerry Halpern

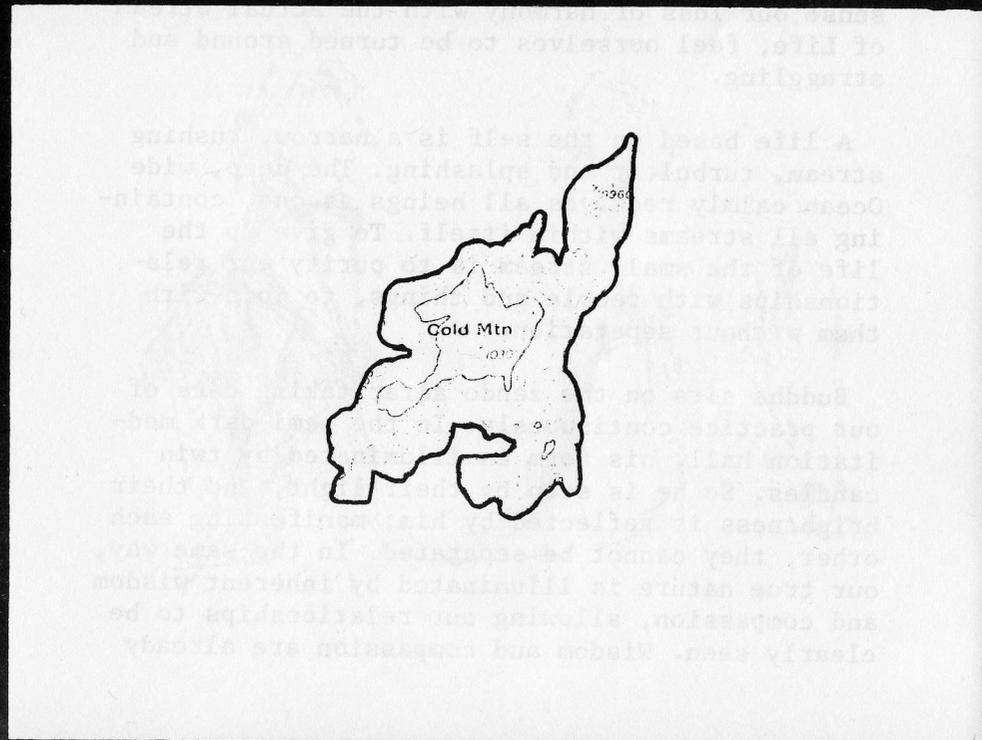
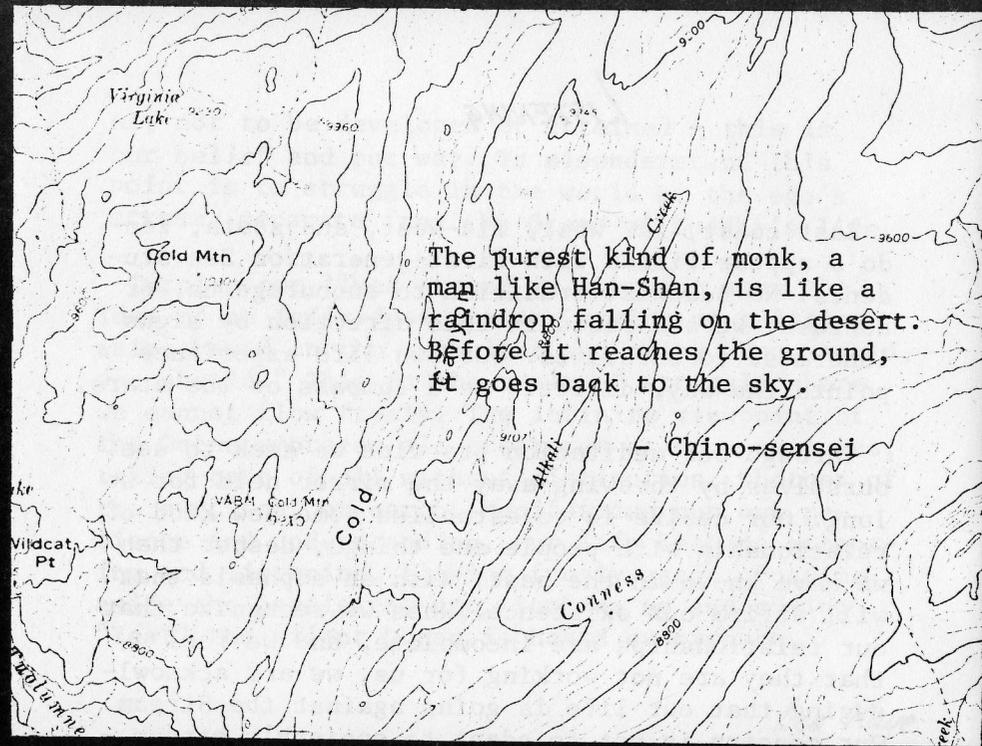
DE GENERATIONE ASTRIS

In the sea, a whale
who will not live long,
slowly makes his way,
making up a story
about walking.

He thinks of it
as swimming through
the meeting of cold
and warm currents, and
remembers melting,
seeing
as he seizes
small points
of light
dimly.

His heart beating
harder, he wonders
if they still are there
and ascends.

Luke
23.1.75



LISTENING

East coast, far west, mid-west, and south, zen-do's appear filled with first-generation Zen students. No Buddhist tradition to encourage us, or confuse, we are faced in this direction by signs innermost to ourselves. Our own life experience points the way, directly as a compass or the stars.

Through our meditation practice we seek to see ourselves by throwing away the mirror held for so long. Our desire is to establish some new kind of relationship with people and things, deeper than we have known in the past, with an emphasis that will affirm our existence. When we recognize that our relationships are incomplete, and we feel that they are not working for us, we are acknowledging that our life is going against the Stream. Our concern is not to adapt to society's stream - a temporary phenomenon, easy to join. Rather we sense our loss of harmony with the Actual Stream of Life, feel ourselves to be turned around and struggling.

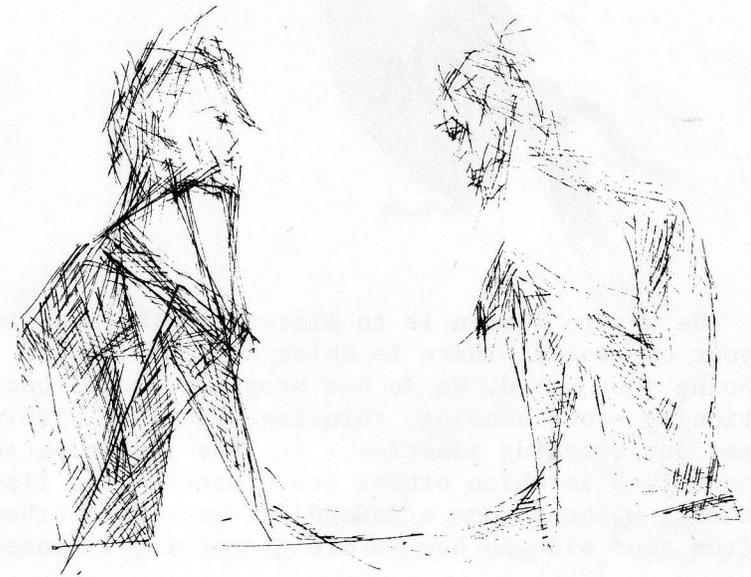
A life based on the self is a narrow, rushing stream, turbulent and splashing. The deep, wide Ocean calmly receives all beings as one, containing all streams within itself. To give up the life of the small stream is to purify our relationships with people and things, to join with them without separation.

Buddha sits on the zendo altar taking care of our practice continuously. In the semi-dark meditation hall, his form is illuminated by twin candles. So he is seen by their light, and their brightness is reflected by him; manifesting each other, they cannot be separated. In the same way, our true nature is illuminated by inherent wisdom and compassion, allowing our relationships to be clearly seen. Wisdom and compassion are already

us, not to be developed or attained - this is our belief and our way. To misunderstand this point is to struggle in the world of the ego's stream, separate from the Ocean of Buddha's life.

Turning our lives around is throwing away the idea of an individual stream, giving up relationships based on the turbulent and noisy "You should, you should." This is the realm of struggle where we cannot flow freely. The infinite viewpoint of the Ocean embraces all creatures as non-creatures, taking care of all without distinction, whether of the air, sea, or earth. Manifesting our own patience and understanding, our life becomes accepting and listening, flowing freely again. Putting aside the persistent ego, looking up and saying "Yes?" the silent Ocean is heard everywhere.

Leo Kayer





The way to listen is to listen to others as to your own voice. There is being listened to and being just heard. We do not stop our whole functioning - our sensing, thinking, feeling, wishing, and our watching memories - in this listening to ourselves in which others are present. This listening without some standard for measuring others from your side is how we are practicing in zazen.

Chino-umai

sudden showers

coming home
dripping wet

)
)
birds
feathers dry

Geert Davenport



)
)
Sandpiper, slapstick cinema
Speed up slow down wind again
on your silver screen...

Bettina Richman

BOARD OF DIRECTORS

The Board of Directors has met three times this year. These meetings are open to everyone wishing to attend. Discussions have centered around two major areas of concern to the sangha: the new temple, and zendo finances.

THE NEW TEMPLE

During the past months, several possibilities for a new temple have been considered, particularly the estate of Mr. and Mrs. Pentler, the disposition of which is being handled by the Palo Alto Friends Meeting.

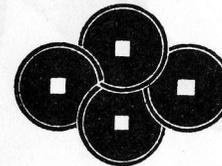
This is a Japanese-style house situated on 36 acres in the hills of Cupertino. The estate is still in probate and thus not yet available for purchase, The Quakers have kindly permitted us to visit this house and land. Our contact with them continues and is fruitful on many levels.

In the meantime we are trying to find smaller and less expensive meeting and office space in town, somewhere in the Menlo Park to Sunnyvale area. Anyone knowing of a possible place is encouraged to call Bill Brown, 941-4380, or Trout Black, 941-4239.

FINANCES

Zendo finances have been a matter of concern at recent Board meetings, and at a potluck supper and discussion which was held on May 2nd. It was decided to initiate an effort to encourage all members of the sangha to help support our teacher, particularly by making a monthly pledge or increasing the amount now pledged. Zendo members soon will begin visiting one another for this purpose. Les Kaye is co-ordinating this effort.

Our support of Chino-sensei and his family is now \$717.00 per month. In January, the Board decided upon a 4% cost of living adjustment. However, this was not felt to be adequate and we are now attempting to raise Sensei's salary by \$200 per month. Our support of Sensei and his family comes entirely from individual contributions.

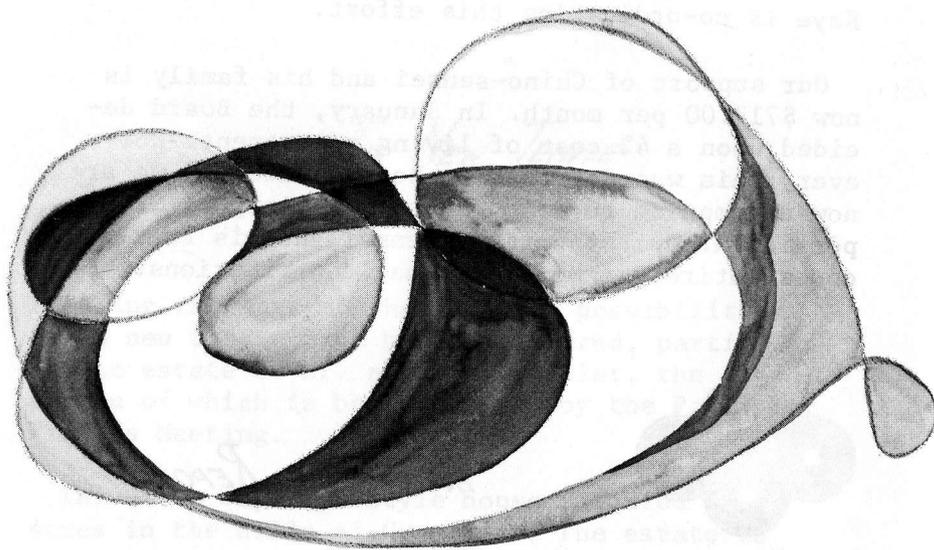


TREASURER'S REPORT

January through April, 1976 General Fund

Income;	4441.40
Expenses:	4428.40
	<hr/>
Balance:	13.00

Contributions were low early this year, at the end of March there was a \$600.00 deficit. This was recovered during April due to two large contributions and income from sesshin fees.



BH

SOEN-ROSHI'S VISIT

Soen-roshi, the former abbot of Ryutaku-Ji in Japan and the New York Zendo of the Zen Studies Society, visited Chino-sensei and Haiku Zendo on January 9th.

Soen-roshi extended an invitation to attend a one week sesshin and the opening ceremony at International Dai Bosatsu Zendo in upstate New York. This is a large Japanese-style zendo on Beecher Lake in the Catskill Mountains. It is the new country zendo of the Zen Studies Society, open to all who wish to practice there. The opening ceremony will take place on July 4th, 1976. Chino-sensei and Glenna Houle are planning to attend.

Soen-roshi has been in this area before and had visited Mr. and Mrs. Pentler, who gave him an unusual Noh mask for International Dai Bosatsu Zendo.

THE DOOR IS ALWAYS OPEN

I want to make sure that everyone is aware that the zendo is available for zazen at any time, without restriction. It is not limited to regularly scheduled hours. It's true that it was once a garage in a private home, but now it's a meditation hall open to all. So please sit whenever you like.

Leo

FIRST PSALM

O Lord teach me to care,
to pause, not long perhaps, but often,
to watch and see
to listen and hear
to witness stillness in activity:
eye of the cyclone:
to care to do things well
to find a way to love
things too ugly to love
to accept a little poison in doses
like medicine
so to know how we live,
the heart of it:
self-chosen slow deaths
making livings, dyings
my country it is thy people that's dying.

To care
for what should not even have
to be cared for:

to do
what shouldn't even have
to be done.

Brittle brutal dance of business:
a narrow world
a single dimension
yet the whole world, nearly, to most:

Lord, teach me to care
to save and serve all beings
sentient insentient
a vow to serve my people --
wounded, dying...
or maybe just sleeping, not yet awake.

Will it change? Can it be otherwise?
Doubt it. Don't hope.
Simply care. Find a way. Forget about results.
Forgive and love:
care.

Mark Sommer

Amidst all expectant, reverent silence,
A cat with casual gait
Walks in the Zendo on
Hideo's ordination day.

The center of attention
She greets each guest in turn,
disdaining petting;
Moves all round the room
Jumps up and carefully -
A bit irreverently -
Walks across the altar
Inspecting each symbolic item.

Satisfied, she jumps down
And is evicted gently.
The sacred and the joyfully casual -
Is Suzuki here after all?

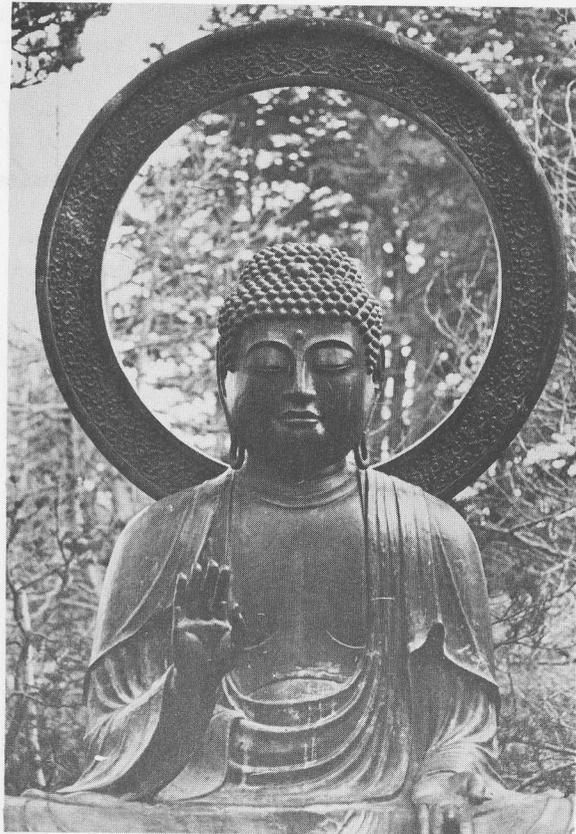
Ellen Warburton



JUDDHA STATUE

The zendo's Buddha statue, a drawing of which is on the inside front cover, was a gift of Mr. Chin Wha Lee and the late Mrs. Helen Donaghey. Mr. Lee explained that this statue probably was made in the 16th century in Kyoto and was used as a family shrine.

The mudra, or hand gesture, of this Buddha is called "se-mu-i" (se --to give, mu-i --fearlessness). The raised right hand derives from a story that with this gesture Sakyamuni Buddha quieted a drunken elephant who was about to trample him. The Buddha statue in Golden Gate Park, reproduced below, shows both hands in the mudra of bestowing fearlessness.



Having hacked my way through overgrown jungles
enthusiastically
carving new trails with swinging machete

Having soared high on a magical carpet over
patterned landscapes
viewing ant-like people's slow motion
unfathomable dances

Having crawled through subterranean tunnels with
mold encrusted sides
and unexpected turns leading to ever increasing
complexity

Having skipped into gossamer castles created by
architects of
dreams and hopes, following the glitter with
nostrils full of the scent of forbidden fruit

I am returned to my pillow

sitting

alone with my breath.

Gladys Hansen

THE CIVILIZATION

In his Essay on Enjoying the Will,
the great work of his life, his masterpiece,
the old scholar describes the world of tea,
his tea bowl gleaming in the wilderness.
He goes far way into the mountains
and realizes the great way, called Daido,
like Aeneas who attains at last the sight of Rome.
There the beasts manifest a superb, natural beauty,
and the waters show a multitude of suns.
Going for refuge to the lords of the earth,
with hands joined in gassho, the man enters
the precinct of the immortal ones.
Then all the creatures of the world rejoice.
And like the cricket, who tries out his song
long before the sun goes down, thrilling to be joined
in the silent choir room of the dimming world
by his more accomplished fellow,
the other crickets of summer, we listen
to the highest tenor of that mind,
the counter-tenor, that can announce
the chorus of approaching autumn.
Like the peoples of old who drank the green tea
all day long and sat beside the river,
the river brings to mind the light; and children
who gather stones there for their garden drink
a paradise of light: the life of the river is.

Kenneth Schnell

SPRING MOUNTAIN SANGHA

On the afternoon of April 8th, Buddha's birthday, Spring Mountain Sangha signed the final contract agreement to purchase a 40 acre farm in Potter Valley, California. Potter Valley is located 16 miles northeast of Ukiah, a 25 minute drive. The farm is nestled up against the east side of the valley and contains a three-bedroom main house, a small cottage, a redwood studio building, a garage workshop, and an old barn. There are at least 20 acres of prime agricultural land with a complete irrigation system. If everything goes smoothly, we will move into the farm the first week of May. We should have the farm ready to receive visitors by the beginning of June, at which time a newsletter will be sent out to announce summer activities. Everyone is most welcome to come and be with us in this new zen community.

Bob Foster



COMING GOING MOVING REMAINING

WEEKEND SESSHIN May 28-30 at Hidden Villa Hostel.

A DAY OF SITTING AND DISCUSSION especially intended for newcomers to zazen. June 5th at the Palo Alto Unitarian Church. For further information call 325-2176.

SPRING MOUNTAIN SANGHA SESSHIN to be held in late May or June. For information write to 136 Ford Street, Ukiah, California, 95482.

MICHIGAN Weekend or 5-day sesshin about August 28th. For information write to Box 39, Fremont, Michigan, 49412.

ROCKY MOUNTAIN DHARMA CENTER, Boulder, Colorado. One week sesshin September 3rd to 11th.

PRACTICE PERIOD One week sesshin beginning on September 27th. For information contact Haiku Zendo.

BEN LOMOND One week seminar-sesshin at the end of October. For information write to 113 School Street, Santa Cruz, California.

ROHATSU SESSHIN 7-day sesshin the first week of December. For information contact Haiku Zendo.

SANTA BARBARA 5- or 7-day sesshin beginning about December 18th. For information contact the Santa Barbara Dharmadhatu, (805-967-5840).

FOOTHILL COLLEGE Sensei will be teaching a class in the fall.

ART CLASS Barbara Hiestand will be leading a creative experience in art for non-artists in the fall.

LOCAL ZAZEN GROUPS

Menlo Park: Tuesday, Wednesday, and Friday, 6:30 a.m. Call Mary Kate Spencer, 325-5339. (From June 12 to September 1, sittings will be Monday through Friday at 6:30 a.m. at 236 Byron Street, Palo Alto. Call Judy Cosgrove, 854-4315.)

Santa Clara, Friday, 6:00 a.m. Call Edie Norton, 241-7265.

San Mateo, Thursday, 7:30 p.m. Call Pat Mizuhara, 573-0612, or Les Kaye, 948-5020.

SANTA CRUZ ZENDO 113 School Street. Morning zazen is at 5:30 & 6:20 a.m., except Sunday, evening zazen is at 7:10, 8:00 & 8:50 p.m., except Saturday. Sensei lectures Tuesday evening at 7:10 p.m. Call 408-426-0169 for further information.

ONE DAY SITTING on the fourth Sunday of each month at the Santa Cruz Zendo, from 7:00 a.m. to 5:00 p.m. Please bring your own lunch.

DOUG & PAULA FLETCHER were married on December 28th, 1975, in the Sunnyvale Community Center.

ANTHONY SUTICH, a long-time friend of Haiku Zendo, died on April 4th, 1976.

CHRISANN BRENNAN AND GREG CALHOUN are now in India.

TROUT BLACK AND MEGAN STEWART announce their forthcoming marriage on June 20th at dawn in Windmill Pastures.



If we are slowing down, before we get to know the contents of that slow speed, social evaluation appears, like, "He is lazy." We have to be very brave at this point, even if many people do not understand what we are doing. You mustn't give up your belief in being still.

We increase speed because of a lack of intuition, because of a very weak impulse to the object, and it is weak because layers of ideas hinder that good spirit and intuitiveness. We slow down to sharpen our sense, to see and feel the situation, clearly and exactly. So, it's a natural thing. When you slow down, your trust increases, because you see the familiarity of things.



DAILY SCHEDULE

ZAZEN (followed by service)

M-Sat 5:30 & 6:20 am

M-Fri 7:10 & 8:00 pm

Sun 8:00 pm only

except

LECTURE: Wed evening at 8, after zazen and service

BREAKFAST & DISCUSSION

Thurs at 6:30 am, after zazen and service

SATURDAY MORNING

zendo breakfast at 7:15 am (after regular morning schedule), followed by work period, and 3rd zazen.

ZAZEN INSTRUCTION: Wed at 6:30 pm

Watch the zendo bulletin board for other events (e.g., potluck dinners, meetings, special study groups) scheduled throughout each month.

contributions to the general fund
or the building fund of haiku zendo
are very much appreciated.

if you wish further information about
haiku zendo, please write to us or call

415 941-5740

948-6202

Newsletter staff: Glenna Houle, Luke Lutomski

Drawings by: Ann Hogle, inside front cover;

Mu Shin Tada-sensei, p. 8; Hathaway, p. 21;

Bettina Richman, pp. 15, 25; Barbara Hiestand, p. 18;

Ellen Richter, p. 13; Mark Richman, p. 7.

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Rob Weinberg, pp. 14, 22.

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