

法
燈

HO TO

dharma lamp

autumn, 1974

Enlightened one understands
the language of enlightened one.

Generally we listen only halfway,
hearing our own words.

But if we truly listen, all beings
are speaking the language of
enlightened one.

Hakuin Zenji's mind was awakened
with the sound of crickets.

Chino Sensei



With what voice
And what song would you sing, spider,
In this autumn breeze?

Bashô

Kobun Chino, Sensei

All of our human instinctive abilities are counted as the five desires. This is called the cycle of life or karma. Whether you are aware of it or not, it goes on and on. We can say that these are our natural needs, they are not bad things. Simply when we gaze at our own condition of life, we have to claim them. We have these things: to eat, to meet, to be known, to sense, and to sleep.

To eat means to take in physically and spiritually, to make other beings your system and energy. This eating maintains our life so you look back and use differences of yesterday and today; also your awareness of space in time, space to move in, and desire of material possessions. You cannot live in the sky, in empty air, so settling on the ground. You have to have certain places to be.

Desire for the maintenance of life appears, the desire for generation. This is the basic point where man and woman come together. When time is ready, it is successful to have right generation.

To meet is the same as kâma. For man, in meeting with woman you form yourself. If you are female, in meeting with male.

To be known--usually you say to be famous--but this is more to be understood, to be known by others exactly how you are, not to be alone. This is awareness of friendship and family and little community; the organic system of life. You have to know someone and be known by someone.

We have the human body so we have to sense; to see forms, shapes, feel the earth, outside world. By listening also you understand where it is, how it

is. That means where you are, how you are. Our human nose is not working so good, very dull. But intuitive smelling we have, we feel the vibration. What color you choose, it is not the sense of eyes, it is more smelling, tasting. This taste is not just of food but all involvement of language; speaking, listening, music and silence.

To sleep, to rest; the one who is tired, exhausted, has really safe feeling when he finds a still place, quiet and dark in order to rest.

Another element is the five āvaranas or coverings which cover your pure existence. They are greed, anger, heavy mind, excited butterfly mind, and doubt.

Doubt causes you to seek great knowledge but causes your isolation from other beings. The origin of this doubt is not lack of faith, but the effort of ignoring things.

In zazen these coverings fall apart and drop off from you. They are not so difficult. When we find out, we are embarrassed. "Oh, that's simple, I was caught in those traps." But ignorance is a really deep thing which stands beneath them all.

How to conquer ignorance, how to know how ignorant we are is the most basic point whether you are satisfied with your existence or not. The root of ignorance is very deep. By putting hand in the mind we cannot reach to it; it goes to the past, many lives away. It is a little frightening thing to feel how deep our ignorance is. By intellectual understanding, very comparative way of thinking, you cannot reach to this ignorance because it relates with the historical advance of human kind; so it is more than a personal problem. One individual life contains the whole history so you begin to feel, "I live the present progress of this history".

Ignorance and the āvaranas work together in the development of our desires. When we are not aware they develop very rapidly and they grow in strange ways so that they restrain our life. We fill the refrigerator with so many foods, we are pushing on the door to close it. By sleeping many hours we become tired.

Most of us know that endless development of desire doesn't give true peaceful satisfaction. In some degree all experience that this is endless and, already I am bored with it. So I begin to look, is there another way to satisfy me? This is the beginning, sprout, of religious mind, because the development of desire gives you a strong feeling of dying, uselessly dying. "I made this much effort, I got this much." Very sandy, tasteless life. You see death in the middle of life and feel something was missing in the very beginning.

Desire is also energy so how to form this energy to a completely different way is important. What is pushing, directing your desire? If ignorance, you go on and on endlessly. If something else, it goes very bright way. To conquer desire we must purely see our desire and purely let it go.

Old master Dogen Zenji said: Sitting meditation-- "Shikan taza, is like dancing on the heads of devils". They cannot catch you because you go so freely, like the wind. This expresses how your action of zazen cuts through the many temptations of devils. Devils, evils are just a very negative way to express desires and their result.

How does it appear then, this freedom from karmic habit? This is very simple. No one works for you, so you work on it. That is zazen. You do not give up until you really know yourself. By knowing yourself without any measure good or bad you allow yourself as you are and see how you are. This is what it is.

(From lectures September 30th and October 16th
1974)

ANGO - PRACTICE PERIOD

Ango, (peaceful life, harmonious life) is compared to a healthy man's body. If one hundred people gather they live as one body because they know one another so well; just as you feel that the whole sangha is your body.

Chino, Sensei

This year's practice period began on October 1st, and sesshin was held three beautiful autumn days, October 3-6. Several new practitioners contributed their strong effort to this sesshin.

During practice period we are coming together to discuss the Precepts. Please check the bulletin board for the time of the next meeting.

Many responsibilities relating to practice period were assigned by Sensei to sangha members. Buff Bradley is Shuso (head practitioner) and Jerry Halpern is assistant Shuso (Shoki). The complete listing is posted on the bulletin board.

Shuso ceremony, an opportunity to ask dharma questions of the Shuso, will be November 27th.

Practice period will close with Rohatsu Sesshin December 1 -- December 8. If you are unable to attend for the full eight days, you are welcome to come for a shorter time.

Lay Ordination

In a ceremony November 4th, Buff Bradley received lay ordination. He was given the dharma name Kozan Daichi. (Ko--empty space, Zan--mountain, Dai--great, Chi--wisdom) Sensei said that we may call him Daichi, and we may also call him Buff Bradley.

Sensei gave Daichi a rakasu that had been given to him about 20 years ago by his zazen teacher, Kodo Sawaki-Roshi. He also gave him a beautiful Ōryōki hand made by students at the Santa Cruz Zendo.

In response, Daichi spoke the following poem, "Buddhism in America".



b.

buddhism in america

for kobun chino

sunday morning. another fight with my wife.
six cups of coffee before nine.
bartok on the bedroom radio.
blank papers on my desk.
loud kidsongs in the house. no birdsongs outside.
cold cloudy day.
hurt mouth of the sky.

bodhidharma, crazy man, sat nine years
facing a wall.

dogen, shrewd man, asked & asked,
since we are buddha anyway, why meditate?
b.b., nether man, has sat with his thick legs
painfully crossed

so many dawns in this suburb, four years now
counting breaths, trying to stop all traffic
everywhere.

susan comes into the room. skermish again.
i pack everything that's mine
& leave. i walk nine thousand miles
to a monastary in the snow.
i shave my head & scrub floors.
i eat raw earth.
i am too cold every night.
i dream in the wrong language.

back before noon. i make up with susan over
sandwiches & beer.

she is a soft fleshy woman with a great kind
buddha heart.

kids bring me crayon pictures of nirvana.
i pick them up & we dance around the kitchen
& spill a carton of milk.

i wrap myself like butcher paper
around all the parts of my life what
is
the
sound
of
one
self
un
fold
ing

Buffy Bradley

Seminars

During this fall Practice Period we began a series of introductory seminars, led by Kobun Chino, Sensei and members of the zendo. Thinking that some of our neighbors on the Peninsula who perhaps didn't know of the zendo or rarely had the opportunity to come to zazen or to lecture, might like to join us in zazen and discussion, we scheduled three meetings--in Palo Alto, Big Sur, and Los Altos, and distributed flyers in the area to publicize them.

Twenty-two people, including Chino Sensei and five other zendo members attended the first seminar, held in the fireside room of the Palo Alto Unitarian Church.

In his introductory zazen instruction, Jan Derksen had us explore various sitting postures and mudras and the way they made us feel and encouraged us to choose those that felt most appropriate to us.

The rest of the day we spent sitting zazen together and discussing and probing the nature of our practice. One woman, for example, felt that in zazen we turned inward to the exclusion of those around us. Facing this question, we re-examined together the question of why we sit at all.

The seminar ended with a talk by Chino Sensei, followed by tea.

Steve Bodian

The second seminar was held October 19th in a house that Maria Wallace and Janet Crews are building in Big Sur. Eight people, including Chino Sensei, gathered for sitting, discussion, and a lovely afternoon hike to a waterfall.

The third seminar will be held November 16th in Los Altos and will probably include a talk by a Catholic brother who lived in a Zen monastery in Japan. For further information please call 245-7917.

THE NEW TEMPLE

"To have a temple is to actualize your inner ideal on the earth. So where you put it is important. It becomes basic place from where everything begins.

The temple is historic thing, maybe tide of peoples' wish. This is not only our own sangha's happening, it shows that society has this need. Our feeling is very clear example because we have never left society. In individual minds appears strong impulse of what society needs because society and man are not different."

Chino Sensei

The Land

We approached the resident owner of a beautiful parcel of land in Los Altos to see if it would be possible to purchase two or three acres of their existing thirty. They agreed that the idea of a meditation center on their land would be feasible and they are now trying to determine a per acre asking price. While these negotiations are still in process we feel it best not to be specific regarding the present owner. However, this is a wonderful piece of property overlooking the foothills of the Santa Cruz Mountains, in a natural setting and quiet. If negotiations are successful, we will have much work to do to meet requirements for a use permit but we are very pleased by the possibility of this place.

Les Kaye

Gathering Wood

During October, Eric Remington created the opportunity for us to salvage wood and other materials to be used in the construction of the new temple. Through the kindness of Charles Brandes, Eric obtained permission from Stanford University to take apart the former Stanford Elementary School. As part of this agreement, we are to help build a roofed porch for the new Stanford Children's Center.

The old Elementary School was constructed in the 1930's using fine materials; fir, redwood, and floors of hard maple.

We began this salvage operation on the weekend of October 12th, worked the next weekend, and then through the week to October 27th. A crew of five to about thirty-five zendo members and friends gathered each work day to remove cabinets, windows, and fixtures; take up the finish floor, remove the sub-floor and joists and take beams from the roof. A total of perhaps eighty people have contributed their labor to this project. A community lunch was shared on the weekends.

Under Eric's direction and that of two other carpenters and friends, William Stocker and Paul Haley, we developed into a reasonably skilled salvage crew. They made it possible for us to know what to do and how to do it, respecting the living quality of the materials and damaging them as little as possible.

Many truckloads of materials were hauled off to Hidden Villa Ranch for storage. On the last work day about thirty people stacked wood, preparing to protect it from autumn rains just as the season's first drops began to fall. Afterwards we celebrated with beer and a welcome fire at Hidden Villa Hostel.

William has estimated the market value of the materials we salvaged at \$7,800.00.

HEARD ON THE SITE:

One of eight men working in a line prying up floor boards:

"This is a blast!"

(Heard from the roof)

Mark: "George, do you keep sitting down on these shingle nails?"

George: "Ya, that's what's keeping me from sliding off."

Claus: "Working makes you dirty."

Eric: "If we could build a zendo of windows, cabinets, and plumbing fixtures, we'd have it right now."

Sonja: (leaving the site) "This looks like an abandoned turkey carcass."

Peg: "I'll miss all of this friendly working."

The Building Fund

Since February, 1974, about \$15,000.00 has been contributed to the building fund, bringing the present total to \$16,818.00.

Please continue to send the "Zen in Daily Life" brochure to anyone whom you feel would like to know us or to join this effort.

We are very much encouraged by the generosity of all donors, both near and far, and are grateful for everyone's support.

Ōryōki Book

The Ōryōki is the traditional eating bowls of Zen Buddhist monks and nuns.

Instructions for using Ōryōki

History and construction

Serving instructions



Text by Les Kaye

To reserve a copy, please send \$2.50 to:

Publications Committee % Fran O'Connell
Box 638, Los Altos, California 94022

Publications Committee

Barbara Hiestand recently volunteered to offer help in co-ordinating our efforts in writing, recording, and publishing.

Alister Brass and Fran O'Connell are now taping Sensei's lectures. Judy Liggett is preparing the Ōryōki Book for publication.

Treasurer's Report

Income for October, including seminar and sesshin fees, was \$1,147.86. Expenses were \$796.40. We have now recovered our summer deficit and the surplus has been deposited in the savings account recently opened for the general operating budget.

Coming. Going. Moving. Remaining

A BABY BOY, Delsin Dai Ling, was born to Bruce and Sally Ho on September 11, 1974.

WEDNESDAY EVENING Zazen instruction is given at the zendo at 6:30. Everyone is invited to attend the helpful instruction given by Jan Derksen. Zazen begins at 7:10 p.m. followed by a lecture by Kobun Chino, Sensei, and tea.

THURSDAY MORNING BREAKFAST is now being held at 655 Washington Street, Los Altos.

CUPERTINO Sensei is meeting with a class of about twenty-five students for meditation and discussion on Thursday evenings. This is through De Anza College Continuing Education.

SANTA CRUZ Sensei meets with the Santa Cruz sangha on Tuesday evenings at 7:10 at 113 School Street. Now there are two houses side by side, one for a zendo and one for communal living space. Many people have been working diligently painting and repairing these buildings. Bob Lynch, the former president of the zendo, and his family recently left for Pennsylvania in their home built camper.

JAPAN Kobun and Harriet Chino, Teido, and Yoshiko went to Japan for one month last spring. They stayed at Sensei's elder brother's temple, where his mother also lives.

NAROPA During the summer, Sensei taught at Naropa Institute in Colorado for one month, meeting with about seventy students for lectures and interviews.

Letter from Spring Mountain

During this past July and August we had a five week work and practice period at the land. Several couples were able to stay the entire time with some 20-25 other people attending for periods of several days to several weeks. Much work was completed on the water system, including the building of a beautiful pond (by a bulldozer we hired) which brought about many great day-off "water-polo" games. The last week of this period was used as an intensive meditation time with zazen from dawn till noon each day.

We are involved in rather complex dealings with county officials attempting to find the best solution for broadening the possibilities for our future use of the Spring Mountain property in light of the very restrictive land use zoning which applies in that area.

This fall we have been very busy in Ukiah. A tongue and groove floor was just laid in the zendo at the Ford St. house. A study group is meeting each Tuesday at 7:30 p.m. We have been reading and discussing Approach to Zen, by Kosho Uchiyama Roshi.

Elmer Caruso

Eiheiji in Tokyo

I visited the Tokyo branch of Eihei-ji Monastery only after dark, but it seemed to be nestled among a bunch of standard Tokyo office buildings much like Eihei-ji is nestled among the mountains.

On Monday nights there is a gathering similar to our Wednesday night lectures. First there was a period of zazen. The zafu were very small, with a diameter about the size of a large saucer. The lecture was given while everyone still faced the wall. Afterwards there was a question and answer period with the Roshi in a reception room and tea and cookies were served. The range in age of the people attending was about the same as for a typical week in Los Altos.

Bill Brown

DATHÜN

Sixty-five people participated in the first month-long meditation dathün this past summer. It was held At the Rocky Mountain Dharma Center near Livermore, Colo. under the guidance of Chögyam Trungpa, Rimpoche.

The newly completed meditation hall just barely held all of us, thus we experienced not only our own meditation efforts but also those of everyone else. A large number of the participants had very little sitting experience. With so many beginners it was an inspiring situation.

We began sitting at 6:30 a.m. and ended at 9:30 to 10:00 p.m. The periods for sitting varied from twenty minutes to three hours. Of course, in one sense it didn't matter how long the sittings were -- the fact we were sitting 10 hours a day for 31 days seemed awesome enough. But the long sittings did teach me about psychological time.

The amount of sitting we did made it impossible to make strong efforts or to strain towards a goal. We had to become very comfortable with our individual styles of sitting, both physically and emotionally. The insights came and went; after a while they did not matter much either way. During the first couple of weeks there were crying spells for many people, but later on there wasn't such an emotional element present.

Rimpoche talked to us on three occasions and Bill Kwong came on the last day. Chino Sensei was able to come for one day near the middle of the dathün. Many people told Jan and me about their appreciation for his visit. At the end of the dathün there was a party, a wild colorful mandala.

Fourteen people immediately signed up for the next dathün which is being held November, 1974, and we are planning to go again next spring or summer. I can't say what is so attractive about so much sitting, but evidently many other people feel the same.

Linda Leavenworth

Earthride

Riding on that long elliptical gesture
the world keeps making around the sun,
my house sticks like a mollusk
to its piece of crust,
and I live in it,
learning its small lessons,
the bland faces of its doors
teaching me courage
to take their dares and walk through;
its windows enlightening me
in every way,
letting fragrant darkness spill
into my rooms,
performing every morning
a lidless look-out onto new days;
and its stairs which carry my timid feet,
riser by riser toward other rooms...

are like this long inner flight my mind keeps
climbing, step by step,
its steep spirals leading into
unguessed chambers,
opening at last onto starlit rooftops
where a hundred drunken thoughts
are turning in a slow and solemn dance...

Angie Boissevain

zendo bake sale

traditional recipes ~ natural goodies

monday, december 16
(...and either the 15th or 17th)
10 - 5 pm

at
gallery 9
143 main street
los altos

if you would like
to contribute your baking
please call mary kate spencer.

325-5339

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

415 245-7917

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