

法  
燈

HO TO

dharma lamp

autumn, 1975



Whatever you study --- science, philosophy, psychology --- you may be confronted with the big problem of what the essence of being is. In Buddhism we say the essence of being is emptiness or nothingness. Emptiness or nothingness is not a thing nor is it a cause of melancholy or despair. In Zen Buddhism it is total dynamic working. Wonderful! Essence of tree, essence of birds, essence of delusion, essence of enlightenment, essence of Zazen, all are total dynamic working.

Actually you affirm that the presence of life allows you, others, and all the rest of beings to exist in the realm of total dynamic interfusion, interconnection, and interpenetration. This is the meaning of total dynamic working. At that time you feel fine, wonderful, but that is not good enough because total dynamic working is still something conceptualized. It sounds like you are looking at it through a glass. Indeed there is no glass. Nothing to break into. Zen Buddhism always points out that there is no separation between subject and object. The 38th chapter of MUMONKAN says:

The Goso Zen Master: 'Let me give you an illustration. A water buffalo is going out through a window. Her head, horns and hoofs are through but her tail cannot pass. Why is this?'

You know very well that you are Buddha. You know well that a cat is Buddha. At that time you believe that a specific thing as Buddha-nature would be hidden within you or a specific light would be radiating from the cat. I do not think so. There is nothing to conceptualize as Buddha-nature or no Buddha-nature. The cat is the cat. That is why the Zen Master says, "The cat has no Buddha-nature." Another day the Zen Master says, "The cat is Buddha."

天  
心

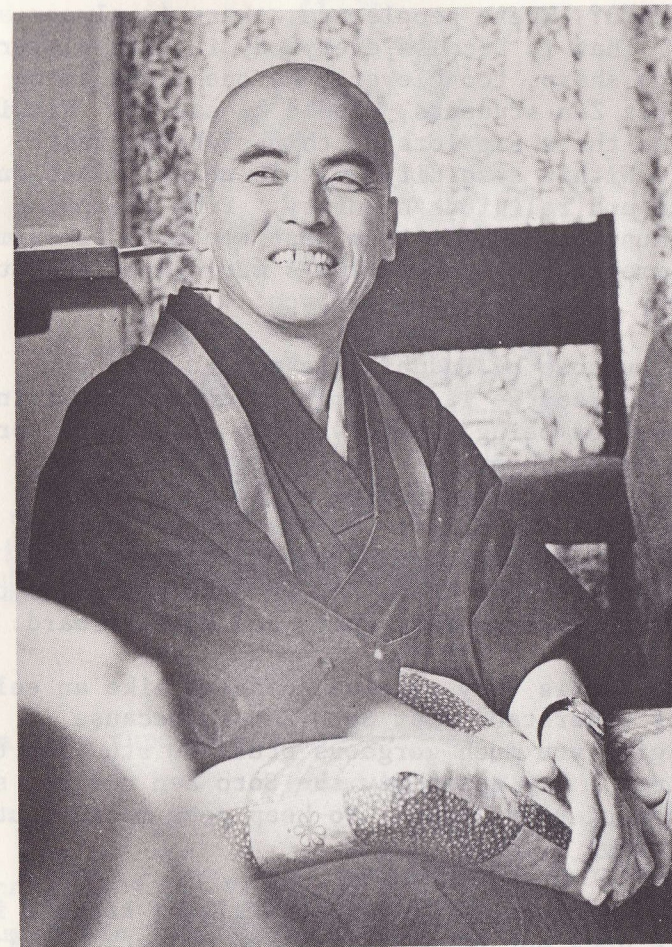




This paradoxical answer causes your understanding conceptualized or deluded by conception, to be cut off and to make you and the cat clear as they really are. Zen Buddhism always cuts off like that, giving you nothing to add, nothing extra. Gonyo asked Zen Master Joshu, "I have come here carrying nothing with me. What shall I do?" Joshu said, "Throw it away." Gonyo asked again, "But I have carried nothing with me. What should I throw away?" Joshu said, "Pack it back out with you."

Buddhism is not just understanding what life is. If you understand what life is, what you are, still you have to bring that understanding to life, and put it into actual practice. Understanding your life is just where true practice begins. First shut your mouth and walk forward, not backward. Toward what? No destination. Of course you can see a destination you are heading for, but that is not the true destination. This is because you should realize that the destination aimed at by you is very fickle, capricious, and unreliable under conditions. The true one is immense, immense. This means that you must not be left completely in confusion by the experiences of failure and success in the realm of the destination aimed at, but accept them, see them with your full awareness, and keep moving forward in the realm of the immense destination with your mouth shut.

As you notice, Buddhism has established an enormous system of philosophy and psychology, such as the Avasamtaka Sutra and the Yogacara Sutra, etc. They are beautiful gorgeous stuff for you to learn. They are like fancy shoes, fancy clothes, fancy rope for climbing a mountain. However, by mistake you enjoy very much seeing them, forgetting to climb the mountain. No need to be either crazy about falling into the excitement of studying just stuff or of ignoring the need of the stuff in order to climb the mountain. Nothing is without weak and strong points. You should fully realize both the weakness and strength of the stuff and keep climbing without being caught by your understanding of it.



Dainin Katagiri-Roshi of the Minnesota Zen Center very kindly found time from his schedule of seminars and lectures at the San Francisco Zen Center and Tassajara to come and be with us September 17th and 18th. This essay is a revised version of his lecture September 17th.

Both old friends and new friends wish to express deep appreciation for his visit.

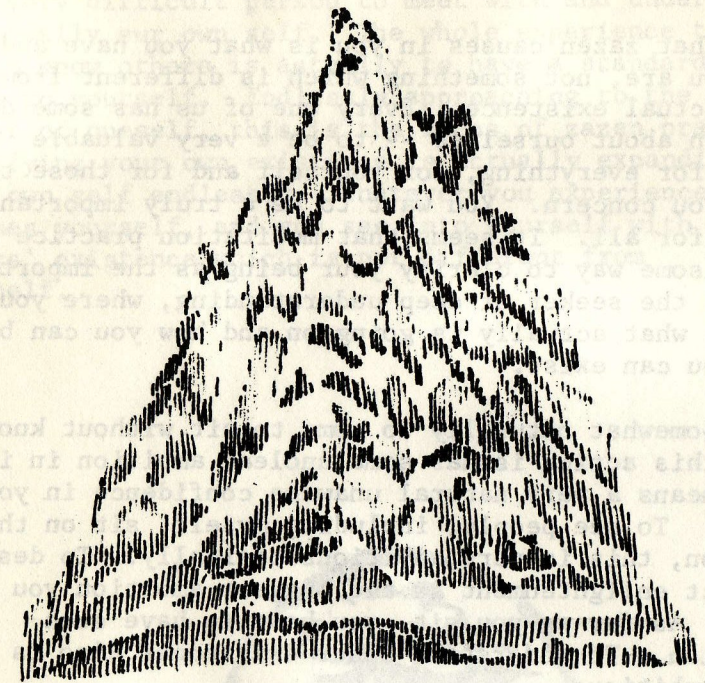


In terms of fancy religions people may say to you, "You are stupid." Ask yourself, can you continue to be stupid? Where people are, there is always some trouble. That is because everybody is very clever, sharp, too sharp, too clever. No one likes to be stupid, but Zen students, please be stupid. Within cleverness there are lots of things which create trouble. Within stupidity, within no satisfaction, are peace and religious security. From beginning to end you must be stupid; then just continue to swim in the immense ocean of Buddha's world. At that time it is easy for people to help you.

The purpose of Buddhism is not to make you excited. Of course it is human experience that in the process of being stupid you can experience very naturally many things --- excitement, pleasure, suffering --- because you are working in total dynamism. But the moment you sit in the chair of suffering, pensiveness, excitement, despair, you and the chair become dead. As soon as possible you should stand up from that chair and move forward.

Soto Zen is very evasive, evasive like an eel. You don't understand what Soto Zen is because it doesn't give you much gorgeous stuff to study or to plunge into. Day after day the Soto Zen teacher says, "Take care of your life." So keep your mouth shut and just move forward.

Total dynamic working in underlying essence is that life does not exist as a fixed object. This is not just Buddhist dogma. A physicist is saying that the subatom does not exist as a fixed object. He says that the subatom is "the tendency to exist." What do you mean by that? How can you make it possible for the atom to exist? He talks about "the possibility of interconnection." Life is the possibility of interconnection, interfusion, interpenetration. The existence of your life is endlessly possible within total dynamism in interconnection with all beings.



Walking through leaf yellowing,  
sound hallowing,  
breath hanging morning,  
Out of the valley to the eastern side of October,  
among the cedar and pines and persimmons  
to the clearing where the sun shines  
and the dragonflies dance to sit with you,  
Warming our bones and listening to the wind.

Jim Goodhue

Sai Jo Ji



## Kobun Chino - Sensei

What zazen causes in you is what you have and how you are, not something which is different from your actual existence. Every one of us has some deep concern about ourselves -- to be a very valuable being for everything, for yourself and for those to whom you concern. You want to be a truly important being for all. It seems that meditation practice gives some way to clarify your being as the important being, the seeker of deep understanding, where you exist, what actually is going on and how you can be, how you can exist.

Somewhat naturally to come to sit without knowing what this action is has some unclear ambition in it; that means a very natural unaware confidence in your being. To see people, including myself, sit on the cushion, this is very ambitious basically. To desire perfect enlightenment is the biggest ambition you can have. As far as you sit, you have to have such ambition. To understand other existences also is very ambitious.

How do you experience the existence of others? It is very difficult to really know that others exist, are a different existence from yourself. Usually what you see is who you are, so what you experience is when and where you existed. Actually we don't care whether others exist or not, but when you reach to ultimate understanding of yourself, a big question appears. Is this just me existing, or are there some other people on this earth? Model and primitive experience is child's consciousness, two to three years old. They don't have a sense of past and future, only the present, and the only existence is themselves. Even though we become a member of society and see and are taught that there are other existences, that stays with us as knowledge. Turning point is to begin loving other people. Do you remember when you began to love beings when you were very small? It was a very big event. It's a kind of opening up of other worlds with your capacity and opening yourself at the same time, opening up to accept other existences.

Very difficult person to meet with and understand is actually our own self. The whole experience to get to know others is actually to have a standard to reach to yourself. Endlessly approaching to the matter of oneself, this is the focus of zazen practice. Clarifying your own existence is actually expanding your own self endlessly. Whatever you experience becomes yourself, and you see into yourself with others' existence which is not different from yourself.

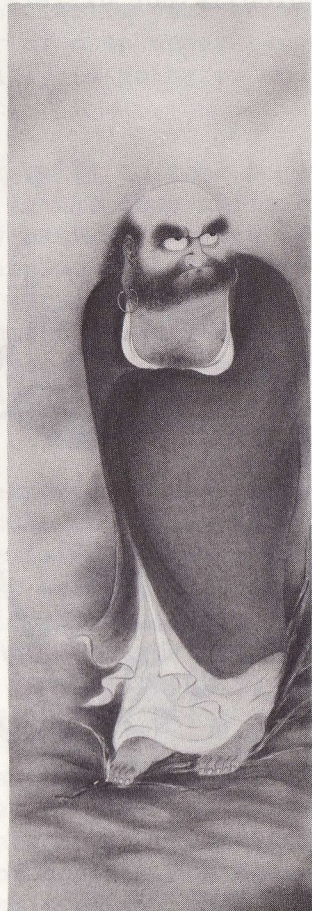


seeing TRACES of the OX

Dogen



Very difficult person to meet with and understand  
to actually see our own self. The whole experience is  
get to know others as actually to have a standard to  
reach in yourself. Actually experience to the  
nature of things. This is the focus of your practice.  
Classifying your own experience as actually expanding  
your own self infinitely. Whatever you experience  
becomes yourself. And you see into yourself with  
others. Experience.



Bodhidharma

How do you  
It is very  
are a diffi  
you see it  
and what  
others  
understand  
this just  
on this earth  
child's consci  
don't have a  
and the only  
become a mem  
there are other  
other  
to us  
leaves  
It's a kind  
capacity  
and



Dogen

From: Nine Years, Your  
Special: Bodhidharma



# PRACTICE PERIOD

Autumn Practice Period began on September 22 and will end with Rohatsu sesshin November 30-December 7. Many responsibilities relating to practice period were assigned to sangha members. Shuso (head practitioner) is Phil Olson. Shuso ceremony, asking dharma questions of the Shuso, was held November 1.

Denkaie (passing on precepts) meetings took place on six week-nights at the zendo. Through discussion, an opportunity to deepen our understanding of the precepts.

An Introduction to Zen Seminar was held November 7-9 at Hidden Villa Hostel.

Autumn sesshin began on Dogen Zenji's death day, September 29th, and ended on Bodhidharma's death day, October 5th. The pictures of Dogen Zenji and Bodhidharma which are reproduced on the two preceding pages were hung side by side for the closing ceremony.

Sensei: Dogen said, "Endless path on the autumn sky, this full moon makes me stay awake." This is called Moon View Picture. It is when he was watching the full moon a few days before he passed away. This other picture is Bodhidharma; his eyes became like that because of staring at the wall for nine years. If you peer at those people right here, what are you going to do? Looking into your zazen, do you have something to express to them?

Steve: If this guy, Bodhidharma, suddenly appeared among us, what would we do? Immovable, compassionate--like a rock in the middle of a strong current giving birth to many little rocks.

Phil: Bodhidharma, you rushed back to India the day of your death, leaving silk caravans muttering. Their gossip is gone, and only shreds of their brocades are left in museums; yet your eye stares without ceasing an instant through centuries.

Trout: Nine years, you still have ten toes. Nothing special. Bodhidharma!

Student: Does zazen ever become perfect?

Ruth: Bodhidharma, thank your artist friend for showing your character so clearly.

Sensei: That artist always says, "I am here to make your portrait."

Claus: Actually Bodhidharma's master had to shove him into China, he didn't really want to go.

Sensei: That was the first mistake; second mistake was meeting with Emperor Wu; the third mistake was to sit for nine years. That is the pattern of all, so my life is all mistakes. Mistake, missing take, but there is beyond that. That is our problem. All those mistakes are secret teachings.

Angie: Dogen, I wish I knew what phrases you were writing on the pillars; after all, it is a pretty gorgeous moon.

Hathaway: I'm very grateful that we don't have to put a thumb tack through this one (Sensei) and hang him on the wall.

Sensei: Bring a hanger and I will put her on the wall.

Mary Kate: Dogen, Ashes do not follow fire, and I've begun to suspect that enlightenment and zazen have the same relationship.

Sensei: Do you hear his answer?

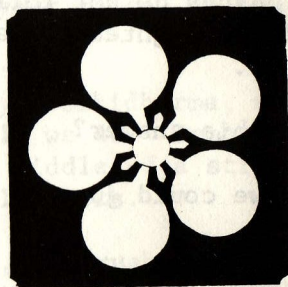
Mary Kate: He said we could just as well be out there riding horses.

Sensei: Immediately you hit the ground; Kobun's horse is the first one. There is a life of fire that arises from collecting all ashes, creating order.



## Recent Ordinations

- Fran O'Connell Tennen Myōshin Naturally clear,  
Bright mind
- Phil Olson Unkai Daichō Cloud ocean, Great beyond  
Monk's ordination (Daicho received lay  
from Suzuki-roshi, spring, 1971.)
- Jerry Halpern Sessan Yūdō Snow mountain, Mysterious  
way. Monk's ordination (Yudo received  
lay ordination from Chino-sensei, spring  
1975.)
- Tom Tucker Kokai Dokushū Huge ocean, Alone boat  
(Santa Cruz)
- Tina Remington Suiren Keihō Blue lotus, Fragrant  
Dharma
- Eric Remington Shōun Kōryū Wonderful cloud, Shining  
dragon
- Eyjo Remington Ejō Wisdom's son



## TOKUDO

The snow goose  
Neck stretched  
A thousand miles long  
Merges seen and unseen  
With clouds below.

A dialogue of  
White form, wind form  
Describes a course  
Until a place  
Of mutual recognition.

Assent,  
Descent.

The snow goose melts....  
Somewhere  
The feathers of the crystal pool  
Ripple in silence  
In spring.

Taishin



## ORGANIZATION

The Sangha adopted new Articles of Incorporation and By-Laws at the General Meeting, October 12, 1975.

A Committee on Articles of Incorporation was appointed by the officers in March to prepare a proposal to be voted on by the Sangha this fall. The Committee consisted of Angie Boissevain, Bill Brown, Hathaway Gamble, Jerry Halpern, Barbara Hiestand, Sonja Margulies and Chairman, Buff Bradley.

The Committee met every other week through the summer. It studied the organizational structure of similar non-profit groups, both Buddhist and non-Buddhist. It explored each member's personal zendo experience, our own zendo history and examined the "internal working" of the Sangha as it is at present. Kobun Chino, Sensei, was present for discussion of traditional organizational structure in Japan and for guidance in considering the forms appropriate for this country. There were two marathon meetings of the Committee in August followed by a successful seven-hour presentation of the proposal to the Sangha at the September 7 General Meeting.

The new articles are a blend of democratic, consensus and traditional Zen forms. It is hoped that they will clarify the functions and responsibilities of the various elements of Sangha government and provide the organizational foundation for our growing practice together with our teacher.

- Sonja Margulies

Members of the new Board of Directors were elected at the General Meeting, October 12th. They are:

Kobun Chino, Sensei, Chief Priest  
Angie Boissevain and Jan Derksen, 3 year terms  
Sonja Margulies and Phil Olson, 2 year terms  
Buff Bradley and Steven Girshick, 1 year terms.

Everyone who has been a voting member of the Sangha for three years is eligible for Board membership. One becomes a voting member by signing a membership register kept by the secretary.

Copies of the new Articles of Incorporation and Bylaws are available from the secretary. Some of the basic assumptions underlying these articles and bylaws are as follows:

We perceive our Sangha membership to be universal, to include all beings.

The central purpose of our Sangha is the practice of zazen and the continuing and unfolding of the Dharma.

It is of paramount importance to our practice to have a transmitted teacher in our presence, and to provide material support for that teacher.

The ultimate power to choose teachers who will best serve and sustain our practice will reside with the members of the Sangha.

Water flowing  
With no sound  
Tumbles over stones:  
Babbling voices.

Tim Lobdell



## THE BUILDING COMMITTEE:

### THE RAINS ARE ALMOST HERE

Last spring we felt it would be helpful if we set a date by which we would be relocated from our present zendo to a larger center that would provide a place for several aspects of our practice: daily zazen, sesshins, dokusan, library and office space. When we suggested this fall as a move-out goal date, Kobun said that it's not so good to choose a date during the rains: if we had nowhere to move to, we'd be uncomfortable, cold and wet. So we chose two dates: we hope to select a new location by the winter rains (December, 1975), and to actually be moved by spring (June, 1976).

We are presently considering a number of possibilities, but we are concerned that none of these might be both appropriate and feasible. So we're asking everyone to make some effort to help us in our search. For further information call Trout 941-4239 or Angie 948-6202. The rains are almost here. Thanks.

Trout



Oh.

quick flick of a silver fin  
fine, white line sliced  
clean across my mind  
snail  
spills off, throws  
up its hands, slides  
down  
my spine whistling  
glistening  
hollow stem of air sound  
listening  
sucked cool  
forced out  
shout  
sprout  
of tailbone, hanging  
from a tree

tiny, laughing mouse  
swinging  
in the breeze.

Hathaway



## BOWING GATHA

Bowing and the one bowed to are  
empty and still.

One's own body and others' body  
are not two.

I vow with all beings to attain  
liberation,

Give rise to way mind, and  
return to reality.



Bowing is expression of your no-self or nonself-centeredness. You lift everything up on your hands. It seems like a very exact expression of the liberation of all not excluding yourself, because nothing is left, you are not left behind. My master said that this is lifting the whole body of the Buddha. On your two hands there are the two feet of the Buddha, and you lift him up. In childhood time I was taught like that. I was thinking about this big thing I was lifting up. Don't you feel such feeling, too? You feel, "Oh, this is a hard thing." Our ego tells us, "Don't do that! That's an unusual, shameful thing to do. You must keep your head up straight!" This is what you have been taught. But after you raise your body with inhalation, you surely have to appear as a liberated existence each time.

When you bow on the cushion and when your forehead touches the ground, a few times you meet the ground with your head, and at that time at the end of exhalation in a very empty light feeling of nothing you lift everything up. With your hands you really lift everything up. You don't open the fingers of your hands but keep them together so that you don't miss any single being. If you face to somebody, you really sense that I'm lifting this existence. Opening your hand like this is gesture, mudra, of acceptance. When you receive something, you can feel this same gesture, you can feel you are holding the whole thing by your hand. And slowly you move your hands back to the ground. Inhalation begins when you bring your palms together and keep gassho.

At the end of inhalation you make sure that you really stand up, not shouldering the past, not leaning to something, some idea, or leaning to the future. You stand up straight.





AT THE TAP

In my hand; weight  
of caught spring meltings,  
swift river-runnings, fishhavens,  
willing waters lapping and humming  
as the cup  
lifts its lip to my lip  
and drinks me down.

Angie Boissevain

The more we practice, the more it's clear:  
we cannot see ourselves directly. Actually the  
response of the world or of things will not be  
what you think it is. Often it's only a narrow  
idea which has allowed you to continue your life  
in a narrow way, and when that begins to change,  
or if it begins to change, for example, others  
may say, "Oh..." not as a matter of praise or  
blame, but they maybe feel more encouraged by  
your life.

It's not a question of saying that's better  
or that's worse, just some direct sense of  
encouragement in your walking down the street  
or whatever. At that time, quite often, you  
may think, "I'm going crazy! It's terrible  
what's happening; I can't stand another day of  
it." So our practice goes on in a very  
straight-forward way without any way to judge it.

Jerry Halpern

(Lecture at Santa Cruz Zendo, September 16, 1975)

I DON'T KNOW WHY I DIDN'T SEE IT BEFORE

b. eagle, poet  
in stopped car at stop light  
inexplicably suffers a fit of transcendent  
understanding  
perceives in amber flash  
no good ever has and/or will come  
from words  
at that instant then  
before the light turns green  
he gives them up  
spurns speech  
eschews script  
purges his poet's brain  
newthinks only in images colors parabolas &  
lost fragrances  
develops vast vocabulary of gestures  
subtle as old silver spoons  
whistles his needs to milkmen grocery clerks  
& lovers  
learns to dance  
& considers religion

buff bradley



Robb Crist

Funeral services for Robb Crist were held on June 8, 1975, beside a strong young tree at the top of Frost Amphitheater. Robb's son attended as well as many friends from his association with the Free University, Prometheus and Haiku Zendo.

Robb was given the precepts and the Dharma name Tengai Daikō, Heaven reaching cliff, Great sunlight.

Everyone lit incense before the altar and chanted the Heart Sutra. Many friends spoke to Robb in the practice of "Ittengo":

Ittengo -- one turning word. To the one who passed away you leave this word. That person still continues to be with you, showing a more true, more clear figure of who he was for people. There will be a returning response which is pretty important for everyone. Ittengo has a powerful effect, turning effect, like the wind blows very strong, and you can stop that flow of wind with one word and let it go, change direction. If there is strong attachment which you cannot control, Ittengo has great power to cut it off. This is mutual attachment. If you are the one who passed away, you utter the word.

-Chino, Sensei  
June 2, 1975

Ittengo

Music was playing loudly in the living room when I got home from work. It was at your usual baptism volume, so I looked in the bathroom. The tub was full of water; I looked in the backyard. There you were, a half-empty balloon floating on the surface, and you floating face down under water. a familiar sight for me. I almost left you alone again, but I noticed something different about your

body and moved closer; cautiously reached to your shoulder, pulled. You didn't resist. Pulled you up. Your head was purple, the body relaxed. Something different. The mouth, couldn't see your teeth. Pulled you (it) up on the side of the tub. Yelled, "Jennie, Jennie," as loud as I could. Breathed into your mouth, gurgling down inside. "Jennie, call an ambulance. Ask the operator how to do it." Turned it over so your head dangled down. A little blood dripped down.

Siren. Two men in uniform. Brought stretcher. Mask over your face. Blood dripping down the sides of the face.

"Is he dead?"

"Think so."

Ambulance drove away. Siren.

- Judy Cosgrove

In the Name of Allah, the Merciful and Compassionate.

There is an old saying which states: giants come from Afghanistan and influence the world. So did the big man who stayed in the last years of his life in Menlo Park in a place he turned into a 'flower garden'. He practiced his version of baptism which John the Baptist must have been amazed in witnessing. If I'm to have another encounter with him which would inevitably be characterized by joyousness, I'd like to ask him: Robb Crist, I wonder if on your way to Dharmakaya you stopped by that marble building in Iran and did some ancient sport with those big, bad and tattooed Persian guys just for the hell of it?

"A teacher, friend and a fellow yogi, who paid his dues...by touching the lives of many people," Robb Crist took care of everything before he left us.



Kobun Chino, Sensei, said during his funeral ceremony:  
"No one could have understood what you have done in  
your lifetime."

May Allah grant salvation and rest to the soul  
of this man from America's Afghanistan, and consolati-  
on to his family, friends and Judith Cosgrove.

Say little, for the temperament of the  
beloved is thin.

It does not carry the load of diamonds,  
this affair is thin.

Say little by the bed of the people with  
pain,

For the temperament of sick people is thin.

Neither the affair of life nor that of  
friendship is solid.

Alas, these two strings are very thin.

- Mahgubeh Harati

- Bahman Tajbakhsh

#### The Bodhisattva's Four Vows

Sentient beings are numberless, I vow to count them  
(They don't need to be saved, just noticed).

Desires are inexhaustible, I vow to satisfy them  
(Desires being the stuff of life).

The Dharmas are boundless, I vow to forget them  
(Dharmas are our memories of imperfection).

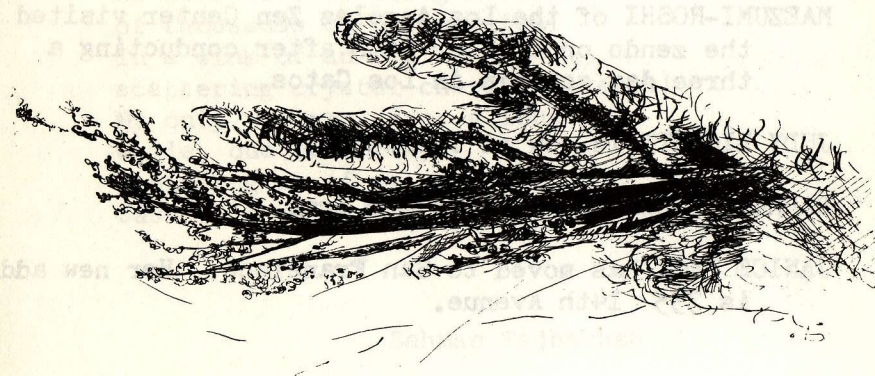
The Buddha's way is unsurpassable, I vow to surpass it  
(If you meet the Buddha in the road, offer  
him a ride. Maybe he has no car).

- Robb Crist  
April 1975

#### PIROUETTE

I'm now in pirouette,  
Pinpoint.  
The fall is from the last tree.  
I see you're green now --  
And your leaves are gold.  
Let me walk through their shadows.  
It's cool.  
And I, like Alice  
In Wonderland  
Am delighted, and grave.  
The pirouette dropping --  
The robin falls from a cloud,  
Laughing.  
To Earth, the soil, and  
Now --  
I am Life,  
The wind rushing through my hair.

Judy Liggett





Coming GOING moving Remaining

ROHATSU SESSHIN will be held November 30 - December 7 at Hidden Villa Hostel.

ONE DAY SESSHINS are held occasionally at 655 Washington Street, Los Altos, from 5:00 a.m. to 5:00 p.m. There is no formal schedule, services or meals provided. Check the bulletin board for dates.

LOCAL ZAZEN GROUPS:

Menlo Park, Tuesday and Wednesday, 6:30 a.m.  
Call Mary Kate Spencer, 325-5339.

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 Sensei meets with the Santa Cruz Sangha at 113 School Street on Tuesday evenings at 7:10 p.m.

ESALEN Sensei will be participating in a seminar November 9-15.

PADMA JONG, Dos Rios, California. Sensei will be giving a seminar May 9-11.

MAEZUMI-ROSHI of the Los Angeles Zen Center visited at the zendo on October 26th after conducting a three day sesshin in Los Gatos.

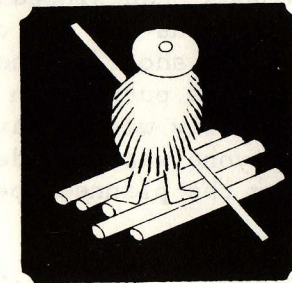
JUDY LIGGETT is now at Tassajara.

BAHMAN TAJBAKSH has left for Iran.

JANICE PECK has moved to San Francisco. Her new address is 335 14th Avenue.

Debbie Keller is now studying and practicing Judaism in Brooklyn, N.Y., with the Lubavitcher Chasidim, under the guidance of their spiritual leader, the Lubavitcher rebbe. Debbie works during the day in downtown Manhattan, and attends evening classes in Hebrew, Jewish law and Chasidus (interpretation of Jewish practice based on the Kabbalah and the writings of the Jewish mystics). Her address is:

899 Montgomery Street, Apt. 2T  
Brooklyn, N.Y. 11213.



to Kobun Chino, Sensei  
with affection and appreciation.

No such wind to bring hundred  
of thousands of butterflies.  
In a wink of an eye  
scattering crystal cherry blossoms!  
My only visitor after a long  
while, one butterfly  
Reminding me of my own shadow  
Cast on a ruined wall!

Bahman Tajbakhsh



## Visit to Zen Studies Society, New York

In June of this year I visited the Zen Studies Society in New York City, Shoboji, and their soon-to-be completed country temple, Kongoji. At that time most of the activities of the 20 residents and visiting members at Kongoji -- zazen, service, meals, study -- were held in a sprawling old house on Beecher Lake, a small calm lake in the Catskill Mountains surrounded by climax maple forest, fields and gently rolling hills. Construction on the new temple, an impressive structure built along traditional Japanese lines with modern American materials and construction methods, had slowed because the \$2 million in contributions had run out several hundred thousand dollars short of the goal. While I was there, members were putting in long hours doing work that originally was to have been done by contractors, and everyone was confident that work would be completed by the planned opening date of July 4, 1976.

Several afternoons I worked with a crew in the new temple itself, moving wood, sweeping sawdust, doing odd jobs, while Eido Roshi, in work clothes and heavy boots, supervised us in what would one day be the Buddha hall. At one point we stopped for tea, and Eido Roshi talked at length of how original plans had come to fruition: how many people the new zendo would sit, how he had envisioned this or that space, how too many ceiling lamps and speakers had been included in the design, and so on. The Roshi wanted to make clear that Dai-bosatsu (as it is called) did not belong to the Zen Studies Society but was intended as an international center for the study of Zen, where people from all over the world could come to sit and practice: International Dai Bosatsu Zendo Kongoji (Diamond Temple). In this spirit I was welcomed to practice there, and for that opportunity I would like to express my gratitude.

- Ikko

### 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

415 245-7917

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