

cloud-hidden friends letter

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ISSUE #22 First Issue of 1987



Maitreya (Miroku Bosatsu)

Our phrase "Cloud-Hidden" is taken from the title of a book by Alan Watts. He in turn borrowed it from a ninth century Chinese poem by Chia Tao. Lin Yutang translates it as follows:

Searching For The Hermit In Vain

I asked the boy beneath the pines.
He said, "The master's gone alone.
Herb-picking somewhere on the mount,
Cloud-hidden, whereabouts unknown."

The "Cloud-Hidden Friends" are a shared religious correspondence group in the spirit of the Universal Dharma. Our "subscription fee" is your participation- either by writing a letter for our pages every now and then, or by personally corresponding with CHF-members, and preferably both.

We look to Daisetz T. Suzuki, Alan Watts, Nyogen Senzaki, and Shunryu Suzuki as our "honorary founders". They are usually associated with Zen Buddhism, but the Dharma spirit they represent was a free-ranging and universal one, going quite beyond the usual confines of sectarian Zen. They were pioneers in a Buddhism for the West.

Thomas Merton might be another example of the kind of spirit we have in mind. In his later years he commented that he could see no contradiction between Buddhism and Christianity, and that he "had determined to become as good a Buddhist as I can."

It is hoped that our letters will somehow help us open our hearts to each other, and deepen our sense of the Dharma. It is also hoped that through our letters more than a few real friendships might develop.

CHFL, 753 44th Av., San Francisco, CA 94121

1. This is Issue #22 and the first of 1987, marking the beginning of our fifth year of publication. Our subscribers continue to number a little less than a hundred, which includes the libraries of about a dozen different Zen groups. If you know of someone who might be interested, we would be quite happy to send them a sample copy.

2. A Happy New Year to All !!! One good way to greet the New Year would be with messages of love. Fortunately Uncle Sam has a great 22¢ postage love stamp which could help adorn such messages.

Such is the recommendation to the CHF Letter from the "Union of Love Postage Users", which happens to have been founded by my father-in-law, Frank Haile.

So, in response, you will find with this Issue of the CHF a 22¢ postage love stamp for your use, instead of the usual CHF blank post card.

Messages of love would of course be fine, but you might also consider wearing a love stamp in some way. Frank has gone so far as to fashion a lapel pin from the love stamp, and he wears it where ever he goes. He also keeps several extra pins in his pocket, and if you should happen to meet him somewhere, you might soon find yourself to be wearing such a pin, maybe even with a couple of extras in your pocket. Anyone who wants such a pin can get one free by writing to the Union.

The Union also recommends other creative uses, such as giving sheets of love stamps as gifts. At one time the Union was trying to instigate a movement among students where they would all appear at school one day wearing a love stamp pasted on their forehead - - fortunately something probably not covered by school regulations.

The most recent love stamp by Uncle Sam has a picture of a puppy dog -- appropriate since most of us would no doubt agree that love is not limited to human kind. A creative suggestion by the Union in this area is that churches might consider having some special service inviting all dogs to attend. At least one church has already done just that, and Frank Haile has kindly sent us a press release on the subject, which you will find among the back pages of this Issue.

The possibilities are beginning to seem to be endless.

A HAPPY NEW YEAR TO ALL !

Clerk, Ananda Claude Dalenberg

Dear Cloudhidden Friends,

While visting the Denver Art Museum the other day, I spotted a small black object about 3"x3". It was two carved pictures hinged together along one edge. Both panels had a carved border like a standard oil painting frame. A small sign said: Portable shrine, carved wood, Japan, 16th cen. Left side, ascent of Amida, Right side, death of Shaka. The ascent looked something like a Renaissance picture of the ascension of Christ. The death of Shaka was done in the more familiar Chinese woodcut style. It depicted the death of the historical Buddha. On the whole, the thing looked more Spanish than Japanese. It looked as if it might have been carried around Calif in a padre's knapsack 200 years ago. I wondered who might have made it and why? Was it something done partly in western style to show that Buddhism was just as legitimate as the religion of the Europeans, or was it simply a foreign object adapted to local tastes by a clever artizan?

Anyway the small discovery got me thinking about a friend of my Father . This man was an American of Japanese descent with whom my Father had worked during the construction of the Shinshu Temple in San Jose. CA. It is the only one in North America done in traditional style. It was built 1939-40. Ten years later I went off to seminary. (Episcopalian) . This man asked my Dad what I was up to. Dad told him. He replied, "Good, then he can explain us to them." I don't know why he thought I might be ready to interpret Japanese Buddhism to Anglo-american Christians. Did he know something I didn't?

I have spent a fair amount of time over the years trying to interpret Buddhism to Christians. (It works less well the other way around, too.) In time , I've come to look at the matter a little as Samuel L. Clemens (Mark Twain) might have. While I don't see any great rush on the part of Buddhists to extend a compassionate embrace toward the members of another faith that's supposed to be founded on the principles of universal peace and brotherhood, neither do I see a similar movement on the part of Christians who appear to be just trying to survive in the current upscale market. Neither does there seem to be a reason why Christians living on the most stable part of the continent (Geologically and socially), East of the Rockies, should really care. Fundamental Christianity is strong. The flag and the Bible are going steady. Buddhists are supposed to adapt to community attitudes. Churches often help S.E. Asian families to settle here. They are usually expected to attend the sponsoring church. One Cambodian family moved to California because they couldn't take the cold and the interference in their private lives. Their former pastor said that it was just as well they left because they lacked the moral fiber and self discipline to make a go of it here. They would probably be happier living there in the more permissive lifestyle of California anyway. Could be the snow shoveling and the repeated threats of accidental death on icy streets and highways are aids to spiritual practice? The singlemindedness of religious groups often remind me of fast food franchises: frying is the only way, flame broiling is the key, chicken is it, or only the taco will do ya.

(Cont)

The most remarkable thing about the old portable shrine wasn't that the Buddha Amida, sort of looked like Christ (or visa versa) but that the carving were recognizable as people. (No one knows what Shakamuni or Jesus looked like anyhow.) Both belief systems dignify human beings in many different ways, so why should the adherents of either group behave toward one another as if they were still living in the middle ages.

I have heard that in Japan at the stroke of midnight on New Years' Eve people are singing Schiller's Ode to Joy from Beethoven's Ninth Symphony. It must sound odd for crowds of Japanese to sing a western poem to western music. Not particularly, I understand. That just shows you the advantage of learning a second language. How many of us could sing Sakuran at Midnight , for example. (Teddy Roosevelt guaranteed that we wouldn't ever have to do that!) Well, I intend to give the Ode to Joy a try this year in place of Robt. Burn's drinking song. I hope you do the same .

Peace, love joy, gassho and HOI !

Lorin



Samantabhadra (Fugen Bosatsu)

Ananda Claude Dalenberg
753 44th Avenue
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Dear Cloud-Hidden Friends:

I think we ought to celebrate New Year's Day not as some drunken orgy, but as a great holy day such as it has been in the past, and still is in many lands. I even dream of New Year's as a kind of universal holy day, which actually may some day be possible, since the world seems to be rapidly moving towards one calendar celebrating New Year's Day on January 1 .

Most religions seem to have something like New Year's Day as a deeply symbolic event. It is related to the very origins of creation, and the cosmic cycles of birth, death, and rebirth. For example in Buddhism it means something like the ultimate triumph of Awakening over ignorance, or light over darkness.

In China and Japan New Year's is even celebrated as a universal birthday, with everyone becoming a year older on that day. Such a spirit could develop into quite a universal birthday party indeed.

Buddhist temples in Japan generally observe New Year's Day on January 1; and it is heralded by ringing the great temple bell 108 times, which can be heard throughout the land.

I'd love to see such a tradition also develop here, with church bells ringing every where at midnight, although 108 times is no doubt a little too much to expect. In the meantime, until such a holy day comes about, there seems to be little choice but to remain content with a much smaller and not nearly so great a celebration. This need not be some great disadvantage, since the small and modest has a kind of special virtue and quality of its own. So I would like to say a few words also in favor of quite small bells, ringing quite modestly.

As a matter of fact, in my own life and practice, I am beginning to find more and more depth and meaning in small things, in humble things. The phrase "Gate of the small" keeps occurring to me, as if it were somehow a kind of key to things, in contrast to something much more grandiose, heroic, and imposing, and of course quite beyond the reach of most ordinary mortals, such as ourselves.

I'd say then that a quite small bell could serve well. They might even be so small as windbells, gently tinkling now and then in the breeze. Somehow they can be deeply evocative, and in a sense they are closer to the spirit of meditation and prayer, when contrasted with big bongs all over the place.

Although I love great bells, they do have the disadvantage of not being found everywhere, while it is quite easy for anyone to come up with a small string of windbells. Also windbells could be gently ringing now and then all of New Year's day, but big bongs all day long would be far too much, I'm sure every one would agree.

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Apart from bells, big and small, I have been thinking what role my little home altar might play. The usual things would of course be incense and flowers, but there ought to be something special honoring the New Year. One good idea would be to have a picture of an empty circle on the altar, as a symbol of eternal new beginings.

Accompanied by tinkling windbells, incense, and nine bows, that seems to be enough. Some no doubt might even manage 108 bows. However for those of us no longer very supple in limb, one bow in good spirit would no doubt suffice.

A HAPPY NEW YEAR TO ALL !!!

Ananda

P.S. I have just come across the following, and if it is an example, the kind of holy day I have been dreaming of has already begun:



WORLD INSTANT OF COOPERATION

On December 31, 1986, humanity will be presented with an extraordinary opportunity. A planetary healing meditation, the WORLD INSTANT OF COOPERATION will be held throughout the world at noon Greenwich time (4:00 a.m. Pacific time). The world's spiritual leaders will be asked to jointly assemble their believers in a moment of spiritual harmony and cooperation to heal our planet. 50,000,000 people will gather simultaneously to pray, meditate, and contemplate the harmony and oneness of life on earth. Another 500,000,000 people will be asked to endorse this moment of harmonious resonance.

At this moment, at least 10% of the earth's population will be asked to suspend, for one hour, all thoughts of separation, conflict, and fear, that exist within each of us. A positive, unified force field will be created by this moment of cooperation. A sufficient mass of people focusing for a sufficient period of time on an image of global peace and harmony can change the consciousness of our planet for the benefit of all living things!

A.D.

Klaus Gehrman
1373 Utah St, SF, Ca.

Dear Cloud-Hidden Friends,

We cannot do it alone.

Deneal Amos (see CHFL #21) is right: Our understanding will not make life easier for us. If it could, most of us would already have attained liberation.

No amount of reading or thinking will "get" us there. It may open our hearts and minds to the Secret, but we won't have it until we share it.

The Secret is Communion.

I frequently attend meetings of the Anonymous Programs. It helps me to put my own personal and spiritual crises in perspective. The stories I hear at those meetings about lives and families ruined by alcohol make my own problems seem ridiculously small in comparison.

c It also helps me to understand acceptance. At the meetings, people's stories are all listened to silently, without comment and judgement. Total acceptance: The same way we need to accept ourselves, with all our dark and ugly sides: Surrender and ask our Higher Power to heal us - but without losing our sense of responsibility.

The Anonymous group acts as an intermediary between our Higher Power and ourselves - in much the same way that the churches do - but without the power-game involved. In accepting our sins, it takes on our sins. We are forgiven.

The same principle applies to any spiritual search: It's the secret of communion. Wherever you gather in my name, there my Spirit will be present, says Jesus; and we don't have to be Christian to communicate.

We only have to be willing to share.

That's all that is required.

I have a tendency to try to figure it out all by myself: Just read more books and it will finally be revealed.

That attitude certainly hasn't made my life easier.

It will only be revealed in communion.

Wherever we come together in the Spirit of the Dharma, it will be present.

It is nothing metaphysical. It is not really separate from us. It is our act of communion that constitutes the Spirit.

Maybe some of us will never physically come together to communicate. So let these pages be our surrogate communion. At least, it will remind us of the existence of the Secret.

Let's keep it alive.

A Happy New Year to You all

Klaus

Dear CHF:

I am beginning to suspect that perhaps I am one of the people referred to by CHFL editor A.D. in his note mentioning that some people are getting behind in contributing an occasional letter to CHFL. It must be over a year now; I can't remember. At any rate, here is a letter.

CHFL functions on many levels. Because of it I have had the good fortune of meeting another CHF, Richard Boerstler. I read Richard's book, Letting GO, and was quite impressed with how much wisdom was neatly compressed into a few pages. (Short books tend to impress me more than long books - I feel that the author may actually know what s/he is talking about.) and so the Woodbury Yoga Center invited Richard and his associate, Hulen Kornfeld, to do a workshop on Meditation and the dying process. This was March, 1986. The workshop went very well - you can always tell by how many people hang around afterwards - but the best part of the day was for me, was when Richard presented a very inspiring and interesting slide-show of his water-colors of the Zen Ox-herding pictures along with a description of the various levels of awakening. It was great. This was for our regular Sunday evening meditation program. Most of our regulars are more familiar with the Indian Yogic tradition than Zen, so the presentation opened some eyes and minds.

Meeting Richard and Hulen was like meeting old friends. They seemed a part of WYC as soon as they arrived. Their gentle warmth, kindness and wisdom was greatly appreciated by all.

As long as I'm talking about Richard, I thought I'd mention another interesting coincident that may be occurring with more CHF than the two of us. Awhile back Richard wrote enthusiastically about Taisen Deshimaru's Questions to a Zen Master. I had just finished reading the book when I read Richard's letter. In the last CHFL, Richard writes about Haskel's Bankei Zen, which I also just finished. Very interesting.

Richard, I look forward to seeing you again. We did forward the info to Anne and we did receive the book you so kindly sent us by Anya Foos-Gzaber. Many thanks!

While I've got the engines rolling I thought I'd continue awhile longer by sharing some of my free floating thoughts on some things that may be of interest to someone somewhere.

My own spiritual path is Shiva Yoga as described in the Kashmir

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 Shaivite Tantras. For me it is a powerful, exquisite, intelligent, all encompassing path with lots of freedom. Now, my original path, way back when, was Zen. What I wonder is how much relationship there may be between the two paths as at times they seem awfully similar. My first introduction to Shaivism was in Paul Reps book, Zen Flesh Zen Bones in the section called Centering. The whole section, very Zen, was from Shaivite Tantras. Very interesting.

Shaivism, like Zen, does not in any way deny ordinary day to day reality. Shiva exists everywhere as everything. What is necessary is awakened or illumined consciousness so this can be truly known. Also, as in Zen, philosophy, scriptures, book-knowledge, words, all are secondary in importance to true realization, or (this is for you Yellow Mouse), more accurately, true recognition, because what we realize or awaken to is already the case. One does not become Buddha or Shiva. One directly, absolutely recognizes that one is Shiva and Buddha. And so is everyone/thing else. And then some.

How do we do this? Shaivism gives three levels of spiritual practice to help one recognize Reality. My interest here is the highest level known as shambhava upaya, and its highest level known as anupaya. This is the radical Zen of Hui-neng, it seems to me. On just hearing the Diamond Sutra, he awoke to the Truth. Direct Recognition. This is ultimately what Shiva Yoga is all about. Follow the path if you must, do whatever practices may seem necessary, yet at all times know that the Highest is all ready attained and there is nothing to do. In fact, doing clouds the issue if it were not recognized as the play of consciousness.

It seems that it is this aspect of Zen and Shaivism that Alan Watts, Bankei, Da Free John and Richard Boerstler are pointing to. Shiva is unconditional, self-existing, free radiant consciousness. Shiva is our innate, intrinsic, original and uncreated self or unborn nature. And you are That. Cucumber unaccountably cucumbering. (Paul Reps).

If anyone is interested in more about Shaivism, I recommend Baba Muktananda's books as follows: Siddha Meditation, Secret of the Siddhas, and I Am That, all available from: SYDA Bookstore, Box 600, Southfallsburg, N.Y. 12779

My best to you all. May you have the best New Year ever.

"Spring comes, the grass grows by itself."

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For the CHFL

Dharma Friends Club
11/19/86

Note this is a new format, which seems to fit into our letter quite well. There ought to be more of such groups.

hi, ed star here. i beg your indulgence while i try to explain our new endeavor. we are members of the Dharma Friends Club, non-profit of course, and our director is Greg Gibbs. other members are Hugh and June King, Kathy Lasky, Jackie, Mark, Mat, Amber, Phil, Stephanie, myself and whomever may be present at the talk. our club sponsors Yang style T'ai Chi Ch'uan and a non-sectarian study group. since our study group has similar thoughts to most CHFL folks, we would like to present a brief amount of our last talk, to feel out if there is any interest in this type of format.

our talks began after a member read notes on a recent lecture by Rev. Kakue Miyaji, at the Institute of Buddhist Studies on 10/12/86. some highlights of the lecture where; Wisdom and Compassion are inseparable aspects of one Enlightenment. - the true import of Jesus mission was to put your life on the Cross and your faith in absolute Mercy and Compassion. - Rev. Miyaji also likes to translate Gyo as Activity, rather than Practice or Living. As when we speak of activity, we have less trouble keeping sight of the fact that it is Buddha's activity and our activity at once. - we must clearly discriminate Wisdom Faith-Mind from feelings of joy, gratitude and similar elations which follow. Shinjin flourishes without retrogression once obtained. joy and elation are passing, they do not (necessarily) flourish. -

this last point of Sensei Miyaji started our discussion moving.

A: emotions are a state of the body. B: does the joy or gratitude have to go away, can't they remain at a deeper level? H: if your blood sugar is low, or if you are fatigued enough you will be irritable, no matter how strong your faith is, or how settled you are in your convictions. C: pain or disorientation are overwhelming. B: can't pain be controlled? C: a recent illness had me in such pain that i might have become suicidal if not for my wife's help. D: some people can develop a skill to overcome pain. E: what about Yuienbo confessing in chapter 9 of the Tannisho that he is not always joyous and wishing to go the Pure Land? H: and Shinran's response was that this was also the state of his own mind. B: in my opinion this transcendence of pain is not trained or acquired, but a faculty which you can become aware of. C: my problem with techniques is that i find them outside of myself, i don't know if they are mine. controlling anger for instance. C: is anger an outlet, or that being let out? C: if a technique is total integrated, i don't view it as a technique any longer. i'm looking for what we're calling Faith-Mind, and if i can attain it, i still expect to be irritable and grumpy sometimes. A: so much is hereditary biochemistry anyway. even the Myokonins manifested anger on occasion. C: Aikido and T'ai Chi seem especially available to being made my own. Miyaji's comments comparing Buddhism and Christianity were especially valuable to me. B: there is a deep level of the self which i know in my experience to be transcendent, beyond good and bad. your perspective can be unshakably positive after an experience of realization. C: you can have two distinct perceptions from divergent perspectives at the same time. if we're in pain we often add the interpretation "this is not how it should be". H: doesn't our initial perception or first thought include a perspective. doesn't the atomistic view of perception view human experience abstractly? A: the body operates so as to provide a perception with interpretation, and this has been pretty solidly proven experimentally. you have to take chances in trusting your interpretations.

continued

B: is there a difference between hating the action and hating the actor?
C: emotions have a tendency to build upon themselves; to snowball and escalate, even within a group. A: i, after much reflection, think we have to keep in mind constantly that we are animals with bio-chemical processes which neither we nor others can be expected to totally overcome. C: greg once mentioned that at a deep level we all suffer equally. we can see the suffering of the starving person as more immediate, but recognizing the suffering of some of our fellow men and women can be difficult, hard to appreciate. i do think Americans would be happier if we were more disciplined. i think it would be possible to appreciate the hidden suffering of others if we were a more disciplined people. H: and this becoming disciplined may require some of us to step outside our culture to find sources of wisdom. A: you may lose some appreciation of symbols and rituals if you move outside the tradition you were raised in; but, for some of us, this loss of the power in symbols and clarity of terminology is necessary in the overcoming of guilt in our spiritual practice. C: Sufi's commonly step out of one tradition and into another, and must face this problem. i can't overcome always remaining a Catholic at some level. B: you can't? C: i don't desire to really. i would have to cut myself off from some of the most positive aspects of my childhood. H: i think of that colloquialism "once a Catholic, always a Catholic" is true of persons our age (mid-30's) and older. if you were raised a Catholic and were in your teens at least before Pope John 23rds mongrelized ecumenism, being Catholic was an ethnic reality. you were Irish-Catholic, German-Catholic, French-Catholic, Italian-Catholic, etc or one of many combinations. those of us who did grow up Catholic prior to John 23rd, face a similar problem to that faced by our Japanese Jodo Shinshu friends "what is being Buddhist and what is being Japanese?" it's hard to say. i'm not sure which parts of myself are due to the background of being Irish and which are Catholic. all i know is that being Irish-Catholic is an irreducible part of who i am. H: does taking "Nembutsu" as the name for any utterance or activity done with true entrusting, and issuing in gratitude make the path of O Nembutsu worthy of being considered the Great Universal Way as Shinran asserts it to be? B: but then a Christian could say that "Namu Amida Sutsu" is just a form of "Amen". H: but they would be right. the essentials are trust and the issuant gratitude. the important thing, it seems to me, is to realize that none of the theological baggage is necessary, Buddhist or Christian. C: the doctrinal questions are over my head, but i like Miyaji's interpretation. H: is Nichiren Shoshu, Buddhism? A: i've often wondered that myself. there is a long tradition in Buddhism of using mantra to change that which can be changed. as long as you observe basic ethical tenets. C: it would seem natural to change that (bad) karma which you can. as long as you follow fundamental moral prerogatives like "be honest", i think you should do what you can. C: there is only one world. we're always in the eye of the hurricane. there is no other world, no separate astral plane to escape to. this may sound fatalistic, but i don't mean for it to. A: " Gate, Gate, Parasamgate, Bodhi-Svabha", is widely reputed to be effective in keeping demons away. C: cultural relativity can't be overlooked in such questions. if your in a culture where magical techniques are believed to be effective, you will probably be influenced by such

continued

processes. A: Icons appear to have power when used for someone who doesn't believe in their efficacy, if those believing in the power of the Icons are the participants in the ceremony. C: a recent survey of psychologists in the U.S., showed that most believed that magic works on a broader basis than mere psychological suggestion. A: it would seem that this sort of research is beyond the usual domain of science, the experiments would not be repeatable, for example. C: it is frightening to most psychiatrists to face the efficacy of mantra and magic. Sufi's seem to have certain skills so polished that they can instill them even in novices. other Sufi's veil their disciples so that they aren't even aware that they've acquired certain psychic powers. A: in Buddhism there are many warnings against misusing, or getting side-tracked by such extra-sensory powers. C: we know that American and Russian intelligence agencies are working on developing such skills as 'being inside of another person'. H: it would seem safer to have spiritual seekers develop such abilities than intelligence agencies. C: it's human nature to explore such things. B: but, can we trust human nature? C: we don't have much choice.

Franks for bearing with us, let us know what you think or not. The format was strictly by my choosing, since someone goofed and made me editor. That's sorta like handing the keys to your car to your twelve yr. old.

Om Shanti



The Bodhisattva Avalokiteshvara

CHF:

To Mike Can-right (can-do-right):

Your problem of the "interface" between "spirituality" and the "street" has been mine for years. The answer is easy but, as in Zen, the practice of it is not. Instructions follow:
Stand in the (yours) doorway, hands at your sides, with eyes open; but scanning your environment with the third eye of discrimination; and KEEP YOUR MIND SILENT !!!

It is when your hands, of themselves, reach out to someone - THEN follow those hands, but DON'T START THINKING; JUST SERVE !!!

- = SERVUS (Lat): slave = SER (PIE): to line up, protect
- = SERERE (Lat): to arrange, attach, join > SERIES
- = SER-MON (Lat): to line up arguments > speech, SERMON
- = SERVARE (Lat): Keep, PRESERVE, OBSERVE
- = SEROW = HEROS (Grk): protector > HERO

Johnnie da Booh-oi-dhe: in re yer GREAT wave diagram: THANX:

?: Is there a direction (rt or lft) to movement in the diagram ?

Why draw the waves with a point tilted to the left ?

NOTES: In the sea, waves show only a low wave form or profile until they reach a shore-line. It is only then and there that the wave builds, becomes apparant, turns over and dies.

The common belief for centuries (in the west) has been atomistic: particles: individualism. We learned the wave form from electro-magnetism. The science of light demonstrated that waves and particles are one = Quantum theory: Man is BOTH: separated individuals AND a united collective. PARADOX ? Now, we see atomic particles spontaneously coming into existence from nowhere and going out again into - the void. And while here, it is us who choose how we need to see.

My latest thinking: It has been a joy to read Marshall McLuhan's "Understanding the Media" alongside and at the same time with Dogen's "Moon in a Dewdrop".

MEDIA

MEDICAL = MEDERI: to heal; MEDITATE = MEDITARE (Lat)

- = MED (PIE): take appropriate measures, measure, fit
- = MODEST, MODE, MUST

ME (PIE): in the middle of + DHE (PIE): to set, put, place
> establish, lay down, make happen

THUS to establish, lay down, make happen something (rules, dogmas, measures) in the midst of anything: self, others, the world > to lay down and/or make appropriate measures, measuring happen

> to MEDICATE, MEDITATE

MEASURE = MENSURA = METIRI (pp MENS)(Lat): to measure = ME

MEN (PIE): to think - with derivatives of MIND and thought.

MEDIA (p1) = MEDIUM (sing)(Lat): the middle = MEDIUS: middle

- = MEDHYO (PIE) = MEDIAL, MEDIAN, MEDIATE, MEDIOCRE, MID, MEAN
- MEDHYO: middle = MIDDLE, MERIDIAN, interMEDIATE, MESO- (Grk)

continued

MED-DHYO = DHEY@ (dhia) (PIE)

= DHYA = DHYMN = SEMA (Grk):

thing seen (in the middle of data) > sign

= DHYATI (Sanskrit): he observes mentally > he meditates

(in the middle of self)

THUS we turn the verb into a noun

from BEING IN the middle to THE middle.

MEDIUM: (i) occupying a position midway between extremes; being between two degrees, amounts, quantities, polarities;

(ii) an intervening substance, agency, artistic materials through which something is accomplished, conveyed, transferred, transmitted or expressed;

(iii) a surrounding environment in which something functions, thrives, grows or happens;

THUS the narrow extremes (polarities) are easily seen, grasped by the ordinary human mind while that in the great gray-area of the middle is not experienced, felt, but in which we live, move and have our being. Politically the extremes can be articulated, advocated and constituencies marshalled about; while it is the MEDIUM that is truly vital to life or success.

Incidentally, METAPHOR = METAPHORA (Lat): transference

= METAPHEREIN (Grk): to transfer

= META: (involving change): later, beyond, after,

behind, reversed = (Grk prep) META = ME (PIE)

+ PHEREIN: BEAR (carry) = BHER (PIE)

= BIER, BAIRN, BIRTH, BURDEN, BRING

ME: in the middle-midst of = ME-TA: between, with, beside, after

TA = DHE: to set, put or place > establish, make happen

= -DOM, DEED, DEEM

= FACERE (Lat): to do, make

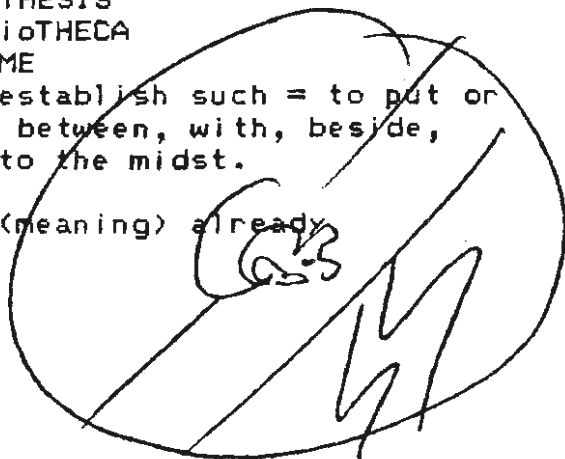
= DHI-DHE = TITHENAI (Grk): THESIS

= DHE-K = THEKE (Grk) = bibliotheca

= DHE-MN = THEMA (Grk) = THEME

META = ME: in the midst of - + DHE: to establish such = to put or place something in the midst of > it is between, with, beside, before, after - somewhere in reference to the midst.

METAPHOR: that which carries something (meaning) already established in its midst.



UNION OF LOVE POSTAGE USERS

2/6/86 PRESS RELEASE

On February 1 the Postal Service came out with another new 22¢ LOVE postage stamp depicting puppy love. America's heart is beginning to show with this third issue of postage with a love theme. It is believed that our country is the only one in the world that actually uses the word LOVE to help carry the mail.


Dogs have been treated like furniture rather than as the loving companions and family members they are. Many of us abuse our pups during anger and being a forgiving animal they will respond almost immediately to a pat on the head or a smile. Every tail-wag means I LOVE YOU. Puppies' love may be more meaningful than young lovers attraction for each other and maybe some older humans.

Since the Federal Government has recognized canine true love capability on a nationally distributed postage stamp, Church of the Savior on Wisegarber Road has declared Sunday, Feb. 9 as PUPPY LOVE DAY at the church. All members' and visitors' dogs are invited to attend on a leash with their mistresses and masters. In the early part of the service a mini-sermon on puppy love will be presented. Immediately after this all the 4-leggers will be escorted to a fenced-in area to the side of the church for a gourmet dog food meal and other entertainment until the main service is over. Experienced attendants will be on hand to take care of their every need.

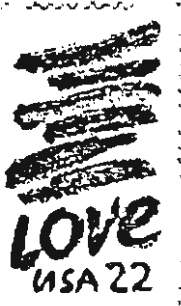
This new postage is available at all post offices. Ask for them and tell the world on every letter that we really care for our pups and believe human beings don't have a monopoly on God's love which He meant for all living things in the universe.

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22-17