

法
燈

HO TO

dharma lamp

spring, 1975



Hakuin Zenji : self-portrait

THE BOHDISATTVA'S FOUR VOWS

Beings are numberless, I vow to be with them.
Desires are inexhaustible, I vow to end them.
The Dharma gates are boundless, I vow to enter them.
The Buddha's way is unsurpassable, I vow to maintain it.

Hakuin Zenji said, "The life of the Bohdisattva is like filling a bottomless well with snow". You understand the very delicate feeling he expressed about the Bohdisattva's aim of life, the vow of his life.. No matter how much snow you bring it will all go in and never be filled up. It seems impossible to fulfill this vow. So the Bohdisattva is doing something knowing it is not possible to have completion of it and knowing it is not imperfect to do so. The Bohdisattva is not feeling dissatisfaction about his life or her life, but there is endlessness of it.

When you see the Four Vows of Bohdisattva, on some level it is a very ethical and moralistic expression. You are different from sentient beings, all beings, and they suffer and you save them or cut off their delusion, and how to do so is to study Dharma and doing so you accomplish the Buddha's way. But there is a deeper recognition which Hakuin Zenji's simile is guiding us to know--to know what it is which feels endless and countless and inexhaustible, unsurpassable.

You say, "Here I am another day". That feeling is Bohdisattva's feeling. Maybe confronting a big job which should be done, sometimes facing nothing, you say, "Here I am another day". Awareness of other beings and awareness of space is very clear in this Bohdisattva's mind. If the historical Buddha stops his life at the point of complete awakening, he cannot move toward this vow. Actually that was the beginning of the Buddha's life, not the destination of his life. So the Bohdisattva's vow begins from the same awakening the historical Buddha experienced. This is the most important point to realize. In another word, this vow expresses what we most deeply want to do.

Kobun Chino - sensei

Mary Kate: Well, I went down to the beach and read over some of these transcripts (from the Monday study group) and I'm beginning to feel that something has to go outward from us, instead of always from you to us.

Janice: That feels good to me, going out to Kobun instead of taking all the time. Like how can you be my teacher and I give something to you? How can I not take so much from you?

Kobun: Nothing was given to you.

Janice: That's not true.

Kobun: That's strange, I have never felt such way.

Mary Kate: I feel, being a teacher myself, you're darn lucky to have somebody to teach. One of the things we might do is to translate the Four Vows according to our own understanding.

Kobun: That's a nice idea.

Many students worked to express the Four Vows. Some of these efforts:

I joyfully go with all other beings with all my heart
and mind endlessly to another shore.

Desires are numberless, they are endlessly being put
aside.

The truth is forever unfolding, I am with it endlessly.
The Buddha's way is the zenith, I am continually reaching to it as it recreates itself on new heights.

Mary Kate Spencer

Sentient beings are numberless, I am one with them.
Passions are infinite, I vow to observe them.
The Law is infinite, I vow to study it and find its
essence.

Buddha's way is eternal, I vow to understand it.

Carmelia MacNichols

Sentient beings are infinite, they will save themselves.
Desires are infinite, they will reach an end by themselves.

Dharmas are infinite, so there is learning, study.
Buddha's way is not above, so it is always accomplished.

Kobun Chino-sensei (1972)

Sentient beings are limitless; always to be with them.
Cravings are endless; always to cut them off.
Dharmas are measureless, always to confirm them.
Buddha's way is everywhere; always to continue it.

Angie Boissevain

Sentient beings are numberless, I will remember them.
Desires are inexhaustible, I will exhaust them.
The Dharmas are boundless, I will lose myself in them.
The Buddha's way is unsurpassable, I will find myself
in it.

Judy Cosgrove

Endlessly
Being with all beings
Truly knowing all desires
Entering all Dharma gates
Living Buddha's life

Glenna Houle

The deep root of ignorance is in the endless future, as the past is a flower of the future. If you perceive things in this way, it completely fits to this vow. If you know what happens today, and from now on what will happen tomorrow, pretty soon you'll be bored. You'll begin to sleep in the heavenly world. That is the biggest ignorance--to plan so and direct things so, today this will happen, tomorrow this will happen. It's like throwing stepping stones into the future and walking on them.

Kobun Chino - sensei



SOLITUDE

b. eagle, poet
loses faith in his illusions
leaves mankind
& lives alone 40 years
seeking evidence that he exists
holding water
like small birds
in his hands
nailing light to himself
hooting

he gathers wild lettuce
& tries to come to terms with things
evenings he constructs a mathematical model
of the universe
using only pine needles & even numbers
& finds he has left himself
odd
out

so b. eagle looks into zen
shaves his head & face
wanders the empty earth
with a basket of blue sky apples
for the horses of enlightenment
& listens for the one hand

buff bradley



ORDINATION

TOKUDO - JUKAI

Tokudo is to bring one to the other shore, or to reach the other shore. That is the same as "paramita". Actually where one is is the other shore, but our recognition is as if we go from this shore to the other shore. So for helping this recognition this ceremony is held. The other shore means the world of Buddhas.

He or she pushes the door open from the other side, and with the same action I open the door from inside. He pushes and I pull.

This wasn't always a formal ceremony. Buddha just said "come". With only one word Buddha made it possible for people to be in the Buddhist order, so basically everyone in our sangha is already inside of the Buddha's world, you are since you started meditating. Some people may have no sense of this. For some people, to do meditation, that is all, and during their whole life they have no sense of belonging to any religion. But you can be in truth without having any recognition of it. Trees and plants exist in that way.

Jukai means the transmission of the Precepts, which is one of the internal room teachings. This internal teaching has some sense of secret teaching unless you see that it has never been shown, even if it's exposed, if you are blind to it.

Some of you are ordained. It is a little mysterious thing. I don't really know what you think of it. I hope you understand that in order to meet with the real tradition which doesn't come from behind us, but from the future; you have to wipe off all concepts which stick out in front of you limiting your view. I didn't introduce you in order for you to slip into the past. I wanted you to be yourself and be nothing--no belonging to anything. So you don't need to say, "I am Buddhist", and yet you must understand what Buddha is, not the past Buddha but what the Buddha of the present is.

During the past months Chino-sensei has ordained many students individually or family members together. Each person received transmission of the Three Pure Precepts, the Ten Prohibitory Precepts, and the Return to the Three Treasures. Sensei gave each student a large folded paper tracing the lineage, starting with Shakyamuni Buddha and continuing through Chino-sensei to himself--the continuity of teaching or confirmation of experience between master and student.

A visible sign of lay ordination is wearing a rakusu, which represents a monk's or nun's robe. (Some can be seen in the group picture.) Those who received monk's or nun's ordination wear full robes and the monks shaved their heads.

Each person was given a dharma name which, in one sense, is the name of all of us; in another sense, it illuminates some particular aspect of that person's virtue. We may call one another by the second of these names.

Return to the Three Treasures

Through this body until the Buddha body
 return to Buddha
 return to Dharma
 return to Sangha

The Three-fold Pure Precepts

First, embracing and sustaining right conduct.
 Second, embracing and sustaining every good.
 Third, embracing and sustaining all beings.

The Ten-fold Prohibitory Precepts

First, no killing life
 Second, no stealing
 Third, no attaching to fulfillment
 Fourth, no illusory words
 Fifth, no selling the wine of delusion
 Sixth, no dwelling on past mistakes
 Seventh, no praise or blame
 Eighth, no hoarding materials or teachings
 Ninth, no being angry
 Tenth, no abusing the Three Treasures

Linda Leavenworth	Wakō Teishin	Harmonious light, Faithful mind
Jan Derksen	Hōran Kōdō	Dharma bird, Flourishing practice
Jerry Halpern	Sessan Yūdō	Snow mountain, Mysterious way
Jim "Trout" Black	Senkō Kakuhō	Thousand rainbows Awakening in truth (monk)
Steve Bodian	Hōkai Ikko	Dharma ocean, Pure practice (monk)
Hathaway Gamble	Reihō Myōe	Young dharma bird, Wonderous wisdom
Mary Kate Spencer	Keihō Jundō	Respect dharma, Pure way
Barbara Hiestand	Soshitsu Horei	Patriarch space, Dharma bell
Harriet Hiestand Norwitt	Seigetsu Jishō	Blue moon, Compassion shine
Sonja Margulies	Tokkai Jison	Ocean of merit, Com- passionate honored one
David "Elmer" Caruso (Ukiah)	Shunyō Jōkō (monk)	Spring sun, Light of samadhi
Angie Boissevain	Zuikō Enji	Auspicious light, Round mature wisdom
Kirk Nelson (Santa Cruz)	Kakumyō Daishin	Wonderous awakening, Great mind
Charles Oliver (Santa Cruz)	Mankai Eidō	☯ ocean, Shining path

Gert Davenport Hōjun Seikō Dharma penetration,
Clear light

Dave Davenport Jishō Daijō Self-nature, Great
samadhi

Maria Wallace Shogetsu Shūkō Whispering moon,
Profound action (nun)

Bob Foster Kongō Tetsumyō Vajra, Diamond thorough
(Ukiah) clarity

Becca Foster Hōren Jumpō Fragrant lotus, Penetrat-
(Ukiah) ing dharma

Dick Westgaard Kozan Taishin Tiger mountain, Peace-
ful mind

It wasn't until about three years after I had started practicing that it gradually occurred to me what I was doing. I was responding to the freedom inherent in the practice. My decision to be ordained was, in a way, a vow to work on emotional freedom--to be rid of the tendency to seek so-called security.

It was my conviction that I could not start to put an end to karma unless I could eliminate both the inclination to retreat emotionally to a safe place when things were rough and the desire to engage only in exciting, groovy activities. To get a sense of spiritual freedom, I was convinced that I had to give up all pre-conditioned attitudes and just be ready to take things as they come.

Les Kaye (Keidō)

Dogen Zenji said, "If you do not ask what should be asked and do not say what should be said, it will be your own loss".

With the examples of good friends, the consideration of the difficulties of their lives, and their relations to others, as I have known them over some years, there is some trust, some door for leaving the trap I set for myself.

Does it look like I am being bound by an ordination to Buddhism or to the Dharma lineage, or to my teacher? It is actually an acknowledgement that whatever I allow space for, I am still I. Beyond any rule, the discretion to act in any way as well as the consequences for the choice cannot be limited, so there is never anything to lose by accepting an offering or by acting on my deep wishes.

My rakusu is like a blob of mud on a transparent body in empty space. It feels quite good. Climbing a mountain, the end of a battle, discovering a particularly beautiful meadow--ordination is the completion, tentative completion, of a vital struggle. Without the patience and kindness of quite a few people past and present, most immediately, Kobun Chino, my efforts would almost certainly have failed.

The ceremony itself was not anything I could have imagined. Before I spoke, the response was there. Before I was spoken to, the response, sometimes a free image, was there. And yet it was quite plain. From beginning to end it was like that.

Jerry Halpern (Yūdō)

I liked sitting there in the middle of the zendo feeling important. Kobun's eyes were amber looking at me across the candlelight. I liked all the lovely things my friends said about me. What does my ordination mean? I don't know. I keep forgetting to wear my rakusu.

Mary Kate Spencer (Jundō)

SHURA

for Thousand rainbows
Awakening in truth
(Kakuhō)

Hairy skull, thick flesh,
You are older than I am
And younger, your body
Crippling a little each year
Has within it a constant turning.

I turn your head,
Feeling the bowl of it in my hand.

There is a head inside
this head, and another, and another
And inside each head, a voice.
The hair falls from all of them at once.

We are quiet together, listening
To the scrape of razor against scalp,
Thinking of the one who,

2500 years ago first
Did this to himself, first
Cleared the underbrush with hesitant hands,
First scraped leaf rot and humus,
Scored and pierced earth
And stone, and didn't stop
Until he hit
Bedrock
Then walked away,
In us today.

Dharma ocean
Pure practice
(Ikko)

begun November 25
completed December 8, 1974

(SHURA is the patch of hair left to be
shaved off by the monk's ordination master)



letting this crazy, wild horse
out to pasture,
after the first few bucks
and kicks of
(oh boy!) FREEEEE dom,
endless grazing.

NOTE: In Macy's they are now selling a
perfume called "Zen" — "to refresh your body
and mind". I tried the sample sprayer.
Nothing came out. This is a true story.

PRACTICE PERIOD -

Shuso Ceremony

Winter practice period began with Rohatsu Sesshin February 12-17 and ended with sesshin April 27-May 4. Both were held at Hidden Villa Hostel.

We appreciate being able to sit sesshin in this beautiful place, full of dharma sounds. First in the morning is the sound of the Han--wooden mallet against wooden board, then hundreds of birds wake up shortly after we do; during the day, sounds of geese, chickens, people, dogs, horses, cars, and the soft touching of feet and the path. At night coyotes howl and the wind rustles the tops of high trees.

Shuso (head practitioner) for practice period was Steve Bodian, Ikko. He is seated second from the right in the group picture, which was taken April 6th after Shuso Ceremony. This ceremony was an opportunity for everyone to ask questions of Ikko who sat before us holding the staff of the lineage. Some questions:

Keido (Les): What is love?

Shuso: It is taking care of all beings.

Keido: Please explain

Shuso: Each moment contains all beings. When we are taking care of this moment, we are loving all beings.

Donald: Why did Bodhidharma come from the West?

Shuso: Which appears first, the spring flower or the warm spring breeze?

(If the flower is first, the spring breeze will never appear. If the breeze is first it is too late, the flower is withered already.)

Fran: What is faith?

Shuso: Faith is what makes it possible to go on living. In that sense you know very well what it is.

THE NEW TEMPLE

For the past several months, Les Kaye, Trout Black, and other sangha members have been looking into the possibility of buying land to build a new zendo from El Retiro San Ignatio, a Jesuit retreat community situated on 30 acres very near our present zendo. Our present zendo is in a residential area and is attached to a member's home. El Retiro offered to sell us three acres for \$150,000.00. A meeting was held on April 15th to decide whether we should continue negotiations and make an offer of \$90,000.00.

Some comments from that meeting:

Sensei: One thing we have to know is, as space for our practice, is this really a suitable place or not. If the present practice doesn't fit to this place, we have a big burden. Personally I was feeling this was a good chance to formalize in material structure all that has been up to now.

Les: It doesn't seem to me that it's a problem of needing a bigger zendo. There's usually no crowding problem except for Wednesday night lecture, and sesshin is pretty much taken care of. What we're trying to do is to open ourselves up to a larger community, a place that people can relate to and where our own community could become more focused.

Kenneth: There is no question that this land is good for us. If we are making this temple as some sort of mandala, then we can enter in and others can enter in. It is good to work on a temple.

Bahman: I lean toward the land, one long lasting project.

Phil: I talked to William Stocker at the Shuso ceremony. Already he's working seven days a week, but he said to me, 'What I want to know is, when are we going to build?'

Mark: I don't know how we'd raise that much money. If its going to be a burden, I guess that we shoulder it, just as we shoulder our practice.

Dara: I felt too that the whole process of getting the land and building the structures is zazen. Being here right now, taking the steps to get the land are all very important.

Barbara: We talked about the problems of annexing this land (between Los Altos and Los Altos Hills). It sounds pretty complicated. I have my doubts that we're that organized and that big to take on that complicated a thing.

Steve: This property is totally undeveloped, actually it is vacant land. We would need to put in sewers, water, curbs, roads, street lights...

Fran: The problem is that it would be at least five years before we could move in.

Jerry: I know there's enough energy to do it, way over enough energy. It's a matter of committment. The heaviness comes from problems at ground level that we havn't looked at together.

Sensei: Maybe many, many months we have no chance to sit but concern about how to organize and how to raise money. If you jump too much from reality to ideal, in order to do zazen you have to wait a long time. I'm pretty sure this happens. The land is not in our hand yet so we just imagine how we may feel.

It is a great pleasure to build a little zendo on land. We are seeing our situation. Whether our situation is understood by the one who sells land to us is very important.

Trout: I think its wrong to make a profit on land. I think we should go to El Retiro and say that we have

\$17,000.00 in the bank and this is who we are and this is where we're at and where can we go from here.

Hathaway: I feel an immediate need for something more than this zendo here. Just a place. It doesn't have to be great. We're a little seed and suddenly we want to be on the other end of the cycle bearing fruit. There's a missed part, maybe it's taking too big a step. I'd like to put energy into researching the possibility of a house.

Sonja: I'd really like working space now.

Claus: A large house now or soon would be good.

Steve: If we get a place like a house, it could be made into a zendo immediately. I think that focusing of energy will bring more energy and from there the need for a larger place will become apparent, maybe in 5 or 10 years.

Angie: Kobun's office is awfully nice and it's just a basement hole in the wall that was turned into something quite remarkable, and it doesn't take much more than a roof and a few cans of paint to make what we really need which is something to keep the rain off.

Phil: What is really important is that we be together and come to a consensus. If there isn't consensus to do it, then we'd better say no.

Sensei: If it works right now we'd like to have it, but if we don't have the energy to take care of it, "we cannot do it" is a very honest answer.

A meeting was held with Fr. Dullea at El Retiro to tell him that we don't wish to continue negotiations and to thank everyone involved for considering this possibility with us. Through this consideration we have come to make friends with our neighbors. Fr. Dullea joined us May 14th for a fine talk and discussion, and Les Kaye and Fr. Schmidt are planning to teach an adult education class at Los Altos High in the fall.

We are now looking for a house in the Los Altos area.

Organization

In light of our efforts to create a new zendo and the many recent ordinations, there is interest in formalizing our organizational structure to reflect our current situation.

At the present time, we have an essentially inactive board of trustees, officers are appointed or volunteer, and decisions are made by whomever comes to meetings held for that purpose. There is no formal structure regarding membership or dues.

Buff Bradley, Jerry Halpern, and other sangha members have formed a committee to make recommendations for changing our articles of incorporation and by-laws. Anyone who wishes to attend meetings of this committee should contact Buff.

WORRIES

You wish to get rid of your worries
you say
Let me tell you how
right now
Just repeat
after me
I'm nothing
and glad of it
For out of nothing shall come nothing
certainly no worries about being something.

Stephen Field



COMING GOING MOVING REMAINING

AHNA REZA GIRSHICK, daughter of Steven and Nora Girshick, was born on December 5, 1974.

GAR GRAHAM OLSON, son of Phil and Beth Olson, was born on January 8, 1975.

JOSHUA GEISINGER, son of Stuart and Judy Geisinger, was born on March 11, 1975.

HATHAWAY GAMBLE & MICHAEL BARRY announce their marriage.

CHRISTINE SEBERT, daughter of Charles and Joyce Sebert died on February 14, 1975. Burial services were held at which she was given the precepts and the dharma name, Hōmyō Reiko (Dharma sprout, Dawn light).

VALERIE HUNT, daughter of Fred and June French died on April 11, 1975. Funeral services were held at which she was given the precepts and the dharma name, Shunsetsu Koren (Spring snow, Scarlet lotus). Her family and friends have been contributing to a fund to provide for the garden of the new temple.

JAN DERKSEN & LINDA LEAVENWORTH have been living in Holland. Jan is translating Zen Mind, Beginner's Mind into Dutch.

ZENDO SPRING CLEANING AND REPAIRING, June 14th, 9:00 a.m.

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

TASSAJARA Students who wish to go to Tassajara this summer should speak with Sensei.

ROCKY MOUNTAIN DHARMA CENTER, Boulder, Colorado, Sensei will be holding sesshin, September 13-20.

BIG SUR, Sensei will be giving a seminar at Esalen Institute, November 9-14.

RHUS RIDGE HANDWASH

2 pendletons 2 pairs of socks
Wyoming and Montana dirt
Nevada sandstone and Idaho fishgut
2 months travel

washed down this California drain
held in a tank
then leached
under ground
--the water table--
surfacing where?

silt
a garden
growing corn and chard
or Live Oak
from these clothes !

and the water

North Fork of the Buffalo
Henry's Fork of the Snake

Adobe Creek
Moody Valley
San Francisco Bay

what was it like to wash in a stream?

all the dirt and water of the world

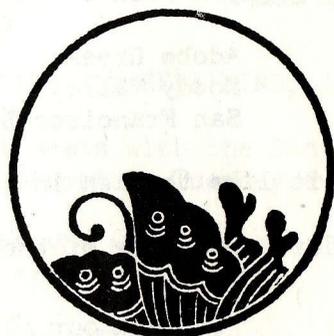
Through our clothes
and bodies.

Trout

To the corners of the horizon
of a grass mat trimmed in black
through the silver silence
a bell strikes 2

How do you hold a butterfly?

Erika Korfhage
(Ukiah)



SPRING mountain news

The Spring Mountain Sangha is busy planning a week-long sesshin to be held in Ukiah June 21-28, under the direction of Chino-sensei. It is not possible to hold sesshin on the mountain property this year due to difficulties with clearing the road.

If you would like to receive a newsletter telling about sesshin and other happenings, please send your address to; 136 Ford Street, Ukiah, Ca. 95482.

We are now having all day sittings on the second Saturday of each month at the Ukiah Zendo. We welcome anyone wishing to join us--just let us know a few days in advance.

Here in Ukiah Valley
Many late spring rains,
Our small backyard garden
Turning again to green.

Elmer Caruso

KATAGIRI - ROSHI

Les Kaye recently visited Katagiri-roshi and his family at the Minnesota Zen Meditation Center. Les reports that the Katagiris are enjoying the midwest very much, the boys especially liking the snow and lakes.

Roshi said; "It's quiet here. If you want to be famous, please go to New York or California. If not, come to the middle". Their zendo has about fifty active members. They are in the process of raising funds for a larger building in the Twin Cities and for a country place. We certainly wish them well in this project.

Les reports that he had a wonderful visit that brought back memories of the early days in Los Altos when Roshi would visit with us. Roshi asked about his many friends here and wished to be remembered to them.

Song to Myself

If you could go beyond
the smallness of your life
and looking down, as in
an aerial photograph, see
every last detail, you among them,

And yet being there too, know
the bigness of your body,
and all that it contains.

If you could penetrate the dark
corners of your life,
and knowing that they too
are flawless and clear, turn them
to the ruthless, compassionate
scrutiny of the light.

And if, being burned through,
you knew that all beings
are burning too, and could
gather them into one
single fire, so that all
might hear the same sound
of ashes as they fall.

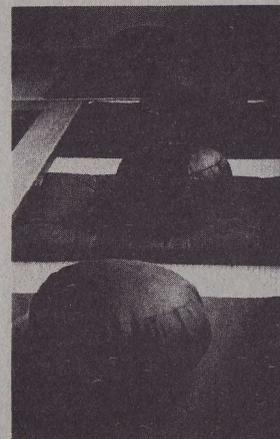
And then if you could take
your own hand in your hand,
and dancing, celebrate
what you have done
and what you do, as if
a tree grew inside of you
that you loved, and cared for,
but something not really your own:

your charge, your radiance,
your robe for life.

If you could, sitting still,
move this way through time and space,

no being could take your place.

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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haiku zendo



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