

# Honolulu Diamond Sangha



July–September, 2014

## Riding the Wave

*Clark Ratliffe*

Hakuin said,

How can one penetrate to the True Face of the Lotus? To do this one must raise the great ball of doubt...It is nothing more than to see into your own mind. And what is this "own mind"? Don't look for something white or something red, but by all means see it at once. Courageously and firmly establish your aspiration, raise up the great vow, and night and day investigate it to the end...You will see right before you, in the place where you stand, the True Face of the Lotus, and at once your body and mind will drop off...

Opening the True Eye that sees that this very world is itself the brilliance of Nirvana.

*From Zen Master Hakuin, Orategama, translated by Yampolsky, 1971, p. 94*

We have recently ended a six-week Intensive Practice Period. It began with a zazenkai and ended a few days after a seven-day sesshin, with a ramped up schedule in between. Our practice is in many ways like a wave. It has peaks and troughs, highs and lows, intense times, relaxed times. This is the natural way of things. Recently we have been intensifying our practice by pushing ourselves a bit more than usual. What is this new level of energy and commitment? What is this pushing? The context of course is zazen.

Our way is the Buddha Way. Literally the "Awakened One's Way." And in our tradition it is with

zazen that we begin and end. We come together, which is the very definition of Sangha, and engage in this zazen activity of becoming not someone else, but less. Zazen strips us bare. Really bare! Not-even-any-Zen-there bare. Sometimes when people read about Zen practice, they get tied up in knots with ideas like, "You have to kill the self -- you have to eradicate any thought of self." The problem is that this is just an idea. This idea of no-self is not even half of it and is at best only one side of the coin. When you flip a coin it comes up either heads or tails -- never both. We come to believe that in all the world there is either heads or tails, but zazen asks us to swallow the whole coin. Gulp it down! Without a separate self there is also no "no-self."

Whenever we practice we start to move in the direction of less and less, but don't forget that zazen is not flat and two-dimensional. Remember that coin with two sides? It has both sides all the time and all at once. When Siddhartha Gautama sat under a Bo tree he was like we are -- nothing divine, just a very simple human being who needed to know and sat under that tree until he did. His not knowing penetrated to the point where everything fell away and all became clear to him. What was clear? I could say that he directly realized or experienced that not only is everything connected, but everything is myself. I could say that, but I would be wrong. Why am I wrong? If you really swallowed that coin, why is it still coming up heads or tails. There is no magic to it, there is no secret, and all we have to do to find out is to sit down and be quiet. No inside, no outside. Just rest comfortably on that coin edge. Manifest it with everything we do.

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“Riding” from page 1

Now notice I said manifest it with everything. Completeness means that there is nothing that is left out; there is not a single moment in our lives that can be left out. Sure, we all have those moments when we don’t want to be where we are, who we are, how we are. It’s okay, that is how we are built, always wanting this and that. We like to put energy there and start thinking ourselves into those “somewhere else” places. Maybe we imagine a time when things will be better, easier — anywhere but where we are at this very messy moment. We have those thoughts and feelings, but entering into this practice is a mash-up of past, present, and future. Even beyond seated zazen there are forms we adopt that hug us as Sangha in a shared now. We begin and end with the same bell, we breathe the same air, we chant the same words, and slowly “me doing my thing” morphs gently into “me doing this thing” and almost unnoticed into “this.”

Although we spend only a few hours together in the zendo, our practice doesn’t end at the door or with a bell. When we come together for zazen or sesshin we may breathe a small sigh of relief at the final bell, but what is that follows? What is that?! Whatever it is, don’t let even a little bit slip by un-lived, unattended, neglected -- as if we had a choice. Giving 90% is not nearly enough. Every tiny little fraction of your life is all of it right there in its entirety. None of it is hidden anywhere.

So, this brings us back to Hakuin. When I think about intense practice, I seem to always picture Hakuin in the next instance. He is the epitome of an advocate for intense practice. He was born in 1685 and died at the age of 83 in 1768. He is one of the most influential luminaries in Zen and is credited with almost singlehandedly revitalizing and reshaping the use of koans in the Rinzai sect. He was without question a formidable personality and a force for his students to reckon with. In addition to his teaching, he was a well known calligrapher and painter. He did all of this while serving at a tiny provincial temple far from the centers of power in Kyoto or Edo.

He was always encouraging his students to hold back nothing. Every day was an Intensive Practice Period for him. Remember, I asked, what is it that follows? Who goes there and what will you do? Hakuin said in letter to Layman Ishii:

You might concentrate on Lin-chi’s “person who is standing right here listening to me preach.” Bore into him at all times, whether you are in a quiet place doing zazen or actively engaged in the activities of

everyday life. Grasp the person who is engaged in this nonstop seeking. Where are you? What is the mind that seeks this person?

When words and phrases have been exhausted, attack it from the sides, attack it from the front and from the rear, keep gnawing away at it, gnawing, gnawing, until there is no place left to gnaw...When all your skills have been used up, if you do not falter or attempt to understand and just keep boring steadily inward, you will experience the profound joy of knowing for yourself whether the water is cold or warm.

*From Beating the Cloth Drum  
Letters of Zen Master Hakuin,  
translated by Norman Waddell, 2012, p. 37*

You might think that this kind of intensification of your practice is only for sesshin. On one level you wouldn’t be too far wrong. On another, it doesn’t matter if you are in sesshin or not. When Hakuin’s “great ball of doubt” grabs you, it is like you have a huge mochi ball stuck in your throat. You can’t swallow it, can’t spit it out. Doubt here is a questioning mind. It almost has the sensation of a tangible, palpable thing -- a solid mass of needing to know.

Hakuin said:

To all intents and purposes, the study of Zen makes as its essential the resolution of the ball of doubt. That is why it is said: “At the bottom of great doubt lies great awakening. If you doubt fully you will awaken fully.” Fo-kuo [Yuan-wu K’o-chin, 1063-1135] has said: “If you don’t doubt the koans you suffer a grave disease.” If those who study Zen are able to make the great doubt appear before them, a hundred out of a hundred, a thousand out of a thousand, will without fail attain awakening.

*From Zen Master Hakuin, Orategama,  
translated by Philip Yampolsky, 1971, p. 144*

Where does this awakening take place? In sesshin? In zazen? It doesn’t take place anywhere! Still, our formal sittings, our sesshin, are designed in ways that maximize the opportunities to, as Hakuin put it, “resolve the great ball of doubt.”

Hakuin’s *Prescription for Eye Disease* is instructive here. This appears in a 1755 letter to a long-distance student Murabayashi who had resolved his first koan and then became hampered by an eye disease of some kind. When you read Hakuin’s writings you come across all

kinds of goofy remedies that all have one ingredient in common--lots of zazen. Clearly, here Hakuin was talking about a diseased dharma eye.

Hakuin's prescription:

- Sincerity – dosage 2 measures
- No words or speech – 1 measure
- Total dedication – 1 measure
- Untroubled mind – 1 measure
- No distractions – 1 measure
- Patience – 5 measures
- Cloddish ignorance – 1 measure
- Unsociability – 1 measure

*From Beating the Cloth Drum  
Letters of Zen Master Hakuin,  
translated by Norman Waddell, 2012, p. 96*

This is a good prescription for a diseased dharma eye. It is an expansion on the old three essentials of awakening, namely Trust (Faith), Doubt, and Determination. Zazen and sesshin are good crucibles in which to mix and boil this powerful potion. We choose to place ourselves in a setting where we can be held by the forms and forget all else.

When first starting Zen practice, some have difficulty with the many forms in our tradition. They seem fussy and constraining. Why do I have to sit in this particular way and hold my hands just so? In other words, why can't I just do what I want? When you look at our modern electronic culture, it is a culture of entertainment and seems geared towards distraction. Every one of us has a consciousness that on some level is seething with questions about death, life, change and loss. This is the condition that brings most of us to submit ourselves to the rigors of Zen practice. We have questions that demand resolution. This is the beginning of that great ball of doubt. We hope and eventually trust that there is a resolution to this dis-ease (*dhukka*). It is a burden to carry this around and so we try to stow it away. Compartmentalizing and hiding the questions in a closet or trying to sweep them under a carpet of distraction will only keep them hidden for so long. Some day, somehow they must be resolved. So some of us come together for zazen and, for a time, step outside the endless cycle of entertaining distraction. Struggling with these questions is a raucous affair and to respond by sitting down and getting still can be very difficult, frustrating, and oddly complicated. It is not because this is the nature of practice, but because it is the nature of how we perceive the mind. So we begin by

untangling the mental and emotional mess that we are in. It takes discipline and patience--5 measures, remember.

***Gateless Barrier, Case 29,  
"Not the Wind; Not the Flag"***

**The Case**

Two monks were arguing about the temple flag waving in the wind. One said, "The flag moves." The other said, "The wind moves." They argued back and forth, but could not agree.

The Sixth Ancestor said, "Gentlemen! It is not the wind that moves; it is not the flag that moves; it is your mind that moves." The two monks were struck with awe.

**Women's Verse**

Wind, flag, mind, move—  
all the same fallacy.

Only knowing how to open their mouths,  
not knowing they had fallen into chatter.

We all know about addiction to drugs and alcohol, but there are mental and emotional addictions that are far more tenacious. We are addicted to certain mental processes and emotional states, and we go to a lot of trouble to get them and keep them--whether they work or not. The seductiveness of my point of view is mesmerizing. "The flag moves! The wind moves!" Extreme measures are called for. Zazen!

No moving. Don't scratch that itch. My knee hurts!

It's ironic, isn't it, that such constraint leads to real freedom. But we must submit. Yes, submit. I know that is a much maligned word--sometimes even a dangerous one. We don't, however, submit to some external truth, dogma, or teacher. We submit to the practice. I think submission is a very deep kind of commitment. It is a commitment that is at once thorough and vulnerable. The Buddha suggested that we confirm for ourselves...really, there is no other way. It is for this that an evening of zazen, a zazenkai, a sesshin are best. Confirming ourselves. Submit to that.

By giving (submitting, committing) ourselves to the practice, we confirm it for ourselves. It takes time, but you confirm in your own body that this practice is indeed real. When you give yourself fully, you do this practice completely and then nothing can really get in the way. Whatever comes up is not "in the way," but is the actual fire of your practice. Whatever comes is your intimate friend.

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Boshan (1575 – 1630), who died about 55 years before Hakuin was born, said:

You must submit yourself completely and accept whatever comes, without even knowing who does what. An ancient worthy said, "Let go on the edge of the precipice and accept what comes! Finish dying, then come back to life and you can no longer be deceived."

It's not difficult to realize; the problem lies with your refusing to encounter good Dharma friends and teachers. If you did, with one thrust to your weak point, you'd directly realize it. Otherwise you'll be just a living corpse!

*From Exhortations For Those Who Do Rouse The Doubt  
Translation & Retreat Lectures 2011-2013,  
translation & commentary by Jeff Shore\*, p. 8*

So now what about this "whatever comes"? I think Case 41 in the Blue Cliff Record is instructive here.

***Zhaozhou Asks about Death***

Zhaozhou asked Touzi, "What if a man who was truly dead comes back to life—how would you treat him?"

Touzi replied, "I don't admit walking about in darkness. Come out to the daylight."

This is talking about dying the Great Death. This Great Death is at the heart of Zen: when we have finished dying, then we can really come back to life. Indulging and delighting in temporary experiences may keep the darkness away for a time, but is ultimately sleep walking. Come out to the daylight.

Boshan sternly admonishes us not to be a living corpse. He also said that the practice is not difficult and he's right. We all come together to sit zazen with a teacher and plenty of good Dharma friends. What more do we need?

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\* <http://beingwithoutself.files.wordpress.com/2013/02/exhortations-for-those-who-do-part-1.pdf> or <http://creativecommons.org/licenses/by-nc-nd/3.0/>  
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*Jukai Ceremony, 2014*

## ***Sangha News***

### **Schedule Change for Founders' Day and Dharma Study Series**

Our Founders' Day Ceremony which had been scheduled for the afternoon portion of Zazenkai on Sunday, August 3, has been rescheduled for September 14 when Nelson will be with us. We will still have Zazenkai on August 3. The afternoon will include Dharma Assembly at 1:00 PM with a Teisho given by Michael, followed by Dokusan later in the afternoon.

At this year's Founders' Day we will be remembering two of Aitken Roshi's earliest teachers: Reginald Horace Blyth on the 50th anniversary of his death and Nakagawa Soen Roshi (40th anniversary). We will also honor and remember Roshi's primary teacher Yamada Koun Roshi (25th anniversary) and our beloved sangha co-founder Anne Aitken on the 20th anniversary of her death. Along with sutra chanting and a special dedication for these founders, our celebration will include short 10-15 minute presentations by sangha members on each of the honorees. If you are interested in learning more about these founders and would be willing to read up on their lives and make a short presentation at the ceremony, please let Michael know.

### **New Administrator**

In March, the Board-appointed administrator search committee formally recommended Sue Brandon for the position of Honolulu Diamond Sangha Administrator. Sue will start her duties on August 1.

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## Of Black Cats and Geckos

*Kevin Barnes*

Not too many years ago the word "cancer" frightened a lot of people. A cancer diagnosis continues to do so, but the word itself has backed its way out of our discomfited vocabulary for the most part. I remember as a youngster being reluctant to reveal that my astrological sign was "Cancer."

Thus is the power of words. And thoughts.

I am a resident of the Palolo Zen Center in Honolulu, Hawaii. I'm a song writer, magician, husband, runner, student of Zen, and a cancer survivor. I wonder sometimes which of those titles garners the most attention.

My cancer diagnosis came about in a rather typical fashion. Cancer is often a quiet visitor after all, circling as a black cat in the shadows of a moonless night, waiting to pounce when the opportunity strikes. My introduction began through a quiet telephone conversation. There were a few short words, an apology with a hint of disappointment, and suddenly my life was changed forever. At least, that's the way it felt. Our lives change moment by moment of course, in an endless series of experiences stacked one upon the other, percolating in constant renewal, each one a bit richer than the one preceding it. So the truth is, my life did change with those words, "you have cancer," but not because of the disease.

It changed because that's what lives do.

My life for the last nine months has unfolded in a wonderful refuge called the Honolulu Diamond Sangha on the island of Oahu. This place, it seems to me, is a perfect location to discover, recover, and heal. We have a supportive community of dynamic and caring people, all of whom have added to my growth in the practice of Zen. And we have geckos running wild. They are in the garden, on the walls, in my room, and in my shoes. They always make me smile, which I believe is very good medicine.

I used to wake up each morning here in our residence hall and be consciously grateful for a long list of gifts I was about to receive that day through Buddha, Dharma, and Sangha. After my cancer diagnosis, but before the depth and severity of the disease was established, I found myself beginning each day saying "goodbye with gratitude" for all that I had received in the past, not knowing how much longer I had to live. What I discovered is that one of those thoughts is about the future and the other is

about the past, yet the origin of both is exactly the same. And then I noticed a very thin slice of vast truth that sits between the two, like a sandwich -- the reality of the middle way, and I could see rather clearly where Zen is alive and flourishing.

I've noticed that much of what there is to learn here sneaks up on me when I'm not looking. Not so much like the black cat, but like the gecko. Quiet. Observant. Smile inducing.

Ours is a barefoot community. Perhaps this is not so surprising for a Zen Buddhist temple. In my case though, growing up and living at the beach for much of my life, I think I've spent more time without shoes in these last nine months than in all of my years body surfing and strolling along the ocean. I like the way this feels. It reminds me that all of the comforts of home, all of the traditions and patterns and familiarity that we create and call our own, are really just inventions after all. Like our shoes. That's the first message in Zen that I learned here. Zen isn't about the shoes on my feet. It's about walking.

And waking.

We are situated on thirteen acres of Hawaiian jungle, located at the top of a winding road on the side of a lush volcanic lava flow. My wife and I arrived here with the intention to stay for six months, but now it has been nine. We don't have an end in mind for this experience. Zen, after all, is not a self-help program or a panacea for our dilemmas and disillusion. And it certainly isn't a cure for cancer.

Zen is a way of life. It has no beginning or end. It has no reward. No promises. Nothing to achieve (yes, including enlightenment). And absolutely nothing to gain.

Well OK, perhaps there is one thing -- awareness.

It's simple really. Nothing about Zen is complicated. Zen is difficult to explain because it's not about words. You can read every book on the subject, visit teachers, and think long and hard about it. But it can only be discovered experientially.

And it's hard work. Rather than ask the question, "What is Zen?" I suggest that we ask, "When is Zen?" And the answer is, "Right now."

And here's something else I've learned. As far as "enlightenment" goes, I'm afraid it has been a bit over-produced in the Hollywood sense. Becoming Buddha is not a reachable goal. You will never "attain" it. You're already there. It's a done deal. You ARE Buddha. The

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real work is waking up to that, our true nature, and living in accord with it. It consists of continually turning away from all the stories and thoughts we acquire and maintain over time and just pay attention to the matter at hand. There’s no need to tediously strip away the stories and thoughts. They fall away by themselves when we stop investing the effort in gluing them all together in our impression of reality.

Most people don’t want to do this. That’s pretty understandable since, as a way of living, this work continues throughout our lives. But for some, it’s a path worth checking out.

I am an infant in Zen. But it doesn’t matter of course. After all, I’m not being graded by anybody.

Ours is a “lay center” where Sangha members can live as residents if they choose, though most reside in various parts of Oahu and have a wide range of vocations and interests. So while Zen practice is centuries old, it fits perfectly with the modern world. Sure, we have the ancient traditions and symbolism and some charming rituals handed down throughout history, which are integral parts of Zen from long ago. We use a lot of Japanese words and bow often to express our gratitude and reverence for life. All of these things are useful tools and meaningful reminders of the past and the evolution of our practice. But we also have a sizzling internet connection and smart phones. I have my musical keyboards and computers and my i-Pad -- all here with me. These are the tools of our times.

And we have Zen. And this is the tool for right now, this very instant.

Not long ago I was in a hospital that looked for all the world like the set of a Star Trek movie. I received a high-tech surgery that removed my entire left breast and lymph nodes and returned me home to my own bed before the day was half over. I was hooked up to machines that did things I can only imagine, surrounded by people dressed in blue, with masks and gloves and busy schedules. And when I returned to our quiet temple, I sipped on healing turmeric tea that I had harvested and juiced myself from plants grown in our garden. These are the worlds where Zen operates. There are no fences between them. They are the very same place.

Tomorrow morning at 5 AM the bell will ring and once again I’ll find my way to the cushion in the zendo and I will sit. Breathing. Attending. Thoughts of people and places and situations and scenes with hundreds of



stories arise endlessly -- like thoughts about my breast cancer, which the doctors have taken away, at least for the time being. But it's OK. Thinking is one of the things we do after all. It's not a bad thing.

But it takes us to the future and to the past with the speed of light, and it drives us all day, every day.

Patiently. Ardently. Diligently. We sit. We walk. We work. Thoughts may come and go and we return simply and directly to the matter at hand: sitting, walking, working. Over and over.

Thich Nhat Hanh, a Buddhist monk from Vietnam once said something that I have thought of often. For a long time I kept his words on my bathroom mirror to read as I started my day. As we begin our tenth month here, I am reminded once again of his words, and I think they are a fitting way to end.

And to begin.

“Drink your tea slowly and reverently, as if it is the axis on which the earth revolves -- slowly, evenly, without rushing toward the future. Live the actual moment. Only this moment is life.”

*Administrator, HDS: Susan Brandon*  
*Temple Keeper, Palolo Zen Center: Matthew Stuckey*  
*Editor & Layout: Michael Hofmann*  
*Editorial Board: Kathy Ratliffe, Clark Ratliffe, Michael Kieran*



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**Maui Zendo Sesshin**

Maui Zendo's 2014 five-day sesshin with Michael Kieran will be held from Friday, October 31 to Wednesday November 5th at the Rinzai Zen Mission, Baldwin Beach, Paia. The Maui Zendo sangha invites and welcomes HDS members from Oahu and elsewhere and asks that all interested sign up no later than October 3. For more information, contact Ken Findeisen at 808-283-2357 or [mauizendo@gmail.com](mailto:mauizendo@gmail.com).

**Board Elections**

At the annual meeting in April, elections were held to fill the single vacant position on the Board. Roland volunteered to serve as an elected Board member for one term after he steps down as HDS Administrator. The Administrator holds an *ex officio* position on the Board. Sue Brandon stepped forward to serve the initial months of Roland's term while he is still Administrator. This arrangement was approved by the Sangha. Thus the 2014 - 2015 Board of Directors consists of Dorsey Cummings (2013-15), Wade Morein (2013-15), Micheline Soong (2013-15), Sue Brandon (until August 1, *ex officio* thereafter), Roland Sugimoto (*ex officio* until August 1, then 2014-15), Matt Stuckey (*ex officio*), and Michael Kieran (*ex officio*).

At the next Board meeting in May, officers were chosen. For the next year they will be Micheline, President, and Dorsey, Treasurer. The Administrator serves as Secretary. The VP/President-elect will be selected at a later time.

Some time later Wade Morein submitted his resignation from the Board. Kathy Ratcliffe volunteered to serve out Wade's remaining term through Spring, 2015. The Board and Sangha express gratitude to Wade for his faithful service on the Board over the last several years.

**New Website**

For some time now Kathy and Clark have been working on a new website for HDS and at the April annual meeting they presented preliminary results. Sangha members are encouraged to provide feedback. The new website will go "live" after the feedback period and implementation of modifications.

The new website is uses WordPress, will be mobile-friendly, and will incorporate Google Calendar. It is expected to host instructional videos on Zen practice and online sesshin applications with a credit card payment option.

Clark reported that our FaceBook page is also very popular, with 108 "likes," but reaches many more. Some

concerns about privacy were raised regarding the posting of pictures, and sangha photographers are obtaining verbal consent prior to posting any photos on Facebook or on the website. In addition, no names are being used on either site.

The Website Working Group consists of Kathy Ratcliffe, Clark Ratcliffe, Karen Lofstrom, Clifton Royston, Matt Stuckey, and Sue Brandon.



**AZTA and Ethics**

Michael Kieran attended the American Zen Teachers' Association meeting from June 25 to 29 at Great Vow Monastery in Clatskanie, Oregon. Michael has been a member of AZTA since 2004 and last attended their annual meeting in 2007. There are presently 9 Diamond Sangha teachers in this organization out of a total of 218 members internationally.

The AZTA recently voted to modify their membership criteria to include a requirement that all members be subject to an ethics policy of their own organization. Each organization's ethics policy must, at a minimum, address and prohibit: sexual misconduct, fiscal abuse; and abuse of power, and there must be a specified and effective grievance procedure in place to deal with complaints should any arise. AZTA will suspend or expel any members found by their by their own organizations or otherwise found to have engaged in serious ethical misconduct.

In HDS's case, the Diamond Sangha Teachers' Circle (a collegial affiliation of Diamond Sangha teachers) developed a code of ethics 14 years ago. Michael helped draft this code of ethics and is personally committed to it. He has asked the HDS Board to formally adopt the DSTC ethics code or to modify it as they see fit and to develop a clear grievance procedure for implementation.

# HONOLULU DIAMOND SANGHA – 2014 CALENDAR

Morning Zazen: 6:00-7:00 AM, M-F during regular schedule; 5:25-7:00 AM, M-F during Intensive Practice Periods.

(No morning zazen during informal/reduced schedules, the day after sesshin, holidays, Vipassana.)

JULY 2014      Tanto: Sue B						
		1 Zazen, 7 - 9 pm	2 Zazen/Dokusan 7 - 9 pm, tea	3 Gather for Summer Sesshin	4 Summer Sesshin  <i>4<sup>th</sup> of July holiday</i>	5 Summer Sesshin
6 Summer Sesshin	7 Summer Sesshin	8 Summer Sesshin	9 Summer Sesshin	10 Summer Sesshin	11	12 (Vipassana)
13 Zazen/Dokusan 9 - 11 am, tea <b>End IPP</b>	14	15	16 Zazen/Dokusan 7 - 9 pm, tea	17	18	19
20 Zazen/Dokusan, tea <b>Sangha General Meeting</b> 9am - 1:30 pm	21	22	23 Zazen/Dokusan 7 - 9 pm, tea	24	25	26 Orientation 9 am – Noon
27 Zazen/Samu, 9 am – Noon, lunch	28	29	30 Zazen/Dokusan/Q&R, 7 - 9 pm, tea	31		

AUGUST 2014      Tanto: Susan S						
3 Zazen/Dokusan 8:30am-4 pm, tea	4	5	6 Zazen/Dokusan 7 - 9 pm, tea	7	8	9
10 Zazen/Dokusan 9 - 11 am, tea	11	12	13 Zazen/Dokusan 7 - 9 pm, tea	14	15	16
17 Zazen/Dokusan 9 - 11 am, tea	18	19	20 Zazen/Dokusan 7 - 9 pm, tea	21	22 Board Meeting 6:30 - 9 pm	23 Sangha Circle 1 - 4 pm
24 Zazen/Dokusan 9 - 11 am, tea	25	26	27 Zazen/Dokusan/Q&R, 7 - 9 pm, tea	28	29	30 Orientation 9 am – Noon
31 Work Party, 9 am – Noon, lunch						

SEPTEMBER 2014      Tanto: Kathy						
	1 <i>Labor Day holiday</i>	2	3 Zazen/Dokusan 7 - 9 pm, tea	4	5	6
7 Hiking Zazenkai 8 am – 4 pm	8	9	10 Dharma Study 7 - 9 pm, tea	11	12	13 Picnic with Nelson
14 <b>Founders' Day</b> Zazen/Dokusan 9 am-noon, tea	15	16	17 Zazen/Dokusan 7 - 9 pm, tea	18	19 Board Meeting 6:30 - 9 pm	20 Orientation 9 am – Noon
21 Zazen/Dokusan, tea <b>General Sangha Mtg.</b> 2015 calendar 9 am – 2 pm	22	23	24 Zazen/Dokusan/Q&R, 7 - 9 pm, tea	25	26	27
28 Zazen/Samu 9 am – Noon, lunch	29 <i>Relaxed Period</i>	30 <i>Relaxed Period</i>	<b>September 8 – 17: Nelson Foster visit</b>			

HONOLULU DIAMOND SANGHA – 2014 CALENDAR

Morning Zazen: 6:00-7:00 AM, M-F during regular schedule; 5:25-7:00 AM, M-F during Intensive Practice Periods.  
(No morning zazen during informal/reduced schedules, the day after sesshin, holidays, Vipassana.)

OCTOBER 2014							Tanto: Doug	
Oct 3: Maui Sesshin sign-up deadline				1 <i>Relaxed Period</i>	2 <i>Relaxed Period</i>	3 <i>Relaxed Period</i>	4 <i>Relaxed Period</i>	
5 <i>Relaxed Period</i>	6 <i>Relaxed Period</i>	7 <i>Relaxed Period</i>	8 <i>Relaxed Period</i>	9 <i>Relaxed Period</i>	10 <i>Relaxed Period</i>	11 <i>Relaxed Period</i>		
12 Zazen/Dokusan 8:30 am - 4 pm, tea	13	14	15 Zazen/Dokusan 7 - 9 pm, tea	16	17 Board Meeting 6:30 - 9 pm	18 Orientation 9 am - Noon		
19 Work Party, 9 am - Noon, lunch	20	21	22 Zazen/Dokusan 7 - 9 pm, tea	23	24	25		
26 Zazen/Dokusan 9 - 11 am, tea	27	28	29 Zazen/Dokusan/Q&R, 7 - 9 pm, tea	30	31 <i>Gather for Maui Sesshin</i>			

**From the Calendar**

- Dharma Study with Nelson Foster:** Wednesday, September 10, from 7 to 9 PM.
- Founders Day Ceremony:** Sunday, September 14, 9 AM to Noon. The ceremony will begin with a period of zazen and conclude with tea on the lanai.
- Maui Zendo November Sesshin:** October 31 to November 5. Sign-up deadline October 3. Contact Ken Findeisen at 808-283-2357 for information.
- Zazenkai:** Sundays, August 3, and September 7 (hiking), from 8:30 AM until 4 PM.
- Samu Sunday:** Sunday, September 28, from 9 AM to Noon, lunch
- Work Party:** Sundays, August 31, and October 19 from 9 AM to Noon, lunch
- Teacher’s Question & Response:** The last regular Wednesday of each month, August 27, September 24, and October 29.
- Sangha Circle:** Saturday, August 23, from 1 to 4 PM.
- Sangha General Meeting for 2015 calendar:** Sunday, September 21, from 11:30 AM until 1:30 PM
- Orientation:** Saturdays, August 30, September 20, and October 18, from 9 AM – 12 PM
- Board of Directors:** Fridays, August 22, September 19, and October 17, from 6:30 to 9:00 PM. All Sangha members are welcome to attend.
- Sangha Picnic with Nelson Foster:** Saturday, September 13, from 1 to 4 PM.
- Relaxed Practice Period:** Monday, September 29, to Saturday, October 11.

**Books Available at HDS**

A stock of books of interest to the sangha and supplies used at PZC are available for purchase from the HDS office. All purchases benefit HDS.

*Books:*

The Blue Cliff Record II (old); (sc)	Thomas Cleary	\$5.95
The Blue Cliff Record III (old) ; (sc)	Thomas Cleary	\$5.95
The Blue Cliff Record ; (sc)	Cleary & Cleary	\$34.95
The Dragon Who Never Sleeps (Spanish); (sc)	Robert Aitken	\$15.00
The Dragon Who Never Sleeps; (sc)	Robert Aitken	\$10.00
Encouraging Words (1); (sc)	Robert Aitken	\$13.00
Encouraging Words (2); (sc)	Robert Aitken	\$19.00
The Gateless Barrier; (sc)	Robert Aitken	\$28.00
The Ground We Share; (hc)	Steindl-Rast/Aitken	\$17.95
The Ground We Share; (sc)	Steindl-Rast/Aitken	\$15.00
Master Yunmen ; (sc)	Urs App	\$13.00
The Mind of Clover; (sc)	Robert Aitken	\$19.00
Miniatures of a Zen Master ; (hc)	Robert Aitken	\$24.00
The Morning Star; (sc)	Robert Aitken	\$17.00
Original Dwelling Place; (sc)	Robert Aitken	\$13.50
Original Dwelling Place ; (hc)	Robert Aitken	\$22.00
The Practice of Perfection; (hc)	Robert Aitken	\$22.00
The Practice of Perfection; (sc)	Robert Aitken	\$13.50
River of Heaven *; (sc)	Robert Aitken	\$15.95
The Roaring Stream; (sc)	Nelson Foster	\$18.00
Taking the Path of Zen ; (sc)	Robert Aitken	\$13.00
Taking the Path of Zen (German) ; (sc)	Robert Aitken	\$18.00
The Three Pillars of Zen ; (sc)	Phillip Kapleau	\$14.95
Transmission of Light ; (sc)	Thomas Cleary	\$14.95
Vegetable Roots Discourse; (hc)	Robert Aitken	\$24.00
Vegetable Roots Discourse; (sc)	Robert Aitken	\$14.95
Zen Master Raven; (sc)	Robert Aitken	\$14.95
Zen Wave; (sc)	Robert Aitken	\$15.00

*Other:*

Incense, long	\$13.50
Incense [ <i>Kobunboku</i> ] short (170 grms.)	\$32.00
Incense [ <i>Kobunboku</i> ] long (80 grms.)	\$20.00
Zazen Timer	\$20.00



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