

# Honolulu Diamond Sangha



Summer, 2017

## RECORD OF EASE CASE 10

### *The Old Woman Of Taishan*

by Michael Kieran

*Teishō presented at Rōhatsu Sesshin, January, 2017*

A monk asked an old woman, "What is the way to Mount Tai?" The old woman said, "Go straight ahead."

When the monk had proceeded a few steps, she said, "A good respectable monk, and off you go like that?"

When Zhaozhou heard about this, he said, "Hold on! I'll go and investigate that old woman thoroughly for you."

Next day, Zhaozhou went and asked her the same question, and she replied in the same way. He returned and announced to his assembly, "I have investigated and seen through that old woman of Mount Tai for you."

In our Dharma Assemblies this sesshin we will again be taking up cases from the *Record of Ease*. "Record of Ease" is Nelson Foster's translation of the title of this text that I find more faithful to the original Chinese and more fitting to our practice and realization of the Buddha way than other translations, which may be more familiar to you such as: "Book of Equanimity" or "Book of Serenity." In Chinese

the title is: 從容錄 *congrong lu*. The two character compound *congrong* means: easy, unembarrassed, dignified, and natural. The final character *lu* means to copy, write down, or record.

Though our practice is not easy, particularly in the early stages, I think "ease" fits what we practice and realize a little better than the terms "serenity" or "equanimity." "Serenity" and "equanimity" tend, I think for most of us, to connote a particular state of mind or state of being, rather than a Way or practice. Ease, on the other hand, moves; ease is dynamic. Ease can take many forms. A person mature in Zen practice can be sad as well as joyful with ease, be concerned about some matter, or unconcerned, with ease, receive or offer correction with ease. Dignified, natural, unembarrassed—ease is not so much what we do, but how we do what we do.

This Song Period text is similar in structure to the *Blue Cliff Record*, and was first published about 100 years after the publication of the *Blue Cliff Record*. It comes from the Sōtō or Cao-Dong stream of the Zen tradition whereas the *Blue Cliff Record* origi-

nates in Linji and Yunmen lines. The Cao-Dong master Hongzhi Zhengjue (1091-1157) selected the 100 cases of the text from the records of the ancestors and wrote beautiful illuminative verses for each case. Hongzhi is also referred to as Tiantong Hongzhi, having taught at Tiantong Monastery, where three generations later a young Japanese monk named Dōgen Kigen studied and realized the Way under his teacher Tiantong Rujing.

In addition to the cases and verses, the text includes introductory remarks, *Teishōs* on each case and verse, and pithy "capping phrases" by the master Wansong Xingxiu who lived a generation after Hongzhi.

In today's case or public record, we find ourselves on the way to Mount Tai, meeting up with a wise old woman and the old Buddha Zhaozhou. We are on the path and in good hands.

Mount Tai, or *Wutai shan* in Chinese, has long been identified with the "Mount Clear and Cool" spoken of in the *Avatamsaka Sūtra*, the dwelling place of Manjushri, the Bodhisattva of great wisdom. Some of the first Buddhist temples in China were built on Mount Tai, and by Zhaozhou's time, some 200 plus temples and monasteries were scattered over the landscape. Somewhere in the area was a tea stand or way station of some sort where the old woman in today's case set up shop, and gave directions—and clearly a good bit more—to those who happened by on pilgrimage to the holy mountain.

Whenever a monk came by and asked directions to Mount Tai, the old woman would say, "Go straight ahead." When the monk had proceeded a few steps, she would say, "A good respectable monk, and off you go like that?" Too bad. But what is the problem?

The master Dagui summed it up like this:

All the monks in the world only know how to ask the way from the old woman; they don't know the depth of the mud right under their feet.

A capping phrase from the Zenrinkushu says it this way:

The parrot calls for green tea,  
But offer tea and it won't know what to do  
with it.

"Go straight ahead," says the old woman. She didn't waste time with pleasantries but got right down to business. Where is the abode of Manjushri after all? "Go straight ahead."

Manjushri is the Bodhisattva of wisdom. His name means literally, "One who is gentle and noble." Manjushri is often depicted seated on a lion, as he is on our altar, and nearly always with a sword in one hand and a scroll or text in the other. The sword is the sharp edge of no-thickness which cuts through delusion. The text is the *Prajñāpāramitā*, which dispels the darkness of ignorance. Manjushri was the teacher of Shakyamuni and the Seven Ancient Buddhas before Shakyamuni. THIS empty wisdom is also the teacher of all present and future buddhas. When we bow before Manjushri, we bow in the presence of this empty wisdom—not *to* this empty wisdom, but *as* this empty wisdom. In other words, there is only bowing in the whole universe—plants and animals, mountains and rivers, stars and planets all bend the waist, kneel down and touch head to floor.

In his *Teishō* on this case master Wansong says that the old lady used to frequent the temples on Mount Tai with a monk named Wuzhu and that she was intimate with Manjushri's teaching. Maybe Wuzhu had told the old woman about the time he had tea with Manjushri. According to the account:

At that time, Manjushri held up a perfectly clear crystal bowl and asked Wuzhu: "Do they also have *this* where you come from?"

Wuzhu said, "No."

Manjushri said, "Then what do they use to drink tea?"

Wuzhu was speechless.

Ha! What do *you* use to drink tea? What do *you* use to laugh or cry?

So this old woman used to tell all the monks, "Go straight ahead." This is such a wonderful teaching here on the first day of our Rōhatsu Sesshin.

The Chinese here is:

驀 mo to leap on or over, suddenly  
 直 zhi straight, erect, vertical  
 去 qu go away, leave, depart

Literally: "suddenly-straight-go," or maybe "leap-straight-away."

Leap straight into Mu, leap directly and completely into this count of the breath, directly and completely into standing up when the bell rings, resting when you lie down, putting on an extra layer when it's cold, taking it off when it's warm. "Go straight ahead."

Unfortunately, some hear this clear and compassionate guidance, "Go straight ahead," as urging restraint or restriction. They tie themselves up without a rope. Releasing imaginary options doesn't restrict us, it frees us.

Some others are quick to retort, "How can I do anything else but go straight ahead?" But there you are again, like the old lady says, "a perfectly respectable person and you go off like that?" With such ideas and logic how will we ever know the depth of the mud right under our feet? Alas.

The old teachers have told us down through the ages: Straight forward mind is the place of the Dao. Listen to Tōrei Zenji:

It is just because students do not rely on the straightforward mind that they erroneously produce judgments and miss the fundamental meaning. This is why there are so many obstacles.

For the practice of Zen, set out with a straightforward mind, attend teachers with a straightforward mind, read the verbal teachings of Buddhas and ancestors with a straightforward mind, study

and work on the path with a straightforward mind—the ignorant practice while ignorant, the stubborn practice while stubborn, those with lesser faculties practice with lesser faculties, those with many illnesses practice with many illnesses, the young practice while young, the old practice while old, the poor and the rich and the noble and the common practice while poor or rich or noble or common, the busy practice while busy. What is so, is considered so; what is not, is considered not; success is considered success, failure is considered failure, attainment is considered attainment, not yet having attained is considered not yet having attained. Nothing is covered up.

It's like the walking staff that the old teachers used to carry: rough and unfinished, without any fancy carving—natural and uncontrived, really a very ordinary thing, and yet at the same time there is nothing more precious. The Buddha Way is like that. Accept yourself as you are, quit fiddling with it and just leap directly completely into your practice. Use that which alone is unborrowed. It's all you need and anything more will just weigh you down.

Please take this to heart this Rōhatsu sesshin and for the rest of your life. Not only will it save you a lot of unnecessary trouble, it is the most direct way to discover your long lost home.

Evidently, news of the old lady roughing up the traveling monks eventually reached Zhaozhou. Now Zhaozhou, you'll recall, didn't settle down to teach until he was in his eighties, so we can figure he was really quite old at the time of this encounter. But he didn't let that get in his way. He said to his monks, "Hold on! I'll go and investigate that old woman thoroughly for you," and the next day, off he went. When he arrived, he asked the old lady the same question and she responded in the same way. Zhaozhou returned to his temple and announced to the sangha, "I have investigated and seen through that old woman of Mount Tai for you." Zhaozhou doesn't rely on the words of others but

goes to see for himself. You know, when you hear about Mary from Sally, what you hear is about Sally. And hearing about Sally would be just the thing to do when Sally is speaking, but if you want to know about Mary you have to go see Mary for yourself. This is such a fundamental principle in this life and so much suffering comes from getting confused about it. Whether Mary, the old woman, or Mu, we need to see it clearly for ourselves. Go straight ahead and don't rely on the views of others.



So Zhaozhou visits the old woman and comes back and tells his monks, "I have investigated and seen through that old woman of Mount Tai for you." That's all he says. What is this "seeing through" and what did Zhaozhou see when he saw through the old woman?

Some take this to mean making a judgment or an evaluation. No doubt there is truth in the old adage, "when called upon to make a judgment, one must judge; otherwise one invites disorder." Being wishy-washy doesn't cut it, but is making a judgment what Zhaozhou is up to here? I'd say, all the judgments and evaluations are a day late and a dollar short. There's something far more immediate and lively at play in "seeing through completely." Do you see it? When you do you'll see the one who sees, and when you hear it, you'll hear the one who hears.

Some presume that Zhaozhou's "seeing through" the old woman is a sort of mind reading or psychic power. This is delusion on top of delusion—the delusion of a separate self, somehow containing its own private mind, seeing into the private, self-contained mind of another. It would be laughable if it weren't so pathetic and widely believed.

It is common to believe that there is some private realm "inside" where one can think, feel, and intend without consequence, but in the fullness of time our thoughts and feelings and what we believe and intend end up driving our speech and actions, and take shape in the lines on our face and the posture of our body. There's nothing shameful in this and no need to try to cover it up. It's just important to recognize that, as Tōrei Zenji said, "Nothing is covered up."

Some take "seeing through" to mean seeing emptiness or seeing nothing at all, but far from seeing clearly, such ideas of emptiness are the worst kind of blinders. To be deluded about "what exists" is a treatable sickness, but delusions about "what doesn't exist" are much harder to root out. If Zhaozhou saw nothing at all, why then would he say he saw through the old woman? Furthermore, if there is nothing at all to see, why did he go in the first place?

Groucho Marx was much more to the point when he said, "Anyone who says he can see through women is missing a lot."

Consider this:

Governor Wang was practicing under the master Muzhou Daozong. One day Daozong asked, "Why were you late in coming to the temple today?"

"I came late because I was watching a Polo game," Wang answered.

Daozong asked, "Does the person pursue the ball or does the horse pursue the ball?"

Wang replied, "The person pursues the ball."

"Does the person get tired?" asked Daozong.

"Yes, he tires," answered Wang.

"Does the horse tire?" asked Daozong.

"It tires too," answered Wang.

"Does this pillar get tired?" asked Daozong.

Wang couldn't respond. He returned home, where in the middle of the night, he had a sudden realization. The next day he saw Daozong and said, "I now understand what you meant yesterday."

"Does the pillar get tired?" asked Daozong.

"It tires," replied Wang. Daozong accepted this response.

Completely exposed, as the master Xuedou often exclaimed.

We seem to assume that attention and seeing somehow originates in us and goes out to illuminate the things of the world. But as Dogen Zenji said,

To carry yourself forward to confirm the 10,000 things is delusion.

That myriad things come forth and confirm the self is awakening.

Hakuin points to the same fact in commenting on Zhaozhou and the old woman. He says, "Everyone understands that Zhaozhou saw through the old woman, but they do not realize that Zhaozhou was seen through by the old woman." This is just like Governor Wang realizing the pillar gets tired too.

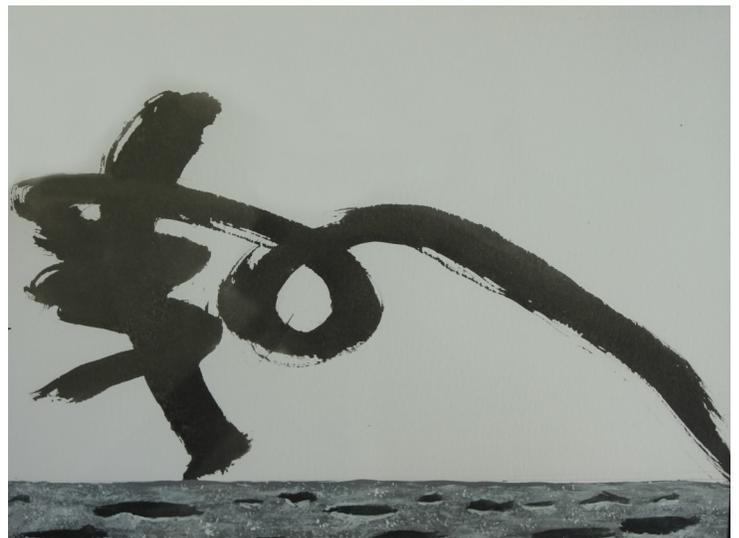
So what did Zhaozhou see when he saw through the old woman? What did the old woman see when she saw through Zhaozhou? Who is hearing? What is Mu?

**LEAP!**

## *Emergence*



## *Line Dancing on the Moon*



Art works: *Emergence*, *Line Dancing on the Moon* and *Yumi*, p. 10, are by Gregory Shepherd.

## Sustaining Our Lives

By Kathy Ratliffe

*Adapted from a Dharma talk at Palolo Zen Center, August 14, 2016*

*If we didn't see things as fine and coarse, how could prejudice exist?*

*The Supreme Way by nature is all-embracing,  
not easy, not difficult,  
But quibbling and hesitating,  
the more you hurry, the slower you go.*

This small excerpt from a poem called *Relying on Mind*, is attributed to Sengcan, our third ancestor after Bodhidharma. Sengcan's dates are not known, but he is thought to have died in 606, over 1,400 years ago. I am using Nelson Foster's translation from *The Roaring Stream*.

**If we didn't see things as fine and coarse, how could prejudice exist?**

These dichotomies: fine and coarse, good and bad, right and wrong, mind and body, practice and realization, relative and absolute—and many others, are how many of us have learned to see the world. It's easy to divide it up without even questioning how that happens. Let's use salt as an example. We have finely ground salt, that stuff that comes in the blue can with the girl holding an umbrella on it. We also have coarsely ground salt—sea salt or kosher salt or rock salt—where you can easily see the crystals and their facets. Fine salt is good for cooking—it dissolves quickly and disperses throughout the simmering food. The more coarse sea salt takes longer to dissolve, and is good to sprinkle on freshly cooked foods. All of these types of salt are sodium chloride through and through. When it is coarse, it is coarse all the way though. When it is fine, it is fine all the way through. There is no comparison.

So how can we thoroughly enjoy and experience coarse and fine, good and bad, or right and wrong?

If something is right, it can't be wrong, right? Dogen told us not to stay in this realm of right and wrong. He said,

If you have the spirit of "not dwelling in the realm of right and wrong," how can this not be the practice of directly entering unsurpassable wisdom? However, if you do not have this spirit, you will miss it even though you are facing it. The bones-and-marrow of the ancient masters is to be found in this kind of effort. (Tanahashi, 1995, p. 62)

This "not dwelling in the realm of right and wrong" does not imply rejecting right and wrong. It is not being fixed there and not avoiding it either.

Dongshan said, "There is a person who, in the midst of a thousand or even ten thousand people, neither turns his back nor faces a single person. Now you tell me, what face does this person have?"

Yunju came forward and said, "I am going to the Monks' Hall."

Yunju danced the dance freely. What face did he have?

Several of us have been reading Ta-Nehisi Coates' book, *Between the World and Me* (2015). Coates writes this book as a letter to his son about the fear experienced every day by black men and boys, and about the violence that is perpetrated against them in subtle and overt ways. He points out—shouts out—that the effects of slavery and its resultant racism continue to perpetuate injustices. Is there a way for each of us to see how we act in these ways, and step out of habitual patterns? It's not a matter of being stuck in certain ways of seeing and acting, it's more about being free to move unconditionally. What is this freedom?

Prejudice is conceptual and emotional—it is one person or group putting another down for imaginary reasons of difference. According to Horton (Seuss, 1954, p. 6), "A person's a person, no matter

how small” or, we can extrapolate, no matter what race or nationality or ethnicity. Coates emphasized this through his description of white people as those who “believe that they are white.” He took this phrase from James Baldwin who wrote about race relations in the 1960s and 70s, but it is appropriate today, and for our practice. What do you believe? How can you free yourself from any beliefs?

What about hierarchy, even that which is institutionalized? Traditional Buddhism, and many forms of Buddhism today have strict hierarchies. Our sangha is quite unique in that we have a more horizontal organization. In many traditional Japanese Zen temples people sit according to their rank, which is related to how long they have been sitting, or when they first entered the temple. Monks and nuns have long been superior to lay people in most Buddhist traditions. This question was posed to Dogen: “Should zazen be practiced by lay men and women, or should it be practiced by home-leavers alone?” He responded, “The ancestors say, ‘In understanding buddha-dharma, men and women, noble and common people, are not distinguished’” (Tanahashi, 1995, p. 55). Although Dogen quoted this statement, his own orientation was almost totally monastic. Others, however, made few distinctions between lay and monastic students in their teaching. Hakuin, for example, taught at a small rural temple and had lay as well as monastic students and successors. His letters to his lay students and monks exhorted them all to devote themselves to seeing the Way.

Fundamentally, each of us has no color or shape or age. It’s just this tap of the key, or this pain in my hip, or this idea I am expressing. But when I look in the mirror, I am surprised to see a white-haired, white-skinned woman. Who is it? Am I really free of this body and its history? My ideas and perspectives are grounded in my own past and my own biases arise out of that past. When I serve you tea, and you accept it, who is serving whom? Zhaozhou cuts through this dichotomy of me and you.

A monk asked Zhaozhou, “How can you not slander the ancients and be faithful to them at the same time?”

The master said, “What are you doing?” (Green, 1998, p. 89)

Zhaozhou responded thoroughly to his monk’s question without hesitation. His answer showed the monk directly how to practice, paring away the unessential. How would you have responded? What are you doing?

**The Supreme Way by nature is all-embracing, not easy, not difficult,**

The Supreme Way is this life, without anything encumbering it. There is nothing that is not included. As Dogen says, we are like a fish swimming in water, like a bird flying in the sky; we are always at home in the field of realization.

Susan Murphy, a Zen teacher and filmmaker in our own lineage in Australia wrote a book called *Minding the Earth, Mending the World: Zen and the Art of Planetary Crisis* (2014). This arose out of her imperative to wake people up to the global destruction that is the result of our own actions, and out of her love for the world. She was interviewed by *Ecological Buddhism* and asked about individual versus collective change regarding this issue. She said,

Well I have a little bit more confidence in the collective level. I suppose it comes from a sense that you cannot step outside the whole of what you are—even if you dream your whole life away in confinement. We are actually inside and of the whole of what this is and nowhere else, from beginning to the end. There is nowhere else to be.

This collective level isn’t something that we have to join, we are already of the collective, we are already embraced by and embracing other beings. Of course, there is no inside or outside of this collective. Each of us is the collective entirely. Susan described the peace that arises when we recognize our

own identity as "the collective" or "the whole."

If everything moves together, in a way we have to trust it. We can't have a dualistic I that insists, "I am going to survive against the whole." Or that can crush itself with, "What can I possibly do that can change anything?" We can't be in that position anymore.

Yet, we can't be complacent. Sitting around and "trusting" the "whole" to move forward is ludicrous. This perspective misses what and where the "whole" is. If we don't take either of the stances that Murphy posed, surviving against the whole (like survivalists), or doing nothing because nothing could possibly help (like fatalists)—what is left? How can we act in a meaningful way and not lose hope? When someone asked Aitken Roshi a similar question, I recall his responding, "If you have the space, plant a garden." I might add, pick up the piece of litter that is in front of you. Donate to the Food Bank. Turn off the lights when you leave a room. Some people may choose to become activists or to protest certain laws. Others, who can, may choose to buy an electric car, or photovoltaic panels for their house. Once we see a need and look in the right direction, we can, and will, act in ways that fit. That "seeing the need and looking in the right direction" means to be aware, LOOK! When we go about our lives as if in a dream, we only add to the problem.

Case 87 of the *Blue Cliff Record* says,

Yunmen addressed the assembly, saying,  
"Medicine and sickness regulate one another.  
The whole great earth is medicine. What is your self?"

This interaction was written many years ago, before the recent awareness of climate change, pollution and the melting of the icecaps at the poles. What does it mean to say, "Medicine and sickness regulate one another?" They are intimately related. You cannot separate one from the other. The ills of the world are our own. Healing ourselves is healing the earth. Healing the earth is healing ourselves. If

we separate it out, if we don't see our own identity, we lose our selves and the earth. So, if the whole great earth is medicine, what is your self?

When I talked about picking up litter, I didn't mean to minimize the problem—it is far beyond picking up a piece of litter, yet, we must pick that litter up. We must see with our own eyes what this is, and act with our own body. Picking up one piece of litter clears the whole world.

Qingyuan Weixin said:

Before I had studied Zen for thirty years, I saw mountains as mountains, and rivers as rivers. When I arrived at a more intimate knowledge, I came to the point where I saw that mountains are not mountains, and rivers are not rivers. But now that I have got its very substance I am at rest. For it's just that I see mountains once again as mountains, and rivers once again as rivers. (App, 1994, p. 111-112)

This quote demonstrates the difference between thinking you know something and knowing it intimately. With practice and realization, we and the world fall into place.

**But quibbling and hesitating, the more you hurry,  
the slower you go.**

Ah, that mind that carries us to far off places, getting lost and utterly stuck. We all know it well. That quibbling and hesitating, hurrying and examining can feel like we are working hard, but actually, we are moving further astray, getting mired in the bogs and thickets of thoughts and emotions. Self-centered attention and activity is only one aspect of the story of our lives. If we get caught up in that without seeing through it, we become lost in it. As Aitken Roshi said, ". . . You and I tend to get absorbed in patterns. We tend to become fixated on the temporal, the mundane, the particular, and the world of being born and dying" (Aitken, 1996, p. 87). Is there another way to see?

What is this quibbling and hesitating? It is the expression of our deep dis-ease. This feeling that we

don't quite inhabit ourselves. At the end of the day, when things get hectic, when we haven't gotten enough sleep, when we are not feeling well—how can we see clearly then? Here is an interaction between Zhaozhou and his teacher Nanquan.

Once when Zhaozhou was drawing water from the well, he saw Nanquan passing by. Then, hanging on to a pillar, he extended his legs down into the well and shouted, "Save me! Save me!"

Nanquan held up a ladder and cried out, "One, two, three, four, five."

The master immediately got up and gave his thanks to Nanquan saying, "Just now, thanks to you, I was saved." (Green, 1998, p. 13)

Nanquan's quick action saved Zhaozhou and saved himself as well! If he had not been clear, if he had not responded appropriately, the whole earth would have been lost. It's not about the speed with which Nanquan responded—look further. It's not about his ability to enter the story of falling into the well—look still further. "One, two, three, four, five." Zhaozhou and Nanquan created this situation together, and got out of it together. Who saved whom?

We've heard about the actions of U.S. soldiers who tackled a gun-wielding terrorist on a Swiss train, saving the lives of fellow travelers. And, we've heard of the airline pilot who successfully landed his plane in the Hudson River, saving not only himself and his passengers, but the potential victims who would have died had the plane gone down in a populated area. Although the context is different, this is not dissimilar to catching a bowl when it slips off the counter, saving dinner. Or, saying the right thing when your colleague is about to make a mistake, or pulling onto the freeway smoothly so that no one has to slow down to accommodate you. This isn't magic; it's acting in accord. It's not simply action, it is right action. How is action "right?" Look into this. Be careful about "right" being in juxtaposition to "wrong." Right action is not opposite

wrong action; it has nothing to do with right or wrong.

When we stop that anxious and frenetic activity, the searching and debating, suddenly it is like coming home. When the frenetic activity stops, everything feels familiar. This happens over and over again as we learn to trust the quiet, as we learn to feel safe in the unfamiliar. When we can feel comfortable in the absence of our old friends, worry and anxiety, then we can inquire further, and see that the whole universe has been holding us up all along, and we have been holding it up at the same time.

Hakuin said it like this, "I felt like a traveler in a strange and remote land who had suddenly encountered his wife and children" (Waddell, 2012, p. 96). In his book, *The Original Dwelling Place* (1996), Aitken Roshi discussed a haiku by Bashō:

The little horse ambles clop-clop  
Across the summer moor—  
I find myself in a picture. (p. 103)

He illuminated this haiku, saying,

". . . Bashō nodding along on his little horse, completely absorbed—subjective and objective fallen away, the inside world enlarged to fill the summer moor; the summer moor filling the inside world. We fall away with . . . Bashō, who fell away with the rhythmic clop-clop and the warm summer vista. Everything vanishes in a single, unified, subtle experience of many dimensions." (p. 103)

Let's write a poem to fit our own circumstances:

The little car putters—beep beep  
Coming down the Koolaus—  
Ocean and mountains burst forth.

Ahhh—no inside, no outside, no one noticing.

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## Yumi



### The Honolulu Diamond Sangha is seeking a Half-Time Administrator

This half-time employee position is for an experienced Zen student with a well-established practice, preferably with this sangha or a Diamond Sangha affiliate.

Our administrator maintains the financial books and records of the Honolulu Diamond Sangha, keeps the membership records, serves as sesshin coordinator, and is the corporate secretary and an ex-officio member of our Board of Directors.

The administrator is an important part of our communication within the sangha and between the Board and the community in person, in writing, on the web, and helping produce the newsletter and sangha mailings.

Applications must be received by July 15. For further information, please call or write to Susan at (808) 735-1347, or at [info@diamondsangha.org](mailto:info@diamondsangha.org).

## Highlights from the Calendar

We gather for Zazen most Sundays from 9 to 11 am, and most Wednesdays from 7 to 9 pm, followed by tea. Variations on that schedule, and special events, are highlighted below. For more information see our full calendar on our website, [diamondsangha.org](http://diamondsangha.org), or call us at 808-735-1347, email us at [info@diamondsangha.org](mailto:info@diamondsangha.org), or find us on FB.

### June, 2017

6/4 – 7/19, **Intensive Practice Period.** Schedule includes Zazen Sunday morning from 9-11 am and Monday through Thursday evenings, 7 to 9 pm, with dokusan on Sunday, Monday and Wednesday. Please see our pdf or google calendar pages for specifics. Early morning zazen will be from 6:00 - 7:30 am during the IPP.

6/21, Wednesday: **NEW! Beginner's Mind Forum.** A time for informal discussion and questions about practice, from 6 to 6:45 pm, before our regular Wednesday zazen program at 7:00. All are welcome.

6/23, Friday: **Board of Directors meeting,** 6:30 pm.

6/25, Sunday: **Work Party** (dharma assembly and informal work practice), 9 am to noon followed by lunch.

6/30, Friday: **Gather for Summer Sesshin** July 1-7.

### July, 2017

7/1 – 7/7, **Summer Sesshin.** The temple will be closed from Saturday, July 1 through Friday, July 7 for our Summer sesshin (full-time overnight silent "retreat"). All are welcome to attend the Dharma Assembly with presentation by the teacher at 2 pm Saturday through Thursday. Please arrive a few minutes early and wait to be escorted into the zendo. Maintain quiet, please, and remain on the lanai. If you need to use the restrooms do so during kinhin, just before the assembly.

7/15, Saturday: **Orientation to Zen Practice,** 9 am to noon. No preregistration is necessary and there is no fee.

7/16, Sunday: **Summer Sangha meeting** from about 11:30 to 1:30, following regular Zazen/Dokusan, tea and light refreshments. Everyone is welcome and encouraged to attend.

7/19, Wednesday: **Zazen, dokusan and Ceremony for Closing of the Intensive Practice Period,** 7-9 pm followed by tea.

7/21, Friday: **Board of Directors meeting,** 6:30 pm, place to be announced.

7/21 – 7/29, **Vipassana Hawaii Retreat.** The temple will be closed all week; No Honolulu Diamond Sangha program will be held Wednesday, 7/26 (the 7/23 program will be offsite, see below). Please contact [vipassanahawaii.org](http://vipassanahawaii.org) for retreat information.

7/23, Sunday: **Sangha Circle** (discussion on a topic to be decided by the sangha), 10 am to noon, location to be announced (not at PZC).

7/30 – 8/5, **Relaxed period.** The temple is closed and there are no Honolulu Diamond Sangha programs mornings or evenings.

### August, 2017

8/1 – 8/5, **Relaxed period.** The temple is closed and there are no Honolulu Diamond Sangha programs mornings or evenings.

8/6, Sunday: **Samu** (zazen and silent work practice), 9 am to noon followed by lunch.

8/12, Saturday: **Orientation to Zen Practice**, 9 am to noon. No preregistration is necessary and there is no fee.

8/13, Sunday: **Zazenkai** (all-day sitting), 8:30 am to 4:00 pm followed by tea. Bring a brown-bag lunch for the 11:30 – 12:30 lunch period. All are welcome for all or part of the day. Our annual Founders' Day Ceremony will be held in the afternoon.

8/16, Wednesday: **NEW! Beginner's Mind Forum**. A time for informal discussion and questions about practice, from 6 to 6:45 pm, before our regular Wednesday zazen program at 7:00. All are welcome.

8/23, Wednesday: **Zazen/Dokusan with Question and Response** time, 7 to 9 pm followed by tea.

8/25, Friday: **Board of Directors meeting**, 6:30 pm.

8/27, Sunday: **Work Party** (dharma assembly and informal work practice), 9 am to noon followed by lunch.

### September, 2017

9/3, Sunday: **Zazenkai** (all-day sitting), 8:30 am to 4:00 pm followed by tea. Bring a brown-bag lunch for the 11:30 – 12:30 lunch period. There will be a dharma talk at 1:00 pm. All are welcome for all or part of the day.

9/9, Saturday: **Orientation to Zen Practice**, 9 am to noon. No preregistration is necessary and there is no fee.

9/10, Sunday: **Fall Sangha Meeting** including 2017 Calendar, 11:30 am following regular Zazen/ Dokusan from 9 to 11 am.

9/13, 9/17, 9/20, **Dharma Study Series** from 7-9 pm on Wednesdays and 9-11 am on Sunday. We will have a **Sangha Picnic on 9/16** as part of the festivities.

9/22, Friday: **Board of Directors meeting**, 6:30 pm.

9/24, Sunday: **Samu** (zazen and silent work practice), 9 am to noon followed by lunch.

### PZC hosts its first "Chain Saw Party"



PZC resident Matthew Thomas organized a "chain saw party" on May 27 and an amazing group of hard working Sangha members, young and old, came to do a "5-year" trim. The aim is to protect the property from encroaching plants and to give the Bodhi tree more sunlight. Additional sunlight will also make it possible for flowering plants to be planted along the perimeter, in the future.

Chainsaws were cutting, wood chippers were chipping, cooks were cooking—and the party was on...

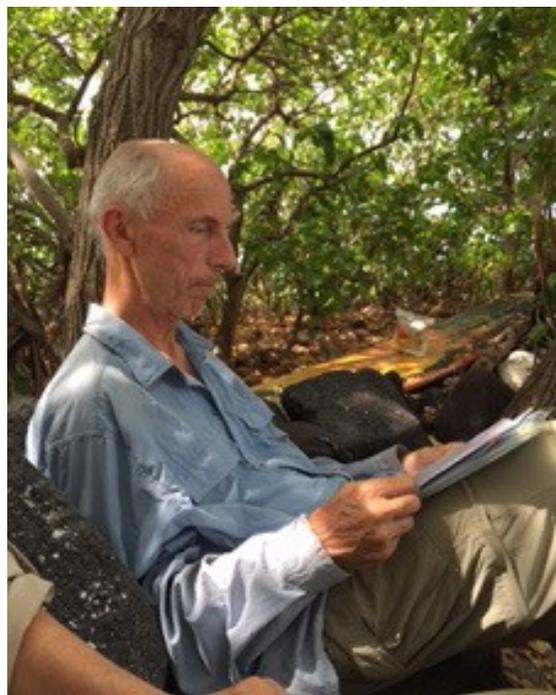
Many, many thanks to this crew!!!



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## Hele Malie, May 2017



**Photos:** p. 10, K. Martyn; p. 11, D. Ball; p. 13, K. Ratliffe and friends; backpage, C. Ratliffe

Spring Sesshin, 2017



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