

Wind Bell



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MAGNANIMITY:

Life Nestled in the Bosom of the Grandeur of Nature

A Lecture by Katagiri-roshi, given at Green Gulch Farm

Dogen Zenji says in his work that life is like being on board a boat and rowing it. There are two points we have to take into account. The first is that the place where you are is beyond your effort, and the other is your effort in rowing the boat. The question of the place where you are "being on board" is a very important point, but most people don't pay attention to it. What people are interested in is rowing the boat only by means of their own ability and effort, forgetting completely the place where they are. This is a big problem for us. That place where you are is not produced only by your own effort. You must see a broader picture of the place, created prior to your effort, in which you are one with the boat, with the water, with the other shore, with this shore and with the sky and birds. They all co-exist and are interacting with each other. This is the place where you are, completely beyond

your control. You absolutely cannot row the boat without the place where you are. If you take it for granted that you can do something good only by means of your own efforts or that everything can be done only by your own abilities, you become quite egoistic, arrogant and feel forlorn or desolate. You think, after all, that you might as well throw yourself into the water rather than live in failure or in a predicament. This is very common because for years and years you have completely ignored the most important place where you are. That is, where the boat, the other shore, this shore and all sentient beings co-exist. If you believe that life can be entirely controlled only by means of your own power, then death, life after death, and rebirth can be under your thumb. But it is absolutely impossible.

Here is an interesting story from a Japanese novel written by Ryunosuke Akutagawa:

A young man's father died and the young man received lots of money from an inheritance. Unfortunately, he spent all his money and became poor. Then an old man who was a hermit appeared and tried to help him. The old man asked him what he wanted. The young man said, "I want to have lots of money." So the hermit gave him money. Lots of money. The young man lived well with the money for only a few years until he spent his last penny. Then the old man appeared again and tried to help him, giving him money in the same way. Again the young man spent all of his money. Three times the hermit appeared and three times the young man spent all his money. Finally, the old man asked the young man, "What do you want? More money?" But the young man said, "I don't want to have any money this time." So the old man said, "What do you want?" The young man replied, "You are a hermit, aren't you? Please teach me the secret of immortality." The old man was lost in thought for several minutes, but at last he said, "Oh, yes, okay, I will do it. But there is one request. Please listen to this request." The younger man said, "What is it?" The old man replied, "My one request is this: After my death, lots of things will happen in your life. But whatever may happen, in all circumstances, don't speak up. Please keep silent." So the young man agreed, saying, "Yes, I will promise it."

After the old man died, immediately many things happened to the young man. Many fierce animals tried to frighten him into talking. Finally the head of the gods appeared and waved his sword and said, "If you don't speak, I will kill you with this sword. Speak up!" But the young man didn't speak. He kept quiet. It resulted in his being killed with the sword and falling into hell.

Right in front of the entrance of hell there was a guardian. The guard asked the young man, "Where do you come from?" The young man didn't say a thing. "Why don't you say something? What did you do in your world?" Still the young man didn't say a word, so finally the guard became very confused and asked the devils — many devils, red, green, white and yellow devils — to make this young man speak up by any means, because the guard was wonder-



ing who this man was. The many devils came up and tried to make him speak, but he did not say a thing. At last the guard and all the devils and the entire circumstances of hell were completely confused.

All of a sudden the head of the gods had an idea. "Aha! I've got it!" His idea had to do with the young man's parents who were already in hell and whose faces appeared as a human's, yet their bodies were like that of a horse. They were ugly and as skinny as a living skeleton. The god asked the devils to call for the parents. In front of the parents the god said to the young man, "If you don't speak up, I will kill your mother with this sword. How about that?" But the young man did not say anything. He kept quiet because his strong belief was that he could attain immortality only by means of fulfilling his agreement. This was the final request of the hermit, that of keeping silent. That is why, whatever happened, he tried to obey that request. Then the guard and the devils started to torture the parents, cutting their arms, hitting their bodies with a rope, and burning and cooking them in a huge pot with water or oil — just like tempura — human tempura. But the young man's power, his effort, his ability was still strong. He didn't say anything but kept silent right in the middle of his parents' screaming. Finally they were beheaded right in front of the young man's eyes. Yet, the mother said to the son, "Please keep silent. Don't worry about me. If you can be happy in keeping silent, don't worry about me." Then she cried, but the young man still tried patiently to keep silent.

This was a very difficult situation because of his mother's tortured screaming. He couldn't stand up in that situation because his mother completely threw away her own power for her son's happiness. Whatever the reason, she completely forgot herself and offered her body completely to her son. He could not help being deeply moved by the selflessness of her natural compassion to let him carry out his desire. It resulted in his giving up his selfish effort and speaking up.

In this story, "he spoke up" means that he returned to being a human being whose life is embraced by a warmth beyond any speculative effort. Before that he was not human — he had been trying to keep his own life by means of his own speculative power in order to achieve a certain goal. If you believe strongly that you can do anything just by your own power, you really want to accomplish your purpose by hook or by crook. The young man had a lack of human warmth because human warmth can be pushed away into a corner by speculative philosophy where warmth can never appear. That's why he kept silent under all circumstances except when he was right in the middle of his mother's complete compassion, which came from her forgetting herself. Her selflessness did not originate from her own abilities to make an effort. It completely relied on the big rhythm of the universe. Compassion flowed afresh in her breath and then she was able to give her life to her son. "Please keep silent — don't worry about me" was her voice of compassion speaking. So the compassion born of her selflessness brought the young man completely back to human warmth. At that very moment he spoke up.

Then in the story the old man appeared again and told the young man, "You will never be a hermit. If you kept silent in such a situation, I would have killed you because you would not have been human." If one becomes a hermit, one doesn't care about life or death, and thus one is not human but only lives in complete immortality. So the hermit said, "I would have killed you, but you spoke up." This meant that the young man had become human.

This is very important for us. You must be a human whose life is completely embraced by something which is beyond your effort and yet developed by your effort right in the middle of going beyond the self. Most people say to me, "You are Japanese, so your way of understanding is Japanese. I don't understand you because of the cultural differences." This is an example of human speculation, but not real humanity which is beyond your speculative abilities. The real human can exist anywhere as gently and exquisitely as the moon floating in the sky. The idea of the human you must be is much like a piece of paper with two sides or aspects. One is the human we speculate about and the other is the human beyond our speculation. When we completely accept these two aspects, we can live in peace.

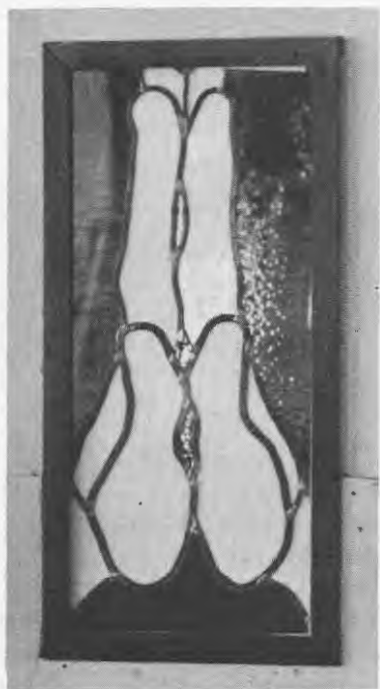
But we are really stubborn and stubbornness lets us believe that we can do anything. This is really arrogant. We believe, for example, that we can get peace through our own efforts. In the past we brought on two major wars, the first and second world wars, and yet we are going to repeat the same thing through our present efforts. How crazy we are! How stubborn we are! Underneath the surface of life, what is going on? Not peace. Not harmony. Always there is irritation and

fidgeting. Your life becomes really irritable. If your life is fidgety, you cannot do something with magnificent ease as though you felt you were nestled in the bosom of the grandeur of nature or as though you felt you were sitting comfortably in a soft, downy cushion. You feel wonderfully at ease while being embraced in the bosom of nature. At such a time you feel relieved. In order to feel relief, you have to be with all sentient beings — the boat, this shore, the other shore — all sentient beings. Understanding is important, but don't rush into thinking you have accomplished your understanding. Please take a little time. Then walk step by step like a turtle. I don't mean you should always be a turtle right in the middle of the freeway in Los Angeles. If you drive a car slowly just like a turtle on the freeway in Los Angeles, a policeman will immediately pick you up. I mean basically that if you really try to do something only in terms of your intellectual and rational understanding or your common sense, custom and habits, then your life can be carried to perfection only by means of your efforts, completely ignoring the place where you are before you row the boat. You have to be on board, with the river, micro-creatures, macro-creatures, the other shore, this shore and the sky. Then you can have a space in which to row the boat. But people don't do that. They are always rushing, rushing, rushing. If you are in a rush to be successful in something, people say what a brave, smart and nice guy you are. But the ground you stand on is very treacherous because there is no guarantee how long your success will last.

When your life sinks to zero, you will have no peace — only confusion to haunt you. This is always happening in the world. So what I want to tell you is: please don't forget that place where you are before you row the boat. First of all, let *your heart* become as soft and magnanimous as if you were nestled in the bosom of the grandeur of nature. Let *your consciousness* work on small things in everyday living, one by one, with attentive consideration. But if you have self-conceit, believing that there is nothing to prevent you from fulfillment by means of your own efforts, you are just like the young man in the novel, keeping silent constantly in order to succeed. Sure, you can do it, but I don't know whether it is an appropriate approach to ultimate being. In one's personal life, it doesn't seem to make so much trouble, but you can become a real troublemaker in public life because of the egoistic texture of your personality, characterized by lust, arrogance and ignorance. If everyone became egoistic, it would provoke war. Killing each other for what? In order to get peace. Under the beautiful flag of peace, we always fight and kill each other, because we are too arrogant. So Dogen Zenji tells us that the Way-seeking Mind (bodhi mind), practice, enlightenment, and nirvana go on in a circle without ceasing for even a moment. In English the Bodhi mind is called the Way-seeking mind, which means the glowing flame of life. Everyone has energy to compete in the realm of art or in the realm of sports. If you want to be an artist, you really need to burn the flame of life in the realm of art. That is how you create a masterpiece. You don't know why or how you are a good artist, but if there is energy strong enough to burn constantly in the realm of art, you will naturally become a good artist. This is the Way-seeking mind. Then if you continue to do this, very naturally, it is connected with practice. You know, between practice and the Way-seeking mind there is something like a magnetic attraction. If you continue to deepen this Way-seeking mind, its depth is exactly connected with the deepening of practice. The Way-

seeking mind is pulled in by practice and turns into practice. The moment you reach the depths of practice, you can no longer touch the real nature of practice with your efforts. If you come close to the profound, there is nothing to know or to do by way of your efforts, because there is something which draws you into enlightenment: the Way-seeking mind attracts practice, practice attracts enlightenment, enlightenment attracts nirvana, nirvana attracts the Way-seeking mind and so on. It all goes in a circle constantly.

Enlightenment means living softly and magnanimously as though sitting in the bosom of the grandeur of nature. This is enlightenment: living in peace and harmony. Nirvana means to live in peace and harmony in a practical way just like a turtle. This is nirvana — a practice which actualizes a peaceful life every day. So the Way-seeking mind, practice, enlightenment and nirvana are all like magnets. They attract each other. Your body, your character and all beings in nature are connected like this. You don't know, you don't understand, you can't touch your own real nature by trying to work out your salvation with just your own effort. Yet if you assiduously work on it, naturally, you are immediately drawn in and merge with nature. You attract the profound depth of your nature. The profound depth of your nature attracts you. Therefore, what you can do practically in your everyday life is to make the optimum living arrangements for inviting the profound depth of being to manifest itself as your life. This is nothing but the process of actualizing the lightness and magnanimity of your heart, which greatly facilitates your own effort, and something beyond your own effort.



*Katagiri-roshi's gassho,
Stained glass
by Narcissus Quagliata*



A WEDDING CEREMONY

There follows the text of a wedding ceremony recently performed for two friends of Zen Center, one of them a lay Buddhist. Each time such a ceremony is conducted, the text changes somewhat to reflect the particular people being married and the particular circumstances of their vow-taking. The basic form follows that used for the ordination of lay Buddhists and of monks, which is the *Ceremony of Giving the Buddhist Precepts*. This is the only ceremony in zen Buddhism, every other one being a derivation from this basic form.

Zen Center's wedding ceremony is often called the *Ceremony of Candlelight and Flowers*. It incorporates the hands and voices of many people giving and receiving these precepts over the years. The particular ceremony recorded here includes some phrases from the work of poet Wendell Berry. This particular wedding ceremony took place in an old inn on the western peak of Mt Tamalpais. Other ceremonies have been held in the meditation hall at Green Gulch Farm and in the Buddha Hall at the San Francisco center. Years ago a wedding was celebrated in the zendo (the old stone one which subsequently burned down) at Tassajara.

CEREMONY OF CANDLELIGHT AND FLOWERS
AND THE GIVING AND TAKING OF THE PRECEPTS

The big bell is rung for three rounds, lasting about fifteen minutes. During this period the wedding guests sit down and when the ringing of the bell has finished, the procession of bride and groom and the priest and attendant enter in single file and take their places before a small wedding altar.

*We are gathered here together, bride and groom, their families and their friends.
We are _____ and _____'s witnesses to their vows to each other,
We are their support to keep these vows.
We are all married together with them.*

There are three figures on the main altar; each embodies a request which Buddhists regard as ever-present in the heart: one represents the potential for wisdom, for concentration; one represents the potential for compassion; and one represents the potential for guidance and protection.

*Please, each of you here enjoy your breathing.
Put your heart's full attention to this ceremony of taking the Precepts in marriage, and listen and look with your whole body. In this way you can fulfill your friendship and express your gratitude for _____ and _____, making this ceremony sacred with the gift of your knowledge and attention.*

The priest offers incense and makes three full bows. Everyone joins in chanting the Heart Sutra. Wisdom water is sprinkled. The bride and groom bow to their parents.

Marriage begins in the giving of words. We cannot join ourselves to one another without giving our word. And this must be an unconditional giving, for in joining ourselves to one another we join ourselves to the unknown.

Marriage rests upon:

words bodies characters histories places.

The condition of marriage is worldly, its meaning communal.

No one party to it can be solely in charge.

You do not know the road; you are committing your life to a way.

This word-keeping, standing by one's word

is a double fidelity

to the community, to oneself.

In a Buddhist wedding we are married

mind to mind body to body nature to nature true nature to true nature.

Give up your small selves and take refuge in each other;

take refuge in all things.

This is to live and practice together.

Now I will give you the Three-fold Refuge and the Precepts which are the path free from obstruction that has been followed by all Buddhas and ancestors and transmitted by them to us.

Throughout the remainder of the ceremony the priest recites the vow and offers it to the couple for them to accept, and they accept the vow by repeating it aloud together.

Now, will you take the Three-fold Refuge?

— *Yes, I will.* —

— *Yes, I will.* —

I take refuge in the Source.

This is the unconditioned nature of all being.

I take refuge in the Seeking,

This is the heart's inmost request.

I take refuge in the Community.

This is the boundless interconnection of all being.

Now, will you receive the Three Pure Precepts?

— *Yes, I will.* —

— *Yes, I will.* —

I vow to refrain from all action that creates attachments.

I vow to make every effort to live awake and in the truth.

I vow to live to benefit all being.

Now, will you receive the Ten Prohibitory Precepts?

— *Yes, I will.* —

— *Yes, I will.* —



A follower of the way does not kill.
A follower of the way does not take what is not given.
A follower of the way does not engage in sexual or sensual misconduct.
A follower of the way does not intoxicate oneself or others.
A follower of the way does not slander others.
A follower of the way does not praise self.
A follower of the way does not possess anything selfishly.
A follower of the way does not harbor ill will.
A follower of the way does not abuse the Three Treasures.

I have given the Three-fold Refuge and the Precepts to you, _____,
and to you, _____, that you may be married thoroughly and unconditionally,
true nature to true nature.

This is the practice of truth of awakeness and the practice of marriage.



At this point both bride and groom move to a table at the back of the room. Each takes a white candle from it to the main altar where they light their candles simultaneously from the altar candle. Then they return to the wedding altar to light the main wedding candle simultaneously from their separate flames. Then, in turn, they drink water from a double-throated Hopi wedding vase. They then exchange rings, prayer beads, or whatever objects they have chosen to exchange with each other. In each instance of drinking water and of exchanging gifts, the priest first blesses each object and then presents it to the marrying couple.

Marriage is an expression of our deepest intimacy.
Where intimacy is nurtured
trust is conveyed subtly widely with and without words.
The language of intimacy is
personal innermost humorous direct.
When we are intimate with one person completely we meet ourselves in others
wherever we go.

You have been married here on this great and sacred mountain at the time of this Full Moon.

——, you have been joined to a wife.

——, you have been joined to a husband.

Please take care — treat each other as teacher and friend.

Marriage is a practice that takes many years and can reveal to us our true nature. Know each other in every way.

Trust each other.

Your marriage will give confidence to others. This is the way to live your life.

Your parents, yourselves, your friends have all brought you here together.

Please make space for each other. Know your unconditioned nature.

Help each other.

Love is the fruit of compassion.

Does anyone have anything to say?

At this point, friends and family may speak on behalf of the marriage to the bride, the groom, to them together as a couple, or to the assembly.

It is a great and joyous occasion when two people choose each other wholeheartedly, accepting the fullness and the limitations of each other.

This benefit extends to everyone.

Let us celebrate this marriage.

The priest offers incense at the main altar and then makes three full bows. The wedded couple, priest and attendant then leave the hall.





BIRDS AT TASSAJARA

by William W. Sterling

The birds of Tassajara are like the birds of Green Gulch in habit and pattern: some are residents throughout the year; some are migrants who dally in the environs during the warm months of spring and summer to mate, nest and brood and fledge their young; and some are transients, flying from winter grounds in the south to breeding grounds in the north, tarrying only momentarily for rest and provender while en route to some ulterior destination. Some species which appear at Tassajara (the dipper, the mountain quail, the canyon wren) are not to be seen at Green Gulch; and conversely there are many species which visit Green Gulch, notably the variety of ducks and shorebirds which frequent the ponds in the lower field and the beach, whose appearance in Tassajara Canyon would be extraordinary. Yet most of the birds easily and commonly seen at the one place may also be seen at the other. My haphazard notes listing birds seen during spring and summer months at Tassajara include kingfishers, olive-sided flycatchers, red-tailed hawks, turkey vultures, Steller's jays and scrub jays, downy and hairy woodpeckers, red-shafted flickers, Bewick's wrens, rufous-sided towhees, brown creepers, solitary vireos, warbling vireos and black phoebes, to name a few; and all are birds common at Green Gulch as well.

But, since I am at best only a casual summer visitor to Tassajara, the birds I especially recall are those particularly colorful species whose presence along Tassajara Creek has coincided with my own: the orange and black northern oriole, whose pendent nests are built in oaks and sycamores along the Creek; the western tanager, a species in which the male shows a red cap, bright yellow body and contrasting black wings; the ash-throated flycatcher, whose tail-feathers are rusty in hue but flash like flame when the bird is seen from below against a bright, translucent sky

framed by the canyon walls; and acorn woodpeckers, black and white of wing, flying acrobatics in combat with marauding crows.

Nesting birds are most readily found in the riparian foliage and the woods upstream and downstream from Tassajara's buildings. In the forepart of June this year we admired a solitary vireo on her nest; she had built it upon the extremity of a low and supple sycamore branch, some four to five feet above the ground. As we



we clambered out of the Creek onto the flat below the Hogback, just across from the waterfall, a sprightly breeze whirred the branch about, and the nest at its end rotated wildly, almost describing a full circle. The vireo rode securely nonetheless, sitting snugly over her eggs, holding them warm and steady while the nest swung nearly upside down from one side to the other.

But by no means all the nesting occurs outside of downtown Tassajara. There are unobservant folk who say that the Steller's jays have chased all other birds from the center of Tassajara between the pool and the baths.

Ubiquitous brown creepers give the lie to this assertion as do many other birds. In the space of an hour one afternoon I counted sixteen species between baths and pool, motivated in part, I confess, by a wish to vindicate the jays, whose beautiful, subtle blue feather patterns and wry intelligence may be noticed less than their raucous intrusions into lunch bags and tea tables. Thus house wrens nest in the shattered

sycamore at the southeast corner of the bridge outside the dining room. Red-shafted flickers nest in holes in the solitary sycamore above the old zendo site. Nuttall's woodpeckers nest in the trees which shade the office building. Birds abound in Tassajara proper, and in the evening, from the bathhouse bridge, the ever-genuflecting dipper may be seen preening mid-stream on a wet, gleaming rock.

An occasional visitor to Tassajara may see birds of the occasion. A year-round resident at Tassajara may see the birds of every season, the comings and goings of the migrants and the patterned movements upslope and downslope of the permanent bird residents. Whatever the length of one's stay, how-



ever, the process and experience of observation can take one out of time. When I returned to Muir Beach in late August this year from a vacation in the Adirondacks (fledging osprey, common loons, Blackburnian warblers), I received a letter from a year-round resident at Tassajara. Here, in part, is what he wrote:

“ . . . As you mentioned, bird watching is a mindfulness practice, and yet it is also a mirror and a teacher. I can't be rattled and watch birds, and on those occasions when I am I just forget about the birds and lie down. Sooner or later they grab my interest again and off I go. It's almost as if they won't show themselves to someone who is angry or discouraged . . . ”

So the observed may guide the observer and reveal the unlooked for when the searcher rests from looking.





1. KAN (OBSERVE)



2. JI (SELF)



4. GYŌ (PRACTICE)



5. JI (TIME)



3. ZAI (BEING AT EASE)



6. SHO (ILLUMINATE)

On these pages we present interpretations of six characters of the *Heart Sutra* as painted by Kazuaki Tanahashi. The practice of writing out the *Heart Sutra* periodically is a venerable tradition in Buddhism. On the following pages are two examples. We thank a student at Hoshinji Temple and Mayumi Oda for sharing this practice with us.

AnaloKiteshvana Bodhisattva when practicing deeply the Prajna Paramita perceived that all five skandas in their own being are empty and was saved from all suffering. "O Shaciputra, form does not differ from emptiness; emptiness does not differ from form. That which is form is emptiness; that which is emptiness, form. The same is true for feelings, perceptions, impulses, consciousness. O Shaciputra, all dharmas are marked with emptiness; they do not appear nor disappear, are not tainted nor pure, do not increase nor decrease. Therefore in emptiness, no form, no feelings, no perceptions, no impulses, no consciousness; no eyes, no ears, no nose, no tongue, no body, no mind; no realm of eyes until no realm of mind consciousness; no ignorance and also no extinction of it until no old-age-and-death and also no extinction of it; no suffering, no origination, no stopping, no path; no cognition, also no attainment. With nothing to attain the Bodhisattva depends on Prajna Paramita and the mind is no hindrance. Without any hindrance no fears exist; far apart from every perverted view we dwell in Nirvana. In the three worlds all Buddhas depend on Prajna Paramita and attain unsurpassed complete perfect Enlightenment therefore know the Prajna Paramita is the great transcendent mantra, is the great bright mantra, is the upmost mantra, is the supreme mantra, which is able to relieve all suffering and is true, not false. So proclaim the mantra that says: gate, gate, paragate, parasangate! Bodhi! svaha!"

摩訶般若波羅蜜多心經
 觀自在菩薩行深般若
 波羅蜜多時照見五蘊
 空度一切苦厄舍利子色不
 異空空不異色色即是
 空空即是色受想行識
 亦復如是舍利子是諸
 法空相不生不滅不垢不
 淨不增不減是故空中
 無色無受想行識無眼耳
 鼻舌身意無色聲香味
 觸法無眼界乃至無意識
 界無無明亦無無明盡
 乃至無老死亦無老死盡
 無苦集滅道無智亦無
 得以無所得故菩提薩埵
 依般若波羅蜜多故心無
 罣礙無罣礙故無有恐怖
 遠離一切顛倒夢想究竟
 涅槃三世諸佛依般若
 波羅蜜多故得阿耨多
 羅三藐三菩提故知般若
 波羅蜜多是無上大神呪是
 大明呪是無上呪是無等
 等呪能除一切苦上具實
 不虛故說般若波羅蜜
 多呪即說呪曰
 羯諦羯諦波羅羯諦
 波羅僧羯諦菩薩
 婆訶般若心經
 四月十五日檀



A FIELD FAR BEYOND FORM AND EMPTINESS

A Lecture by Tenshin Reb Anderson at Green Gulch Farm

Dharma gates are boundless and we sometimes speak of two: the spontaneous and the cultivated, or sudden and gradual. The way of zen embraces both gates. As the *Song of the Jewel Mirror Samadhi* sings: "It communes with the source and communes with the process. It includes integration and includes the road."

Sometimes we awaken by a process of cultivation: coming from ordinariness to enlightenment. Other times we start from the source—enlightenment, and then cultivate: coming from awakening to ordinariness.

During these past seven days we have emphasized the cultivation gate in our meditation practice: tilling the soil of ordinariness; ploughing, harrowing and composting our ordinary body-mind.

There is a zen expression that the jewels of our family do not come through the front gate. They also don't come through the back gate. "Family jewels" — meaning the jewels of Buddhism — don't enter; they're already in the house. When we hear a talk in a temple, or a church, or read some scripture, a jewel may suddenly appear. If we think it's other than ourselves, then it's not a family jewel. Family jewels come from emptiness which is neither outside nor inside nor separate from outside and inside. That is what makes a family jewel. Today I may say something and you may see, feel, or hear a jewel. If it is a jewel of awakening, it's because what I say is already you.

This last week we've been sitting in this room and one of the images that we've been using is: "Behind each jewel are 3,000 sweating horses." This means that for each family jewel you find, there are 3,000 sweating horses working in the field,

preparing the field for this jewel. As it is worked, the field actually starts to show that it is already the jewel. There are voluminous treasures in Buddhism, but this week we weren't looking for them; we were just nurturing our body-mind, cultivating it, preparing it so that anything that crops up from this nurtured body-mind will be a jewel. It doesn't have to be some special word from the Buddha. When your own confusion arises out of a very well-cared-for body and mind, it is a jewel. A large part of zen literature is about how ordinary things that crop up in the midst of these sweating horses liberate the practitioners.

We say the liberation occasioned by the raising of a finger, a needle dropped in water or a flag being raised or a shout or a plum blossom opening depends on the strength of sitting meditation. This week, in our sitting practice, we have been cultivating calmness, that is, developing an alert, flexible and stable body and mind. We have been speaking of this cultivation as a nurturing activity, a mothering activity. When this mothering activity is thorough, a new growth of Buddhism sprouts. We can see it and enjoy it. A gardener told me that after a field is prepared it's very important to also take care of the two inches of air above the ground. In meditation, after we take care of the ground of consciousness, we must also care for the living space just above the surface of this nurtured, stabilized consciousness. The lotus sprouts in that two inches. It's very important to catch that first thought-sprout just as it pops up.

The T'ang poet Wang Wei said:

Follow the stream to the source.

Sit and watch for the moment when the clouds rise up.

If something comes up and we miss the beginning, we cannot fully appreciate the later growth. We have missed the moment of its connection with the ground source.

It is the same for the birth of a child. For a long time fathers have not directly witnessed the delivery of their babies. Recently, however, some men are being allowed to attend the birth of their children. From what I have seen and heard, the difference between being there when the baby first comes out and being there just a few minutes later is momentous.

Mothers can have a similar experience. If the mother has been drugged and can't see the baby when it first comes out or if the baby is taken from her immediately, there is a tremendous difference in the early mother-child relationship. Seeing the first little bump of my daughter as she was coming out was vitally important. I had been there for twenty-three hours. Being there through the pregnancy and being there for twenty-three hours and seeing that first bump was pivotal to me. I saw the bump and I followed the line of its shape and imagined the size of the head. But the shape of the head as it first appears is not the shape that it will actually be. There is a good deal of pressure on the head at the opening so what appears is just a little bulge on top of the head. I thought the head was going to be much smaller. I was expecting a head about the size of an orange. A much, much bigger head came out, about the size of a pumpkin. (*much laughter in the audience*)

And that is what I did — I just laughed when I saw this huge head come out. A huge head with a calm, alert face. A huge Buddha-face. Ever since, I have been devoted to that person, because I saw her as she first appeared. If you want, I can introduce her to you. Everything can be a family jewel if we are calm and ready and have made the 3,000 efforts. Then we can catch things as they emerge.

Then we can witness our life as we create it. We may think that if we understand, we can create; but the other way around may be closer to the truth: if we create, we will understand. If our body-mind is well-worked and comfortable, we can be there and attend its creation. As Suzuki-roshi said, unless we know the origin of our effort, we don't actually understand our effort. We have to get to the origin of what we are doing here in this life, in this practice. Unless we do this "dirty work" of caring for the ordinary details of our life we are simply not walking on the ground. This work is not at all glamorous, yet it develops the wondrous mind that appreciates all life.



Fearlessness also comes from this kind of work. I like the question: "Who can untie the bellstring around the tiger's neck?" The one who tied it can untie it. That person isn't afraid of the tiger, because he knows the tiger.

When I was a little boy I was afraid of dogs. I was not afraid of baby dogs; I was afraid of full-grown dogs. They didn't even have to be very big dogs — just full-grown. They seemed to know that I was afraid and they chased me all over the neighborhood. Then a baby German shepherd came to live in my own house. I wasn't afraid of this German shepherd — he was a cute little thing. He grew and grew and grew until he weighed 115 pounds. As he grew he also got those male

hormones. He became a ferocious dog — much bigger than any dog who had ever chased me. But I wasn't afraid of him, because he had been my puppy. My friends were scared to death of him, and I would tease them by saying, "it's all right — he won't hurt you . . . if you don't move." So if we know the origin of our effort — of our life — we won't be afraid of anything and we will appreciate everything.

How are we going to be there when our life arises? It is basic hard work — nurturing, turning, mixing, composting, smoothing the ground of our being and watching it very carefully by sitting erect and staying awake. This is what we have been doing here all week.

One of the ways that we try to stay awake is by getting angry at not being able to do this practice of following our breath. In such a case, we can try to develop friendliness toward the distractions and even friendliness toward our anger. The anger at not being concentrated further agitates us. The friendliness toward the anger, toward the person who is distracted and then gets angry about the distraction — this friendliness calms. In one sense we talk about being alert and concentrated on the breath and, on the other hand, just being friendly to whatever happens. Being friendly to whatever is happening is actually another way to concentrate. Then we are concentrated because we are friendly, respectful and grateful for whatever happens.

This friendly, awake, stable and supple mind is not simply insight into the true origins of things but also the enactment of the total vitality of life and death.

Here is Chao Chou's challenge:

A monk asked Chao Chou, "How should we use the twenty-four hours?"

Chao Chou said, "I use the twenty-four hours, you are used by the twenty-four hours."

Chao Chou challenges us to practice the yoga of twenty-four hours, to use the chance which each breath is constantly offering: can we find a way to live without hindering our vitality or without being driven by it?

In this past week, we have been studying the cultivation gate by trying to thoroughly join our breathing process, completely embracing the breath, looking for a way to totally exert our breath *and* be totally exerted by it. This concerted activity of one thing, our breath, in turn leads to the spontaneous gate of the teaching. In this realm of total exertion teachings appear in ordinary things, and Chao Chou's challenge to use the twenty-four hours of our life is realized. Then we understand the ancestors' words, "This very mind is Buddha." This meticulous attention to the details of our experience is the hallmark of our particular stream of zen and the key which opens the heart-teaching of our lineage: "*This very* form is emptiness, *this very* emptiness is form." The same is true of all dharmas. Our very feelings, ideas, emotions and awareness are not different from absolute emptiness, the origin of all beings.

Now we may be ready to open the other gate, the natural gate, the spontaneous gate. I would like to retell a modern zen koan about coming from awakening into

ordinariness. I heard it from Suzuki-roshi not long before he died. It is a story about a little boy, a little monk, eight or ten years old. His name was Oka-sotan. He grew up to be a great teacher. When he was a little boy at the monastery they sent him to the store to buy some pickles for dinner. So he went to the pickle store. On the way he saw one of those beautiful, colorful woodblock prints that were used in



Dragon figure dwelling in the Green Gulch Farm garden

the Tokugawa and the Meiji periods to advertise kabuki theatre and circuses. He stopped to look at the advertisement for a circus and he enjoyed the pictures for some time — we don't know how long — and then he heard the bell ring for evening service, which just precedes dinner. So he ran very fast to the store. He ran into the store and he said to the storekeeper, "Give'em to me!" The man said, "What?" And he said, "The pickles!" The man gave him the pickles and he ran back toward the monastery. But before he got there, he realized he had forgotten his hat. So he ran back to the store and he said to the man, "Give it to me!" And the man said, "What?" And he said, "My hat!" And the man said, "It is on your head." Little Oka-sotan ran back to the monastery. End of story.

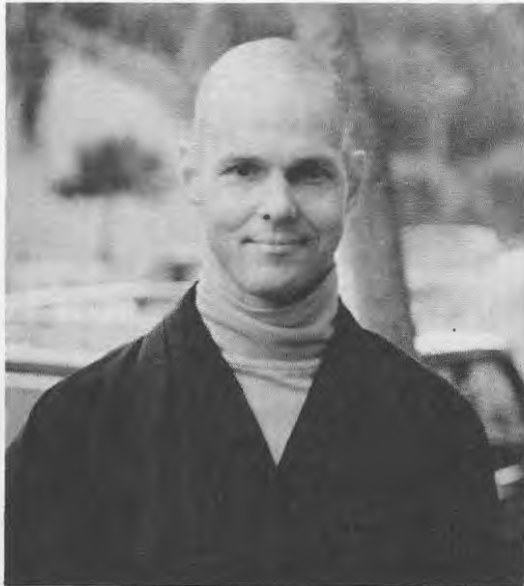
This sounds like my life — I might do something like that. This is the ordinary stuff that happens to people. The reason it is a koan is because I am telling you it is a koan. I am telling you it is a koan because it has been a koan for me. It has been a jewel for me — not just because it is a nice story about a great zen master but because, after Suzuki-roshi told the story, he said, "He was a very good boy." He *was* a very good boy. He was a Buddha. Not just because he grew up to be a big Buddha, but because he was a little Buddha. Can you see the Buddha in that story?

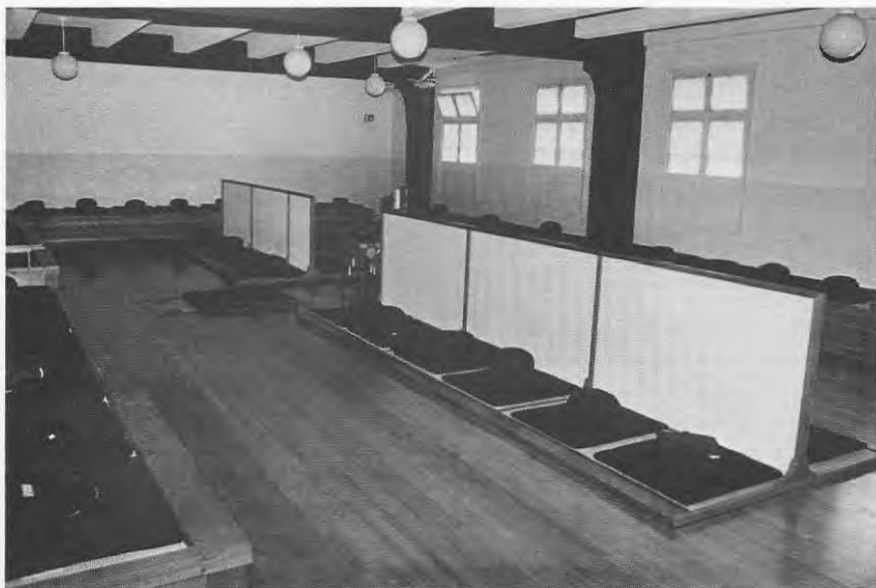
After telling you this story, I offer these words of caution about studying koans, the oral tradition of zen Buddhism. The context of koan study is total exertion. Our ancestor Dong Shan said:

If you are excited, it becomes a pitfall.

If you miss it, you fall into hesitation and looking back.

If you study before taking good care of yourself, before you are concentrated and ready, an awakening may come, but this is just an idea of Buddha. Buddha that you find when you are not ready comes through the front gate. Buddha that comes in the front gate is illusion, is *mara*. It is a picture of Buddha. Kill it. When you are calm and ready, Buddha doesn't come through the front gate, and you will understand this story from *your* own life because you are just as stupid as this boy and also just as good. This is a koan for you to study when you have been very friendly to everything that happens to you for a moment, a day, a week. If you try it and you get excited and stop taking care of yourself, then stop studying the koan and go back to caring of yourself. Otherwise you will just be dreaming that you realize why Oka-sotan is a good boy, a very good boy.





This June we repainted the zendo. It feels much lighter now.

ZEN CENTER NEWS

Richard Baker-roshi left San Francisco Zen Center and moved to Santa Fe, New Mexico, in July, and is negotiating for a Bay Area location. We hope ways can be found for Zen Center and the new group to assist each other in our common effort to practice Suzuki-roshi's way.

Thanks to the efforts of everyone involved for the past twelve years and good weather, the farm is having a financially successful season. Lettuce is our realized cash crop with potatoes a near-by second. Selected yields include: *Lettuce* — 4500 crates; *Potatoes* — 15 tons, *Squash* — 12 tons, *Spinach* — 750 crates. Profits incurred will be used to further the agricultural potential of this valley: soil development, purchasing of appropriately-scaled machinery, and windbreak maintenance.

Ed Brown is working on a new cookbook, the Tassajara Recipe Book. It is expected to be published in the spring. It consists of recipes gathered from many guest seasons at Tassajara. Illustrated by Michael Sawyer, the new volume will be produced by Shambala Publications.

ERRATA: The haiku beginning "there is no Rinzaï . . ." in the Winter 1983 *Wind Bell* was composed by Fumiyo Uchiyama and was calligraphed by Suzuki-sensei.

Suzuki-sensei and her stepson, Hoichi-san.



Abbot Hoitsu-roshi of Rinso-in temple, (Hoichi-san), Suzuki-roshi's son and dharma heir, visited us in April. We appreciated his lectures, his presence and his willingness to "hang out" with us. He promised to return soon.





SUZUKI-ROSHI ASHES CEREMONY

On April 29th of this year an Ashes Ceremony for Suzuki-roshi was held at Genjo-ji, the Zen Center of Sonoma Mountain, with Jakusho Kwong-sensei presiding. Kwong-sensei was a disciple of Suzuki-roshi and the ceremony, which was attended by Hoitsu-roshi (Suzuki-roshi's son and Dharma heir) was intended to

reaffirm and express the feeling of oneness which Kwong-sensei and the Genjo-ji sangha feel with Suzuki-roshi and his lineage. Also in attendance were the Korean zen master Seung Sahn of the Providence Zen Center, Mel Weitsman-sensei of the Berkeley zendo, and Mrs Mitsu Suzuki-sensei, Suzuki-roshi's widow.

A large "roshi stone" encircled by a ring of moss had been erected on the ashes site, along with a tall redwood post bearing calligraphy in Japanese and English on all four sides, representing a traditional Buddhist *stupa*. At the time Kwong-sensei began to read his dedicatory poem, a wind arose and began to build, as it had so often when Suzuki-roshi was about to perform a ceremony.

We are pleased to offer Kwong-sensei's poem *Homage to Suzuki-roshi's Lineage* (reprinted from the Genjo-ji monthly newsletter) as expressing the essence of the ceremony:



HOMAGE TO SUZUKI ROSHI'S LINEAGE

O Suzuki-roshi! Today we, the Sangha, your ashes,
stone and the myriad things are now all
gathered here. Why? Because we *want* to
see your Stupa. It is more than difficult
to see. Please in the darkness of night,
guide our own Buddha light to see for us.

From Sonoma Mountain to Plymouth Rock
from ten thousand lakes to the great purple
earth of the red man,

In the middle a waving banner
FLAP FLAP FLAP
May the wind of your compassion sweep
this land and all lands through and through.

Under the shadowless shade of your
Great Stone,

The whole world is already Peace!
So why raise waves in calm waters?

ROOOOOOOOOOOOOOOOOOOOO!

Everyone sees! Everyone knows
their own peace!

May we offer our humble awareness for each
thing destroyed and created to make this Stupa
as a symbol of unaffected Open Heartedness
within each one of us.

Please enjoy this as your dwelling place
from now on.

May this Auspicious Day
exist for 10,000 generations
for all to live in Peace!

Sampai

Jakusho — IV.29.84

Hoichi-san "painting the eyes" at the Suzuki-roshi memorial service.





A SHORT TALK BY SUZUKI ROSHI

Presented during zazen on the morning of June 28, 1970.

You should sit zazen with your whole body: your spine, mouth, toes, mudra. Check on your posture during zazen. Each part of your body should practice zazen independently or separately: your toe should practice zazen independently, your mudra should practice zazen independently, your spine and your mouth should practice zazen independently. You should feel each part of your body doing zazen separately. Each part of your body should participate completely in zazen. Check to

see that each part of your body is doing zazen independently — this is also known as *shikan taza*. To think, “I am doing zazen” or “my body is doing zazen” is wrong understanding. It is a self-centered idea.

The mudra is especially important. You shouldn't feel as if you are resting your mudra on the heel of your foot for your own convenience. Your mudra should be placed in its own position.

Don't move your legs for your own convenience. Your legs are practicing their own zazen independently and are completely involved in their own pain. They are doing zazen through pain. You should allow them to practice their own zazen. If you think *you* are practicing zazen, you are involved in some selfish, egotistical idea.

If you think that you have some difficulty in some part of your body, then the rest of the body should help the part that is in difficulty. *You* are not having difficulty with some part of your body, but the part of the body is having difficulty: for example, your mudra is having difficulty. Your whole body should help your mudra do zazen.

The entire universe is doing zazen in the same way that your body is doing zazen. When all parts of your body are practicing zazen, then that is how the whole universe practices zazen. Each mountain and each river is going and flowing independently. All parts of the universe are participating in their practice. The mountain practices independently. The river practices independently. Thus the whole universe practices independently.

When you see something, you may think that you are watching something else (outside yourself). But, actually, you are watching your mudra or your toe. That is why zazen practice represents the whole universe. We should do zazen with this feeling in our practice. You should not say, “I practice zazen with my body.” It is not so.

Dogen Zenji says, “Water does not flow, but the bridge flows.” You may say that your mind is practicing zazen and ignore your body, the practice of your body. Sometimes when you think that you are doing zazen with an imperturbable mind, you ignore the body, but it is also necessary to have the opposite understanding at the same time. Your body is practicing zazen in imperturbability while your mind is moving. Your legs are practicing zazen with pain. Water is practicing zazen with movement — yet the water is still while flowing because flowing is its stillness, or its nature. The bridge is doing zazen without moving.

Let the water flow, as that is the water's practice. Let the bridge stay and sit there, because that is the actual practice of the bridge. The bridge is practicing zazen; painful legs are practicing zazen; imperturbable zazen is practicing zazen. This our practice.

MEMBERSHIP

A number of people have asked about membership. We would like to thank those of you who are already members for their continuing support. If you are not a member, we invite you to become one.

ANNUAL MEMBER

Those who wish to maintain a long distance affiliation with us may become Annual Members. The suggested pledge is \$50 per year and includes a subscription to the *Wind Bell* and the *Green Gulch Newsletter*, a discount rate on Bookstore purchases, and notice of Zen Center activities.

GENERAL OR SUSTAINING MEMBER

Those who wish to support the development of Buddhist teaching and practice as well as the work and activities of Zen Center may become a General or Sustaining Member. The suggested minimum pledge for a General Member is \$10 a month or \$100 a year. Those who pledge more than \$10 a month are Sustaining Members. General and Sustaining Members receive the *Wind Bell* and the *Green Gulch Newsletter*, discounts on Bookstore purchases and Study Center classes, and notice of Zen Center meetings and activities.

Persons wishing to become Practicing Members or Sanzen Students must make application to the Membership Committee, which consists of Zen Center's practice leaders. For information about the procedure, please see the City Center secretary.

Below is our brand-new computer setup.



FINANCIAL STATEMENTS FOR THE FISCAL YEAR ENDING APRIL 30, 1984

BALANCE SHEET

ASSETS		LIABILITIES & FUND BALANCE	
Current Assets:		Current Liabilities:	
Cash/Marketable Securities	112,322	Accounts Payable	78,502
Accounts Receivable	112,041	Accrued Expenses	13,106
Allowances for losses	(19,412)	Deferred Income	171,897
Inventories	104,277	Long-term Debt,	
Prepaid Expenses	<u>(238)</u>	due within a year	<u>97,800</u>
Total Current Assets	308,990	Total Current Liabilities	361,305
Properties, at cost:		Long-term Debt,	
Buildings &		less current portion above:	
Operations Equipment	3,608,530	Notes Payable	58,907
Capital in progress	589,615	Mortgages	668,173
Less accumulated depreciation	<u>(678,441)</u>	No-interest Loans	<u>56,853</u>
Total Properties	3,519,704	Total Long-term Debt	783,933
Notes and Accounts Receivable,		Fund Balance (Beginning)	2,834,561
less current portion above	148,910	Income Over Expenses	<u>0</u>
Other Assets	<u>2,200</u>	Fund Balance (Ending)	<u>2,834,561</u>
TOTAL ASSETS	3,979,804	Difference on rounding dollars	<u>5</u>
		TOTAL LIABILITIES &	
		FUND BALANCE	<u>3,979,804</u>

INCOME AND EXPENSES (in Thousands)

INCOME:		EXPENSES:	
Revenue from Students	\$ 230.9	Student Scholarship Support	756.6
Self-Support Revenue	3,249.3	Student Wage Support	787.6
Other Income	348.5	Purchases for Resale	880.2
TOTAL INCOME:	3,828.7	Other Operating Expenses	1,241.2
		TOTAL EXPENSES	3,665.6
INCOME OVER EXPENSES	163.1	CONTRIBUTIONS:	109.3

INCOME PLUS CONTRIBUTIONS OVER EXPENSES 272.4



SCHEDULE

	SAN FRANCISCO	GREEN GULCH
ZAZEN AND SERVICE	<p>MONDAY through FRIDAY: 5 - 7:10 am 5:30 - 6:30 pm (8:30 - 9:10 pm)</p> <p>SATURDAY: 5 - 7:10 am 9:10 - 9:50 am</p>	<p>MONDAY through FRIDAY: 5 - 7 am 5:30 pm / 8 pm zazen (except FRIDAY evening)</p> <p>SUNDAY: 6 am; 6:40 am (service); 8 am, 9:20 am</p>
LECTURE	SATURDAY: 10 am	SUNDAY: 10:15 am
SESSHINS	<p>ONE-DAY SITTINGS: usually in first weekend of each month except June and October.</p> <p>SEVEN-DAY SESSHINS: usually in June and October. <i>(Please phone to confirm)</i></p>	<p>ONE-DAY SITTINGS: usually on third Saturday of each month except March and August.</p> <p>SEVEN-DAY SESSHINS: usually in third week of March and August <i>(Please phone to confirm)</i></p>
WORK	Regular residents' schedule	<p>Open to non-residents: SUNDAY-THURSDAY: 8:30 - 4 pm FRIDAY: 8:30 - noon</p>
ZAZEN INSTRUCTION	SATURDAY: 8:30 am	SUNDAY: 8:30 am

ZEN MOUNTAIN CENTER Fall Practice Period: September 15 to December 15
 Spring Practice Period: January 15 to April 15
 Guest & Summer Practice: May 1 to Labor Day

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