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COVER: *One-stroke brushplay by Kazuaki Tanahashi*

*Suzuki-roshi in the old
Tassajara zendo*



Sandokai Lecture No. 8
Tassajara Summer 1970

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This lecture was given by Suzuki-roshi on June 20, 1970 at Tassajara and was the eighth in a series on the *San dō Kai*, a forty-four line poem written by Sekito Kisen, the eighth Chinese ancestor of Soto Zen.

It covers the following lines: "Mei chu ni atatte an ari an sō o motte ōkoto nakare an chū ni atatte mei ari mei so o motte miru koto nakare." R. H. Blyth translates this: "Within the light there is darkness, but do not be attached to this darkness. Within the darkness there is light, but do not look for that light."

Suzuki-roshi: First I will explain the two terms *mei* and *an*, "brightness" and "darkness." Brightness means the relative, dualistic world of works, the thinking world, the visible world in which we live, and darkness refers to the absolute where there is no exchange value or materialistic value or even spiritual value. The world which our words or thinking mind cannot reach. It is opposite to the relative or dualistic world. And it is necessary for us who live in the realm of duality to have a good understanding of the absolute, which we may think of as a deity or god. But in Buddhism we do not have any particular idea about god or deity. The absolute is the absolute because it is beyond our understanding or dualistic thinking. We cannot deny this world of the absolute. Many people say that Buddhism is atheism because we have no particular idea of God. We know there is the absolute, but we know it is beyond the limit of our thinking mind, so we don't say so much about it. That is what we mean by *an*, "darkness."

Meichu ni atatte an ari. *Mei* is "sun" and "moon"; *chu* means "within" and at the same time means "middle." *Atatte* means "actually." *An* is "darkness" or "utter darkness." *Ari* is a verb meaning "is." "Actually within brightness there is utter darkness." This is a literal translation.

But the literal translation doesn't make much sense. So we must understand the actual meaning of *ari*, "there is." When you say "there is something on the table, or on the earth, or in Tassajara," something on something or in something, this "there is" is different from *ari*. A part of the character for *ari* means "flesh" or "skin", so already a part of it, the way it exists, is closely related to something. So when we use *ari* there is a closer relationship between brightness and darkness, like the relationship between my skin and myself. Just "In brightness there is darkness" is a more dualistic understanding. "I have my skin," you may say, or "I have my hand," but your hand or your skin is a part of you. So actually it is not dualistic anymore. Skin is you yourself; your hands are your hands. You Americans say (I don't know why) "I have two hands." But your hands may feel funny when you say this. "Oh, we are a part of you and you say you have two hands. What do you mean? Do you mean you have four hands instead of us?" So, if possible, I think the English language should have another word for "have." Japanese people have two characters. When we say, "There is a store or a book or the table," we use another character, *zai*, and when we say, "I have two hands," we use *ari*. We say "There is, actually, two hands," or "In you there are two hands." *Ari* means there is a very close relationship between brightness and darkness. And actually darkness itself is brightness. Dark or bright is within your mind, because within your mind you have some stand or measurement of how bright or dark this room is. If it is unusually bright you may say the room is bright; if it is unusually dark you may say it is dark. But you can say, "This room is bright" and at the same time, someone else may say, "This room is very dark." Someone who came from San Francisco may say, "Oh, Tassajara is very dark," while someone who came out of a cave may say, "Tassajara is very bright, like a capital city." So the idea of bright or dark is within ourselves. Because we have some standard we say bright or dark, but actually brightness is darkness and darkness is brightness.

Even though we say utter darkness, it does not mean there is nothing in utter darkness. When you have brightness you can see many things, such as Caucasian and Japanese, and men and women, stone or tree. These things appear in brightness. But when we say "utter darkness" or "world of the absolute," which are beyond our thinking, you may think this is some world which is quite different from our actual human world, but this is also a mistake. If you understand darkness in that way, it is not the darkness which we mean when we say "darkness."

I think you are preparing some dishes for Ed and Meg's wedding. You may dish out various foods separately, putting them on different plates. This is soup, this is salad, this is dessert. That is brightness. But actually, when you eat, various foods will be mixed up in your tummy. Then there is no soup or no bread or no dessert. At that time they all work. When food is dished out on the plate, it is not yet working; it is not yet actually food; it is brightness. And when it is in your tummy, it is darkness. But even in darkness there is lettuce and soup and everything. It is the same thing, but when it is changing its form it starts to work. So in utter darkness things happen in their true sense. In brightness you feel good and you feel as if you have a big dish, but the food is not serving its own purpose yet.

So when you don't know what you are doing, actually you are acting fully, with a full mind. When you are thinking, you are not yet working on it. When we start to work, both the dark side and the bright side are there. When you are practicing the Buddhist way, there is a bright side and a dark side, and the relationship between darkness and brightness is this *ari* relationship, like the relationship between skin and body. You cannot actually say which is my skin and which is my body.

"An sō o motte ō koto nakare." "You should not meet someone with darkness." *Nakare* means "not," "do not." *Motte* means "with." *Sō* means "characteristic"; *an so* means "dark side" or "dark outlook;" *ō* means "to meet" or sometimes "to treat"; "to meet and treat" someone like your friend. The someone is implied.

This character *ō*, "to meet, to encounter" means like clouds meet a mountain. Here is a mountain, Tassajara mountain; there are clouds, and the clouds from the ocean will meet the mountains. This kind of relationship is *ō*. You should not meet people with the understanding of darkness. If you meet your friend with your eyes shut, ignoring how old he is or how handsome he is, ignoring all his characteristics, you will not meet your friend. That is just one-sided understanding, because in the darkness there is brightness. Even though the relationship between you and your friend is very intimate, still your friend is your friend and you are you. Maybe the relationship will be one like husband and wife. Husband is husband and wife is wife; that is real relationship. So, don't meet your friend without the understanding of brightness or duality. A close relationship is dark because, if your relationship is very close, you are with the other person, but still you are you and your friend is your friend.

The next sentence is, *"An chū ni atatte mei ari mei so o motte miru koto nakare."* "Within darkness there is brightness, but you should not see others with the eyes of brightness." The third line repeats the same thing as the first in a different way. In darkness, even when we are in intimate relationship, there is man and woman, which is the brightness, the duality of man and woman. "But you should not see others with the eyes of brightness only," because the other side of brightness is darkness. Darkness and brightness are two sides of one coin.

We are liable to be caught by preconceived ideas. If you experience something bad with somebody you will think, "Oh, he is a bad person, he is always mean to me." But it cannot be so. You are seeing him with just brightness. You should know why he is mean to you. It is easy for him; if he were just a stranger, he could not be angry with you. Because the relationship is so close, so intimate, it is more than a relationship between two persons. It is just one. So when he is angry, you will be angry. When one is angry, the other will be angry; if you understand in that way you understand the other side of brightness, which is darkness. And even though you become angry he will not feel so bad. "Oh, he is so angry with me because he is so close to me." When you think he is bad it is difficult for you to change your idea of him. Sometimes he is bad, but now you don't know whether he is good or bad. You have to see.

So we should not cling to the idea of darkness or brightness; we should not cling to the idea of equality or differentiation. But most people once they have a grudge against someone, find it almost impossible to change their relationship. But if we are Buddhists we should be able to switch our minds from bad to good and from

good to bad. If you are able to do so, bad does not mean bad, good does not mean good anymore. But at the same time, good is good and bad is bad. Do you understand? In this way we should understand the relationship between us. There is a poem:

The mother is the Blue Mountain
and the children are white clouds.
All day long they live together
and yet they do not know
who is the mother and who are the children.

The mountain is the mountain and the white clouds are white clouds floating around the mountain like children. There is the blue mountain and there are the white clouds, but they don't know that they are white clouds or blue mountain. Even though they don't know, they know well, so well, that they don't know.

That is the experience you will have in your zazen practice. You will hear insects and the stream. You are sitting and the stream is running and you hear it. Even though you hear it you have no idea of stream and no idea of zazen. You are just on the black cushion. You are just there like a blue mountain with white clouds. This kind of relationship is fully explained in these four lines:



Tassajara

Within brightness actually there is darkness
But you should not meet someone with darkness.
Within darkness actually there is brightness
But you should not see others with the eyes of brightness.

The translation goes: "Within brightness there is darkness. Don't be attached to the darkness. Within darkness there is brightness. Don't see with . . . I forget.

QUESTIONS:

Student A: Roshi, are you talking about Blyth's translation? He said the same thing.

Suzuki-roshi: That was Masunaga's translation. A translation cannot be perfect. For instance, there are no words for *ari*. *Ari* means darkness. But brightness doesn't mean anything if it also means darkness. That is why I said them together: "brightness—darkness". Which is it? But there is brightness and darkness. There should not be any question on this point, but if you have some question please ask me... if you want to get hit!

Student B: Roshi, what about focus? You said, "The clouds don't know they're the children of the mountain," and vice versa, but then we humans unwrap our *oryoki* bowls, we focus on that without listening to the stream. It is a difficult activity.

Suzuki-roshi: No. It is the same activity.

Student B: For me it is difficult.

Suzuki-roshi: That is why you get stuck. When you really focus on it there is brightness and darkness together, but when you are thinking about it there are two sides. Now you are asking a question. When you are asking a question you are thinking, so it is hard for me to answer your question. I may have to be very angry with you. That is the only way. If you get hit you will probably stop thinking about it.

Student C: Roshi, why do we shave our heads?

Suzuki-roshi: So that your thinking mind can go as smoothly as this (rubbing his shaved head with his hand.) Bright—dark—very smoothly; and to get rid of ornaments. We should not have anything which is not necessary.

Student D: The *Diamond Sutra* says that we suffer misfortune in this life because of sins or mistakes committed in past lives, and that by suffering these misfortunes now, we will work out these mistakes or make retribution for them, atone for them and open the way for enlightenment. It seems like a very heavy load. I didn't understand it. It added a new dimension to my problem.

Suzuki-roshi: It will help. Because you suffer now does not mean that someone makes you suffer but that your suffering is caused by you yourself. If you understand in that way you will have no complaints. But at the same time, if you understand your life just from the viewpoint of suffering, the dualistic reason why we suffer, you are already caught by the idea of karma. We should be free from that

kind of one-sided view. Even though we say "karma", karma doesn't exist. But if karma doesn't exist then you may say, "Whatever I do, it's all right." That means that you are caught by the idea of darkness. The other day we discussed about why we kill earwigs. We have to kill them, but that doesn't mean that it is all right to kill them. It is not all right. We should understand our activity from both sides. If you don't feel so good about it you should make more effort. You should find out how to protect the vegetables without disturbing the earwigs. But you should not waste too much time or your practice will suffer. Anyway, you have to continue to find some good ideas one after another. That is our way.

Student E: Roshi, what is the difference between understanding things from both sides and not understanding them at all?

Suzuki-roshi: There is no need to talk about not understanding at all. There are not two truths, but the truth which you understand in our mind may not be true in your actual activity or feeling, because your actual life does not go as easily as the way you understand it. We know, "This is the perfect truth," but for us it is not true because we cannot act in that way. So there are two ways of understanding truth. One is the intellectual truth which is called *hon bunjo*. *Hon* means "fundamental"; *bun* means "Judgement"; "the truth which is always true" whether we understand it or not. We say "understand", but that understanding is just intellectual understanding. Whether we understand it or not, whether Buddha appears in the world or not, the truth is the truth. And the other way is: for Buddha it was true, but we cannot accept the truth as it is, so for us it is not true. That is the truth in our practice. From the viewpoint of practice, the truth is not always true, so we should not mix up the two kinds of truth; the truth which is always true with the truth which is true for Buddha but not for beginners. Does it make sense?

Student F: Is that why Buddha stressed the difference between *sama samadhi* and *samadhi*?

Suzuki-roshi: I don't understand sanskrit, so...

Student F: *Samadhi* is "truth", and *sama* is "equanimity" or "rightfulness." Although many people of the religions in Buddha's time had attained *samadhi*, Buddha did not accept this *samadhi* until it was set round with equanimity. Is that what you just said?

Suzuki-roshi: Yes. To stress some picture is not our way. We put more emphasis on our actual life. That is why we must practice. That all of us have Buddha nature is true whether Buddha said it or not. But unfortunately, for most of us it is not true. I don't know why.

Student G: When one comes to see the darkness in the light and the light in the darkness, do they finally become the same thing or do they always remain separately darkness and light?

Suzuki-roshi: Yes, the same thing, but our lazy mind separates darkness from brightness, and we seek for darkness. To plunge into the bright brightness, to find darkness in brightness, to find Buddha nature in perfect zazen is our way. Whether you are sleepy or not, good students or bad students, you should sit. That is the only way to have darkness in your bright dualistic practice.



Robert Thurman

Vimalakīrti

Lecture by Robert Thurman

Green Gulch Farm

March 22, 1987

Green Dragon Temple is a very auspicious place to talk about the Vimalakīrti sutra because, as you may know, the Mahayana sutras, in the Buddhist account, were discovered in the Dragon Kings' palace in the bottom of the ocean by the great Nagarjuna. The Mahayana sutras themselves are believed taught by Shakyamuni Buddha, on the Vulture Peak and in other places. This particular one was taught in Vaishali, one of the great cities—a San Francisco or Los Angeles—of India of its day. But they were not preserved by the human beings in India at the time, who were not ready for the Mahayana teaching, the profound teaching of non-duality. It seems they would have confused it with either a nihilistic type of teaching, or a monistic type of teaching. Therefore, the dragons took these teachings away with them, down to the bottom of the ocean where they stored them in their wonderful palaces. Four hundred years after the Buddha's time, these dragons came to the Bodhisattva Nagarjuna, and they said, "We have some things you'd like." Dragons can come in the world looking like human beings, so they didn't startle the people too much. Then Nagarjuna went down with them to the bottom of the ocean, and he brought back this text. Western scholars of course don't believe that, my colleague professors don't, and they worry about me! But I tell them it's a matter of allegory; it's up to you whether you think it's a living allegory, or a literary allegory. Then I say no more, and that's why they worry.

The Vimalakīrti sutra is a very interesting book, especially if you like Star Trek, Dr. Who, any sort of lively thing that tries to show another vision of life in the universe, anything other than the gloomy, mono-linear, Judeo-Christian, big doomsday vision of life. If you don't like that too much, you should read the Mahayana sutras. Because they completely change the context of life. In the Mahayana sutras, the Buddha always begins by emanating a certain kind of ray from his forehead or his teeth, or his navel, sometimes even his toenails. Suddenly everybody sees on the ray billions of different planets in all directions, everywhere. In one great sutra he sticks out his tongue, and the tongue covers an entire galaxy, and in the surface of the tongue, everybody sees billions of different universes, billions of different planets, so they're all stretched on some vast carpet of light, and the spaces in between suddenly don't seem to be very important. And somehow, by the focus of that ray, they see Bodhisattvas everywhere. They see beings doing nice things everywhere, they don't see beings doing nasty things, having holocausts and shoving each other in fires and doing all kinds of stupid things. Instead they see beings giving away things, they see beings being generous to each other, they see beings doing beautiful things for each other. They see beings reshaping different universes, galaxies, they see the universe as a vast carpet of generosity, morality, tolerance, energy, meditation on wisdom. If you see the universe that way, you have less of an excuse: you can't so easily feel, "Oh everybody's a turkey, I'll be a turkey," and you can't feel so proud of yourself if you go meditate for a few minutes, "Oh, I went and meditated, and everybody else watched t.v. and slept." Because you see whole universes full of people meditating, totally. So you should read this sutra—you will enjoy it.

The Vimalakīrti sutra, the *Ārya Vimalakīrti nirdeśā Mahāyāna sūtra*, as it is called, is a sutra mainly taught not by the Buddha, but by Vimalakīrti, a lay person who lives in the city of Vaishālī. I contend Vimalakīrti is a prototype of the Zen master as well as of the Tantric Siddha or Adept. He is one who has no definite position, he was not a member of the monastic order. He was a lay person, wealthy, with a big household. He was a disciple of and supporter of the Buddhas, but he didn't have formal spiritual status. He had no special robes and so forth. But he was a very difficult character, he had a big mouth; Vimalakīrti was known as unstoppable in his eloquence. He had this really annoying habit of being critical. For example, he would meet a monk or a great elder like Shariputra, or even the Buddha, and he would first bow three times and make offerings, deal with them ritually in the proper way for a religious person. And then he would scold them solidly, usually about the dualism in something they were doing or thinking or saying. Because of his clarity, they would not mind in some way—they would appreciate it, they would learn from it—but it made them rather eager to avoid his presence. So much so that in the fourth chapter, when the Buddha tries to get someone to visit Vimalakīrti, because Vimalakīrti is sick, no one will go!

It begins with Vimalakīrti as an old man, moaning and groaning, and in the Buddhist community there is a custom that you have to go to see someone that is sick. You say, "Hey, what's the matter. Buddha says, 'Hello, are you okay, will you survive, are you remembering to use your sickness as occasion for your samadhi, does it remind of impermanence, are you not relying upon this fleshly body any more, are you going to die soon, we all need to know, are you being very cheery?'" That's how you cheer up someone in the Buddhist community when they're sick, you go

in and say, "Hey, not bad, you're not dead!" That does cheer you up. If you're a nihilist, like some of us perhaps, being dead doesn't mean that much, death is just anesthesia. But if you have the view of former and future lives, which is the day to day ground of Buddhist cultures, then "not dead" means "I don't have to venture my way into a new womb! I'm not having to worry about how I'm reborn, what realm of life, what form of life." So "not dead", remaining human, is a wonderful thing, even if you're very sick, even if you're in pain. Anyway, Vimalakīrti is moaning and groaning, "I'm so sick, Buddha doesn't send anybody to see me." Then Buddha reads his mind, and Buddha says, "Oh, Shariputra, elder, go see Vimalakīrti," and he says, "Excuse me, I'd rather not today." "Well, why not?" "Well, last time I met Vimalakīrti I was in deep samadhi, and Vimalakīrti came up to me and said, 'Shariputra, this is not the way to sit in deep samadhi! Reverend Shariputra, this is not the way to absorb yourself in contemplation. You should absorb yourself in contemplation so that neither body nor mind appear anywhere in the triple world.'" Thanks a lot! You know, Shariputra, he's not an incompetent meditator; he can go into trance and you can hit him on the head with a hammer and he won't even know it, he's so into his samadhi. He's withdrawn his attention, his consciousness, from his tactile sensations totally. Shariputra is a good yogi, and yet, something's wrong. He's not thinking anything, he's not having discursive thoughts, his mind is not wandering, he's completely concentrated in the mental consciousness, in the sixth sense, as they say in Buddhist psychology, and he's totally one-pointed on that. But Vimalakīrti isn't satisfied. Why? He said, "This is not the way." I love this line particularly for zen people; Dogen says this line, of course. You can only sit, you can only practice, you can only meditate, you should



*Manjusri statue
at Green
Gulch Farm*

only do zazen when you have "cast off body and mind" right away, remember? Vimalakīrti says neither body nor mind should appear anywhere in the triple world, that's the way to absorb yourself in concentration.

"You should absorb yourself in contemplation in such a way that you can manifest all ordinary behaviors without forsaking cessation." You should be able to go and walk and talk and do anything without departing from Nirvana—cessation means Nirvana. You are all what you are doing, all being in Nirvana. Not "Today I have to cook and wash dishes and work in the garden, and later I'll attain Nirvana."

"No, you should do it in a way where you can do all that without forsaking Nirvana."

"You should absorb yourself in contemplation in such a way that you manifest the nature of an ordinary person, without abandoning your cultivated spiritual nature." Shariputra was a holy monk, a real Arhat, a saint, he had achieved Nirvana already and therefore had a tendency to think of himself as a little bit better than an ordinary person. In India people would bow and touch his feet, and they would bring him offerings, even vie with each other to be the one to give him one on that day. So he was believing his own press releases a little bit, as we've noticed spiritual teachers tend to do. Unfortunately this is a very dangerous thing, so Vimalakīrti is not saying something light. He says you should manifest the behaviors of all ordinary people, you should cultivate the yoga of ordinariness, normalness, without forsaking your cultivated spiritual nature. That's challenging, actually. Vimalakīrti's main teaching is a teaching of non-duality. Non-duality is a very tricky teaching. It is not the same as oneness. It means the integration of oneness and duality, non-duality between oneness and duality. It means being in the oneness of Nirvana without forsaking the duality of the world. It's a very difficult kind of thing, it's the central philosophical teaching of Vimalakīrti.

When the Buddha asks all these people to go see the Vimalakīrti, none of them wants to go really. If they go and say, "How are you?" Vimalakīrti's going to say, "Who are you talking to, who is me, who are you? Do you think I'm here? I'm not. You're sunyata." You can't say the simplest thing to Vimalakīrti. You can't say, "Oh, God." He says, "God? Who's God?" He's right on top of it. He's like a critique machine, constantly operating to remove all sorts of delusions.

Manjushri finally says he'll go see Vimalakīrti. You have Manjushri here in this zendo. In the Zen tradition Manjushri is your patron bodhisattva. He's actually a Buddha who attained Buddhahood aeons ago. Manjushri said "As a Buddha, I want to be innumerable Bodhisattvas, I want to be as many Bodhisattvas as are necessary for the multiverse. Everywhere, anywhere people are seeking the true nature of reality, I will appear." He's the Bodhisattva of science, of wisdom, and he carries a sword of analytical critical wisdom which cuts through the superficial appearances of all things to probe, to find the true nature. And that is why you have him in all of your Zen centers, sitting facing the direction of the meditators. Not to be worshipped as an icon, but to represent your own wisdom, cutting through your own delusions and your own habitual thoughts. He is always young, by the way, always sixteen years old; he's not an old grey-beard. Wisdom in Buddhism is not necessarily arrived at by an old grey-beard. Old grey-beards can remain confused unless they have made special efforts. Experience alone will not necessarily bring wisdom. As the self-delusion habit-pattern is so intense, some-

*Green Gulch
Farm*



times old grey-beards can think, "I'm a great old grey-beard!" and be even worse. So the wisdom is a youthful wisdom.

So only Manjushri will go to see Vimalakīrti. He says "I'll go, it's okay, he'll bug me, but I'll manage." Because he is the wisdom of all Buddhas, he figures he can handle it. As soon as he goes, everybody says, "Oh, let's go hear what Vimalakīrti and Manjushri have to say to each other. That's gonna be some dharma party, ultimate dharma combat will take place." When Manjushri comes, he and Vimalakīrti start right on Zen. They go totally koan, long before Chinese Ch'an. Manjushri says, "Householder, why is your house empty? Have you no servants?" Because Vimalakīrti has a huge establishment. Vimalakīrti says, "Manjushri, all Buddha-fields are also empty, my house is just like reality, it's empty." He doesn't just say, "Well, it's their day off," he says Buddha-fields are empty. Manjushri then thinks, "I'll catch him." He says, "What makes them empty?" Is he going to get Vimalakīrti into a reification of emptiness? A real reality? The real danger of reifying the absolute into an absolute Absolute? Vimalakīrti says, "Well, they're empty because of emptiness." Manjushri gets more excited and says, "What's empty

about emptiness?" Vimalakīrti still doesn't do the non-dual thing yet, he says, "Constructions are empty because of emptiness, mental constructions are empty because of emptiness." Manjushri says, "Aha, can emptiness be conceptually constructed?" Then Vimalakīrti says, "Even that construct is itself empty, and emptiness cannot construct emptiness." He empties emptiness, and returns to non-duality. Emptiness is this relativity. Manjushri was probing lest he be reifying emptiness.

Did you ever reify emptiness? When you heard about emptiness, e.g. when you said the *Heart Sutra*, and you thought you'd sit there and if you really concentrated hard enough, everything might disappear, and you might disappear, and that might be Nirvana, and you'd be in a place. Or when you didn't disappear, did you feel disappointed that you hadn't understood emptiness? I think you might recognize that kind of distinction, because that is the false reification of emptiness. Who would there be to "go into" emptiness? There would only be an empty person; would that person recognize being in an empty emptiness? No. You're just as empty before you ever sit down as you are when you sit down and try to concentrate on emptiness. Emptiness is empty of itself. Emptiness means precisely that it is not outside of this relativity. The absolute is this relativity, and therefore the wisdom of that emptiness means no longer seeking to escape from this relativity. Seeking, realizing that this relativity is the absolute, and thereby being totally committed to this. And that means that this wisdom is great compassion, which is the intercommitment of beings to each other.

Now I want to read to you a great quote about the further implications of this non-duality. Manjushri has just asked Vimalakīrti, "How does a Bodhisattva conceive of living beings if he thinks of the world as empty?" And Vimalakīrti responds with this wonderful set of metaphors of non-existent things. He says, "A Bodhisattva should regard all living beings as a wise man regards the reflection of the moon in water, or as a magician regards men created by magic. He should regard them as being like a face in a mirror, like the water of a mirage, like the sound of an echo, like a mass of clouds in the sky, like the previous moment of a ball of foam, like the appearance and disappearance of a bubble of water, like the core of a banana tree, like the flash of lightning, like the fifth great element, like the seventh sense medium, like the third rebirth of a one-time returner, like the existence of desire, hatred and folly in a saint, like thoughts of avarice, wickedness, hostility in a Bodhisattva who has attained tolerance, like the instincts of passion in a Buddha, like the perception of color in one blind from birth, like the inhalation and exhalation of an ascetic absorbed in a meditation of cessation, like a track of a bird in the sky, like the erection of a eunuch, like the pregnancy of a barren woman, like the unproduced passions of an emanated incarnation of the Tathagata, like a tortoise hare fur coat." They have a little humor.

So, in other words, the way to be compassionate for a Bodhisattva who has the great wisdom of emptiness, is to not perceive any living beings. True great compassion does not perceive any beings. It's a very strange thing. It's a great compassion that's completely combined with the wisdom of emptiness. And that doesn't mean that the Bodhisattva does not see beings at all. It means that they do not see beings as they simultaneously see the beings. A Bodhisattva sees simultaneously how a being gets free from suffering as well as seeing it with its suffering, and that means that gives the Bodhisattva a true great compassion that is truly effective.

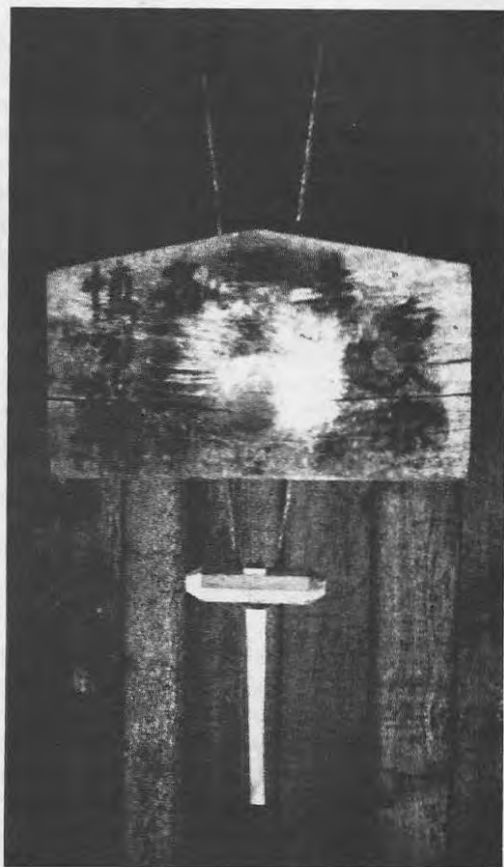
But everyone always gets puzzled, "Well, how can you feel compassion for beings when you do not perceive them?" And then Vimalakīrti replied, "Manjushri, when a Bodhisattva considers all living beings in this way, just as I have realized the dharma, so should I teach it to living beings.... Thereby, he generates the love that is truly a refuge for all living beings, the love that is peaceful because free of grasping, the love that is not feverish because free of passion, the love that accords with reality because it is equanimous in all three times. The love that is without conflict because free of the violence of the passions, the love that is non-dual because it is involved neither with the external nor with the internal. The love that is imperturbable because totally ultimate. Thereby he generates the love that is firm; its high resolve that is unbreakable, like a diamond. The love that is pure, purified even in its intrinsic nature, the love that is even, its aspirations being equal, the safe love that has eliminated its enemy. The bodhisattva love that continuously develops living beings, the Tathagata's love that understands reality, the Buddha's love that causes beings to awaken from their sleep, love that is spontaneous because it is fully enlightened spontaneously, the love that is enlightenment because it is unity of experience. The love that has no presumption because it has eliminated attachment and aversion; the love that is great compassion because it infuses the universal vehicle with radiance; the love that is never exhausted because it acknowledges voidness and selfishness. The love that is giving because it bestows the gift of dharma free of the tight fist of a bad teacher, the love that is morality because it improves immoral living beings. The love that is tolerant because it protects both self and others. The love that is wisdom because it causes attainment at the proper time. The love that is liberative technique because it shows the way everywhere. The love that is without formality because it is pure in motivation; the love that is without deviation because it acts from decisive motivation; the love that is high resolve because it is without passion; the love that is without deceit because it is not artificial, the love that is happiness because it introduces living beings to the happiness of the Buddha. That, Manjushri, is the love of the bodhisattva."

It's very difficult to stop, but Vimalakīrti did stop the sutra. Let me just close with one of the very famous moments in the sutra where, in the ninth chapter, there are twenty-five Bodhisattvas, plus Manjushri, and they are each giving a description of non-duality, of ultimate reality, calling it the entrance into the dharma door of non-duality. They all give a brilliant insight into the non-dual, such as "form is emptiness, emptiness is form," as you've all heard in the *Heart Sutra*, very intense things, and then Manjushri says, "You guys did great, I love it!" You go deeper and deeper if you read it with your heart, and Manjushri says about non-duality, "But there was one big mistake that you all made, which is that you all spoke!... Non-duality, absolute reality, cannot be captured in words, it is inexpressible, it cannot be described. So just by talking about it with syllables and words, you blew it!" And of course, *he* blew it.

And I should say, too, there was an earlier time when Shariputra maintained a pious and portentous silence. There was a goddess who was badgering him, a goddess of perfect wisdom, and she came out to celebrate the teaching of selflessness and compassion, etc. She scattered flower petals everywhere. The place was strewn with beautiful smelling flowers; these flower petals were stuck on his robe, and all the other monks' robes. Shariputra tried to get rid of these flowers. She says, "What's the problem, Shariputra, it's just flowers." She's the goddess of prajnaparamita, transcendent wisdom. He didn't know that, he thought she was just a fairy,

and he says, "We're monks, we can't wear flowers, we don't wear ornaments, it's against the Vinaya, we don't do this." She says, "Flowers are not unseemly, Shariputra, mental constructions are unseemly! You have some prejudice about flowers. The prejudice you have is unseemly, Shariputra!" Then they really get into it. "Now, what makes you say so," he says, and they go on and on, and she again stops Shariputra every time, cold. Poor Shariputra! Every time he gets wasted, he changes the subject. He says, "Oh, I got it, these are nice flowers," he says, trying to change the subject, but she gets him every time, she gets after him. Finally, he's so stuck, that he finally begins to respect her. And he's a saint, he's not a bad guy, it's just part of his culture; he's a little bit of a male chauvinist. This goddess appears and tells him all these weird things, and completely blows him out.

Finally, he says, "Goddess, you really have great wisdom! How come you are incarnated in the body of a woman?" She says, "What body of a woman? For all these years, innumerable aeons, I've been looking for my body of a woman, and my female escape (she uses this expression) and I haven't found it yet! My womanhood is empty of intrinsic womanhood," (meaning, she's staying on this ultimate level). She says, "Shariputra, would you ask someone who was a holographic pro-



*Han at
Green Gulch
Farm*

jection, who was a magician's image, the emanation of a Buddha, how come you're incarnated in the body of a woman?" He said, "No, I wouldn't. Such a person would be an illusion, they wouldn't be real, I wouldn't ask them how come they incarnated as a woman; it would just be an illusory woman!" She said, "How come the Buddha said all beings are like illusory creations, that in the ultimate there is no male and female?" Shariputra again is struck dumb, silent.

Earlier he had tried to maintain a silence when she asked him how long he had been enlightened. It's like asking your teacher how long have you been enlightened? A week, a month, ten years? So Shariputra himself was a little bit uptight on that, and he didn't say anything. The sage refrains from speech, very profound. But what did the goddess say? She said, "What's the matter, Shariputra, the cat got your tongue? I asked a simple question, you don't give me an answer? You're the foremost of the wise disciples; how come you can't answer my question?" "Oh, since enlightenment is beyond expression, I thought I'd better be silent," implying that he was enlightened, of course, because spiritual people like to imply that, they're fond of it. And she says, "Excuse me, Shariputra, do not point to enlightenment by maintaining silence; enlightenment is not to be found within or without, or between, and even so, words are neither within, without or in between. They have the very nature of enlightenment, words do. Do not try to point to enlightenment by maintaining silence."

That's why I told that story. I'm still trying to end here. But in between, I have to finish the other one. Then she says this to Shariputra, "There's no male or female," and he says, "Yes, I heard Buddha say it." Then you know what she did? Don't you wish you could do this, with some of your male interlocutors, all you dakinis? She then used her compassion power to transform Shariputra into her body. She transformed herself into Shariputra's body. Shariputra suddenly was a woman. She said, "Shariputra, how come you have incarnated yourself in the body of a woman?" He said, "I'm a woman, I didn't make myself like this; I did, but it's not real!" She said, "Just so, Shariputra, all women are like that, do not put presumptions on them that they are such and such." Then, before he got totally hysterical, she changed him back. Then the Buddha calmed him down, and said, "Never mind, Shariputra, this goddess has been in the retinue of ninety-two billion Buddhas, in different universes. She has unlimited abilities, unlimited insights. Don't exercise yourself." You can have a pretentious, fake, inaccurate silence. Someone can be in a certain context, or with a certain attitude. You can maintain a silence which is pure pretension, very sanctimonious and silent.

But in this setting, when Manjushri said, "Don't say anything, all of you made a big mistake," then he turned and said, "Vimalakīrti, it's your turn to tell us of the dharma door of non-duality. What is the nature of ultimate reality? Please, it's your turn now." And Vimalakīrti was then silent. When he was so silent, eighty thousand living beings achieved the tolerance of the inconceivability of all things. All that were present were completely confirmed in their own entrance, never to be exited from, into the dharma door of non-duality. Their relative existence was ultimate reality, without any dualism. Somehow, his silence accomplished that, and it is called, in the tradition, the lion's roar of the silence of Vimalakīrti. That's a marvelous high point, and it gives me sort of a logical excuse to shut up. Thank you.

Interview with Abbot Yi Chen of Zhenru Monastery by James Mitchell

Jiangxi Province, located in eastern central China, is an area of special interest in the history of Chinese Buddhism, since it was here that two principal sects were born: Cao-Dong (Soto Zen) and Jing-tu (Pure Land), both of which were to become enormously important in Japan as well. Bordered on the north by a chain of high mountains, Jiangxi Province was effectively protected from the persecutions of Buddhism instituted by the imperial government in the late Tang Dynasty. Buddhist priests and monks fled into these mountains for safety; freed suddenly from the necessity of governmental affiliation and supervision, and being likely of a libertarian and reform-oriented nature themselves, they were free to develop new forms of practice and to establish new monastic foundations and temples.

One of these was Zhenru (Jenru) temple, which has remained a major Cao-dong training monastery continuously since these times. Situated in an isolated area in the mountains to the northwest of Nanchang, it has escaped the distractions of the modern industrial world, and also more recently the devastations of the Cultural Revolution. Encouraged by Stephen Batchelor's article in the *Middle Way* in 1985, which relates his visit to this and other Buddhist temples throughout China, I travelled to Zhenru on a cold winter day in February 1987. I was greeted warmly by the Abbot, Ven. Yi Chen, elected by his fellow-monks to this office in 1985 after the death of Ven. Lang-yao. Abbot Chen was greatly pleased to hear of the interest in Soto Zen today in America and Europe. Since Cao-Dong Buddhism in modern China has not been a subject of much attention in Western Zen publications, my questions to him were meant mainly to acquire some basic information. To my great regret, there was too little time, given the considerable complications resulting from Chinese-English translation, to ask more deeply about the oral teachings of the Cao-Dong lineage.

J.M.: Please tell us something about the early history of Zhenru monastery.

Abbot: Chan meditation practice has continued at Zhenru without interruption for more than one thousand years. The temple was established as a Cao-Dong monastery by Yunju Daoying (Japanese: Ungo Doyo), who had been a student of Dongshan Liangjie (Japanese: Tozan Ryokai), whom we regard as the original teacher of our Cao-Dong lineage. The name "Zhenru" means "Unchanging." It was given by an Emperor of the Sung Dynasty. Yunjushan, where the monastery is located, means literally "cloud-covered mountain." In the early Tang period, there were usually fifteen hundred monks practicing at Zhenru.

J.M.: How many monks practice here today?

Abbot: We have eighty monks today. They come from all age groups, the minimum age being eighteen years.

J.M.: How is the temple supported financially?

Abbot: The monks support themselves by farming rice and vegetables. The temple additionally receives financial contributions from overseas, from Buddhist groups in Hong Kong, America and Japan.

J.M.: How many Cao-Dong monks are there in China today, and what are the most important Cao-Dong monasteries?

Abbot: It is hard to know exactly how many practicing monks there are today, maybe around ten thousand. I would think the most important monasteries are Tiantong (near Ningbo), Gao Ming (Yangzhou City), Gui Yan temple and Bao Dong monastery (Wuhan), Zhenru (Jiangxi Province), Jin Shan (Jiangsu Province), and Shaolin.

J.M.: What is the daily routine like for the monks at Zhenru?

Abbot: We get up at four a.m., and then there are ceremonies and chanting for about two hours. After breakfast in the dining hall, we do sitting meditation for one hour. Then we do our household chores and work in the fields until lunchtime: this is the active form of our meditation practice. Before lunch we have more chanting; there are special memorial services on the first and fifteenth of each month. Then back to the fields until four p.m., then ceremonies and dinner, followed by two more hours of meditation. Bedtime is at nine p.m., although each monk is free to stay up later for individual study or practice, as he pleases.

In the winter there are intensive practice periods lasting seven days, with lectures by the abbot. This year there were six of them. We can't have retreats in the summer, since the work in the fields must go on. But in the winter, the whole place is buried in snow, so we can meditate more intensively.



*Venerable T. Guang,
Guest Manager (l.), and
Venerable Yi Chen (r.),
Abbot of
Zhenru monastery*

J.M.: I'd like to ask some questions specifically about actual meditation practice. In America and Europe, we follow the Japanese Soto technique, which, very roughly stated, begins with concentrating on counting breaths, and advances to a state of objectless samadhi or concentration called shikan taza. Is it the same in Cao-Dong practice?

Abbot: Yes, quite the same. We call it the counting-breaths method. Naturally the object is not just to count breaths, but to bring the mind back to the point where all our thoughts and all the words in our mind begin. We are always looking for the point or place when we meditate. So we start off like primary school pupils, learning how to do this, trying to find that place in our minds which precedes all the mental language. And after several years we can inhabit that place without concentrating on anything special. So you see it's very much the same.

J.M.: Is the physical posture also the same? (*Interviewer demonstrates standard Soto zazen posture.*)

Abbot: (*Abbot Chen demonstrates exactly the same posture, except that in the hand mudra, the thumbs rest gently on the fingers, instead of arching above them.*)

J.M.: Do you see any basic differences between Soto Zen in Japan and Cao-Dong in China?

Abbot: I'm not aware of any fundamental differences. There may be some minor points, but no more than might exist from one Cao-Dong monastery to another in this country.

J.M.: I've read that there has been a close association historically between Cao-Dong sect and Jing-tu (Pure Land) sect. Do you do any Jing-tu practice at Zhenru?

Abbot: No, with the exception of certain funeral chants when a monk dies.

J.M.: In the Soto Zen communities in Europe and America, there is much emphasis on the teachings of Dogen Zenji. What teachings are of similar importance for Cao-Dong Buddhism in China?

Abbot: We study Dogen Zenji as well. But the foremost teacher for us is Dongshan Liangjie, who gives us several principles to study. For example, the world is very colorful, full of a variety of colors. But behind this is the first principle of underlying emptiness, which we must always remain aware of. We can think of it this way: suppose we take some gold and make a necklace out of it. When it is finished, we don't call it "gold," we call it "necklace." It is similar with the principle of emptiness. Our minds fill up very easily with all sorts of things. But if we lose the right awareness of emptiness, there is the danger that we may think and act in the wrong way.

Especially Dongshan Liangjie's teachings concerning the Five Positions (Japanese: *Go I*) are of great importance for us. They show us the truth of the activity of the whole Universe.

A Harvest of Poems

Meditation Retreat with Thich Nhat Hanh

In April of this year Thich Nhat Hanh and sister Cao Ngoc Phuong joined us at Green Gulch Farm to lead a four-day meditation "treat" sponsored by the Buddhist Peace Fellowship and hosted by Zen Center. More than one hundred fifty people gathered from the San Francisco Bay area and from farther afield (the Minnesota Zen Meditation Center was well represented) to live and practice together at Green Gulch.

"To meditate is to be aware of what is going on," taught Thay* Nhat Hanh, "to look, to see, to really understand is the essence of meditation." During our retreat we immersed ourselves in this awareness. Through sitting, walking and singing together, through playing and meditating with our children, and through thoroughly enjoying one another and our time together, harmony and awareness united us and harmony and awareness became a prayer for our society. At the close of the retreat we offered a "harvest of poems" to express appreciation for our time together. Some of these poems are offered to you now to breathe with, to smile upon, and to enjoy in the hope that they may help open one of the numerous doors into love and understanding.

When Thay and Sister Phuong are not travelling abroad and leading retreats such as the Green Gulch gathering, they live in France, in exile from their Vietnam homeland, and continue to help refugees worldwide. Thay's teaching is available in print and tape form from Parallax Press, P.O. Box 7355, Berkeley, California 94707. This teaching arises from walking with children, from the uncurling petals of a sunflower, from growing lettuce, from enjoying a cup of tea, so that, "If we are peaceful, if we are happy, we can smile and everyone in our family, our entire society, will benefit from our Peace."

*"Thay" is the Vietnamese familiar form of referring to "beloved teacher, good friend."

*

Bare branches in spring
A breeze stirs
Even these branches are alive!

Ducks are flying high
Chasing each other
Home to the pond.

Kathryn Roszak

Being peace,
Flowers, birds, children
Share smiles without restraint.

*

The sun sparkles in the waves
The waves sparkle in my eyes
My eyes sparkle in the sun.

Gregory Willnis

Hot sand
Cool breeze
Interrupts the mantra
"Not enough"

Ruth Klein

*

Second Day Walk Meditation

Breathing in I calm my body
Breathing out I smile. Hum.

Breathing in I grumble,
Breathing out I *refuse* to smile.

Breathing in I try to calm
Breathing out I do mouth yoga.*

Breathing in I feel ridiculous
Breathing out I SMILE!

Melanie Tebovic

*Doing "mouth yoga" is a way a teacher at Zen Center describes practicing the half-smile. "If you have trouble smiling", she said to a group new to this practice, "just think that all you are doing is mouth yoga."

Who am I?
Where am I going?
What shall I do?
What direction, what meaning is
there in life?
Breathe—smile—it's all alright!

Ronna Adler

*

All my teachers seem to have become
clouds.

Today I see clouds
teaching
blessing

Washing my upturned face;
Tears do that too.

Yvonne Rand

*

Frogs croaking in the pond
Lettuce growing in the field
and me, breathing in the zendo.

Joan Leslie Taylor

Golden Gate Park



Birthday #36

Listening to the Dharma
Sitting on the grass
Soak in the sunshine
Breathe fresh ocean air
Swallows flying to their nests
A hummingbird hovers above
Feeling thoroughly nourished
The sound of the bell
Brings me back to my true self.

Melanie Terbovic

*

Flowing inward
on the waves of breath
Calming, smiling, melting together
into loving kindness
Flowing outward.

Gil Fronsdal

*

I open my heart to you
Empty now . . .
You will fill it
And you, and you, and you. . .

Jaime Thiele

*

There's a gentleness I have known
It lives in the soft meeting
Of the eyelids
Of my sleeping son.

Frank Ostasesky

*

How wonderful to have a rightist
friend in order to be a leftist
We both belong to one reality
How much we need each other
How wonderful to "interare"

*True Emptiness
(barefeet sister Phoung)*

I found my way home.
It was not far away.
I was the leaf, the
morning bird, the great
salt sea, and tangerine so sweet.
I come home, to me, to me.

Buddy Buddha and me,
We're free.

Betsy Bryant

*

Looking deeply into
the wildflower
I see my own true
complexion
I only hope my smile
is as wide.

Walking along the
dirt road
I came upon a big closed
gate. But I couldn't
figure out how to open it.
I got confused and narrow.
Then I opened my eyes wide
and breathed.
Seeing it was simple, the
gate opened.
I walked through, thanking
her with a smile.

And when the retreat is over,
Who will ring the bell of
breathing and smiling for me
that I love so much?
Will I hear it in the alarm
clock, in the traffic horns,
in my singing?
Will it be in the trees and
wind
Or in the Wells Fargo Bank?
Yes.
But I will have to listen
closely.

Nirav

The first morning
I ran to the ocean
The tide was low
I saw a Blue Rock.

The second morning
I walked to the ocean
The tide was very low
I bathed my feet in the cold sea.

The third morning
I walked happily
And arrived by the ocean
My feet danced with joy.

The fourth morning
I smiled to the ocean
As it came to me—

Odile Athalin

*

Your smile
A pebble dropped
Into the water
Now fills the world.

Mary Anne Stewart

*

Sitting knitting
Knitting fine, light wool
Knitting the sunshine,
the grass and the bird's song.
Knitting also the laughter
and murmurs wafting past
The gentle breeze lifts
my yarn and it sways.
Knitting the shepherd's
gentle hands at lambing and the
buzz of the shears.
Out of all of this and more
emerges, briefly, a sweater
to be eaten by a moth
and unravelled.

Rohara

*Walking meditation
at Green Gulch Farm*

Suffering held precious
smolders
defiling the air
Joy beckons
the fist to unfold
The caterpillar dies
into perfect beauty
The butterfly is truth.

Susan O'Connell

*

Sitting here holding this poem
basket
Nothing is permanent.
I pass it.

Elinore Norflus



This grass,
so tender
gives all
I want.

*

On the air,
A seed;
Breathing out,
A flower.

Liz Stover

*

In a sea of pillows
All of us breathing
The same sweet air.

Stephanie Kaza

I've lost my smile,
but not to worry
The dandelions have it,
And the rain will bring it
back to me.

Rain in the zendo
the poet's face awash with sun
So grow the bones of our ancestors.

Joan Halifax

*

In this retreat, I eat spaghetti
Oh, how delicious it is!
And besides
I am just to be me
Live in a world full of peace.

Thich Tu-Luc



Homage to the lettuces of Green Gulch:

Marvel of Four Seasons, Romance,
Black Seeded Simpson, Red Sails . . .
A river of lettuce flows in our
blood . . .

May we nourish Prostitutes and Preachers
Lifetime after lifetime, willing to
exchange places

Unafraid
This is because that is.

Wendy Johnson

*

What is the teaching?
Do good things.
Smile to flowers and understand them.
Smile to dead body . . . smell bad
only.

Can you do it?
Can you do it?
Can you do it?

Tomoe Katagiri

*

Breathing, smiling
Eating my tangerine
I became empty.

Joan Goldsmith

*

No cloud, no rain
No tree, no paper
No words, no poem
Everything is here—
Walking in the woods
Poison oak makes me mindful
Or else!

*

What, me poem?
I've read 63 gems and so on
Breathing in, I calm
Breathing out, I smile.
Beyond this, who really knows?

Eric Arnow

Searching for the moon
I am lost in confusion
Observing my breath
I see a possibility.

Nandini

*

Easter Morn

A waning moon lights the road,
And the fresh flower faces in their
abode.

Each a miracle and mystery.
Each teaching me how to be.
Poppies wait for the sunlight
to open fully with delight.

I, too, am opened to the light
this morn—

Christ is risen in me—again I am
born.

Christ and Buddha have taught all
the while,

To breathe in calmly, with a smile.

I do resolve this day

That being peace is my way—

I hope others will be able to see

The beauty in sky, land, and sea—

The beauty there is in them, and
in me.

*

I dreamed
I gave
Bright red chrysanthemums
to Thay!

Bonnie

*

Low gear on the Green Gulch tractor
Called Thich Nhat Hanh . . .
How slow can I be?

The Farm Crew—

*(Thay and walking meditation in
the fields)*

In this garden of our life
With a friend
Weeds are as beautiful
 as flowers.
Thank you.

*

Today the sky is a deep, deep blue.
And the wind blows through the
trees . . . whir, whir.
These are Easter Sunday gifts for
the Buddha.
For years I have been asking, what
does it mean to save all sentient
beings?
Today I have truly eaten one tangerine.

Bettina Viteu

*

Ten a.m.:
Fear
Of exposing my beauty in words.
Noon:
I am the red-winged blackbird
Singing.

Betsy Blakeslee

*

Each step, each breath,
The half moon's pond reflection
smiles, moving with me.
Blackbirds echo.
I am immersed in calls to be.

Mary Watson

*

East/West Gatha
Row, row, row your boat
Gently UP the stream
Breathing and smiling and
Breathing and smiling
Collisions are just a dream.

Barbara Hodges

Morning walking meditation
A spider stretches a
 banner of dew between
 two branches.
Truly a festival!

Carol Melkonian

*

Now I am here
Dear Buddha,
In understanding, clarity,
and deep feeling
I give wholehearted thanks—
I rest at home.

*

Life is real,
Not a ghost.

Hans Thorkelson, age 12

*

A breath,
A sound,
A space between thoughts
Peace returns to my heart.

Joseph Tieger

*

Being in love with other beings,
Looking in their eyes (to see myself)
Sharing in new and deep ways,
Yet silent all the while;
I don't even (need to) know their names.

Thay,
You have seen and suffered so much,
Yet still love, still smile, still
be peace.
Thanks for being interbeing.

Caressing a dandelion like the baby
Buddha,
Laughing with children, still child
himself,
Who would guess that this same one
Has carried the corpses of his friends
To burial with love.

Steve Cunningham

Nurturing needles
Earth mother
Me, we
interbe.

M. Kellogg

*

I don't know, but I been told
The vale of tears is filled with gold.
O, sister, don't you weep.

I don't know, but I been told
The Dharmakaya is filled with soul.
O, brother, don't you moan.

Andy Cooper

(to the tune of "O Mary, Don't You
Weep, Don't You Moan")

*

Teachers

This monk who sits
like a brown rock
Shows me how to learn from
children and trees
How to smile and to
breathe
I now have many
teachers.

George Lane

To the sky, wind, and trees
Smiling from the center
With my top half.
But wait, what's this—
My bottom half smiling too?
To green grass, weeds,
And oh you golden hay!
So perfectly coming to rest,
On this Mother earth.

Ananda

*

A night in pain
Confused mind
I wake up, it is a new day.
Sunshine, blue sky
I lay down on the grass
Colored flowers and birds
around
Clear mind
Where have I left my pain?
I realize my true self.

Oswaldo Fiori

*

Riding the waves of mind
A boat
My breath
Carries me gently home.

Susan Brock

Grandmother!

That Haori jacket, you gave the poor boy who fell in the ditch over a half century ago. Now I am wearing it. It makes me feel warm and loved. I am in America with many many American Bodhisattvas walking this beautiful path you guided me to with smiles. I never met you because you took your own life away. But now you become me. It took our family a few generations so I can walk this path. I feel my grandfather's smile and my parents and my brothers and sisters. Thank you.

Mayumi Oda

Please keep calling my name
I love to hear you
Call my name.
Who knows what I may do
If you keep calling my name.

Kathy Cook

*

I have often looked at you my child
With wonder
And wondered—where did you come from?
Now I know—
From the clouds
From the rain
From the sun
From the flowers.

Nancy Bardecke

We rowed into fog
And out through the fog
How blue
The bright shining sea!

*

The flower of pain
blooms and blooms;
Yet I breathe.

Betty Erhart

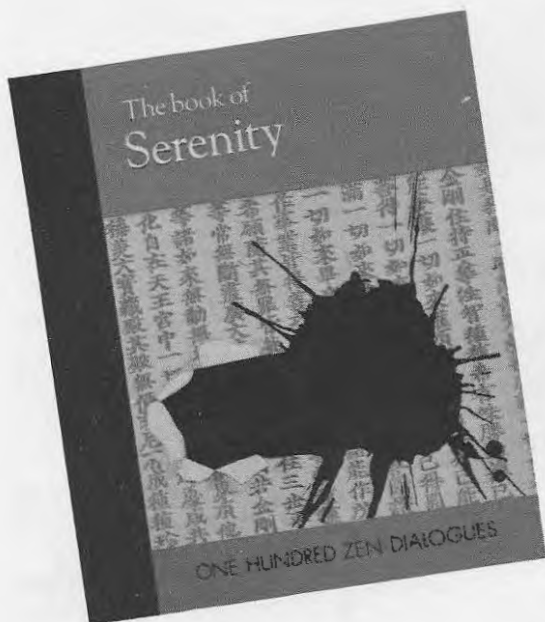
*

Interweaving
Intertwining
Interbeing
Circle

Sharon Berbower



*Thich Nhat Hanh
at Green Gulch Farm*



Publication of
The Book of Serenity
(*Shoyoroku*)

Zen Center, in association with Lindesfarne Press is pleased to announce publication of *The Book of Serenity*, an important collection of one hundred classic zen koan cases with commentaries. Never before published in its entirety in English, this new volume will feature the translation by Thomas Cleary, an introduction by him, and forewords by Robert Aitken and Zentatsu Richard Baker.

Each case contains an introduction by Wansong, a main case drawn from Chan lore or Buddhist scripture, Wansong's commentary, a verse by Tiantong on the case, Wansong's general commentary on the verse, and his comments on each line of the case and on Tiantong's verse, plus added sayings. There is a glossary of terms and allusions and of technical matters and metaphors of classical Chan language. More important, an index is included of names cited in cases and commentaries with their variations. The index is cross-referenced to the *Blue Cliff Record*, *Timeless Spring* and *Zen Dust*.

The book is due to appear in May 1988. Rather than say more about it, we offer the following as a sample of its treasures.

FIRST CASE

The World Honored One Ascends the Seat

INTRODUCTION

Closing the door and sleeping is the way to receive those of highest potential; looking, reflecting, and stretching is a roundabout way for the middling and lesser. How can it bear sitting on the carved wood seat sporting devil eyes? If there is any bystander who doesn't agree, come forward. You can't blame him either.

CASE

One day the World Honored One ascended the seat. Manjusri struck the gavel and said, "Clearly observe the Dharma of the King of Dharma; the Dharma of the King of Dharma is thus."

The World Honored One then got down from the seat.

COMMENTARY

Completely embodying the ten epithets (of Buddhas), appearing in the world as the sole honored one, raising the eyebrows, becoming animated—in the teaching shops this is called 'ascending the seat' and in the meditation forests they call this 'going up in the hall.' Before you people come to this teaching hall and before I leave my room, when will you attain realization?

This is already falling into three and four. Haven't you read Xuedou's saying, "If there had been someone there who could understand the multiplicity of meanings according to situations, as in the Sanskrit word *saindhava*, what would have been the need for Manjusri to strike a beat?" When you bring it up to careful examination, Xuedou shouldn't ask for salt (*saindhava*)—how could I present a horse (*saindhava*)?

Even Manjusri, the ancestral teacher of seven Buddhas of antiquity, saying "Clearly observe the Dharma of the King of Dharma; the Dharma of the King of Dharma is thus," still needs to pull the nails out of his eyes and wrench the wedges out the back of his brain before he will realize it.

Even up till now at the conclusion of the opening of the teaching hall we strike the gavel on the sounding board and say, "Clearly observe the Dharma of the Dharma King; the Dharma of the King of Dharma is thus," bringing up this precedent. The World Honored One immediately got down from the seat at that; he saved a half, and imparted a half to Tiantong, whose verse says,

*The unique breeze of reality—do you see?
Continuously creation runs her loom and shuttle,
Weaving the ancient brocade, incorporating the forms of spring,
But nothing can be done about Manjusri's leaking.*

COMMENTARY

Tiantong says, "The unique breeze of reality—do you see?" Is it the World Honored One's ascending the seat that is the unique breeze of reality? Is Tian-

tong's reciting his verse the unique breeze of reality? Is my further inquiry the unique breeze of reality? This way it's become three levels—what is the unique breeze of reality? Indeed, you people each have a share, but you should investigate it thoroughly.

He also says, "Continuously creation runs her loom and shuttle." 'Mother of evolution' and 'Creator' are different names for the creation of beings. Confucianism and Taoism are based on one energy; the Buddhist tradition is based on one mind. Guifeng said that the original energy still is created by mind and is all contained in the imagery field of the repository consciousness. I, Wansong, say this is the very source of the Cao-Dong school, the lifeline of the buddhas and patriarchs. As the woof goes through the warp, the weave is dense and fine; a continuous thread comes from the shuttle, making every detail—how could this be even spoken of on the same day as false cause or no cause?

After this the verse eulogizes the World Honored One's easygoing abundance, saying "Weaving the ancient brocade, incorporating the forms of spring." Although this is like insects living on wood happening to make patterns, nevertheless though he makes his cart behind closed doors, when he brings it out it fits in the grooves.

Finally, to Manjusri, he gives a cutting putdown, retorting, "Nothing can be done about Manjusri's leaking." Manjusri struck the gavel and the World Honored One thereupon got down from the platform; when Kasyapa struck a gavel, a billion Manjusris appeared—all are this same kind of situation; why are gathering in and letting go not the same? You tell me, where is it that Manjusri has leaked?

*Carefully to open the spice tree buds,
He lets out the free spring on the branches.*

ADDED SAYINGS

the world honored one ascended the seat—Today he's not at rest.
Manjusri struck the gavel and said "...the Dharma of the Dharma King is thus"—
I don't know what's going on his mind.
the world honored one got down from the seat—Deal again another day.

VERSE

the unique breeze of reality—Don't let it blow in your eyes; it's especially hard to get out.
continuously creation runs her loom and shuttle—Various differences mix in the woof.
weaving the ancient brocade...—A great adept is as though inept.
nothing can be done about Manjusri's leaking—Yin and Yang have no irregular succession; seasons do not overlap.



Tara statue at City Center

Review of Several Books on Buddhism and Women by Yvonne Rand

Often those of us studying and practicing the meditation path of Buddhism here in North America in the latter part of the twentieth century talk of the uncharted aspects of the path, noting in particular that if Buddhism is going to be relevant—is going to “take”—here in the West, there will undoubtedly be a new expression and understanding of the teachings and insights of this great tradition especially for lay practitioners and for women. Traditionally, over the long history of Buddhism in 2500 years and in a number of Asian cultures, the main form and tone of the tradition has been masculine and monastic. Now we are seeing the emergence of serious lay practitioners who, as Suzuki-roshi used to note in the earlier days of Zen Center, often look like monks while the “monks” look like laymen (a provocative blurring of the previously clearly drawn distinctions between monk/nun and lay men and women.) Even more revolutionary is the changing role of women in the Buddhist sangha in North America. Easily half of the practitioners affiliated—and unaffiliated—with various Buddhist meditation centers are women. During a recent conference on Buddhism and Christianity, in a symposium on women in each of these two religious traditions, I had occasion to read a paper by a woman who lives in Thailand and whose report on the limitations and cultural roles of women in her country left me feeling deeply grateful to be here, now in a situation

where, whatever the instances and expressions of patriarchy in our own culture, there is also an emerging and changing atmosphere in which questions are being asked and serious women practitioners are finding their way, and there are, in fact, a number of women in teaching roles all over the United States.

When I first started to study Zen in 1966 there were no women teachers or models that I could see. (I knew a bit about Ruth Fuller Sasaki. And after a few years I met Jiyu Kennett, Roshi.) None of the stories used so frequently in Zen were about women, and the tone of the practice felt quite strongly masculine.

If one looks at the books recently published, all this is changing. There are a number of books to note. Diana Paul's *Women in Buddhism* (University of California Press, 1985) sets out some of the history and roles and rules for women practitioners.

There is also *Not Mixing Up Buddhism: Essays on Women and Buddhist Practice*, (White Pine Press, 1986) an excellent collection of essays which originally appeared in *Kahawai*, the journal of the Diamond Sangha in Hawaii, a journal devoted particularly to women's issues as they relate to Buddhist practices. Tsultrim Allione has written *Women of Wisdom* (Routledge and Kegan Paul, 1984), a collection of biographies of women practicing in the Tibetan Buddhist tradition, both recognized and not, and including Tsultrim's autobiography in which she chronicles her own path in a way which I found illuminating and helpful.

Most recently there are three books on women in Buddhism that offer clear evidence that something has already begun to change. The first one is an issue of *Spring Wind*, Buddhist Cultural Forum, called *Women and Buddhism*. The second is *A Gathering of Spirit: Women Teaching in American Buddhism* (Primary Point Press, 1987), edited by Ellen S. Sidor. And the third is *Meetings with Remarkable Women, Buddhist Teachers in America* (Shambhala, 1987) by Lenore Friedman.

In the issue of *Spring Wind—Women and Buddhism* there are wide-ranging essays of interest both historically and philosophically. There is a long bibliography—incomplete but useful. The book is a patchwork quilt—pieces written by men and women on women practicing, many historical and autobiographical and biographical pieces, including stories of women practicing all over the world. There is an "un-edited" quality to the collection which I find refreshing. It includes news, history, stories, and experiences expressed with great variety and vigor. The reader can pick and choose, ferreting out the information and inspiration which one needs and wants.

In all three of these books the reader begins to have a sense of women who are teaching. We find women who have followed a traditional route and are transmitted followers of the way and women who have moved from one tradition to another, teaching from their own direct and authentic experience of what they need to continue on a spiritual path informed by Buddhism if not staying within mainstream Buddhism. There are women who are traditional and women who are eclectic. There are women who have begun to drop old forms in an effort to get to the basic, fundamental spirit of the teachings of the Buddha relevant to women alive today in this culture with lives that are radically unlike the lives of women practitioners at earlier times and in other cultures.

In *Meetings with Remarkable Women* Lenore Friedman has interviewed seventeen women teachers. She lets each one speak for herself enough so that each section leaves the reader with a feeling for each person as a teacher. The entire book is encouraging both because of the depth of commitment of the teachers presented and because of the wide range of styles and emphases and questioning expressed by each person interviewed—all with energy and with a tone of “This is possible to do.”

A Gathering of Spirit presents material that came from two conferences on American Buddhism (one in 1984 and one in 1985) and includes talks given by nine teachers (eight of whom are also presented in Lenore Friedman’s book), a book list and two panel discussions.

Between these two books one has a vivid and direct sense of the richness and difficulty and possibility of practicing the dharma here in North America. I felt encouraged by reading these books—hearing directly the voices of women who, with whatever difficulty they have encountered, are clearly and strongly cultivating ways of studying, practicing, and expressing the teaching of the Buddha here and now.

The issues which arise regarding women and Buddhism clearly affect both men and women practitioners. This seems to be particularly true for those sanghas with a strong residential component. After years of seeing and hearing about the problems and discouragements it is good to hear about what is possible and to see women teachers taking their places in the stream of Buddhism as this great tradition comes to the West. There is clear evidence in these books that something quite genuine is happening.

Informal gathering at Green Gulch Farm



News

Restructuring

The effort to deepen the rooting of Buddhism into this culture is a long and difficult one. Zen Center, like many Buddhist groups in the West, has been grappling with this problem. For the last four years, the Board and Officers have been restructuring Zen Center. This process has been accelerated by the unfortunate events of this Spring when Abbot Tenshin Anderson was held up at knife point, chased his attacker into a public housing project, and was arrested by the police for brandishing a firearm. Tenshin Anderson subsequently requested from the Board a six month leave of absence, which was granted. Although the legal issue was resolved by the Abbot's doing thirty hours of community service, for many in the community this incident has highlighted the unique pressures and complexities surrounding the Abbot's position. Despite the Board's and Abbot's efforts to rethink it, the job of Abbot appears to have many problematic aspects.

The Zen Center Board and community are discussing the creation of a structure in which religious leadership is shared by a small group of people, rather than resting solely in hands of a single Abbot. We want to encourage greater participation in the teaching realm among those with many years of practice experience. In addition, we want to have a greater variety of practice role models in order to encourage many different kinds of people to practice.

We are also hoping to lessen the debilitating effects of psychological projection, which is promoted when one person becomes the focus of attention in a community. At the same time, having a group of teachers will protect a single person from the adverse effects of being over-scheduled and constantly in the spotlight. We aim to spread religious and secular authority more widely throughout the community and allow easier access to both teachers and administrators.

We are trying to find the right rhythm for the restructuring process. We wish neither to be caught in past habits and in the inertia of institutional life, nor to jump to another model just because it is different or expedient. We seek a measured, experimental, and flexible path. We invite your comments and suggestions.

Neighborhood Organization

Since Spring a number of Zen Center students have been working to improve the situation in our neighborhood, both to promote safety and to develop community assistance for disadvantaged people. Our immediate neighbors vary widely from upper middle class to the homeless and victims of poverty, racism, and despair.

During the first half of 1987 the crime in the neighborhood increased dramatically. The neighborhood has always had problems but had been relatively safe during recent years. In addition to Zen Center's abbot, Reb Anderson, being threatened at knifepoint near the Zen Center building, about a dozen other Zen Center students and employees have been mugged, including other hold-ups with knives, one at gunpoint, and two cases of people being beaten over the head with a metal pipe.

Aside from these violent incidents, the narcotics traffic that has long existed at the public housing complex one block from Zen Center, and the street prostitution on both Octavia and Laguna Streets, have increased.

A police inspector assigned to our area who also happens to be a Zen Center member and long-time zen student, helped initiate contacts with Project Safe and with members of the S.F. Police community relations department. The Project Safe staff helped us arrange a neighborhood safety meeting with over a hundred neighbors discussing our concerns with police representatives.

Meanwhile, assisted by the community relations police officers, we made contacts with people from the public housing projects. We learned that a large majority of the public housing residents are not involved with drugs and crime but are frequently terrorized by thugs and dealers who come from all over the Bay Area to use the enclosed shelter of the public housing complex as their 'office'.

We met with public housing residents particularly focusing on how to help the many children growing up in this difficult setting. We are in the process of arranging community clean-up days in the public housing area and have started a tutorial program for the children.

These safety and outreach activities have now been combined in a neighborhood association including many residents from the area around the Zen Center as well as some Zen Center students. This organization is lobbying for more effective police response and city services and will help develop neighborhood cooperation and community spirit.

In mid-October the neighborhood association sponsored a Mayoral Forum at Zen Center to allow neighborhood people to question the major candidates in the upcoming San Francisco mayoral election about their response to local issues.

If you want to help in any of these efforts please contact the Hayes Valley-Haight Neighborhood Association c/o Zen Center.

Hospice Work at Zen Center

On a number of occasions in the past, people have chosen to come to Zen Center to die. Usually, they have had some previous connection to our community, but not always. Buddhist meditation techniques can be extraordinarily helpful to people who are dying. In addition, the process of caring for dying people has clearly nourished and helped our community. For some time, Zen Center has wanted to become more involved in the field of hospice work.

When we began investigating hospice work, we envisioned the possibility of an in-residence facility to care for one or more people. However, we felt that establishing such a facility was not the place to begin. Rather, it should be a natural outgrowth of our commitment and our work.

After examining many possibilities, we decided to set up a program to train volunteers and to coordinate their services. This program would specifically serve the existing hospice facility at the San Francisco General Hospital, but it would also serve other health care institutions and programs (such as the Hartford Street Zendo's plan to work with AIDS patients). After a year we will examine the work we have done to determine how the program should further develop.

San Francisco General Hospital serves all of the indigent and poor of San Francisco. These people are often recent immigrants without resources. The Hospice Program there provides medical care and minimal social services for its patients, but it is badly understaffed and underfunded. There is no volunteer program. There is little the Hospice of San Francisco can do to provide counselling and psychological support, much less spiritual support.

The Board of Directors of Zen Center voted at their meeting on June 26th to hire a half-time hospice volunteer program director. After screening over forty applicants, in mid-August we hired Frank Ostaseski to fill this position. Mr. Ostaseski will initially focus on training volunteers for hospice work and coordinating services with Eileen Leamus, the Director of the San Francisco hospice. He will also work with Issan Dorsey of the Hartford Street Zendo.

The cost of a half-time volunteer program director will be about \$15,000. Zen Center will contribute \$5,000 toward this out of our operations budget. In addition we will contribute office space and respite care facilities. Also, we hope that many of the volunteers will come from our community. We intend to fundraise for the remaining \$10,000.

If you are interested in participating in the hospice program as a volunteer, or if you wish to take part in the training, please contact us at the City Center. If you would like to make a donation toward the hospice project funding, you may send it to the City Center address.

On Friday, October 9, Kazuaki Tanahashi created a series of twenty 30" x 40" sumi paintings. The theme "Surrender" reflected the artist's thought that the initial function of art was and still can be to surrender to the unknown, vast and sacred. Tanahashi built two brushes which are, as far as he knows, the largest ever constructed in the world—ten inches in diameter and with bristles thirty inches long. He placed the twenty pieces of white matboard in a row and used the brushes to create the entire exhibition by one sweeping stroke done within a few minutes.

The paintings will be exhibited at the Cathedral of St. John the Divine in the Chapel of St. Boniface in New York City from November 8 through December 6.



Zen Center
Comparative Balance Sheet
April 30, 1987, End of Fiscal Year

ASSETS	Balance April 30, 1987	Balance April 30, 1986	Difference
Current Assets:			
Cash/ Marketable Securities	\$ 252,839	\$ 96,839	\$ 156,000
Accounts Receivable	82,351	83,422	(1,071)
Allowance for losses	(56,117)	(61,050)	4,933
Inventories ⁽¹⁾	14,828	87,113	(72,285)
Prepaid Expenses	<u>(5,912)</u>	<u>(10,853)</u>	<u>4,941</u>
TOTAL CURRENT ASSETS	287,989	195,471	92,518
Properties, at cost: ⁽¹⁾			
Buildings and Equipment incl. Capital in Progress	4,404,790	4,730,232	325,442
Less accumulated depreciation	<u>(420,369)</u>	<u>(698,929)</u>	<u>(278,560)</u>
TOTAL PROPERTIES	3,984,421	4,031,303	(46,882)
Notes and Accounts Receivable, less current portion above	120,160	127,133	(6,973)
Everyday, Inc. Note ⁽¹⁾	337,225	0	337,225
Deposits	<u>300</u>	<u>1,550</u>	<u>(1,250)</u>
TOTAL ASSETS	<u>4,730,095</u>	<u>4,355,457</u>	<u>374,638</u>
 LIABILITIES & FUND BALANCE			
Current Liabilities:			
Accounts Payable	42,157	68,838	(26,681)
Accrued Expenses	258	12,125	(11,867)
Deferred Income	213,375	186,394	26,981
Long term debt, due within a year	<u>13,727</u>	<u>13,727</u>	<u>0</u>
TOTAL CURRENT LIABILITIES	269,517	281,084	(11,567)
Long-term debt, Less current portion above:			
Notes Payable	5,022	13,265	(8,243)
Mortgages	899,684	565,283	334,401
No-interest Loans	<u>47,813</u>	<u>45,616</u>	<u>2,197</u>
TOTAL LONG TERM DEBT	<u>952,519</u>	<u>624,164</u>	<u>328,355</u>
Fund Balance (beginning)	3,450,207	3,044,891	405,316
Income over/under expenses	191,252	189,559	1,700
Year End Transactions ⁽²⁾	<u>(133,406)</u>	<u>215,754</u>	<u>(349,160)</u>
Fund Balance (ending)	<u>3,508,053</u>	<u>3,450,211</u>	<u>57,842</u>
TOTAL LIABILITIES AND FUND BALANCE	<u>4,730,095</u>	<u>4,355,457</u>	<u>374,638</u>

Please see notes to financial statements

Comparative Income Statement

	Year-end April 30, 1987	Year-end April 30, 1986	Increase (Decrease)
INCOME⁽³⁾			
Revenue from students	\$ 401,418	\$ 245,703	\$ 155,715
Self-support revenue	1,043,684	4,240,307	3,196,623
Other Income	<u>313,311</u>	<u>62,425</u>	<u>250,886</u>
TOTAL INCOME	1,758,413	4,548,435	(2,790,022)
EXPENSES⁽³⁾			
Scholarships, wages, and benefits	\$ 634,369	\$2,044,271	\$(1,409,902)
Purchases for resale	52,464	1,023,917	(971,453)
Other operating expenses	<u>1,001,181</u>	<u>1,439,334</u>	<u>438,153</u>
TOTAL EXPENSES	1,688,014	4,507,522	(2,819,508)
INCOME OVER (UNDER) EXPENSE	70,399	40,913	29,486
CONTRIBUTIONS	<u>\$ 120,849</u>	<u>\$ 148,646</u>	<u>\$(27,797)</u>
YEAR-END TRANSACTIONS⁽²⁾	<u>(133,406)</u>	<u>215,754</u>	<u>(349,160)</u>
YEAR-END INCOME OVER (UNDER) EXPENSE	<u>57,842</u>	<u>405,313</u>	<u>(347,471)</u>



NOTES:

- (1) Transfer of assets to Everyday, Inc.: As part of the creation of the for-profit business subsidiary, Everyday, Inc., all assets, including inventories of the three businesses were transferred from Zen Center to Everyday in exchange for a long-term note of \$337,225.
- (2) End of Year Transactions: Writeoff, after audit, of non-depreciated vehicles, equipment, and project costs posted to asset accounts over last twelve years.
- (3) Please note that 1987 income and expense figures do not include any of the activity of Greens, Tassajara Bread Bakery, or Green Gulch Greengrocery.

Membership

We would like to thank our members for their continuing support, and invite those of you who have not already joined to become members.

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*, a discount on Bookstore purchases, and notice of Zen Center activities.

General Member

Those who wish to support the development of Buddhist teaching and practice, as well as the other work and activities of Zen Center, may become a General member. The suggested minimum pledge for a General Member is \$10 a month or \$100 a year.

General Members receive the *Wind Bell*, a discount on Bookstore purchases, and notification of special events, workshops, lectures, meetings, and classes. General Members can meet privately with practice leaders, and, when appropriate, arrange for Buddhist ceremonies, such as weddings and funerals. Members are eligible for discounts on sesshins and Mountain Gate Study Center classes after three months' membership. After five years of membership in this category, members acquire voting privileges for the election of Zen Center's Board of Directors.

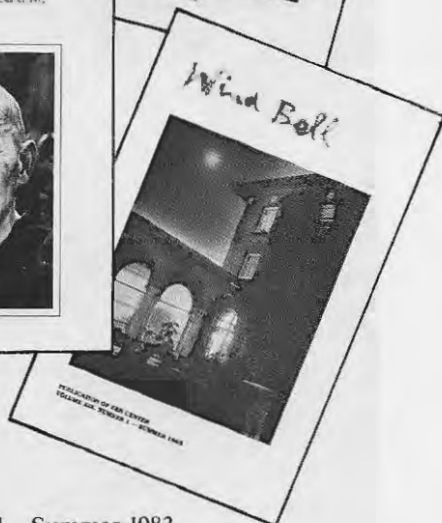
All membership pledges are tax-deductible. To become a member, send a check for the proper amount made out to 'Zen Center', to: Zen Center, 300 Page Street, San Francisco, CA 94102. Please include the category of membership you wish, your correct mailing address, and home and work telephone numbers.

For further information, please call the City Center office (415) 863-3136 during business hours (9-4:30, Monday-Friday).



Back Issues of the *Wind Bell*

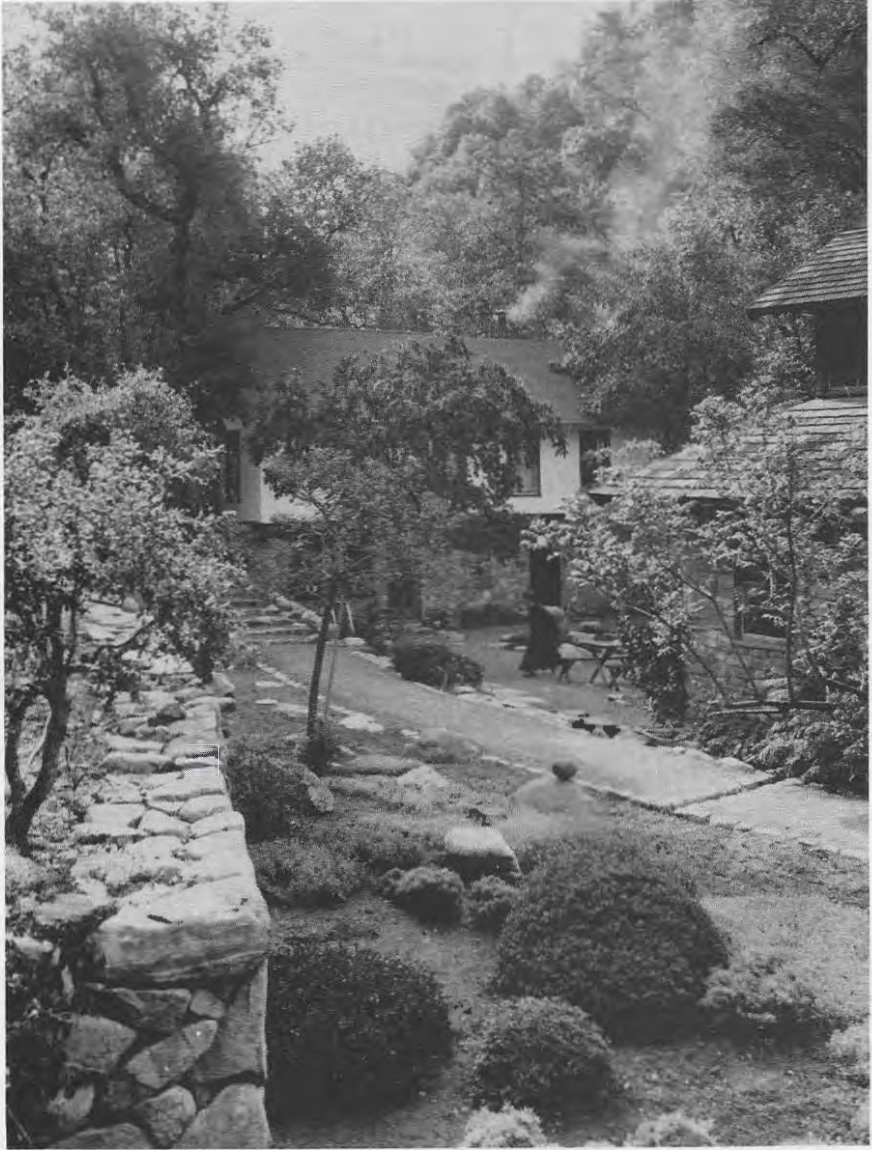
From time to time, people inquire about back issues of the *Wind Bell*. Yes, we have many, though not all, of the issues. Included are articles on Zen Center's history, and talks and lectures by important teachers, among them: Shunryu Suzuki, Thich Nhat Hanh, Dainin Katagiri, Lama Anagarika Govinda, Tenshin Reb Anderson, Zentatsu Richard Baker, and others.



AVAILABLE ISSUES:

- | | | | |
|----------------|----------------|---------------|-------------|
| Vol. VII #1-2 | Summer 1968 | Vol. XVII #1 | Summer 1983 |
| Vol. VII #3-4 | Fall 1968 | Vol. XVII #2 | Winter 1983 |
| Vol. VIII #3-4 | Spring 1969 | Vol. XVIII #1 | Spring 1984 |
| Vol. VIII #1-2 | Fall 1969 | Vol. XVIII #2 | Fall 1984 |
| Vol. X #1 | Summer 1971 | Vol. XIX #1 | Spring 1985 |
| Vol. XI | 1972 | Vol. XIX #2 | Fall 1985 |
| Vol. XII | 1973 | Vol. XX #1 | Spring 1986 |
| Vol. XIII #1-2 | 1974 | Vol. XX #2 | Fall 1986 |
| Vol. XVI #1 | Winter 1978-79 | Vol. XXI #1 | Spring 1987 |

The cost is \$3 per copy. Please order through the front office of the City Center.



Main path at Tassajara

Related Zen Centers

Buddhism is often likened to a lotus plant. One of the characteristics of the lotus is that it throws off many seeds from which new plants grow.

A number of zen centers have formed which have a close relationship with San Francisco Zen Center. A partial list of these follows.

Zen Center has a number of teachers ready to lead small sitting groups. If you can help support or are interested in forming such a group, please write to Zen Center at 300 Page Street, San Francisco, CA 94102.

CENTERS WITH DAILY MEDITATION

Within California

Berkeley Zen Center
Mel Sojun Weitsman, *Abbot*
1931 Russell Street, Berkeley, CA 94703 (415) 845-2403

Hartford Street Zen Center
Issan Dorsey, *teacher*
57 Hartford Street, San Francisco, CA 94114, (415) 863-2507

Jikoji in the Santa Cruz Mountains
near Saratoga
Contact: Doris Griffin, (408) 741-9562

Santa Cruz Zen Center
113 School Street
Santa Cruz, CA 95060
Contact: Maggie or Jerry (408) 426-0169

Kannon Do Zen Center
Keido Les Kaye, *teacher*
292 College Avenue, Mountain View, CA 94040, (415) 948-5020

Sonoma Mountain Zen Center, *Genjo-ji*
Jakusho Kwong, *Abbot*
6367 Sonoma Mtn. Road, Santa Rosa, CA 95404, (707) 545-8105

Outside California

Minnesota Zen Meditation Center
Dainin Katagiri, *Abbot*
3343 East Calhoun Parkway, Minneapolis, MN 55408, (612) 822-5313

Hoko-ji
Kobun Chino, *Abbot*
Taos, NM (505) 988-4396

WEEKLY MEDITATION GROUPS

Within California

Bolinas Sitting Group — Thursday evenings
35 Brighton, Bolinas, CA 94924 (415) 868-9010.

Contact: Mary Anne Stewart

Mill Valley Sitting Group — Monday evenings
43 Oxford Avenue, Mill Valley, CA 94941, (415) 383-8863.

Contact: Steve Stücky

Occidental Sitting Group — Wednesday evenings (last Saturday of month)
3535 Hillcrest, Occidental, CA 95465. (707) 874-2274.

Contact: Bruce and Chris Fortin

Peninsula Sitting Group — Wednesday 8:30 p.m., Tuesday and
Friday 6:00 a.m. followed by service
Skyline at Hwy 84.

(415) 851-7023.

Contact: Kathy Haimson for directions

Outside California

Chapel Hill Zen Group — Tuesday evenings, Friday mornings
307 West Cameron Street, Chapel Hill, NC 27514

Call: (919) 967-9256.

Eugene Zen Practice Group — Wednesday mornings
1515 Hayes, Eugene, OR 97402. (503) 343-2525

Contact: Gary McNabb

New Haven Sitting Group — Wednesday evenings
New Haven, Connecticut, (203) 432-0935.

Contact Elaine Maisner



Chogyam Trungpa—A Remembrance

by Yvonne Rand

During one of his first visits to San Francisco in the early 1970's Chogyam Trungpa came to the City Center on Page Street to meet Suzuki-roshi. At the time I was Suzuki-roshi's secretary and consequently was a witness to the meeting. I felt as though I were seeing a father and son meet: that kind of warm hearted recognition of some kindred feeling. After their meeting I remember each of them commenting on the loneliness that comes with being a teacher and how meeting each other assuaged that loneliness. Later, when I heard that Trungpa-rinpoche had Suzuki-roshi's picture on the various Vajradhatu altars, I remembered the sweetness and depth of feeling in this encounter.

When Suzuki-roshi was near to his own passing once he suggested to one of his students that he was becoming like a cloud in the sky. Now Trungpa-rinpoche, too, has taken his cloud form.

Some students at Zen Center have a family feeling with Rinpoche's Sangha. There are friends of long standing who practice in each of our two sanghas.

We have never had any formal institutional ties. But we have had our various dharma brothers and sisters coming and going.

Chogyam Trungpa-rinpoche has made his deep impression in the coming of Buddhism to America. We wish him good speed in his passing over.

Gate Gate Para Gate Parasam Gate Bodhi Svaha

SCHEDULE		
	SAN FRANCISCO	GREEN GULCH
ZAZEN AND SERVICE	<p>MONDAY through FRIDAY: 5 - 7:10 am (2 zazen periods & service) 5:40 - 6:40 pm (1 zazen period & service)</p> <p>SATURDAY: 5 - 7:10 am (2 zazen periods & service) 9:10 - 9:50 am (zazen only)</p> <p>SUNDAY: No schedule</p>	<p>MONDAY through FRIDAY: 5 - 7 am (2 zazen periods & service) 5 - 6 pm (1 zazen & service) 8 pm (zazen only)</p> <p>SATURDAY: 7 - 8 am (optional)</p> <p>SUNDAY: 5 - 7 am (zazen & service) 9:25 am zazen 5 - 6 am (zazen & service)</p>
LECTURE	SATURDAY: 10 am	SUNDAY: 10:15 am
SESSHINS	<p>ONE-DAY SITTINGS: usually in first weekend of each month except during months in which a 7-day sesshin is scheduled.</p> <p>SEVEN-DAY SESSHINS: Please call for dates.</p>	<p>ONE-DAY SITTINGS: usually in third Saturday of each month except during months in which a 7-day sesshin is scheduled.</p> <p>SEVEN-DAY SESSHINS: Dec. 5 - 11. Please call for dates.</p>
ZAZEN INSTRUCTION	SATURDAY: 8:30 am	SUNDAY: 8:30 am
<p>Each year we hold residential practice periods of two-to-three months' duration at Green Gulch, City Center and Zen Mountain Center. For more information, please write to the City Center.</p>		

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 GREEN GULCH FARM—Star Route, Sausalito, 94965 (415) 383-3134
 ZEN MOUNTAIN CENTER—Carmel Valley, California 93924

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