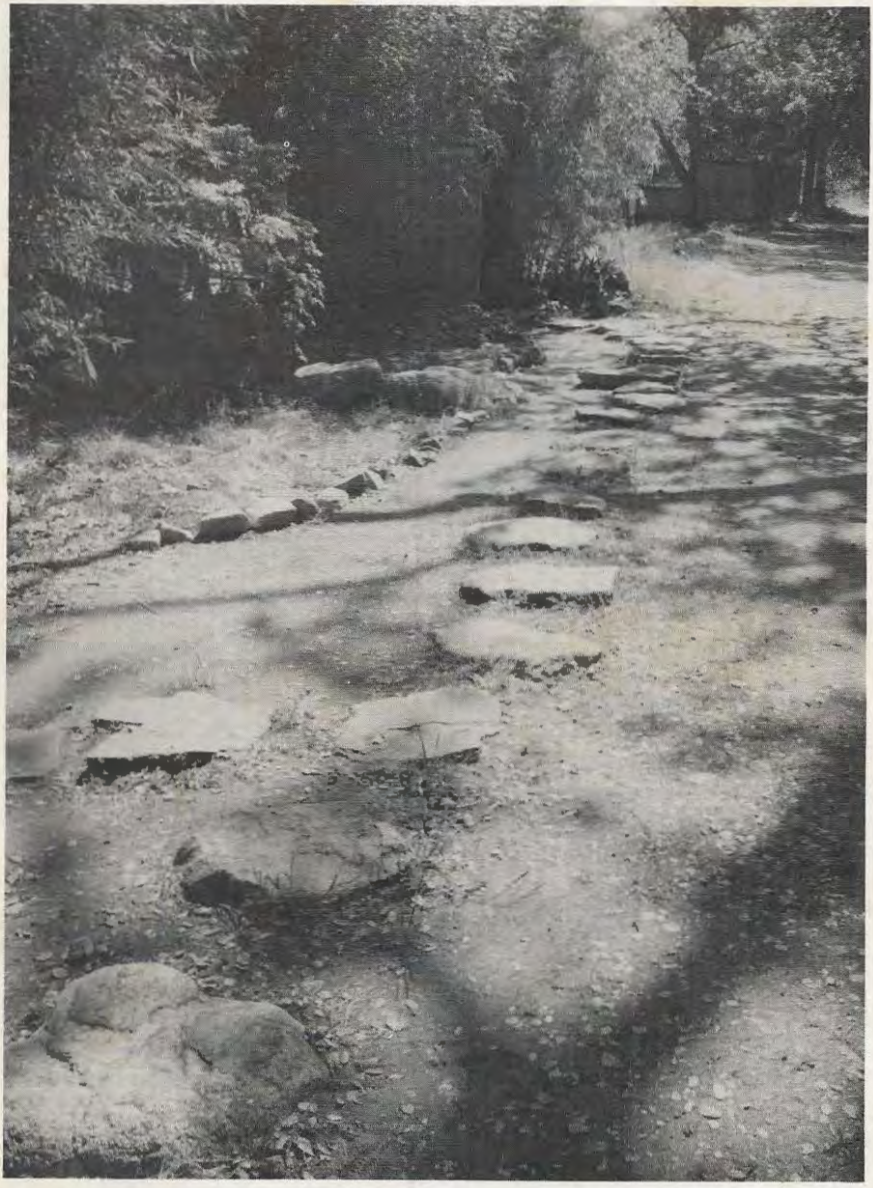
Wind Bell



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Cover: *Path at Tassajara*

Sandokai Lecture No. 11 (10)

by Suzuki-roshi

Tassajara June 25, 1970 70-06-27

NOTE: This lecture covers the following lines of the Sandokai-BAM MOTSU ONOZUKARA KO ARI MASANI YO TO SHO TO O YUBESHI JISON SUREBA KANGAI GASSHI RI OZUREBA SENPO SASO.

Tonight's lecture will be about how we observe everything and with what kind of understanding we should treat things. But before I talk about the value of things, I think I must explain the important words. BAMMOTSU ONOZUKARA KO ARI...*Bammotsu* is "myriad things"; "many things", or "all things". *Ari* is "has". *Onozukara* means "naturally". *Ko* means "function" or "virtue". Because something has a function, that function will be its virtue or value. When we say value, mostly we mean exchange value, but Ko has a wider meaning. Sometimes *Ko* may be merit or what someone did during his life, in our society or community. This *Ko* includes all these things like virtue or utility, merit or deeds. *Bammotsu* includes human beings, mountains and rivers, stars and sun. It includes everything. "Everything has function." And because of that function each thing will have value or virtue for us. You may wonder, "function of what? It is the function of something." That something could be *Ri*.

I have to use several technical terms tonight. For instance, if you see something...(the sound system is suddenly turned up and Roshi hears his own voice coming back from the loudspeakers.) Oh! You hear a voice. You think you are listening to me, but actually what you are listening to may be my voice, or it may be the function of the electricity or the machine. That electricity will be the function of some universal entity of electricity which covers the whole world. So actually you are not listening to me but it is more like listening to the voice of electricity, to the voice of the Universe maybe. This is one understanding of my lecture. And another understanding will be that you are listening to my nature, the kind of nature that I have. And you are listening to the nature of electricity. So when you see or listen to something, already you have an idea of the whole universe.

When we understand things in that way, we call it the understanding of *Tai..Tai* means "body", but it is a more ontological big body which includes everything. And the nature of *Tai* is *Sho* (not the sho which is in the text here). But that *Sho* does not mean particular nature. It is the basic nature of everything. And when we understand things as something beyond our words, we call it *Ri* or truth. This *Ri* is not the truth we usually understand when we say "true character". It is something beyond our idea of good and bad, long and short, right and wrong, something which includes all the various meanings of things.

In the second line, we have *Yo* , or "function". This word is related to *Ri*, while *Ko* is related to *Ji*, or "things". They look like they are the same, but *Yo* is more the function of truth or *Ri*, and *Ko* is the function or virtue of things. We use *Ko* for many purposes, but as a Buddhist technical term, this *Yo* is mostly related to *Ri*. Here Sekito is talking about the oneness of *Ko* and *Yo*; "the virtue of things. And the truth applies itself to each occasion and every thing." It may not make much sense, so I will translate it literally. "*Bammotso onozukara ko ari*". "There is virtue in all beings", or, "amongst the many things, each has its own virtue". "*Masani Yo To Sho To O Yubeshi.*" *Masani* means "actually" or "naturally". *Beshi* means "you should"; *Zu* means "say". *Yo* means "its applications". *Sho* means "this place". Here it says "you should see", or "you should notice". So it is the same thing. You should notice the application of the truth and where it is applied. So when you see things, you should know that there the true teaching reveals itself, and you should see in what place the truth reveals itself.

Sometimes we use *Ko* and *Yo* together: *Koyo*. When we say *Koyo*, we understand not only each thing just as we see it, but also we understand the background of each thing which is *Ri*. And you should know how to use things. To know how to use things is to know the teaching, or the way things are going, which is *Ri*. So to understand things means to understand the background of everything; and to understand the value of them is to understand how to use them in the right way according to the place and the nature of each thing. That is to see things as they are. Usually, even though you say, "I see things as they are", you don't. You see one side of the truth, one side of reality, not the other. You don't see the background which is *Ri*; you only see things in terms of *Ji*, of each event, each thing, and you think each thing exists in that way, but it is not so. Each thing is changing and is related, one to another, and each thing has its background. There is a reason why all things are here. So, to see things as they are means to understand that *Ji* and *Ri* are

one, that distinction and equality are one, that the application of the truth and the value of things are one.

For instance, we think the whole universe is only for human beings. Nowadays our ideas have become wider, and our way of understanding things becomes freer, but even so, our understanding is mostly based on human-centered ideas, so we don't see or appreciate the true value of things. You have many questions to ask me, but if you understand this point clearly, there is not much to ask. Most of the questions and problems are created by human-centered selfish ideas. "What is birth and death?" That is already a very self-centered idea. Of course, birth and death are our virtue. To die is our virtue; to come into this world is also our virtue. And we see how things are going, how everything is appearing and disappearing, becoming older and older, or growing bigger and bigger. In this way, everything exists. So why should we treat ourselves in a special way? When we say "birth and death", it mostly means to us the birth and death of human beings. When you understand birth and death as the birth and death of everything, including planets, vegetables, or trees, it is not a problem anymore. If it is a problem, it is a problem of everything including us. A problem of everything is not a problem anymore. So almost all of the questions come from a narrow understanding of things. A wider, clearer understanding is necessary. You may think that talking about this kind of thing does not help you at all. As a selfish human being, it may be hard to be helped. Buddhism does not treat human beings as a special category. We treat human beings in a deluded egotistical way when we put them in a special category. That is human nature. You accept that way of thinking and do not reflect on our human nature and you seek some truth outside of yourself. That is not possible anyway,because the background is wrong. You do not try to find some confidence within yourself.

So here it says, "everything, all beings, have their own virtue". As human beings, we have some nature. According to that nature, we should live like human beings. Only when we live like human beings who have selfish human nature are we following the truth in its greater sense, because then we take our nature into account in our judgment. So we should live like human beings in this world. We should not try to live like cats and dogs who have more freedom and are less selfish. Human beings should be put into a cage, an invisible big cage. Dogs and cats have no special cage or morality. They don't need any teaching or religion. But we human beings need religion. We human beings should say, "excuse me", but dogs and cats don't need to. So we human beings should follow our way and dogs and cats should follow their way. This is how to apply the truth for everything.

If we observe the human way and dogs and cats observe the animal way, it looks like the human way and the animal way have a different nature . But, although our natures are different, the background of our natures is the same. Because where we live and the way we live is different, the application of the truth should be different. It is like the way we use electricity. Sometimes we use it as a light and sometimes as a loudspeaker. And, according to the use, the mechanism will be different. So human beings have their own mechanism and animals have their own mechanism. But, even though the way of using it is different, we are all using the same electricity. That is the application of the truth. This is actually what Sekito is talking about. We should not be attached to the difference of the usage because we are using the

same true nature, or Buddha nature. We are actually doing the same thing. But according to the situation, we will use the Buddha nature in different ways. That is how to find the true nature within ourselves in everyday life.

The next two lines are: *"Jison Sureba Kangai Gasshi Ri Ozureba Senpo Saso"*. *Ji* means "various things and events", including things you have in your mind, the things you think about. *Ri* is "something beyond thinking, beyond our understanding or perception", and, again, *Ji* and *Ri* are the same thing, but we must understand it in two ways. Our understanding should not be limited to the area of *Ji*.

We are experimenting with ways of including our families in our practice life. On the first Saturday of every month we have a special childrens' program at the City Center. Children are invited to come to the morning lecture. The first 10 minutes are directed to them, after which they leave for cookies, singing, origami, etc. The lecture then continues for the adults.

"Jison Sureba Kangai Gasshi": Where there is *Ji*, there is *Ri*, as a container and its cover meet together. *Ri* is understood in this third sentence. That I am here means that the true Buddha nature is here. I am the tentative expression of Buddha nature. I am not just I. It is more than I, but I am expressing true nature in my own way. That I am here means that the whole universe is here, like where there is a lamp [referring to the kerosene lamp on the altar], there is kerosene oil.

And where there is *Ri*, there is *Ji*. *"Ri Ozureba Sempo Saso."* The way *Ri* accords with *Ji* is like two arrows meeting in midair. *"Ji"* is understood in this fourth line. There is a story for this. In old China, in the war period, there was a famous archery master, Higi. His disciple, Kisho, who was also a very good archer, became ambitious and wanted to compete with his master. So, he waited with his bow and arrow for his master's coming. Seeing the disciple, the teacher also took his bow and arrow and tried to hit first, but both of them were so good and quick that the arrows met in the air. S-s-s-s-s-ssssst!

There is some reason, for instance, that I am old. Without a reason, I would not have become old. And without a reason, I wouldn't have become a youth. With the same reason, I became old, so I cannot complain. The background of my being old is the background of my being raised up as a beautiful boy [laughing]. I am supported by the same background, and I shall also be supported by it even when I die. That is our understanding.

To accept things as they are looks very difficult, but it is very easy. If it is not easy, if it is difficult, you should think about why it is difficult. "Maybe", you may say, "it is because of my shallow, selfish understanding of myself." And then you may ask, "Why do we have a selfish understanding of things?" But a selfish understanding of things is also necessary. Because we are selfish, we work hard. Without selfish understanding, we cannot work. So we need some candy always, and that candy will be selfish understanding. It is not something to be rejected, but something which helps you always. So, you should be gratified for your selfish understanding which creates many questions. They are just questions and they don't mean much. You can enjoy your question and answers, you can play games with them, but you shouldn't be so serious about it. That is the understanding of the middle way.

We can understand the meaning of this middle way as *Ri* as emptiness and *Ji* as somethingness. Both are necessary. Because we are human beings and our destiny is to live for maybe 80 or 90 years, we must have some selfish way of life. Because we have a selfish way of life, we will have difficulties which we should accept. When you accept in that way, it is the middle way. You don't reject your selfish way of life, you accept it, but you don't stick to it. You must enjoy it. You must enjoy your human life as long as you live. That is the middle way, the understanding of *Ri* and *Ji*. So, when there is *Ri*, there is *Ji*; when there is *Ji*, there is *Ri*. To understand in this way is to enjoy your life without rejecting problems or suffering.

Suffering! I noticed something very important which I have not emphasized so much before. Suffering is a valuable thing. I understood it today when I was discussing it with someone. Our practice could be the practice of suffering; how we

Personal altar in room at City Center

suffer will be our practice. It helps a lot. I think most of you have suffering, as you have pain in your legs when you sit. And in everyday life you have suffering. Bishop Yamada [Bishop of North America for Soto Zen in the early sixties. He led some sesshins at Zen Center. The Bishop resides in Los Angeles.], do you know him? He put emphasis on *unshu*, which Hakuin Zenji practiced for a long time. Hakuin suffered from consumption when he was young and he conquered his illness by the practice of *unshu*. Unshu means putting emphasis on the out-breath..."m-m-m-mmmm--".

Student A:: Groan?
S.R: Groan? When you suffer, you say "m-m-m-mmmm--".
Student B : Sigh?
S.R.: No, not sigh.
Many Students:: Groan?
S.R.: More strength - like a tiger in pain.
Student D: Growl?
S.R.: Growl? [Laughing] He always said your breathing should be like the breathing you have when you suffer. You should put more strength here in your lower

abdomen and take a long time in exhaling. You should say "m-m-m-mmm" silently, otherwise, it is not *unshu*..When you repeat this *unshu* as if you are suffering from something physically or mentally, and your practice is directed just to the suffering you have, then that can be a good practice. It does not differ from *shikantaza*.

But when your suffering is just centered in your chest and your breathing is shallow, this is agony. When you suffer completely, you should suffer from your lower abdomen. "M-m-m-mmmm". You feel good when you do that. It is much better than saying nothing or just lying down.

Bishop Yamada always had difficulty until quite recently. Now he is, maybe, over the cloud. But when he was in Los Angeles, he suffered a lot. But at that time, I had not much experience of suffering, and I couldn't understand; I couldn't agree with his practice of *unshu*, like a sick person. "M-m-m-mmm." " What is that practice?", I thought. But I found out why he had that kind of practice and I found out that it helps a lot. Of course, he understood what suffering is. No one enjoys suffering, but our human destiny is to have suffering. So, how we suffer is the point. We should know how to accept our human suffering, but we should not be completely caught by it. That may be Bishop Yamada's practice.

So, to find the oneness of *Ri* and *Ji*, the oneness of joy and suffering, the oneness of the joy of enlightenment and the difficulty of practice, is, in one word, our practice which is called the middle way. Do you understand? Where there is suffering, there is the joy of suffering, or nirvana. Even if you are in nirvana, you cannot get out of suffering. Nirvana is "complete extinction of desires", we say, but what that means is to have complete understanding and to live according to it. That is zazen. You are sitting upright. You are not leaning over to the side of nirvana, or leaning against the side of suffering. You are right here. So, everyone can sit and can practice our zazen.

There is not time to have questions and answers. I am following Sekito's poem line by line, but actually it is necessary to read it straight through from beginning to end. If you talk about it piece by piece, it doesn't make much sense. My next lecture will be something like a conclusion of all the lectures I have given so far. Sekito is very strict in the conclusion, very strict. You cannot escape from him. You cannot say anything or else you will feel his big stick. In his time, the Zen world was too noisy, so he became very angry about it. "Shut up!" is what he said, actually. So, I shouldn't talk so long. Maybe it is already too long. Excuse me.

Facing the Darkness
in Buddhism and Psychotherapy
by Steven Weintraub

When Buddhism reached China, its meeting with Confucianism and Taoism had a profound effect on Chinese culture, as well as enriching all of the disciplines involved. One can notice the beginnings of a similar kind of cross-fertilization with Buddhism in America, particularly in regard to Christianity, Physics and Psychology.

Steve Weintraub, a daily practitioner at Zen Center for 18 years, a former President of Zen Center, and a former Head of City Center Practice, has been training to do psychotherapy. The following piece, originally a paper for one of his classes, is an example of this process.

-- M.W.

Robert Gethner, a practicing psychotherapist and a student of Zen Buddhism, in an article he wrote on the parallels he sees between these two disciplines, states: "For the most part, the reason that people begin to practice Zen and the reason they come for psychotherapy is the same. People come because their lives are not working, and they have faith that by practicing Zen or by entering psychotherapy, things will change and that they will get some relief from their suffering...In psychotherapy and Zen practice, the way is the same: through, not out." But, we may ask, through what? That is, what territory is it that needs to be gone through, needs to be explored and examined? Generally speaking, I feel, it is those areas of our mental/emotional life that we would prefer to turn away from, to not look at. They are often dark, and they are often secret, and they are often fearful. J.D. Frank comments: "...psychotherapy, by persuading patients to face what they fear, enables corrective learning to take place." To go "through", then, is to face the darkness.

This movement in psychotherapy, and in Buddhist practice, is one which is, in the mainstream culture at least, discouraged in modern American times. We go to great lengths to avert our view from the face of death, we shut away the old and infirm in institutions, hoping someone else will tend to them, we idolize youth. The media are full of Barbie Doll and GI Joe ideals, or the latest, hippest version of their descendants. And if there is a problem, when difficulties or suffering arise, which they inevitably do, we say: "fix it"; as though people are machines, and the only question is: who's the best mechanic? In the field of psychotherapy, this tendency to go "out, not through", the attempt to avoid, escape, minimize, or otherwise obliterate one's problems, difficulties, suffering, is unfortunately reflected in any number of popular, "fix it" therapies; and as well, in a good deal of modern mental health care, in what Jonathon Adams aptly identifies as the "Brave New World...of cost-conscious health care providers." This is a corporate mentality misapplied. Such an ethos violates my own sense of what psychotherapy is all about, what it attempts, most fundamentally, to address.

The mechanistic, and darkness-avoiding mentality is sharply in contrast to the traditional Buddhist Path of self development, and to certain major currents in Western, psychotherapeutic tradition. In the latter, I think primarily of the Jungian orientation, but a similar viewpoint is echoed in other schools of psychology as well. Roy Shafer, for example, speaking about brief psychoanalytic psychotherapy, advocates that "...the therapist tries to establish as much of an exploratory or investigative atmosphere and discipline as possible." His formulation of the goals of brief therapy makes the same point, even more strikingly: "...[the client] develops a more definite and more comprehensive idea of the scope, multiplicity, and complexity of his problems." When I first came upon this, I thought: "Yikes, these are goals!?!" From the point of view of "fix it", from the point of view of "get that machine running and get it back on the road" (though no one knows quite where the machine is going, or what the point of getting there would be, anyway) - these are indeed modest accomplishments. But from the point of view of the traditional religious or spiritual understanding of human life (the "perennial philosophy"), these insights are the first major steps on the right path.

Two illustrations come to mind from the traditional mythic biography of Buddhism's founder, one from the beginning, the other from the turning point of his career. It was prophesied to Shakyamuni Buddha's father that his son would become either a great king or a great religious leader. Wanting to promote the former of these paths, the father kept Siddhartha (Buddha's name as a young man), shielded from the harshness of the world, never allowing him to leave the palace grounds, always surrounding him with gaiety and diversions. Nevertheless, Siddhartha did, at some point, visit a nearby city. The story goes that on each of three successive days, he saw, respectively, a sick person, a dying person, and a dead person. His shock, (never having been exposed to this darkness before), was overwhelming - and it was this experience that propelled him onto the path of self-knowing that he explored so thoroughly. Later in his career, after numerous false starts and tribulations, he came to sit and meditate under the tree where, seven days hence, he would achieve enlightenment. Mara, "the evil one", (more on who Mara is later), seeing that his game would be up if Siddhartha accomplished his goal, immediately sent hordes of wrathful beings to attack the future Buddha. Siddhartha saw them coming and remained sitting calmly. As they furiously shot their arrows and flung their spears at him, the weapons turned to lotuses and fell at Siddhartha's feet. Mara then sent beautiful women and enticements of all sorts to distract and allure Siddhartha from his intent. Siddhartha continued to just sit. Not to be easily outdone, Mara himself then went to where the future Buddha was, and began to upbraid him, attempting to instill an insidious doubt in Siddhartha's heart about his readiness and ability to achieve awakening. Buddha continued to sit quietly, and called the earth as his witness, to witness and confirm the intensity and direction of his intention. When the earth did attest and confirm Siddhartha, (she shook), Mara had to withdraw, finally defeated.

In both these instances important aspects of the archetypal path of "through, not out" are demonstrated. In the first instance, it is not at all incidental that the motivating forces that move Siddartha to begin his search, his visions of old age, sickness and death, are expressions of basic human archetypal forms of suffering. And it was going toward this suffering, going through it (rather than the contrary

alternative of attempting to avoid it) that eventuated in the final resolution which he came to. This first instance points to the paradoxical usefulness of suffering. In the second instance, Buddha demonstrates the prototypic activity which, to this day, is the mainstay of actual Buddhist meditation practice: he sits calmly and unmoving. Face to face with wrath and seduction: he doesn't run in fear, he doesn't succumb to temptation. (Yay for Buddha!) In Freudian terms, we could say that the spears and dancing girls represent his own aggressive and sexual impulses. And he succeeds, first, by owning these impulses, (not running from them), and, second, by sufficiently disidentifying with them, so that he can face them without being thrown totally off course. The happy result is that the spears turn to lotuses.

Allen Wheelis, a psychoanalyst practicing in San Francisco, addresses our sense of owning, (or not owning), our difficulties and suffering: "We feel our suffering as alien, desperately unwanted, yet nothing imposes it." And later in the same piece: "Modern psychiatry found its image in the course of dealing with symptoms experienced as alien." But, of course, symptoms are not alien -- they are the current, somewhat distorted, expressions of something very much our own. If we own what is our own, and this is the import of psychotherapeutic treatment and of Buddhist meditation, there is some possibility of undistorting the situation. This possibility arises out of the willingness to face the darkness. Shafer, again in his addressing brief psychoanalytic psychotherapy, points out that the second goal of such therapy is that "most of all...[the client] realizes something of the extent of his active participation in bringing about the difficulties that to begin with he experienced passively..." I take issue with Shafer only in that he implies that a person's difficulties are somehow mostly their own "fault". For an adult who was the victimized child of a sexually abusive parent, there may be little "active participation in bringing about the difficulties". Yet, I do agree with Shafer, continuing the same example, in that such a person is, in some sense, actively participating in the current configuration of their difficulties. There are many cases where such a person is, for example, symptomatically extremely depressed and self deprecating,

as a result of such abuse. This would be the distorted, "alien", expression of a deep inner pain and tangle. The example of abuse also allows me to make a related point about the nature of averting the darkness in one's life. Namely, such an aversion may be a necessary adaptive mechanism, a mechanism of psychological survival in very difficult circumstances. What is needed, in any case, is encouragement to face what may be the extremely painful darkness of an undiscussed, unresolved, past.

Looking at the same material from a different standpoint, many of these points resonate with the Jungian idea of individuation. Marie-Louise von Franz describes the first approach to the unconscious in these terms: "The actual process of individuation - the conscious coming-to-terms with one's own inner center (psychic nucleus) or Self, generally begins with a wounding of the personality and the suffering that accompanies it. This initial shock amounts to a sort of "call", although it is not often recognized as such." Here we have that paradoxically "helpful" suffering explicated. In Wheelis' terms, this is the "symptoms experienced as alien"; in Buddhist terms, this is the old age, sickness and death which Buddha saw. Jungian theory also clarifies what happens if such forces within our consciousness are not integrated, if the call is not heeded: what we turn away from, what we refuse to confront and grapple with, makes its existence known nevertheless. It comes up as shadow. This is not all that the Jungian shadow is, but avoided psychic material constitutes one of its major manifestations, probably the most problematical one: "The shadow becomes hostile when he is ignored or misunderstood." Mara personifies this unintegrated and therefore hostile shadow, in the Buddhist story. And in the case of the adult who was victimized as a child, the depression and self deprecation are hostile shadow elements which need to be brought into the light. Von Franz's "solution", or, more accurately, the first step on the path of individuation "is to turn directly toward the approaching darkness without prejudice and totally naively, and to try to find out what its secret aim is and what it wants from you."

Adolf Guggenbuhl-Craig, a Swiss Jungian, makes the connection between individuation and what has traditionally been the motive force in spiritual development more explicit. He distinguishes between the path of well-being, which has to do with "the avoidance of unpleasant tensions...possession of a physical sense of comfort...the possibility of satisfying some of the so-called material wishes without inordinate effort..." etc.; and the path of salvation: "Certainly not belonging to the state of well-being are tensions...painful emotions...difficult and insoluble internal and external conflicts...the felt need to come to terms with evil and death." He clarifies that he is using the word "salvation" in a broad sense: "In the context of religious language, salvation means seeking and finding contact with God. In philosophy one speaks of the search for meaning, for an experience of the meaning of life." Still, by subsuming individuation in the category of salvation, he associates it irrevocably with religious pursuits. And though the paths to salvation are numerous, they, nevertheless, share "certain features in common. I know of none in which a confrontation with suffering and death is not necessary." Here we have the facing of the darkness again. In his concept of psychotherapy, Craig allows for both well-being and salvation: "To promote well-being involves helping the patient to adapt to his environment and to learn to make his way successfully through the world. But we speak further of individuation...this does not necessarily concern

mental health, well-being, or a sense of happiness. As a healer, the psychotherapist seeks to help the patient toward a feeling of well being... He seeks also to support the patient in his search for salvation, for individuation."

Because the client's facing the darkness is the crucial work s/he must do in psychotherapy, it is requisite, most simply, that the client have the courage and willingness to do it. This may be something the client brings with her/him to the first psychotherapeutic hour. If not, if there is some version of wanting to just "fix it", nevertheless, sooner or later, s/he will have to confront the fact that it is not as simple as that; that, as Wheelis points out, "the symptom does not afflict the patient, it is the patient" ; that it is or will be required of her/him that s/he own or see some things s/he might rather not. Using Buddhist practice metaphorically, the client has to mobilize the motivation to sit still long enough to look at some things that may not be pleasant. And as courage is required of the client, encouragement is required of the therapist. This attitude of encouragement may encompass a number of aspects. It will mean that the therapist understands and expresses to the client her/his empathic understanding of just how difficult a task it may be to face the darkness. Even better, and perhaps necessarily, this empathy would naturally arise out of the therapist having confronted, to at least some degree, her/his own darkness. Third, though this may not look like encouragement, I think it is important that the therapist not try to solve the problem. This willingness to resist the temptation to be helpful in the more obvious sense comes from the conviction that solution is in the problem.

And this brings us full circle. Finally, it is not a matter of getting "out" of the problem, it is not a matter of getting out of suffering, but rather one of going "through" it.

Right Livelihood: Finding Your Song

by Marc Lesser

Marc Lesser lived at Zen Center from 1974 - 1983. He completed an M.B.A. program in 1986 and now is Manager of Operations and Administration at Conservatree Paper Company.

One of the questions that I struggled with during my last few years of Zen Center residency was the tension between practice and career. I thought that they were opposed, that practicing meant not developing a work life, and that developing a career meant not "really" practicing.

Two milestones that pushed me to more fully grapple with this question were the death of my father and the birth of my son. My father dying left me feeling exposed and vulnerable and brought on the realization that it was up to me to take care of me. Becoming a father intensifed these feelings and gave me someone else to be responsible for. I felt compelled to ask myself what kind of work would sustain and nurture my spirit.

My decision to enter the business world was influenced by seeing the ways in which the business community was searching for "practice". While Director of Tassajara I read many books including *In Search of Excellence* and *The Art of Japanese Management*. The subject of these books was management, but the values appeared to be related to practice -- paying attention to details, taking care of people, instilling a sense of mission, and giving people a wide pasture. I felt that this environment had something to offer and that I might have something to offer and learn.

Once I chose a direction, it was time to find out how to proceed. I did not realize how many skills were required in the world outside of Zen Center. I clearly remember my first job interview after leaving Zen Center and moving to the east coast. (I had just begun an M.B.A. program). I eagerly and nervously entered a skyscraper in midtown Manhattan, wearing a newly purchased suit, off to an employment agency, resume in hand. I didn't have to speak at all and was asked no questions. The interviewer looked at my resume and took it to show to one of his colleagues a few desks away. I could see them whispering and laughing -- something about a Zen monk in the office. My resume at that time contained a description of Zen Center and Zen Mountain Center. I was politely told that without any real work experience they could not help me. I felt that I had learned what the expression "stinking of Zen" really meant.

Fortunately I found several good teachers, who took me on as an interesting and difficult challenge. I was instructed in how to dress, speak and act in what was a

very foreign environment for me. The emphasis was on demonstrating character, learning to tell my story in comprehensible language and speaking in a way that demanded respect. The process of choosing a career, interviewing for a job, and acting within an organization were all part of learning about different sides of me, walking a spiritual path by entering a new and unknown territory.

I'm fascinated now with the process of how people choose what kind of work to do, particularly people whose lives have been rooted in Zen practice. Sharing our experiences may help others in whatever choices they may make. I recently asked three people about their earliest memories of what they thought they would be, and about their current work paths.

Michael Gelfond

(Michael lived at Zen Center from 1973 - 1982, and is currently a third-year resident at Kaiser Hospital in Oakland.)

My earliest memory of what I wanted to be when I grew up was to be a doctor. This image remained during my childhood and college years, but at some point I rejected the idea as too "bourgeois".

Looking back at my years at Zen Center, I feel a deep sense of satisfaction with having spent time focused on meditation practice and living at Tassajara. I also feel that in some way Zen practice did not encourage me to look at what kind of work I wanted to do, nor did practice equip me to make the kind of hard choices necessary to embark on a career in medicine.

It was frightening for me to make a choice -- to pick one path at the expense of all others. I felt that my practice life at Zen Center needed to be balanced, that I needed to find a way to live in the world of hard choices. Now, as a third year resident I feel much imbalance, and look towards the practices that were so much a part of my life at Zen Center. Sometimes during a 24- or 36 -hour intense shift at the hospital I'll sneak off to do some Yoga as a way to find some balance.

Chris Engelhorn Fortin

(Chris recently began a Masters in Counseling program, and currently does grief counseling with children, adolescents and senior citizens. Chris lived at Zen Center from 1976 - 1984.)

My earliest memories are of wanting to know what was in other people's minds. Before I came to Zen Center, I had a job as a Montessori teacher.

My motivation for training to be a counselor is similar to my motivation for coming to Zen practice -- I want to develop my ability to be responsive to the needs and suffering of others. As a counselor I'm particulaly drawn to be with people during periods of grief and transition. I feel that my years of Zen practice helps me see what is important to me in my contact with people in pain.

Gardening and working with the earth were also important to me before and during my ZC years -- and remain a vital part of my life now. Working in the fields at Green Gulch Farm was enriching and grounding to other parts of life at Zen Center. These days, with being a mother, wife, counselor and student it is hard to spend as much time with plants as I would like. I find that the intensity of counseling gets cycled through the earth by working on our land.

Richard Jaffe

(Richard has a Masters degree in Buddhist studies and is working towards his Ph.D. He lived at Zen Center from 1976 - 1984.)

Making a decision about what to do really wasn't that complicated. When I was finishing my three and a half year stint at Tassajara, I simply couldn't get enough time to read! (Now reading seems to be the only thing for which I have time. You can't win.) At the same time, it occurred to me that we American Buddhists needed direct access to a broader range of Japanese practitioners than the handful of teachers coming to this country and to more texts and historical materials than the few that were being translated into English.

The only way to gain that access was to return to school in order to acquire the necessary linguistic (Chinese and Japanese) and scholarly skills. At the end of the day, I felt this path to be the best way for me simultaneously to continue my Zen practice, to help people, and to support the establishment of Buddhism in this country.

As you can see from the three stories above, developing a work life consonant with practice can take a variety of forms. While a Zen Center resident and struggling with what to do, I spent as much time as I could with Harry Roberts, a Hurok Indian teacher who was an adviser to us at Green Gulch Farm. He felt that people needed to fulfill their mission to find inner satisfaction. Harry used to say "Find your song and sing it."

From the Ten Ox-herding Pictures, Nos. 1 and 10

The Five Skandhas

Lecture by Abbot Tenshin Reb Anderson

Once there was a man and his name was Shakyamuni. He woke up at some point and became very happy; became very helpful to all other living beings. We are still practicing his Way. He talked a lot, to get his disciples interested in life. He wanted them to notice their lives.

I have said it before and will keep saying it over and over: the Buddha did not say that life as such is frustrating and painful. Many people think he did say that, but he didn't. Actually, his enlightened view was that life is incomparable, indescribable: beyond all human evaluation. Sometimes, he must have said, "Wow! Wonderful, wonderful, wonderful! It's wonderful, not only for me, but for everybody!" He tried to convey his enthusiasm for the awakened life to everyone. He taught that life is not necessarily painful; it is painful only under certain conditions. He called those conditions "craving and clinging," and this is what I would like to bring to our attention today.

We don't usually mention this about Shakyamuni Buddha, but when he was seven days old, according to tradition, he lost his mother. Many of the great teachers, from many spiritual disciplines, have lost their parents at an early age. The Buddha was a bright child; he didn't miss the fact that he had lost his mother. He noticed, even though she was quickly replaced with a loving aunt and he grew up in very pleasant circumstances. Partly, I think, because of that initial tragedy, the Buddha's father made every effort to shield him from contact with any kind of unpleasantness. I agree with that attitude. I think that children should be protected, as much as possible, from unnecessary pain. They should be given as much love and nourishment and protection from difficulty as possible. In part, because that's nice to do anyway; also because they may then grow up to be strong and sensitive, and be able to see what Shakyamuni perceived when he grew up: Namely, that everybody grows old, gets sick, decays, suffers and dies. He noticed that.

He also noticed that, even though everyone knows that they grow old, get sick, and die....Guess what? They find the same process in others disgusting. Strange, isn't it? Shakyamuni also knew that everybody grows old, gets sick, and dies; and even he was disgusted with this process in others. However, he was also very ashamed of himself for feeling that way. He felt ashamed of his disgust at a normal process that every person must undergo. So, having lost his mother, having been raised very well, being very sensitive and easily hurt by the facts of existence, not being a numb person, and recognizing and being ashamed of his own response to disease, decay, and death...he made a great renunciation. He left his usual social sphere and entered a very different one. There, he immersed himself in old age, sickness, and death; and in his shame at being disgusted by those characteristics in others.

Now, this story can be understood as a biography, and it can also be seen as a psychological metaphor: That we all have experienced a time of knowing the bliss of oneness and interconnectedness. And we lose it. It is an innocence, a radical innocence, that we lose. We all lose it. When we realize our loss, when we realize that others lose it too, then we can begin to search for a way back to oneness.

At this point, though, I must point out that the happiness that we experience when we are very young is not known to us. It is a joy too complete to recognize itself. Part of our necessary development, as human beings, is not only to have a great, loving, blissful heart; but also to know it, to be aware of it, to recognize it fully. When we first experience this happiness it is a dark bliss, a dark unconscious happiness. Our full assignment in life, as human beings, is, through the suffering of separation, through the yearning for union, to find it again. The Buddha teaches that through illuminating the situation of this pain, this frustration, this loss, this broken heart from which everything begins--we can become free.

I have often been impressed by the fact that the first truth of existence upon which the Buddha encouraged us to concentrate is not very attractive. Wouldn't it be more pleasant to meditate upon the vastness of consciousness, or a golden buddha, or something equally appealing? Of course there are meditations on golden buddhas and they are perfectly good practices; but the first instructions of the historical Buddha were for us to look at something rather unattractive. Namely, the origins of frustration.

This reminds me of an old joke: One day two men were standing on a sidewalk, at night, looking down into the gutter under a street light. A policeman came up to them and said, "What are you guys doing?"

One of the men replied, "We're looking for his watch."

"Oh, did you lose it here?" said the policeman.

The other man answered, "No, I lost it up the street, but the light's better here."

We've lost our watches, and we usually like to look for them where there is already a nice bright light. For most of us, suffering and frustration exist in darkness, without nice lights, or beautiful golden auras, or nice songs, or beautiful people saying, "Come on! Look right here." Our watches are actually in the silent, intimidating dark places. We can scout around in some really nice locations in our

psyches - but that may not be where our watch is, or our.... What is it that we lost? The happiness of being alive?

As I mentioned previously, the Buddha did not say that life as such is frustrating. Here is an approximate Sanskrit version of what Buddha said: *Upadana panca skandha dukkha. Upadana* means clinging. *Panca* means five. *Skandha* means aggregates; and *dukkha* means pain, frustration, dissatisfaction, uneasiness, or misery. So, clinging to the five aggregates - that's the definition of *dukkha*. Clinging to the five aggregates is really the only problem in life. If you don't cling to the five aggregates, life is just life.

There are five of these aggregates, and number one is called, in Sanskrit, *rupa*. *Rupa* means form. There are ten types of form: color, sound, smell, touch, and taste. These are the five sense fields. Then there are the five sense capacities, sometimes called sense organs. They match the first five exactly: eye organ, ear organ, nose organ, tongue organ, and body organ. The organs are sensitive to and respond to the phenomena called sense fields. The eye organ is something located in a living being that responds to, or is sensitized by, or is affected by color. That's the first aggregate of any living being. All life is physically based; there are no living beings which do not respond to physicality.

The next aggregate is called *vedana*, feeling or sensation. There are basically just three kinds of sensation: feeling pain, feeling pleasure, and being confused about just what one is feeling. This evaluative function is present in every experience.

The third one is called conception, *samjna*. Basically this is a process by which an image of an object of awareness is brought into contact with consciousness.

The Hayes Valley tutoring project held an outing at Green Gulch Farm in July.

The next aggregate has many different kinds of elements in it. It's called the formations aggregate, or the composition aggregate, *samskara*. In here, you will find anger, confusion, lust, faith, concentration, diligence, shamelessness, shamefulness, fear of blame, lack of fear of blame...many, many possible psychological processes. Each of these processes has (and all of them collectively have) a tendency to condition the other *skandhas*. They have a tendency to condition or influence the form aggregate, the feeling aggregate, and the conception aggregate. Also, they condition, or modify, or "habitize", the fifth aggregate, which is called *vijnana*, the aggregate of consciousness, or awareness, or cognition.

Those are the five. All living beings are just those five aggregates. No living beings have any types of experience outside of these five types. A moment of life is composed of these five aggregates, these five sources. Our practice is to become familiar with these five groupings: with what they really are, how they happen, how they collaborate to conjure up this wonderful event called life.

Remember, Buddha didn't say that these five processes are frustrating and painful. These five are life. Frustration is clinging to these five things. Trying to cling to these five things is like trying to cling to five kids: five teenage kids, five three year old kids, or five drunk football players. It's like trying to control five vital, constantly changing, dynamic entities. Trying to control them will be a frustrating experience. These five things are happening every moment - all five, with total creative energy, fully realizing themselves instantly; then they go away and instantaneously five more appear. You can't control them; it's ridiculous and yet we try. The basic problem in life is that we try to control something that nobody ever has the slightest chance of controlling. What we become, if we can just let the skandhas happen, is beyond "good" and "bad", beyond pain and pleasure...we become what is called Life.

I was driving down the Green Gulch entrance road about five or ten years ago, when Jerry Brown was still Governor, and I heard an interview with him on the radio. He said something like, "I'm just a ping pong ball on the top of a fountain." Can you picture a fountain going up with a ping pong ball bouncing around on top of it? I thought to myself, "That's pretty good! It's a good example of what the Buddha taught as self clinging." What the Governor was describing is very close to our definition of suffering. The ping pong ball is extra; it's an illusion. Life is actually just a fountain. There is no ping pong ball on top. If you take a snapshot of the top of the fountain, just the globe of water forming the top surface...that's a moment of life. There is no ping pong ball on top, no "self" in addition to the flow of the five *skandhas*.

We try to grab hold of the fountain. You can't. You can disturb it, but if you try to grasp it, to hold on to it, you are going to be frustrated. What I mean by the ping pong ball is the action of trying to control the fountain; it is a complete waste of time. This attempt is like some of the water trying to gain control of the entire fountain.

Human beings keep trying; they have the audacity, the imaginative power to dream of controlling something that is beyond control. This is the fundamental definition of suffering, and, basically, the only problem in life. *Upadana panca skandha*

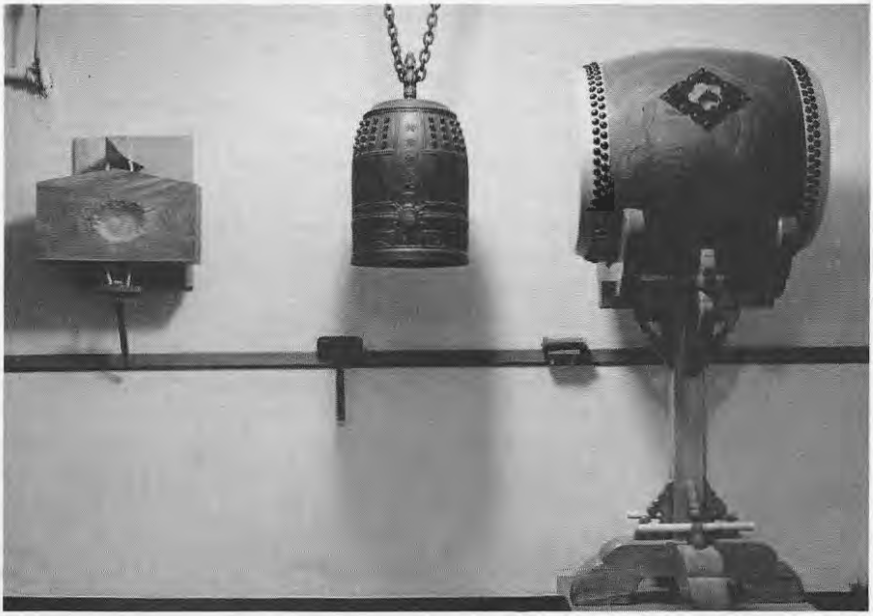
dukkham. We don't say that the fountain is a problem. It's trying to grasp and control the fountain that brings about problems. Human beings are not good at controlling themselves or their experiences. Suffering is the name for how bad we are at controlling life.

The problem doesn't stop there, it gets worse. Since we keep trying to control ourselves, we also try to control others, who are beyond control. I've tried for many years to control Zen students, in groups of one and up. I can't control one, I can't control three. They resist control. I gave up some years ago. There are some things, though, that we are good at. We are fairly proficient at "ordering". Ordering is not the same as control. For example, clean your desk. That's not a controlling act. While you are trying to get the desk cleared, the telephone may ring, your children may come and climb on you, a lamp may fall on you, you may forget, in the middle of the clearing away, that you wanted to do it in the first place - these things may happen. Those are matters of control. But, if you want to clean off your desk, some day you may be able to accomplish it. Then you can take a book, or even a piece of paper, and put it on your desk. On the book or piece of paper might be the words, *upadana panca skandha dukkha*. Just look at it. What's your life about?

I put quite a bit of effort into order and try to put almost no effort into control. If I put a lot of effort into ordering, I realize even more deeply what a waste of time control is. For example, every morning I sit in this seat and I simply try to sit still. I don't try to control myself into sitting still, I try to sit still as an ordering activity. I can't actually control myself into sitting still - I can not sit still. The only way that I can sit still is if everybody in the universe makes me sit still. All of us together are perfectly in control of me. All of you, plus everyone else in the universe, is completely in control of me. What I am is actually what everything has made. In that sense, each of us is under control; the entire cosmos is controlling us, but individually we cannot control anything.

The more still I sit, the more deeply I realize that I never can sit still. Also, I realize ever more deeply that I always have been sitting still, in the sense of all living beings making me sit still at every moment. Every moment I am completely still; but the kind of stillness that I try to achieve, I can never accomplish. By ordering my life I realize that control is a wasted effort. Ordering also facilitates, supports, my realization of what I am good at: I'm good at being me. Moment by moment, I am like a fountain. I am a moment of spontaneous creativity. I am not in control of this creativity, but I am its site - pure, universally connected creativity. Each one of us is such a site. Each one of us is a fountain of the universe. Each one of us is a place where the universe is expressing itself as a living location. If I order my life, I can see the fountain; not see it so much as be it (because there is no "person" here looking at a fountain). Just being a fountain, there is just the life of the fountain; there is just Life. No one watches life, life includes the "observers".

I want to give you an example of how to study one of those *skandhas*. Let's take the form aggregate. What we find here is a psycho-physical process. Buddhas wake up is in the midst of psycho-physical process. Another way of saying it is that Buddhas wake up in the midst of delusion. Illusions are conjured up by psycho-physical processes. We live in illusions; we wake up in the middle of that process of illusion.



Han, bell, and drum

We don't wake up in the middle of enlightenment, or in the middle of empty space. What we wake up about, and in, and through is delusion. That's the way we wake up; that's our home; that's our food. The five *skandhas*, the five aggregates, that is where we wake up.

For example, Buddha says, "Why do we say 'body'? One is affected, therefore we say 'body'." That is what he means by "body". Body is not a thing. Once I said, "Body is that which is affected." Someone pointed out that this is not a good way of phrasing it. It is not as though there were a thing which is affected; here is a body with arms, legs and torso which is affected; I move it around in time and space. This is not what the Buddha meant by "body". This is not a living body. There is such experience, but it's not bodily experience. It is conceptual experience.

Often we regard a concept as our bodies. We run up and down hills, swim in the ocean, and so forth, and we they are really doing is taking our concepts, putting them into situations, and working the concepts.

The more we work with the concept of the body, the more hungry we become for physical experience. We're starving; not because we aren't having experiences, but because we are not aware of our physical experiences.

So, the problem lies in the confusion between conceptual experience of the body and actual bodily experience. In fact, arms and legs are concepts; they are not physical entities. Objectively, physicality is a composition of the four great elements. Subjectively physicality is "being affected." The body is actually a location where one is affected.

How? Being affected by colors, sounds, smells and flavors. Being affected by heat, being affected by cold, being affected by pressure, hard and soft, rough and smooth....This is the body. To discover the body, begin by trying to find a physical experience which is actually physical, not just conceptual. Second, notice the conceptual experience of the body; and third, make a effort to clearly distinguish between the two.

Can you imagine living in the world on the basis of how you are affected physically, rather than negotiating concepts like "arms" and "legs" through space and time? Can you imagine shifting your orientation so that you're living from how you are affected?

When it's time to move I may be afraid to let go of body concepts. I may think, "How will I get down the stairs?" "How will I get food into my mouth?" Don't worry, all these body concepts will still keep coming up. Concepts of spoon, hand, oatmeal, mouth, distance from mouth to spoon, will still occur. So I will still be able to eat and walk and so on. But can we shift over to find out what it is like to live with our whole body?

This shift is supported by ordering our life. For example, deciding that for the next ten minutes I am going to just sit here; or, for the next ten minutes I am going to walk very slowly, not doing anything fancy. I am going to be in a situation where I will feel safe, and I am going to try to understand what Buddha means when he says that the body is "being affected". In that way we order our lives so that we can make a time and a space for studying each of these *skandhas*. We can spend five or ten minutes asking ourselves, "What kinds of feelings are happening? Am I having a pleasurable feeling? a painful feeling? We need to order your lives so that we can actually examine the elements of our experience. Being "Buddha" is being greatly awakened in the midst of delusion, being awake in the dance of these five processes. Here is an example of what it is like to look; this is an example of a little awakening:

My daughter had a friend staying over one night. When her friend's mother came, she went and sat on her lap. My daughter felt that her friend was intentionally excluding her by expressing love and affection for her mother. After her friend had left, my daughter went to her own mom and told her how she had felt excluded by her friend. Then she climbed on my lap, at which her mother said, "Are you intentionally trying to exclude me?" She replied, "No, I'm just hugging my Dad." My daughter then realized that being affectionate to a mom or dad is not necessarily excluding others from one's affections. So, she said, "Okay, I'll give her another chance. I'll give her one more day. I'll watch her.."

At school the next day, she watched her friend throughout the day. Returning home, she said, "I noticed that I was getting angry at her because of the way I was thinking. The way I was thinking about her made me angry."

This is an example of a little insight, a little awakening that can happen when you turn around and look at your feelings, conceptions, and so on; look at how they work, what they do. Even a child can do it, but you have to order your life with

some intention like, "Okay, I'll give her another chance. I'll look tomorrow." That's an ordering attitude.

We can order our lives to look at ourselves. We can learn that whenever we're frustrated, it comes from trying to cling to the ungraspable, uncontrollable activity of our lives. If we are just the spontaneous, uncontrollable activity, there's no frustration. Then we will not try to control other living creatures, and we will not cause them any harm.

This is Shakyamuni Buddha's ancient teaching on how to just be here. From here we can move forward to benefit all living beings.

Clouds above Green Gulch Farm

Finding Your Own Place

Sesshin Talk by Kathie Sokaku Fischer

Do you know Tozan? He was an important person in our lineage. Ungan was his teacher. And when it was time for Tozan to leave Ungan, they had a conversation. Ungan said to Tozan "After this separation, it will be hard for us to see each other", and Tozan said to Ungan "Rather, it will be hard for us not to see each other." Then Tozan asked Ungan "After this separation, after you have completed this life, what shall I say if anyone asks, 'Can you still recall your master's true face?'" And Ungan answered, "Just this one is, just this one." Tozan went away not understanding what Ungan meant. So he took Ungan's words with him in his leaving. He couldn't shake them off. One day he was crossing a stream. He looked down, saw his reflection in the water, and he understood "just this one is, this one." And this was Tozan's good day. In fact it was such a good day that he made a poem. And this is the poem:

Do not seek her as an object. The object you seek will not be you.
As I proceed, at one with myself, I meet her everywhere I go.
She is what I am, yet I am not her.
If your understanding reaches here you have your true way.

Here's another translation:

Do not seek him anywhere or he will run away from you.
Now that I go on all alone I meet him everywhere.
He is even now what I am.
I am even now not what he is.
Only by understanding this way
Can there be a true union of the self.

So, this was the poem that Tozan wrote on his good day. There are two lines in this poem which he later used when he composed the Hokyo Zammai, the Jewel Mirror Samadhi which we chant every morning. "I am not it, it actually is me." These lines remind us of Tozan's good day.

So, by now, on the fifth day of sesshin, we are understanding the practice of acceptance and we are practicing the practice of acceptance. We have accepted so much during these days. We have accepted great pain. And we have accepted all kinds of thoughts and all kinds of feelings and all kinds of unexpected experiences. And we have accepted our disappointment in ourselves and our frustration with ourselves. And we have accepted our critical discriminating minds--full acceptance of ourselves. Gradually, our discriminating mind accepts the disappointment of feeling not quite adequate. And, likewise, our inadequate experience has come to accept our critical mind. Gradually, acceptance is falling all around us. And, whoever it is who is accepting is becoming bigger.

This reminds me of Picasso who said something like, "If you run out of red, use blue. If you run out of blue, use red." So when we run out of acceptance, we use anything we have on hand for acceptance. And that becomes acceptance.
At some point, we notice all this acceptance and then we actually take it up. It

Boncho bell at Green Gulch Farm

becomes something that we do. And this is an activity of our discriminating mind. Our discriminating mind says: "I want acceptance, and I will have it." So, our acceptance becomes very wide. And through this practice, we become very strong and soft, like elastic, as we stretch to include more and more of our being. This is the foundation of our zazen--wide acceptance, calm, and patience with ourselves and with our experience. And this is the real practice of saving beings. During sesshin, we save the beings of our anger, our self criticism and our disappointment, our thoughts and our lack of acceptance. All these beings, all these creatures come to visit us in our sesshin and we accept them. This is saving beings. And gradually, as our acceptance deepens, we come to leave our experience alone. Our discriminating mind, feeling more and more accepting, takes a break. And we gradually leave our experience alone, and leave our pain alone, and leave our thoughts alone. Our pain we leave alone to its own integrity, its own dignity. And our thoughts we leave alone to their own integrity. Our discriminating mind gradually comes to trust our experience.

As our acceptance strengthens, we find our energy. We sit up straighter, we lift up our chests, and we lengthen our spines--the spines which start from our lower backs and go through our backs through our necks, through the backs of our heads, and on into space forever. So, we lift up and our acceptance falls softly down.

And this is concentration. In concentration, we have taken our place. (Maybe your place is here in the belly, maybe it's somewhere else.) We take our place in the body and we stay there. And when our thoughts and feelings drive us away, it is with our discriminating consciousness that we come back, because we want to come back. And if our discriminating consciousness goes to daydreaming and refuses to bring us back at this time, gradually we accept our daydreams. Because we just want to come back. And we are happy to bring our daydreams back with us. We're happy to do all of our thinking and our feeling from our place. If we can locate our anger in our place and our joy and our sorrow and our disappointment in our place, then our experience deepens and it becomes like the weather: our sorrow becomes like the rain, our anger like a storm. We don't need to project it anywhere. We don't need a purpose for it, if it is just the weather. And while the storm is raging, we just stay in our place.

This reminds me of the story of Shakyamuni Buddha under the Bodhi tree. When he sat his sesshin under the Bodhi tree he was 35. He had left home when he was 29, or maybe 28. He sat down under the Bodhi tree determined, deeply determined. He sat all week long, and it wasn't easy. For a long while, he had a terrible time. He was visited by Mara, the Tempter, who came bringing all kinds of scary horrible monsters and storms and cold and heat and all terrible things. He also brought beautiful women to tempt the Buddha away from his place. But Shakyamuni Buddha just sat there. He stayed in his place. And Mara said to him, "You can't stay here, this is my place. This is my earth. You go somewhere else. Go to heaven." But Buddha stayed there. He did not ask Mara to go away. He just stayed there. Finally Mara became so strong and so tempting that Buddha was unsure whether he could stay there or not, so he reached down and touched the earth. And when I think of Buddha, this human being, I think at that time he must have been weeping. He must have been so moved by this own final determination to stay in

his place and yet not knowing if he could do this. He touched the earth, weeping. In this act of touching the earth, you can still feel his deep sincerity, and this is our sincerity. This is the sincerity with which we practice. Our sincerity recognizes Buddha's sincerity. We could not sit here all week, going through what we go through, without deep sincerity. And so Mara went away and Buddha saw his own reflection in the morning star and that was Buddha's good day.

So, like Shakyamuni Buddha, in our concentration, we open our doors to a vast array of experiences. Sometimes we sit and our place feels like a big knot. Our whole body is like a gnarled tree, old and dead and everything hurts. Our breath is shallow and heavy or we feel like a twisted-up rusty pipe. And at that time, we just stay in our place and practice the great concentration of twisted-up rusty pipe--without going anywhere, without making any improvements on the situation. Then we may have an image as we sit there. A gnarled-up tree. We may have an image of falling snow as we allow our concentration to fall softly into itself, over and over. Our concentration has a life of its own, an integrity of its own and we come to trust it and follow it. I think this is what Dogen called taking the backward step. We no longer exert our concentration, we allow our concentration. We allow it to fall, like snow falls.

Sometimes we sit in the middle of truly unbearable experience and we don't move. Sometimes we use whatever faculties arise, to transform our experience. We can hear through our pain. We can hear the cars on the road, or the song of the birds, not with our ears, but with our pain. Sometimes we hear the cries of the whole world through our pain. Avalokitesvara is covered with ears inside and out and can

Hotei in Snow at Tassajara

hear the cries of the world inside and out using whatever experience comes her way. And this is hearing the cries of the world through our own experience, through our own pain.

So we can hear the sad people, the starving people through our pain. And we can hear all the broken hearts right in the tightness in our chests. And we can hear the starving people right in the tightness of our bellies. With the faculties of thought and imagination and energy, occasionally free from attachment, we can encourage ourselves in this way to stay in our place. So Shakyamuni reached down and touched the earth to encourage himself to stay in his place.

Now I remember something else I wanted to tell you about zazen. It may be a little different, but maybe it is almost the same point. When we start sitting, we feel small and kind of divided up into pieces. And we sit down and all the pieces do a sort of circus. While we are sitting right in the middle of a three-ring circus, we co-exist and develop tolerance. And something that started very small becomes bigger as we encompass the whole circus. As we encompass the whole circus, we notice that we have more patience and compassion with other people. And we can find other people, especially during sesshin, we can find each other deeply acceptable. People that we didn't find particularly acceptable at all before sesshin suddenly become deeply acceptable as we ourselves become more acceptable. And this is strength--it's a strength. It's giving up, it's a melting away of our insecurity about our smallness and our weakness. We relax a bit and press our feet on the earth. And trust, trust grows out of this. This is trust. We know that we have been through many experiences and we have come out alive. When I was studying in New York with Glassman-sensei, I worked on koans. Generally speaking we're not supposed to talk about our koan practice. But I don't mind telling about this one because it's a koan that I never passed. The koan is: How do you pull someone out of a 100-foot deep hole without using a rope? With this koan practice, you have to present your answers very directly. So, I marched into dokusan, day after day, with my creative answers. I plunged my long arm deep into the hole to pull the person out, but it wasn't quite long enough. So that didn't work. I jumped into the hole, calmly abiding at the bottom of a 100-foot hole, but that didn't work. Just before I left New York, Sensei wanted to make sure that I understood this koan. So, he grabbed the rope and threw it into the hole and pulled the person out. That's how you save a person from a 100-foot hole without using a rope. When you have come upon this situation, you don't have time to identify the rope as a rope. You don't have time to identify your arms as arms. There are no arms and there are no ropes. There is only getting the person out of 100-foot hole. Sometimes sesshin seems like an emergency situation. We use everything on hand even before we have time to name it. We put it to work without naming it. We want that emergency sense in our everyday lives. Life is one emergency situation after another. So we can touch this through our zazen, through our total engagement with whatever we have on hand, whether it's blue or red, whether it's our work or play, without ever naming it. Every cell, every space between every cell is completely engaged.

Thank you very much.

Zen Teachers Conference

On July 8-10, the third Conference of Second Generation Zen Teachers was held at San Francisco Zen Center. The first two conferences were held at the Zen Buddhist Temple-Ann Arbor and at the Rochester Zen Center. At this year's conference, the following topics were discussed:

(1) Teacher/student relationship
(2) Families/Children in practice -- Developing lay/home practice
(3) Our teachers' mistakes: what we can learn from them
(4) Westernizing Zen (forms, names, titles, etc.)
(5) Monk/Lay person issues
(6) Communication/Ecumenism ,and
(7) Developing a Common Chant.

Suzuki-roshi Tapes Available

Zen Mind, Beginner's Mind is now available on tape. Read by Peter Coyote, it is produced by Audio Literature, which is distributed by Ten Speed Press.

Mountain Seat Ceremony at Kannon Do Zen Center

On June 25, 1988, a Mountain Seat Ceremony was held at Kannon-Do in Mountain View for the new Abbot Les Kaye (Dharma name: Kokuzen Keido). Abbot Les Kaye, who was ordained by Suzuki-roshi, has led the Kannon-Do group for many years. His having officially taken up the title of Abbot marks a new step in both his and the temple's maturation.

We have included here a few of Les' statements at the ceremony. It is with great joy that we chronicle this event and add our congratulations to all involved.

FUNDAMENTAL STATEMENT

Our way expresses that which cannot be spoken,
Embracing all elements of time and space,
the elephant eye enlightens,
Going beyond each moment, falling petals roar their approval.
To accord with true nature is a laughable idea.

APPRECIATORY STATEMENT

I want to thank Seido, Tenshin Zenki, Dai-osho,
For his kindness & warmth & help today.
Thank you, Sojun, Mel, Dai-Osho: you have been a good friend
a long time. I am grateful for your help today.
To Godo, Zenkan, Jakusho, Dai-Osho for his clear-minded
effort and strong practice and assistance.
To Gyuganku, Hoitsu, Roshi, Dai-osho, for great energy
and wide mind, coming here to help us understand this practice.
To Maezumi, Roshi, for continuing friendship and support;
thank you for your great effort today.
To San Francisco, Berkeley, Sonoma Zen centers,
for friendship and sharing in these early,
sometimes difficult, years.

PERSONAL STATEMENT

My wish is that Kannon Do, and each of us,
Demonstrate that Buddha's way is integral in daily life.
Not a notion, not a concept, not a "something" apart.
How to do it, I can't say.
Only continuous dedication.

MEMBERS AND FAMILIES

Just like this practice place,
This ceremony belongs to all members of Kannon Do.
Families have made continuing gifts so that this practice
may be established for everyone's benefit.
Through your efforts, you make it possible for the entire world
to realize its true nature.

Two Poems

Stonehouse, born in 1272 in China, was both a famous poet and revered Zen teacher. The first poem is from a forthcoming book Stonehouse's Poems for Zen Monks, *translated by Red Pine, a western Buddhist living in Taiwan, who has made some fine translations of Cold Mountain, Stonehouse, and of Bodhidharma's teachings.*

The second poem is by Norman Fischer, Head of Practice at Green Gulch Farm and a published poet, too. He has used this particular poem in his dharma talks.

Four Mountain Postures by Stonehouse translated by Red Pine

walking in the mountains
unconsciously trudging along
grab a vine
climb another ridge

standing in the mountains
how many dawns become dusk
plant a pine
a tree of growing shade

sitting in the mountains
zig-zag yellow leaves fall
nobody comes
close the door make a big fire

lying in the mountains
pine wind through the ears
for no good reason
beautiful dreams are blown apart

A Model of the Universe by Norman Fischer

What we want is a model of the universe
That includes everything leaving nothing out
Yet is completely different fresh unique holding nothing in common
With any of its constituent elements
Yet is not strange exotic and does not make us feel uncomfortable
What we want is a model of the universe we can
Read about in a magazine article with pictures
Yet it can't be just another magazine article and it can't
Be in a regular magazine this magazine will glow as it shimmers before our eyes
What we want is a model of the universe that will answer all our questions
To which we can refer for all sorts of advice

To foretell the future cure bursitis get rich quick aphrodisiac etc.
And will be absolutely foolproof one hundred percent of the time
What we want is a model of the universe
That we can talk to coyly we can droop our eyelids at
Plump our lower lips begin to sniffle
And it will pat our shoulders say "there there dear" grow sad and droopy itself
But without ever really losing its composure or assurance
What we want is a model of the universe so complex we can never understand it
So simple we can grasp it in a glance and explain it to our friends via a few simple sentences
What we want is a model of the universe
Which once in our possession becomes identified so strikingly with us
That we become internationally famous our names
Household words the meaning of our doing and saying
An eternally living legacy around which all subsequent culture is organized
What we want is a model of the universe we can count on time after time
Yet is never tiring never predictable eternally new
What we want is a model of the universe that is better than someone else's model of the universe
That makes their model of the universe look really pale by comparison although
Only we realize this we and our intimate friends
But our model of the universe is also better than the
Model of the universe of even our intimate friends
Although the fact of the matter is that no one but us really
Possesses a model of the universe it is our own little secret
However we write poems about it that strike others as
Infinitely suggestive and profound but since this makes us feel lonely
We want a model of the universe that everyone understands
We want a model of the universe that explains everything
Yet doesn't take the mystery out of anything in fact adds mystery
Even to the simplest of daily actions a model of the universe that
Keeps us fit and eating delicate and healthy foods
A model of the universe in which we appear never overweight nor old
Yet we don't want to actually appear in this model of the universe
We want to be beyond it holding it in our hand looking at it from a distance
Yet we don't want to feel alien from it either we want love
We want a model of the universe in which we can always stay home
Yet be able to travel whenever we want to remote places
Where all foreign languages are actually English
Though they never lose their ethnic charm
What we want is a model of the universe
Contiguous with the total shape of time
So that it neither begins nor ends is neither something nor nothing
What we want is a model of the universe in which
This poem therefore never ends and in which it never began

Selection from *The Life and Times of Tofu Roshi* by Susan Moon -- Shambala Publications

In real life, such as it is, Susan Moon lives with her two sons in Berkeley, California, where she teaches, writes, and tries to see things as they are. She has been a member of the Berkeley Zen Center for many years. As hard as she searched, she never found Tofu Roshi, and so she had to make him up.

The personal biography of Tofu Roshi remains an enigma. Some say he trained as a monk at Tresco Abbey, on the Isles of Scilly, before he opened the No Way Center in Berkeley. His ethnic background is unknown -- sometimes he looks Japanese, sometimes like a Russian Jew, and a moment later, in another light, he reminds me of an Irish housekeeper who used to work for my grandmother. He speaks English without an accent, but his usage is somewhat archaic, as if he learned it a hundred years ago. At least one member of our community believes he is a woman, and although I did see him that time in dancersize class, he was wearing such a loose-fitting sweatsuit that I can't refute this theory. Another faction is convinced that the real Tofu Roshi is dead, and that we have as our teacher a skillful impersonator. This brings up the question of who the imposter really is, and, by extension, who is replacing and impersonating the imposter in the gap he left behind. But in the long run, such distinctions are of no importance.

Tofu Roshi is a pure person, of whichever gender, who lives, by and large, in the unconditioned realm of the absolute. As his gal Friday, it has been my role and my privilege to keep him abreast of the times, to read the newspaper for him, and to explain some of the more mundane and contemporary references contained in the letters he receives. His column has now become so well known that he is unable to write a personal reply to every query. As a matter of fact, his teaching responsibilities now take him beyond the gate of the No Way Zen Center into the workaday world of ordinary people, and I have been left in charge of the advice column myself. Up to the present time, however, Tofu Roshi himself has authored the answers that appeared in print, and I have simply taken dictation. To tell the truth, I'm not entirely sure he knows how to read and write, or even how to tie his shoes. On the rare occasion when he needs to wear shoes with laces, he find some pretext to have me tie them, or else he lets the laces drag along behind. His jealous detractors have made the vicious claim that he became a Zen master because it's one of the few occupations suited to a person who can't read, write, or tie shoes. But a disciple of the Buddha must ignore such idle gossip.

As mentioned above, Tofu Roshi's concern for all sentient beings, not just Zen students, now keeps him away from the Zen Center most of the time. The spiritual advice column which has succored so many for so long is now in transition. This seems, therefore, the appropriate time to bring together in one volume a selection of letters that we believe speak to the everyday needs of ordinary Americans as they stumble toward satori . . .

Ways to Be at Zen Center

There are numerous ways to visit and practice at Zen Center. Here is a listing of them by practice place.

Green Gulch Farm

The Zendo Program / Guest Student Program

The Green Gulch year includes two modes of Zen Study: Study Periods and Work Practice Periods. Study Periods focus on formal Zen practice, ceremonies, and text study. Work Practice Periods emphasize practice in the midst of ordinary activity. The periods last from one to three months and include several one-day sittings and a week-long intensive sitting (sesshin). Year round there are zazen (meditation), sutra chanting, lectures, discussions, work, and individual instruction with one of the Green Gulch priests or lay practice leaders. The Guest Student Program is for people who want to join a practice session for as short a time as three days or for as long as several weeks. The Zendo Program is for people who can commit themselves to do an entire Study or Work Practice Period. The cost of these programs is $10 to $20 per day.

Work Practice Program

Students who have completed one or more Study Periods can apply for the Work Practice Program Staff. Here the emphasis is on practice through activity and communication with others. How can we recognize the unconditioned nature of things and conduct our daily lives in a kind and honest way? Students in this program attend weekly crew meetings to discuss their work and practice together. They receive room and board and a living allowance. They continue to practice meditation and to work individually with Green Gulch priests and lay practice leaders. Among the areas where work practice is carried out are the following:

The Garden Project

Our 1 1/2 acre hand-cultivated garden was inspired by Alan Chadwick, and his biodynamic French Intensive techniques of gardening continue to be taught and practiced here.

The Farm

Our 15-acre organic truck farm where we grow lettuce, potatoes, spinach, and other produce for sale in markets in San Francisco and Marin has been operating for over ten years.

The Kitchen

Green Gulch is well known for its vegetarian cuisine and for the care taken in its preparation. Kitchen work has been a particular emphasis of our practice tradition.

The Guest Program

Green Gulch is host to many participants and guests who attend numerous work-

shops, conferences, and retreats. Caring for all aspects of the guest program is another way we learn to meet one another.

The Retreat / Conference Programs

The Lindisfarne Guest House and Wheelwright Center meeting room constitute excellent facilities for retreats and small meetings. Retreat participants are welcome to be involved in whatever part of the resident schedule they choose. The atmosphere is quiet, but informal. There is good access to hiking trails and an easy walk to Muir Beach. Fees and further information can be obtained by phoning the Guest Program (415-383-3134)

City Center

Practice Periods

Every year the City Center offers several practice periods varying in length from six to twelve weeks each. These programs are designed to give people an opportunity to join with others in intensifying their participation in zazen and formal study for a limited period of time. The schedule permits a person to work during the day. Meditation and study occur during the early morning hours and in the evenings. It is possible to participate in Practice Periods without living in the Page Street building. City Center practice periods recreate certain aspects of the traditional monastic training period which goes back to the rainy season retreats of the Buddhist monks in India. Practice periods usually feature one or two one-day sittings, and end with a seven-day retreat. In addition, there is a weekly tea for the participants with the practice leaders, as well as a class.

Guest Student Program

Sharing the routine of meditation and work, the participant experiences the practice of bringing attention to each activity. Guest Students can receive meditation instruction, attend lectures and audit some of the ongoing Study Center classes. Senior students will be available to discuss the ideas and methods of Zen practice and to suggest relevant reading material. The program is designed to provide both an initial exposure to Zen practice and an opportunity to establish and strengthen practice as an integral part of daily life. A charge of $10.00 per night contributes toward Zen Center's cost per student for food, lodging and instruction.

Residence Practice

Those seeking intensive training for a period of a year or more, including regular contact with a teacher, may wish to live in the Page Street building. One may apply to become a resident after at least six months of regular non-resident practice and membership at Zen Center, or at one of the affiliate zendos. Those who have completed six months as temporary residents at Page Street while participating in practice periods are also eligible to apply to become residents.

Guest Program

One may be a guest/retreatant at the City Center and enjoy a period of quiet in a semi-monastic setting. Guests are welcome to join the daily schedule of medita-

tions, services and work as well as the weekly lectures, discussions and meditation instruction. It is also possible to meet with a practice leader for instruction. The cost is $25.00 a day, and up; vegetarian meals are available at $3.50 each. Please call theCity Center Office for further information (415-863-3136).

Zen Mountain Center

Tassajara, Zen Mountain Center, is a Buddhist monastic community where lay and ordained men and women practice together. Although it is closed during the winter months to non-residents, from early April to the end of September Tassajara is open to the public. There are several programs available according to the time of year.

Work Period Program

In April and September there are work periods during which people are able to join the community for their meditation and work schedule in exchange for room and board with the residents. There are also some positions for half time work for a which a fee is charged.

Guest Practice Program

This program has been designed for visitors to Tassajara who have expressed an interest in becoming more involved with the resident experience while vacationing. From May to September, participants usually join the morning community schedule for the first part of the day and become guests after lunch. Mid-April through September.

Work Study Program

This program provides an opportunity to experience Zen Buddhist Community life in the context of the Tassajara Guest Season. Participants follow a daily Schedule which includes several periods of meditation and seven hours work. Most work involves caring for our guests. Opportunities are available for group and private discussions with senior practice leaders. Lectures and classes are regularly scheduled. Participation in our summer retreats and workshops is possible as work schedules permit.

Work Study students should plan to stay at least five days, and may stay longer. During the first seven days there is a $5 per night fee. Students staying longer than a week receive free room and board while they are participating in the full meditation and work schedule. There are also stipends available for those students wanting to stay for more than one month.

Guest Season

Besides these ongoing programs, we offer special retreats and work-shops, and full guest accommodations for those who wish to vacation at Tassajara. Information on these programs may be obtained from the City Center Office in San Francisco (415-863-3136).

Zen Center Membership Policy

After careful consideration, the Board of Directors has decided to revise Zen Center's membership policy. Under the new policy, anyone who wishes to join may fill out an application form, decide upon a pledge, and be accepted as a member. Those who have been members for three years will be able to vote in the annual election to choose the Board of Directors, and to approve changes in the Bylaws.

The Board wanted to simplify membership and to eliminate categories which seemed to create levels, or degrees, of belonging to the organization. The old membership categories were originally designed to reflect the member's relationship to the Abbot as chief teacher: Sanzen students had the closest relationship, while General and Annual members were more distant. In recent years this focus has come to seem too narrow and unnecessarily exclusive.

The new Bylaw, which was passed by the membership this Spring, will also make it easier for new members to become "voting members" since it will reduce the number of years required for new (mostly General) members to vote from five years to three years.

Under the new membership policy, those who belong to Zen Center will be asked to make a pledge which reflects their financial means and their desire to support the organization. The amount of the pledge is up to the individual member to choose. For those who participate regularly and who are fully employed, we recommend a minimum pledge of $25 per month.

Zen Center, like other churches, synagogues, and similar non-profit religious groups, depends upon its members to survive. Our self-support activities, Greens Restaurant, the Tassajara Bakery, the Green Grocer, and the Tassajara Guest Season, provide us with substantial income. Without these activities, we would not have been able to plant Zen Buddhism so firmly in American soil and grow as rapidly as we have in the last fifteen years. The businesses have made it possible for Zen Center to include many of the functions of a church, monastery, small college, experimental community, retreat, and sanctuary.

However, we must continue to turn to those who believe in what we are doing, and ask them for the advice and financial support needed to carry out the religious and social goals we have in common. Of necessity, Zen Center's resident members at the three practice places spend much of their time taking care of the temples and meditation halls and teaching basic Buddhism. Meditation is the core of our practice and the residents' main concern. To reach our broader goals we need the direct participation as well as the financial support of all our members.

We believe that this membership policy will aid our growth as a Sangha and our development as an organization dedicated to serving the Three Treasures.

Special Offer:
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.

Offer One:
Nine issues for $18.

Vol. VII #1-2 Summer 1968
Vol. VII #3-4 Fall 1968
Vol. VIII #3-4 Spring 1969
Vol. VIII #1-2 Fall 1969
Vol. X #1 Summer 1971
Vol. XI 1972
Vol. XII 1973
Vol. XIII #1-2 1974
Vol. XVI #1 Winter 1978-79

Offer Two:
Eleven issues for $20.

Vol. XVII #1 Summer 1983
Vol. XVII #2 Winter 1983
Vol. XVIII #1 Spring 1984
Vol. XVIII #2 Fall 1984
Vol. XIX #1 Spring 1985
Vol. XIX #2 Fall 1985
Vol. XX #1 Spring 1986
Vol. XX #2 Fall 1986
Vol. XXI #1 Spring 1987
Vol. XXII #2 Fall 1987
Vol. XXIII #1 Spring 1988

Single issues are $3.00 Please order single issues or Special Offers through Zen Center, 300 Page St., San Francisco 94012

Related Zen Centers

Buddhism is oftened 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 Franicsco, CA 94114, (415) 863-2507

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

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

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

Sonoma Mountain Zen Center, *Genjo-ji*: Jakusho Kwong, *Abbot*
6367 Sonoma Mtn. Road, Santa Rosa, CA 095404, (707) 545-8105

Outside California

Hoko-ji: Kobun Chino, *Abbot*
Taos, NM (505) 776-8677

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

WEEKLY MEDITATION GROUPS

Within California

Cole Valley Zen Group: 1st and 3rd Sunday evenings, every month
1000 Cole Street, San Franciso CA 94102
Contact: Linda Cutts (415) 863-3136

Community Congregation Sitting Group: Friday 6:30 -- 7:30 a.m.
Community Congregational Church of Belvedere -- Tiburon
Contact: Yvonne Rand (415) 388-5572

Embarcadero Sitting Group: Thursday afternoons
Paulist Center, Embarcadero 3
Contact: Michael Wenger or Paul Haller (415) 863-3136

Mill Valley Sitting Group -- Monday evenings
43 Oxford Avenue, Mill Valley CA 94941 (415) 383-8863
Contact: Steve Stucky

Monterey Zen Meditation Group: Katherine Thanas, teacher
Contact: Joan Larkey (408) 624-9519

Oakland Sitting Group: Thursday 7:00 a.m.
4131 1/2 Piedmont Avenue, Oakland CA
Contact: Vicki Austin (415) 864-2813

Occidental Sitting Group -- Wednesday evenings (last Saturday of month)
3535 Hillcrest, Occidental CA 95465
Contact: Bruce and Chris Fortin (707) 874-2274

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 St., Chapel 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 CN (203) 432-0935. Contact: Elaine Maisner

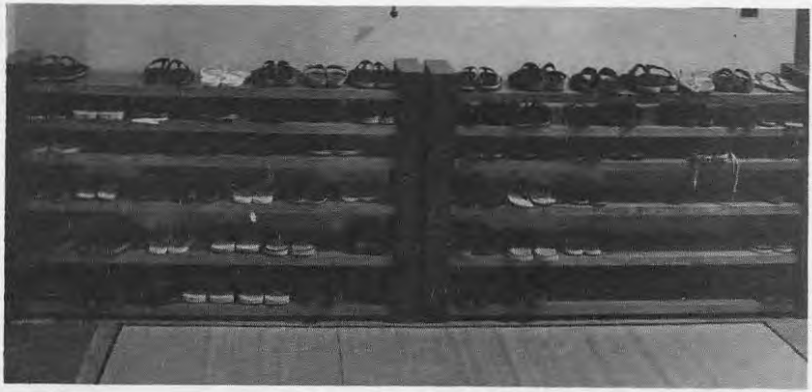
Zen Center
Comparative Balance Sheet
April 30, 1988, End of Fiscal Year

ASSETS	Balance April 30, 1988	Balance April 30, 1987	Difference
Current Assets:			
Cash	$ 222,444	$ 252,841	$ (30,397)
Accounts Receivable	35,387	14,072	21,315
Inventories	18,852	14,828	4,024
Prepaid Expenses	33,289	0	33,289
Prepaid Insurance	11,342	(5,911)	17,253
TOTAL CURRENT ASSETS	321,314	275,830	45,484
Properties:			
Buildings & Equipment inc. Capital in Progress	4,350,933	4,404,783	(53,850)
Less accumulated depreciation	(483,698)	(420,370)	(63,328)
TOTAL PROPERTIES	3,867,235	3,984,413	(117,178)
Notes and Accounts Receivable, less Allowance for Losses	89,658	132,621	(42,963)
Everyday, Inc. Note	337,225	337,225	0
TOTAL ASSETS	4,615,432	4,730,089	(114,657)
LIABILITIES AND FUND BALANCE			
Current Liabilities:			
Accounts Payable	65,482	42,158	23,324
Accrued Taxes	425	258	167
Deferred Income	211,653	213,377	(1,724)
One Year/Long-Term Debt	12,573	13,727	(1,154)
TOTAL CURRENT LIABILITIES	290,133	269,520	20,613
Long Term Debt:			
Notes Payable	0	5,022	(5,022)
Mortgages	778,971	899,683	(120,712)
No-Interest Loans	10,183	47,813	(37,630)
TOTAL LONG-TERM DEBT	789,154	952,518	(163,364)
Fund Balance: Begin Year	3,508,059	3,450,204	57,855
Income Over Expense	50,479	191,252	(140,773)
Year-End Transactions	(22,393)	(133,405)	111,012
Fund Balance: End Year	3,536,145	3,508,051	28,094
TOTAL LIABILITIES & FUND BALANCE	4,615,432	4,730,089	(114,657)

Zen Center
Statement of Income & Expenses, End of Fiscal Year

	Year ended April 30, 1988	Year ended April 30, 1987	Difference
INCOME			
Residence/Class Fees	$ 465,012	$ 401,418	$ 63,594
Guest Income, Office Sales	914,685	800,163	114,522
Farm & Garden Income	134,442	128,267	6,175
Rental Income	160,872	120,467	40,405
Royalties and Interest	342,463	308,098	34,365
TOTAL INCOME	2,017,474	1,748,413	259,061
EXPENSES			
Purchases for Resale	71,658	52,464	19,204
Wages, Stipends & Benefits	681,263	572,555	108,708
Other Operating Expenses	1,326,278	1,062,995	263,283
TOTAL EXPENSES	2,079,209	1,688,014	391,195
INCOME OVER (UNDER) EXPENSES	(61,735)	70,399	(132,134)
CONTRIBUTIONS	$ 112,192	$ 120,849	$ (8,657)
INCOME PLUS CONTRIB. OVER EXPENSES	50,457	191,248	(140,791)
YEAR-END TRANSACTIONS**	(22,393)	(133,406)	111,013
YEAR-END INCOME OVER EXPENSES	28,064	57,842	(29,778)

**Year-End: Book loss on sale of Hood Canal property, 4/15/88.



On Money

From a Lecture bySuzuki-roshi, M' y 4, 1970

A lot of the confusion we have right now in our society comes from a lack of understanding about the material world. As you know, in our society we respect labor. Labor is the most important element when you determine the value of work. But before we count the value of labor we must think about the various things which are given to us. Labor is not the only thing you should count. Mostly you pay for labor. That, I think, is a kind of arrogance of human beings. You ignore the Buddha nature which everything has. If we notice this point our system of life will change a lot.

Of course labor is important. But labor will make sense when you work on things with respect. That should be the true nature of labor. But to only count the labor without having a deep respect for the things which are given is a big mistake. So, when we work on things with respect, that is our human life in its truest sense.

You pay for the labor and for the things which were given to us by God or by Buddha, whichever accords with your understanding. Only when we have this kind of understanding of things will our economic system change; I'm not an economist, but I feel in that way. So money should also be treated in that way. You pay with respect for the work done on things. Money is exchanged for the value of things and labor, as you know. But behind money there is respect for the material things which are given to us from Buddha. And there is respect for the labor, the effort someone else made.

To exchange is to purify. When you exchange things, it means to purify things. You feel that if you pay for something with some money, that you don't owe anything to anyone. But there is something missing in that idea. Even though you pay for the labor there is something which you cannot pay for. That is the true value of what is given to you by Buddha. Only when we pay with respect for the things which are given to us, or for the result of someone's labor, can we purify our life within our activity of exchanging things. Without this idea, even though you pay for the things you get you still owe something.

That is why we must always have great respect for things; for money and for labor. This is Dogen Zenji's idea of everyday life. So, the money is not yours. It belongs to our society.

Because you think the money is yours, you sometimes think that money is dirty. Some people may attach to money too much. That kind of idea is a dirty idea. Not a pure idea. When you say that money is dirty, your understanding is dirty.

So to accumulate money can be allowable for someone like me in order to be ready to enter the hospital or to prepare for death. For a funeral parlor it costs a lot of

money. I have $1,000 or $2,000, a lot of money (laughs). So we may need $5,000 or $10,000, but to rely on the power of money is wrong. Buddha did not like that way at all. In his time the money system was not so strong, so he said, don't accumulate things; you should live on the food which is offered to you just before you eat, and you should not beg for more food than will suffice for the next meal. I think Buddha was a good scholar of economy. That is the most important point of economy, I think.

The reason why we have money is for exchange. We should not stop the flow of the money. So, in this sense we say that everything changes. That is the Buddha's first principle.

Money is not a symbol, but money expresses the value of things which change. If things are valuable because we can eat them or live on them, then the flow of money should not stop. If money stops flowing, that causes a business depression. If money is going slowly all over our society then our society is healthy.

So money purifies our world. It is not something dirty. It is very pure. It is a very important thing for us when we take care of it and respect it. Because you don't pay enough respect to money, the money becomes dirty. It doesn't matter how much money you have. Even if the money you have is very little you should pay respect to it and you should make the best use of it. How you make the best use of it is to make it help our society.

The other day the officers discussed how we should run the (SF) Zen Center. We don't like to say that you should pay some money if you want to come and study with us. We don't like it, but for us that is a part of practice. Just to sit on a black cushion is not the only practice. How we treat money is a very important practice for us. Most people forget how we survive here. You think you can survive alone in the remote mountains. But the reason you can go to the remote mountain is because of money. You cannot work when you get to the Sierra or the Rocky Mountains. It is very foolish to ignore how we survive here.

Before we study Buddhism we should know what we are doing and how we survive here. So, we think of this as a part of practice. But we do not reject people just because they have no money. We are ready to help each other, but each one of us should purify our Zendo with money (laughs) first of all. That is why I say you should pay: "give me some money" (laughs). If you give me some money someone will take good care of it. We should not accumulate money for Buddha, because Buddha didn't like to accumulate anything.

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Zen Center
300 Page Street
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Niels Holm
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Port Townsend, WA 98

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SCHEDULE		
	SAN FRANCISCO	**GREEN GULCH**
ZAZEN AND SERVICE	MONDAY through FRIDAY: 5 - 7:10 am (2 zazen & service) 5:40 - 6:40 pm (1 zazen & service) SATURDAY: 7 - 8:10 am (1 zazen & service) 8:10 am open breakfast in dining room 8:40 am Temple cleaning 9:10 - 9:50 am (zazen only) SUNDAY: No schedule	MONDAY through FRIDAY: 5 - 7 am (2 zazen & service) 5:15 - 6:05 pm (1 zazen & service) 8 pm (zazen only) SATURDAY: 6:30 - 7:15 am (optional) SUNDAY: 5:45 - 6:40 am (zazen & service) 9:25 am zazen 5:15 - 6:45 am (zazen & service)
LECTURE	SATURDAY: 10 am	SUNDAY: 10:15 am
SESSHINS	ONE-DAY SITTINGS: Once monthly SEVEN-DAY SESSHIN: Twice yearly	ONE-DAY SITTINGS: Once monthly SEVEN-DAY SESSHIN: Twice yearly
ZAZEN INSTRUCTION	SATURDAY: 8:30 am	SUNDAY: 8:30 am
Each year we hold residential practice periods of two-to-three month's duration at Green Gulch, City Center and Zen Mountain Center. For more information, please write to the City Center.		

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