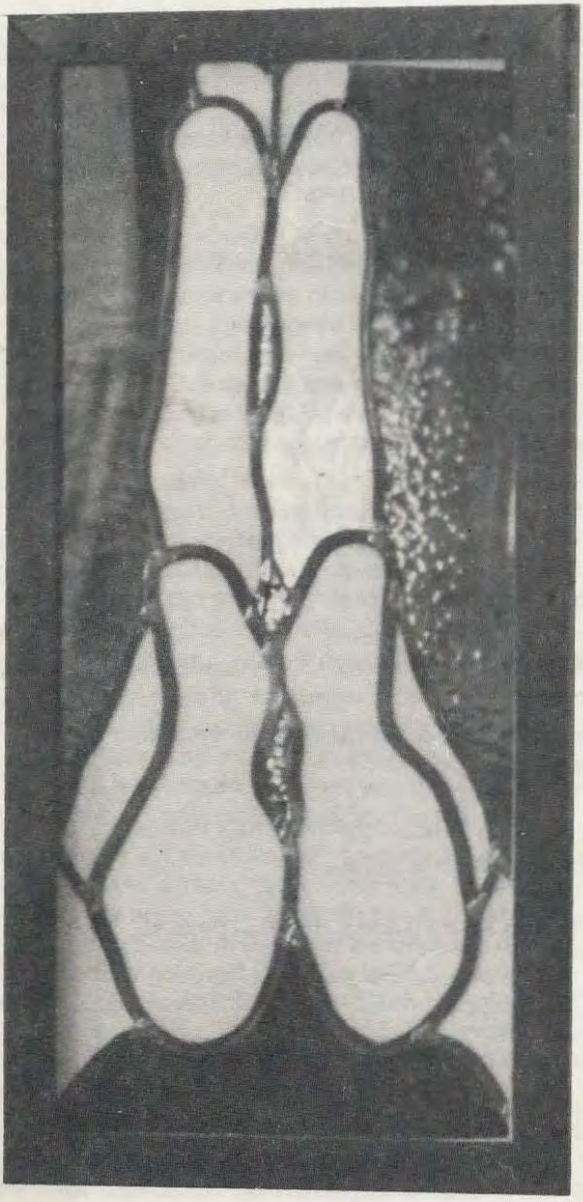
Wind Bell



PUBLICATION OF ZEN CENTER
VOLUME XXXIV, NUMBER ONE, SPRING 1990

XXIV

Contents

Articles & News

Lectures

Cover: *Stained glass window by Robert Quagliata of Katagiri Roshi in* gassho *in the door of the dining room at 300 Page Street.*

Dying Together

From a lecture by Katagiri Roshi, January 7, 1989

We must all face the reality of impermanence. It is a difficult situation because we don't know how to deal with birth-and-death. We don't know how to deal with the person who is going to die, as well as we don't know how to deal with ourselves. Today I would like to make a few points.

The first point is that we have to deeply understand human suffering. Suffering and pain never go away. Even though you attain enlightenment—even though you become a Buddha, a bodhisattva, or a saint—suffering and pain never go away. The more deeply you are a bodhisattva, the more you see the minute vibration of suffering coming up from the depths of your heart.

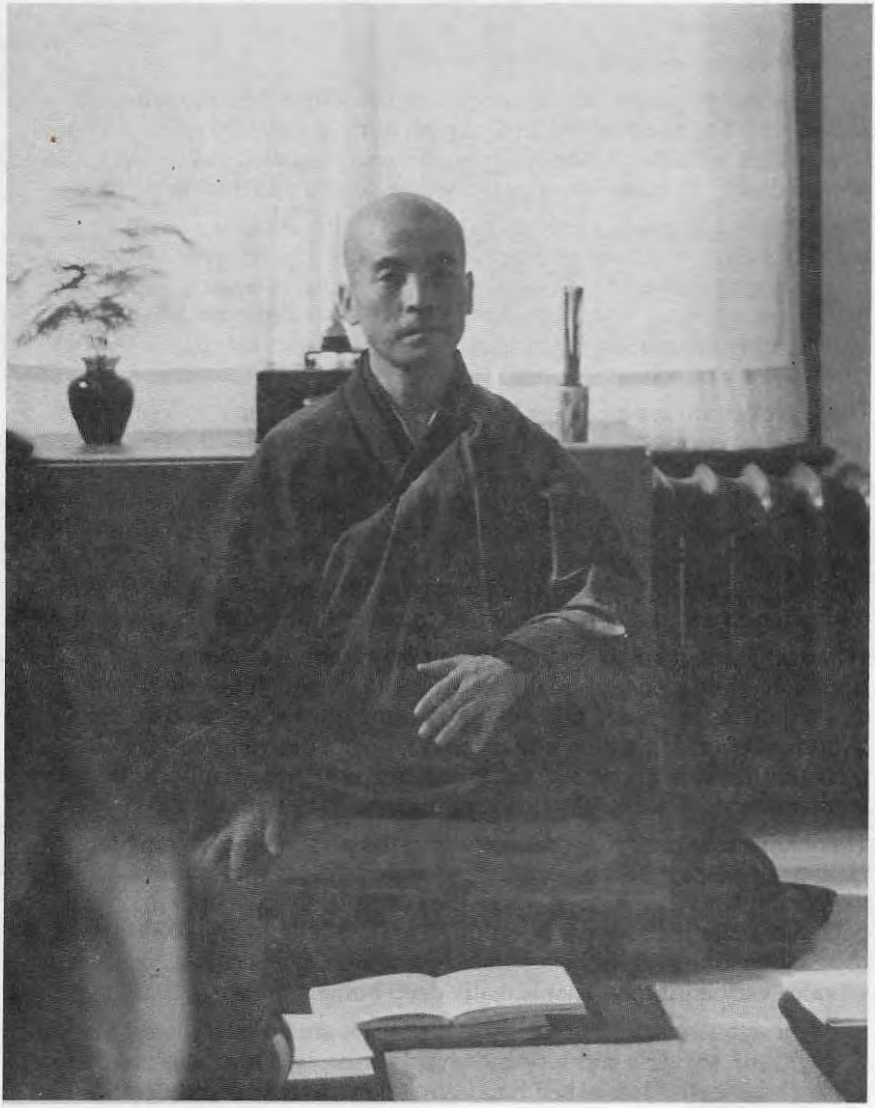
There are certain preconceptions that when you become a Zen priest you have to die peacefully or in a sitting position. However, I think that there is, strictly speaking, no particular pattern of how to die. It is completely free. You may have an idea of how to die, or an image of what is a happy death. But there are no guarantees when you really face death itself. No guarantees. At that moment there is no space for you to look at death objectively, because you are right there. You must be alive there. So you still have to understand how to live from moment to moment. It is not so easy for us.

When you face death as it really is, you may compose a poem. This expression of death in a poem is really an exquisite scream. It is very beautiful, and it touches our heart, but still it is nothing but a scream. So human suffering is not something you try to create or try to remove—it's already there. Particularly at one's last moment, deep suffering really comes up and is conspicuous. That is why it is very difficult to be with it.

There are many complicated emotions in the person who is going to die: feelings of despair, sentimentality and anger. This is very natural. Finally the person reaches the stage where they completely give up. Finally the person realizes that there is no solution and nothing to grasp. This is called resignation. Still within the realm of resignation, the person's consciousness vibrates very minutely. That is really deep human suffering.

Even though you say "I am ready to die" there are no guarantees. Maybe you will still struggle and scream "help." Probably. There was one Zen master whose disciples asked him "What do you think about death?" The Zen master said, "I don't want to die." But the disciples did not expect such a statement because they believed that their teacher was a great Zen master. They thought that a Zen master should say "I am happy to die." I don't think it is so happy, you know. The Zen teacher is very straightforward toward death. This is to say that you should understand really deep human pain and suffering. Otherwise you cannot be there.

The second point I would like to make is that you should have the feeling of togetherness. When you think about death, when you examine your idea of death, you feel some separation. But that is just an idea. In terms of true reality there is no separation. You and the person who is dying are exactly one. That is why you want to be there and serve him or her. If the person wants a cup of water you can give it. You can do it.



There was a person who was going to die who wanted to see Zen master Ikkyu. This person asked Zen master Ikkyu, "Am I going to die?" Ikkyu said, "Your end is near. I am going to die. Others are going to die." This is very important. Zen master Ikkyu says nothing particular to make the person feel comfortable. Still they can share. The person who is going to die can share his or her suffering with us. We can share our suffering with him or her.

You are going to die. Also I am going to die and others are going to die. Zen master Ikkyu's statement comes from deep understanding of human suffering. When a person is facing his or her last moment, then you can really share your life and death. This is why I say that you should have the feeling of togetherness. It is not the idea of the feeling of togetherness. You should do it. This is practice. You can hold the hands, massage the back, serve the cup of water, or just be present by him or her. This is actual practice of the feeling of togetherness.

If your heart is very warm and compassionate, even though you don't say anything, your presence very naturally affects the person. However, this quality of feeling cannot be gotten overnight. You have to practice this day to day. This is why I always mention everyday life. Even though you do not like it, you have to do it. Even though you do not like him or her, you have to take care of human beings with compassion. This practice really affects your life and makes your personality mature. In other words, it makes the persimmon ripe. Everyday life is made up of innumerable small, seemingly trifling things we can do. This day-to-day practice is very important for us.

The third point I would like to make is that we should constantly be in the realm of oneness. The Buddhist way of understanding the world is a little different from our usual way of understanding the world. According to our ordinary conception of human knowledge, we first separate and classify all the entities in the world. Then we analyze, again and again, all the numerous different beings. Finally our analysis comes together at one point and we can see the sameness of all things. However, in Buddhism it is a little different. In Buddhism, before we separate—trees, pebbles, mountains, rivers, oceans, skies, all sentient beings, all things visible and invisible--all are originally one.

In terms of our usual, commonsense understanding of human knowledge, if I say "this is one," at the same time another being is over there separated from this one. But in terms of the Buddhist way of understanding, if I say "this is one," that means I already accept oneness completely from the very beginning. All beings are one, before you poke your head into the concept of separateness. In terms of our usual understanding, "this is one" means that this one being is nothing but one of all the beings within the realm of separation. But in terms of the Buddhist way of understanding, "this is one" means that this one being is all within the realm of oneness. One is all. In other words, one is exactly one. That's it.

However, if one is exactly one, that means if you are exactly you, you don't know it. At this moment, who are you? What can you say? You have no idea. But reality is exactly clear. Trees know it, skies know it, all sentient beings know who you are, because you are already within the vast realm of universal existence. All you have to do is be there.

The Buddhist way of understanding the world makes it clear that it is not necessary to have a certain view about life and death. This means that we shouldn't have a particular idea of what is a happy death. One person is struggling and screaming in his or her last moment, another person is praying to God, another person is chanting the name of Buddha, another

person is expressing anger and hatred. That is fine. Whatever way a person dies is fine.

The point is that our mental or psychological framework of death must be very light and flexible, no matter what type of death we are in. In other words, we must be right there in the middle of the broad scale of the universe. This universal realm of oneness is completely beyond our speculation, beyond good or bad, right or wrong. It is nothing but an endless stream or dynamic flow of energy. All we have to do is just be there. This is the last moment. This is why the last moment is very quick. This is it. This is why when you are exactly in the last moment you don't know it. In Buddhism this is called Dharma, or totality, or the whole universe.

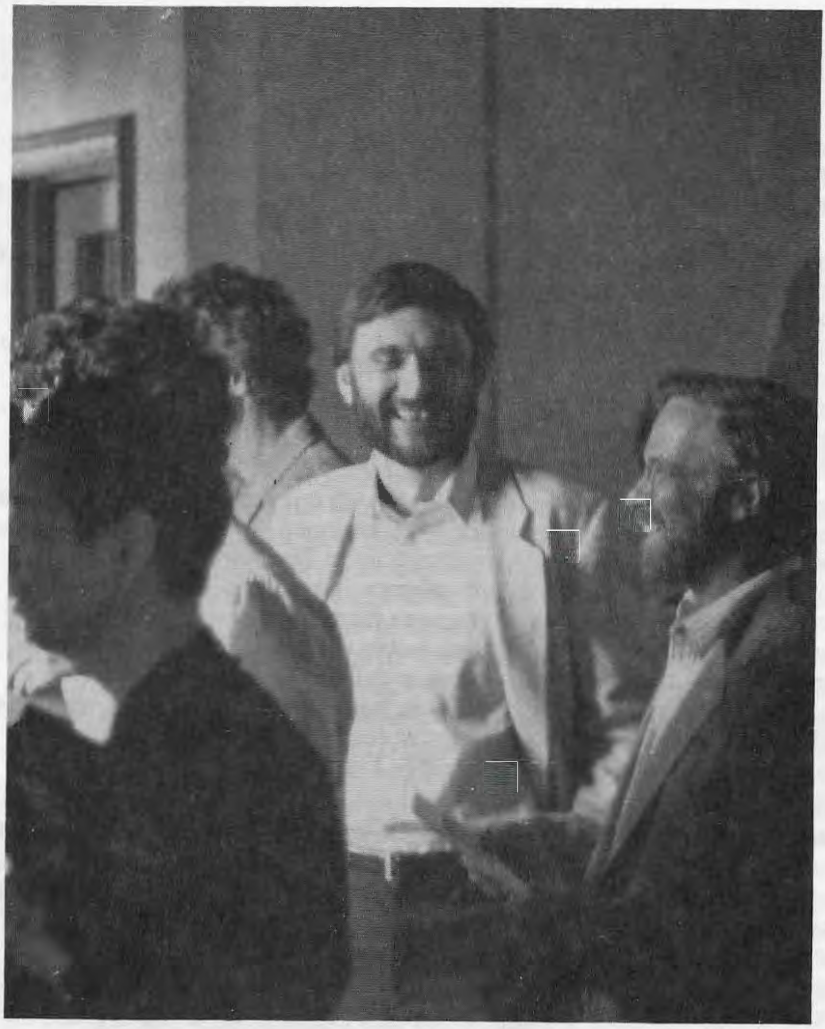
Dogen Zenji, in the *Zenki* essay of his *Shobogenzo*, mentions that "Life is the total manifestation of life. Death is the total manifestation of death." In other words, life and death are nothing but the momentum of energy which is beyond your speculation. We should believe in oneness, totality, sameness, wholeness. But this so-called principle of Dharma is still a little bit abstract. There must be a person who receives and accepts Dharma, and who makes Dharma alive in his or her life. This is the so-called Sangha or person who actualizes Dharma in day to day life.

You should understand that oneness needs you. Dharma, totally, really needs you, whoever you are. Oneness is naturally open to everyone, and it needs you always. This is why we have to deal with it and make it alive. The moment when totality appears in your life is called *ki* in Japanese. *Ki* is usually translated as dynamic work, or device, or vital opportunity. Still we don't understand. There are no English words. *Ki* means...oh, how can I say it?

Do you know the American television series *Bewitched*? (laughter) Oh, I love it! (laughter) This woman is supposed to be a witch. Whenever she wants to do something, she always moves her nose, like this (Roshi imitates, laughter). At that time, I always feel that I want to pinch that nose (laughter) before she does it. At that very first movement of her nose, I want to pick it up, I want to pinch it. That is called *ki*! (laughter).

We always have to return to the first moment of our activity—zazen, *gassho*, moving the nose. When we come back to the first moment, if we can grasp it, pinch it, that is called *ki*. At that moment you can really experience sameness or wholeness. This is very simple practice. Already, we are there, but usually we don't pay attention to it. This is why everyday practice is important. Moment to moment you have to deal with all sentient beings, then all sentient beings are coming back to you and supporting your life. You need all sentient beings, all sentient beings need you. This is our practice.

So when the time comes for you to face death, you have to return to the very first moment of death. Dogen Zenji, in the *Shoji* essay of his *Shobogenzo*, says "This birth and death is the life of the Buddha." We should practice this again and again. We have to return to the silent source of our life and stand up there. We have to come back to the realm of oneness and make it alive, with a feeling of togetherness with all sentient beings and a deep understanding of human suffering.



The Hundred-Foot Pole and Buddhist Path Systems

A lecture by Robert Buswell

I want to explore the *Marga* or path systems of Buddhism and how I think its different versions work together. But I thought what I might do first is give you a sense of why these issues are important to me personally, and why I became interested in studying these sorts of problems in Buddhism. Though I consider myself primarily a scholar of Zen Buddhism, I am especially interested in how Zen resonates with the rest of the Buddhist tradition. I first began studying Buddhism when I was a teenager. I remember I had from my own interest in philosophy at the time this very strong question: how you can live without exploiting other people? At the time when I was growing up, this was a very real problem that I really had no way of knowing how to resolve. As I began to read more and more Western philosophy, there seemed to be lots of answers, but there really wasn't any method or system by which one could come to realize those answers. I became progressively frustrated with philosophy, scholarship, and that kind of thing.

One day, by chance, I happened to come across a book by a teacher named Nyanaponika, a German Theravada monk, who wrote a book called the *Heart of Buddhist Meditation*, which was a real revelation to me. I remember I sat in my room and ravenously devoured this book. It really seemed to provide an answer; not only an answer, but a means to realize the answer of what to do in order to learn to live without exploiting other people. At that point, I began to read everything I could about Buddhism, all of which finally led me to believe that the Theravada system offered a method, an approach, or a regimen one could follow in order to realize enlightenment. After studying everything that I could about Theravada Buddhism when I was in college, and there really wasn't much at that time, I finally decided that I needed to go to Asia and see what Theravada monks actually did.

I arrived as a 19 year old kid in Thailand, with one contact, ready to become a monk. Of course I was very quickly disillusioned. The first question I was asked by a Thai monk, when I was ordained in Thailand, was when I planned to disrobe. This is really a common question in Thailand, because monks are very rarely ordained for more than a few months at a time, so this is the first thing they always ask, but to me it was almost sacrilege to think that you would become a monk with the intention of immediately disrobing. Finally, I ended up with a teacher named Maha Boowa, who was a Theravada teacher who lived up in the forest around the Laotian border. He is one of the teachers featured in Jack Kornfield's book *Living Buddhist Masters*.

It seemed to me that this teacher was almost diametrically opposed to all of my presuppositions about what Theravada practice actually involved. I had arrived after reading Nyanaponika's *Heart of Buddhist Meditation*, which has a very strong slant towards the Burmese Vipassana style of practice. There's a very methodical regimen that one follows in doing Vipassana practice: you watch your steps, you watch the lifting, touching, placing of your foot; you watch your postures, you feel the sensations, the pillow against your seat, your knees against the floor as you're sitting. In the system, if you follow the directions, you should be able to come out at the other end enlightened. I thought this shouldn't be too hard: all I have to do is just follow the directions, and a year, a year and half, two years later, I should be pretty well done with this. I arrived up in the forest to meet this teacher and expected him to give me his method. I was going to come in, and he was going to tell me you do this this day, next day this and next day you do this, and pretty soon we'll have you out of here. So, I arrived there and the first week he wouldn't even talk to me. After a week there he sort of noticed there was a new guy around, and he finally consented to talk with me.

The first question of course I asked him was: "Please tell me your method and what I should do in order to achieve enlightenment." His response to me was very telling, and it proved to be very influential in my own development as I began to look at other traditions of Buddhism later on. His answer was, "I can not tell you how you can become enlightened. I know what I did for myself, but I can't tell you what is going to work for you. Each of us is different. Each of us is unique, each of us has his or her own predilections, backgrounds, interests and propensities, and all these things

can only be understood by you personally. So all I can tell you to do is to watch yourself, to watch your own life, try different things out and see what works for you. What works, keep doing, what doesn't work, discard and go on to something else." So here I was, expecting to get some method and I was told basically the only method is no method, which was not terribly helpful at the time when I was still quite young and immature.

Eventually, after a few months there, I had to go to Bangkok for visa reasons and I spent several months there. One day I was trying to figure out how you simply watch your mind, having no method as to the approach you're taking, and still gain something from it. I was sitting there thinking about all of this and suddenly outside my window there was this snarling pack of dogs. In Bangkok and in Thailand the people have this belief that you should not kill animals, and being the good Buddhists that they are, what they do is to take all their stray dogs and bring them to the monasteries. So you end up with these dog packs all going after the leftover food from the monks. If you ever want to have a vivid example of what hell must be like, I would recommend going to one of these large Bangkok monasteries because, however idyllic it may be for the monks inside their rooms in these monasteries, it is very definitely not idyllic outside. You have packs of dogs, twenty, thirty in a group, constantly battling with one another, all torn up, skin ripped off, legs broken, and hopping around on three legs. I remember wondering, "what am I doing here in Thailand?" And this is not at all to denigrate the Thai people—I have a very strong respect for Thai Buddhism as a tradition—but one has to realize that tradition always goes hand in hand with culture and society.

I decided, at that point, that it behooved me to get out of Thailand and go somewhere else. So I tried a contact in Hong Kong and ended up going to a very small hermitage place called Landau Island, a small island out of Hong Kong sound, where I spent a year with a Chinese monk and a French monk who also spoke some Chinese. This was almost the exact opposite of the large Thai monasteries with a lot of monks and lots of activity, both good and bad, occurring in the temples. It was a very quiet, calm, secluded place, much more in tune with what I thought Buddhist monastic life should be like.

The Chinese monk I was with had his own schedule. He usually sat in meditation for about ten to twelve hours a day for several days, and sometimes weeks at a time, and when he got bored with that he put out his woodblock edition of the *Flower Garland Sutra*, the *Avatamsaka Sutra*, which is the biggest text in Buddhism, and stacked the folios up on his meditation seat, and started chanting through the whole text from page one to page four thousand. He would spend a week doing that, then he would go back to his meditation, going back and forth between his reading and his practicing. I spent most of my time there reading. Actually I was studying Chinese on my own. I would prepare a Chinese Buddhist text and the teacher would sit with me every morning for two to three hours and we would read through the Chinese text. This was really good for my scholarship, but, after a year of this, I felt I really had to have a Sangha again. A Korean monk whom I had met in Thailand said, "why you don't come to Korea?" There were, at that time, no books at all on the Korean tradition of Buddhism, and

there were no travel books about Korea. So I had no sense at all of what I was getting into. But, what the hell, I would try it out see what happens! So I arrived in Korea unable to speak one word of Korean and not knowing at all what their Korean tradition of Buddhism was.

I ended up at the temple called Songgwang-Sa, with a teacher named Kusan. I was lucky to spend five years at Songgwang-Sa. For the first several weeks there I communicated in classical Chinese, I could write Chinese and the Korean could write Chinese, and we could communicate back and forth by writing. Very slowly I managed to acquire some of the language. I began to be able to listen to the master's instructions, and I learned that the temple was predominantly of the Zen tradition. At that point I had read nothing at all about Zen. I had managed to avoid reading Alan Watts and D.T. Suzuki; somehow I never came across them when I was doing my initial explorations of what Buddhism was all about. I still had this sense that Buddhism was somehow a methodical system of practice: do this, and this is what happens. It is very much the way Theravada can be portrayed, I don't think that's what it is, but that is certainly the way I was still attached to.

At any rate, after three months in Korea, I began my first Zen retreat. In Korea the retreats are usually for three-month periods at a time: three months in the winter, three months in the summer, and a three-month off-season in the fall and spring. I entered my first three-month retreat barely able to speak Korean, with no knowledge at all about Zen, knowing nothing at all about what my teacher was saying to me, or what I was supposed to be doing while I was in this three-month retreat. So I struggled for the whole period trying to figure out exactly what I was supposed to be doing. We were studying a Koan, "Chao-chou's 'Mu'", the "No" Koan, one of the most famous ones in the collections, and he asked me what Chao-chou meant and what his mind was like the moment just before he said this answer: "no" ("mu"). I ended up going back to the meditation hall many times and trying to figure out why I should care what Chao-chou's mind

City Center Courtyard

was like. So that become my Koan. After three months, I was very much impressed with the sincerity and the practice of the Korean monks. They're very diligent, very energetic and very enthusiastic practitioners in Korea. The Korean monks practice twelve hours a day for three months. But I really didn't have any sense at all about what I was doing or why I was doing it. In order to survive in Korea, it was very clear to me that I had to figure out what the Koan technique was about, and, in more general terms, what Zen was about, and how Zen could possibly portray itself as a Buddhist tradition.

This is finally how we get down to the question of the continuity of Zen with the rest of Buddhism. I began to read as much as I could in Korean Buddhist works out of the Zen tradition, I began to discover what I thought were some rather compelling things. Here I would like to return to a scholarly perspective after bringing your attention to the point of how this question appeared to me. In order to do this, I will give you a metaphor that is commonly used in Zen materials, and very often in Dogen's work: "to step off the hundred-foot pole."

The final transition from the conditioned world of birth and death to the unconditioned realm of Nirvana takes place when you finally have the courage to let go of all your old attachments to your body, your mind, your society and your tradition. You let go of all of that in that final leap off the hundred-foot pole.The first thing you have to do, of course, is to find out where the pole is. If you want to find where this hundred-foot pole is, it might be very helpful to have some sort of a road map, telling you where this pole is located. You figure out which way the map should be oriented, and you finally start following along the road. If you follow the map accurately, you get to a point in the road where, off in the distance, you can see this hundred-foot pole, and you realize for the first time that this pole really does exist and that it wasn't just a myth. At that point, the map is no longer necessary. You know where the pole is, you can see it directly in front of you, and you reach the pole. Well, a hundred-foot pole is pretty high—I don't know if I could get up a hundred-foot pole or not--but supposing you can climb it, and after you finally get to the top, and the view is so great, you just hold on and look around and, my God, it's just marvelous!

Unfortunately, as you are holding on to this pole, your grip starts weakening and you start sliding back down the pole until you're down at the bottom again and you realize, well, maybe that's not the way to go either. So, finally, after reaching the pole, climbing it, and getting to the very top, rather than holding on, and looking around, and enjoying the view, and revelling in your achievement, at that point, finally, you are able, just for the Marga, to let go and take that final leap off. Then you're enlightened. This would be the model for the Marga that we would set up here: looking for the pole, finding the pole, climbing the pole, and jumping off the pole.

Going back to the Marga, or path schemes: looking for the pole would be like the initial stage of cultivation *(laukika bhavana marga)* when you're following various road maps that Buddhism offers, such as through Morality, Concentration and Wisdom. By following these different techniques, you may finally find out where the pole is located. By following the map

carefully, you can see the pole off in the distance, and seeing the pole out there is your *Darsana Marga* (path of vision). Through this vision you realize that that pole really does exist, you see where it is, you finally realize that I know I can make it now, I see it myself, I don't have to rely on this road map any longer. After reaching the pole you start climbing up, and this would be like your transcendental cultivation stage, *Lokottarabhavana-Marga*, that comes after your vision. You not only get to the pole, but you have to climb it now. But, if the person is not able to take that one final step, to generate that final total detachment to the whole experience of Buddhism itself, the person is eventually going to backslide and slide back down the pole again.

Finally, what Buddhism is saying to you is, well, we've given you these directions, we've helped you to get to the pole, we've assisted you to climb the pole, but, in order to take this last leap and realize Nirvana, what you're going to have to do is to let go of all these past directions. In other words, you have to let go even of Buddhism itself, in order to make this transition into the unconditioned. So this leaping off and letting go of the pole would be like final realization, the last stage of awakening, called *Nistha Marga*.

There's a very famous sutra in the *Majjhima Nikaya*, called the "Simile of the Snake." It is a very interesting Theravada text in which Buddha talks about the Dharma, the teachings of his religion, as being very dangerous, like a poisonous snake. You may go out looking for a snake, you find the snake, and go to grab it, but rather than grabbing the snake by the head where you have control of this snake's power and his poison, you make the mistake of grabbing it by the tail. Instead of serving you, the snake rears around and bites you on the hand. This is the analogy that Buddha uses for the Dharma. The Dharma has a certain utility as long as it is used correctly, as long as its purpose is one's own personal development, not as a way of lambasting rival sects, or getting into debates, or proving that Buddhism is better than Christianity or Judaism, or showing that Zen is better than Theravada, or any of the other sectarian battles that go on. As long as Dharma is used simply for the purpose of achieving enlightenment, you're using it correctly and you have control over its power.

What Buddhism is saying is that, to truly realize this perfect detachment from both one's body and one's mind, one has to let go of all sense of identity, including the identity that one has as being a Buddhist. One has to follow the path leading to this state of realization. As long as you have any grasping, you might have a very advanced spiritual achievement, yet it still won't be enough to realize Nirvana, to take that last step off the pole. This is the final challenge that Buddhism is making to us: do we have enough courage to let go of this pole?

In another simile that appears in this Sutra, the Buddha talks about this massive stream you have to get across. There's no possible way you can swim across, but as you walk along the bank you find twigs, branches, a little bit of twine here and there, and you manage to lash them together into a makeshift raft. By paddling furiously on top of this raft you're able to get across this creek. He says that of course after you've gone across the stream you wouldn't pick up this raft and put it on your head and carry it off. You would leave it there and go on with your journey at that point. The raft has

served its purpose, just leave it behind and go on. Well the Dharma, the Buddha says then, is very much like this makeshift raft which he's fashioned to get you across this stream of birth and death. It is a technique which even though very makeshift, does work, if you paddle furiously. But in order to make use of this accomplishment, or to be able to go on from there, you have to let go of the teachings of Buddhism at that point, to truly realize the ultimate. Buddhism is the only religion that I know of that you have to abandon to truly understand it.

Now we have this metaphor of looking for the pole, seeing the pole, climbing the pole, and jumping off the pole as our four stages of the path. If you were to look at Theravada, for example, I think what Theravada is doing is taking a very expansive vision of what this path encompasses. Theravada tells us it's fine to say you have to take that final leap off that hundred-foot pole, but if people don't even know the pole exists, what good does it do them to tell them to take this final leap off? What is more important is to give them some sort of a guideline, a map, so they can find out where that pole is.

What Theravada does is kind of step back and appeal, in a sense, to the lowest common denominator of people, most of us probably, people who really don't have a clue as to where they're going what they're doing with their lives. So they give you all kinds of techniques and guidelines that you can follow, and, hopefully, by following them correctly and diligently, you will be able to see off in the distance the hundred-foot pole that you're going to have to climb. It is the most expansive path in the Buddhist scriptures. People have to get started somewhere, and if that means you have to hit them with morality, hit them with concentration, well, we'll do that, to get them started. Hopefully they will be able to follow the directions precisely and eventually be able to find the pole and climb it themselves and let go of the whole thing.

Other traditions, for example the Chinese *Flower Garland* tradition, tend to have a different view. They say, well it's fine to give people these maps of the path, but these maps have nothing whatsoever to do with seeing that pole off in the distance. In other words you can give somebody a map, but if they turn it upside down, or have it crooked, they will not be able to follow the guidelines on that map at all, so the map really is useless. What is important is not the map of the pole, but seeing that pole in the distance. The *Flower Garland (Hua-yen)* school starts off by saying that Buddhism begins with an initial sudden awakening. It's like seeing the pole off in the distance: you know it's there and, after seeing it, you then go on to cultivate that initial insight until finally it's integrated into your life and you achieve realization/awakening.

In *Hua-yen*, you have moved from the beginning of Buddhism one step farther up the path. They've jettisoned the initial path of cultivation and said Buddhism really starts at the path of the insight, the *Darsana Marga* stage of seeing the pole. So in a sense what they're saying is that Buddhism is following an approach of an initial sudden awakening, or seeing the pole, followed by gradual cultivation, or walking to the pole, climbing and letting go of the pole. Whereas, Theravada is really following a regimen of gradual

cultivation followed by awakening. They're getting this map, gradually following the guidelines of the map, and eventually seeing the pole out there.

Now other traditions of Buddhism may be a little different. Let's take, for example, the Rinzai school of Zen. They say that maps don't do any good, seeing the pole doesn't do any good, in fact even climbing the pole doesn't do you any good because who knows if you will finally have the courage to let go of it. The only thing that counts is letting go, letting go of that hundred-foot pole, because until then you don't really know what Buddhism is all about. What they're doing is jettisoning not only the initial path of the cultivation, but also the path of the insight, and the subsequent path of the cultivation that follows the insight. They're saying that all that counts is that last stage of realization/awakening. What is Rinzai? Well, this would be a sudden awakening, sudden cultivation system. Cultivation and awakening are simultaneous as soon as you let go of the pole. So cultivation and awakening go hand in hand; there is no division between them.

I think that this vision of Zen practice is what has led Zen to claim that they are somehow special, that they are separate from the rest of Buddhism, because they're not concerned with all these initial guidelines and maps. All they care about is the final moment of realization, letting go and truly realizing for oneself the truth of the reality of Nirvana. But I think if we keep this metaphor of the pole in mind, maybe we can begin to see that Zen is really not so much different from the rest of Buddhism, but, rather, is simply targeting a different stage that is more conclusive instead of talking about the guidelines that help you get to this moment of final insight. It is focusing just on the very last moment of the *Marga*.

But if one has not already gone through these preliminary stages to reach that moment of insight, how much chance is there going to be that the person is going to have the courage to let go of the pole? In other words, unless you've already been guided to find the pole, to climb the pole, and do all the preliminaries to that, how are you going to have the ability to actually let go of this pole and make that final jump? I think that if you look at much Zen writing, especially in the Rinzai tradition, you'll find that they are targeting what they believe to be a very small number of people who no longer require these guidelines to practice provided by the rest of the Buddhist schools. Rather what they're saying is that what they do is to help those who are already at the top of this pole to find some way to gain the courage to let go and jump off. So they are, in a sense, jettisoning all the rest of Buddhism, because they are focusing on that last moment of insight. Theravada, on the other hand, is focusing on the masses of people who are more disturbed by how they are leading their everyday life, rather than concerned with taking this final leap off the pole.

As I read more on Zen, I have the sense that Zen is not so much a separate tradition of Buddhism as it is a tradition of Buddhism that is targeting the very final moment of the path, while other traditions of Buddhism have focused on earlier stages along that path. In my view, there is a strong continuity between Zen and the rest of Buddhism. In fact I believe there is really one comprehensive Buddhist *Marga* into which all the different sys-

tems of Buddhism can be incorporated. When we have this wider vision of what this *Marga* is, I think that many of the controversies that crop up in Buddhism become irrelevant. I think this is especially important because we in the West are faced with very serious challenges, because, in the process of learning about Buddhism, we have received not just one system of Buddhism but a multitude of systems. We have the challenge that the Chinese had very early on of how to reconcile all these different traditions, all of which claim to be Buddhist, but which in fact may present diametrically opposed visions of what Buddhism involves, not only in its thought, but also in its practice. Our challenge is, from my point of view, to develop a more comprehensive way of looking at Buddhist issues, a way that will allow us to see the value in all the different traditions, a way in which all the different traditions can be seen to be harmoniously working toward their final goal: realization of enlightenment. Thank you very much for your attention.

City Center Roof

Bowing and Surrender: *the Twelve Steps of Alcoholics Anonymous and the Practices of the Buddha's Way*

by Yvonne Rand

In Zen we practice bowing. We bow every morning after sitting zazen and before and after chanting sutras. We bow at noon and again in the early evening when we are engaged in periods of formal practice at Green Gulch and Tassajara and at the City Center. We bow to each other when we pass in the hall or on the path at Tassajara or Green Gulch. We bow to the altar supporting a figure of Buddha or Manjusri. We bow to our teacher at the beginning and end of *dokusan* or private interview.

But many of us dislike bowing and we avoid it if we can. In the early days of Zen Center, at Sokoji, in San Francisco, Suzuki Roshi noticed that many students left the scheduled morning events just before bowing was to start. He admonished us to just do it. Just bow. Don't think about what it means. Start out with doing a physical practice. After sitting in meditation for some time, get up and bow and let your body stretch and loosen. Let your energy move with the bowing, Do it as a yoga. Don't assign any meaning to the activity beyond the activity itself.

Recently a good friend of mine has begun the practice of 108 full prostrations every day. He recites as he bows different lists he wants to memorize. At the end of bowing he dedicates his practice to strengthening his intention as a practitioner.

I notice some changes in my friend. He is stronger in his upper arms and in his legs. He is more physically supple and relaxed. He seems more open and relaxed emotionally. What is going on here? My curiosity led me to interview my own direct experience of the benefit of bowing. In December of last year I did more than 200 full bows every day, saying the names of the Buddhas and ancestors with each bow. Within a few days of commencing, I experienced in myself exactly the qualities I had seen earlier in my friend. I sensed a shift within myself as well as in those bowing with me a measure of openness with self and others, which led in turn to an easier and more capacious ability to be with things as they are. We became more allowing; our need to be in control diminished. As I have continued bowing 100 or so times a day I find that I have also begun to touch an inner dimension of gratitude and devotion. But I was struck by the benefits of bowing even before this additional grace appeared. Bowing had already softened and toned me in a way that leaves me alive in the world in the way I want to be.

In Buddhism we talk about learning to become happy and calm, awake fully in the world, with an equanimous mind, and thereby able to exert a positive influence simply by BEING in the world of suffering beings. My experience is that faithful repetition of traditional practices (bowing, chanting, zazen, working with the precepts) has enabled me and others with whom I practice to become more and more happy and awake. I enjoy daily the benefits of the simple practice of bare noting, that distinctive kind of noticing that is particular and descriptive, and free of editing, judgment and comparison of self and others. Sometimes I feel that the process and consequences of persistent bare noting are mysterious and may not be explicable.

Recently, in consequence of ongoing conversations with a friend, I read some essays by Harry Tiebout. Tiebout was a psychiatrist who pioneered in the field of addictions. Much of his writing about surrender and the nature of recovery accurately described and interpreted soundly my own and others' direct experience with Buddhist practices, and Zen practices in particular.

I have noticed for some years now that a high degree of resonance obtains between the practices and insights which are central in Alcoholics Anonymous and related recovery programs (Adult Children of Alcoholics in particular) on the one side, and the practices I know in Buddhism on the other. Reading the Tiebout Collection encouraged me to write on this parallelism because I believe the topic may be useful for practitioners in both traditions. I am myself an Adult Child of an Alcoholic Family, as are many of the people I know and practice with in Buddhist Centers around the United States. Another factor which prompted me to write this essay was locating language in Tiebout's writing which helps me articulate in objective terms what I know experientially about the deep effects produced by the practice of bare noting. I wish to understand precisely, lucidly and intellectually the process at work in me internally (and the cumulative effects of that process) when I am "simply noticing" how things are when I limit myself to just noting what is before me in any given situation. Why is "bare noting" the key to being able to be in the world appropriately and effectively and to maintain a calm and happy mind?

Central to Tiebout's writing is his consideration of surrender, both conscious and unconscious. In one essay Tiebout identifies the necessity of "conversion" if one is to "recover" from addictive patterns of behavior. Tiebout defines conversion as any major switch from negative to positive thinking and feeling. The resultant state of mind has a healthier tone; the person is less tense, less aggressive and demanding, less isolated and less at odds with the world. In positive terms the person becomes more relaxed, more realistic, more able to be in the world on a live-and-let-live basis. The person is disposed to accept things as they are.

The role of surrender is central in all religious traditions, and it certainly is in Buddhism. Without surrender neither equanimity nor happiness can arise. But I notice that Americans struggle mightily when asked or required to surrender. Part of the difficulty may lie in the language itself. The English word "surrender" connotes loss, capitulation, demotion, and failure. We associate surrender with defeat, or being conquered as in war, or being put down and devalued. Surrender runs headlong into the cultural values which Americans glorify as "rugged individualism." An early flag proudly declaimed "Don't tread on me." We commonly assert, "No one is going to tell me what to do." Issues of authority spawn many of the troubles that repeatedly afflict us.

Surrender can, however, indicate a positive or neutral state; surrender can denote the conscious and unconscious acquiescence that allows new ways of seeing, feeling and relating. The willing giving in to the collapse of habits of resistance, denial, prejudice, etc., can bring one to a deepening state of allowing, of accepting. The point is that the forces to which the addict

Bowing

surrenders are not hostile but are beneficent and salutary. These are the forces which bowing seems to let loose to undermine and take the citadels of our resistance by surreptitious inner siege.

So I return to bowing practice. I bow on the floor on my hands and knees, with my head touching the floor. I move fully getting down and up. I stretch back and legs. I attend to my breath as I go down. I note my energy moving throughout my body. Over time I experience consequences very like the ones Tiebout describes. I notice an increased capacity to look about me and to see what is before me with some clarity, free of reaction and opinion. If surrender, in a positive sense, is on a continuum of acceptance, then I sense an ever deepening of this capacity as one of the fruits of bowing practice. There seems to be some softening of the body, some shift toward suppleness, that is in the body and in awhile includes the mind as well.

Chanting leads to a similar result. I sit upright, back straight so that I can chant with full breath. I attend to each syllable even when chanting in Japanese, which I do not understand. I can be fully present in each moment in chanting. We are encouraged to bow and chant in order to do the activity itself and not for the sake of any supposed meaning as intended result.

If we wish to look into resistance or to examine the factors which hinder us from doing something we want to do, Buddhist teachings encourage us to study the root causes of greed, hate, and ignorance. We are led to see how self-clinging lies at the bottom of the causes of suffering. If someone speaks ill of me, for example, I am taught to see that my hurt feelings usually equal my investment in being important or my wish to be treated in a special way. Tiebout talks about the hindrances to recovery from addiction in terms of the continuing operation in adulthood of three childish traits: first, considering oneself the center of the universe; second, being in a hurry, and hence easily jumping to conclusions, and therefore not checking out assumptions; and, third, rejecting or fighting conditions and circumstances which frustrate having what we want.

Buddhist teachings emphasize practices for dropping self-clinging they encourage us to cultivate concern and consideration for others. The heart of

the ends of the thumbs just touching. We continually return to noting the particular detail of breath. Is it long or short? smooth or rough? steady? deep? shallow? in between? And as our habitual ordinary discursive thought patterns quiet, our capacity for noticing becomes more and more refined. In twelve-step work, what is called "admitting" functions as bare noting does in Zen.

As we quiet our physical body, our mind also becomes more quiet, or at least our responses to our busy mind become more quiet. We develop an ability to be present in the moment. Is not this the place where surrender begins? Is our ability to be present in the moment not the heart of the process of surrender? In Buddhist practice we cultivate the ability to have nothing to do, nowhere to go—at least in ordinary, worldly terms. The Buddhist process of being a beginner, of being no one special, parallels closely, I venture, the methods twelve-step work uses to compose antidotes to the grandiosity and inflated sense of self-importance that so often characterize people whose lives are governed by addictive patterns.

Buddhism provides a collection of practices for changing pace, for learning to notice our rushing and hurrying so that, having noticed, we can slow down or stop. We practice returning to the very moment, to being in the present moment. Slowing down and noticing is the ground, to use now Tiebout's term, from which "acceptance" develops.

Buddhism and Alcoholics Anonymous recognize that acceptance comes in layers. Surrender, in the positive formulation and benign sense which Tiebout and the great spiritual masters accord it, is also stratified. There are multiple connecting levels; there is more accurately, a continuum. In his early papers on alcoholism, Gregory Bateson noted that surrender cannot be willed. Will-power can operate counter-productively and can beget denial.

There is a scintilla of grace in positive surrender! It opens to us after we open to it. But the only thing we can control in this process is our own opening up. For we can choose to cling to closedness, to resist the energy that impels us to move in healthier directions, or we can choose to put off the armor we use to fortify and defend the immured habitudes of stultifying addictive living patterns. Then, if we do choose to disarm ourselves (and unilaterally at that), the effect of the forces now free to touch us may quicken inside us the fighting no longer, the blessed response of amicable surrender. The willingness to pursue the practices which may lead to recovery may be grudging. The willingness to pursue spiritual practices may likewise be grudging or ambivalent. Neither tradition reports that the path is easy, but both traditions encourage us to meet our resistances, and to join the encounter with friendliness and even humor. Both traditions value wayfaring company. Sangha is one of the three Buddhist treasures. Sangha means the community of practitioners. Each step in twelve-step work is formulated in terms of "we". "We are willing to seek help." I do not seek help alone; I seek help with friends and companions along the way.

Buddhist traditions coming to the West have influenced many aspects of our lives. Bill Wilson, one of the founders of A.A., knew of the Buddha's teachings and incorporated some of them into A.A. It is no accident that parallels and resonance are discernable in these two paths to well-being.

The phrasing used in one tradition may trouble, to be sure, members of the other. Buddhists fully embracing a non-theistic world view may stumble or recoil on hearing the explicitly Christian terminology of traditional A.A. work. But underneath and within, at the heart of the matter, are we not talking about cultivating the same capacities? Though favored words may differ, the language is common two dialects of a single mother-tongue. For both traditions aspire to help people be at ease in the world and with the way things are. Both invite us to know what we can change and what we cannot change, and to be alive and awake and joyful with the world as it is, moment by moment. Both give us keys to free ourselves from suffering.

Footnotes

1) This essay grows out of my ongoing conversations with Paul Ehrlich, an experienced practitioner of Aikido and long-time counselor, especially of adolescents and their families in the field of addiction recovery. Paul and I have been looking into the language of recovery as it is used in Alcoholics Anonymous and the literature of recovery. We continue to note correspondences between twelve-step work in A.A. and Buddhist practices and training.

2) *The Tiebout Papers Collection* by Harry M. Tiebout M.D., Hazeldon Educational Materials, Pleasant Valley Road, Box 176, Center City, MN 55012-0176, 800-328-9000.

The following four articles present several of Tiebout's most significant concepts.

The Act of Surrender in the Therapeutic Process
Direct Treatment of a Symptom
The Ego Factors in Surrender in Alcoholism
Surrender Versus Compliance in Therapy

This article is meant as a progress report on the exploration of the common ground shared by Twelve Step programs and Buddhist practice.

DAININ
KATAGIRI ROSHI
(1928-1990)

Our great friend and teacher, Dainin (Great Patience) Katagiri Roshi, passed away on March 1. A teacher at Zen Center starting in 1965, and Abbot in 1984-85, he was one of Zen Center's most important teachers. I remember his joyous heart—when he smiled, his whole face and body lit up. I remember his generosity and patience—he practiced the Way for itself, not for his own benefit alone, so when there was hardship in his life, he was never bitter, he just "threw himself into the house of Buddha." I remember his dedication to practice under any circumstance, sick or healthy, "settling the self on the self." What I still feel is his presence, practicing *with* "all sentient beings in peace and harmony." We bow with deep gratitude for his life and teaching. What follows is a short factual history of Katagiri Roshi's life, Yvonne Rand's article on his funeral ceremony in Minnesota, and Abbot Tenshin Anderson's eulogy at his cremation.

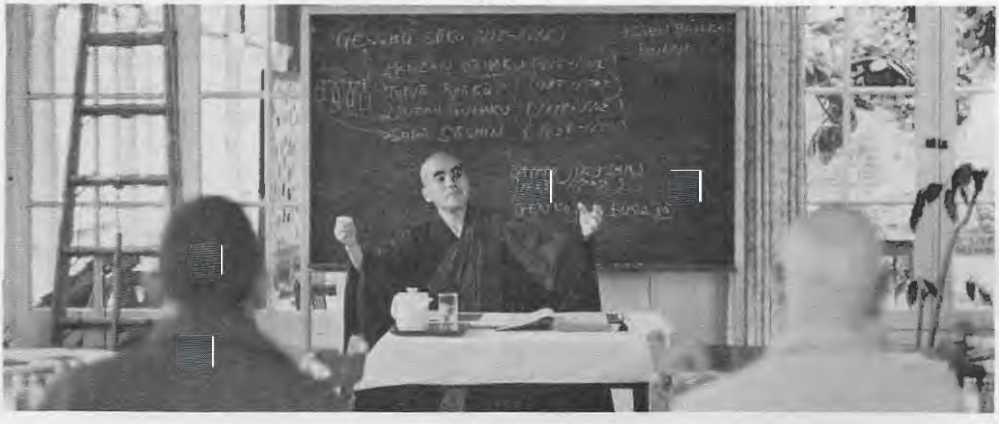
— Michael Wenger

Personal History

On January 19, 1928, Katagiri Roshi was born in Osaka, Japan. In 1946, he was ordained by the 26th Abbot of Taizo-in Temple, Daicho Hayashi Roshi, in Fukui Prefecture. He entered Eiheiji Monastery, one of the main monasteries of Soto Zen Buddhism in Japan in 1947. There, he performed the duties of the Shuso, the leader of the training priests. There, he also met and was greatly influenced by Reverend Eko Hashimoto who was the Godo at that time. After finishing three years of training, he left Eiheiji and entered Komazawa University. Upon graduating, he became a member of the Sotoshu Kyoka Kenshu-jo or Soto Propagation and Research Institute from 1957 to 1959. He then worked for three years at the Sotoshu Shumucho / Headquarters Office in Tokyo.

In 1963, he was appointed to be a minister abroad and studied at the Zenshuji Soto Mission in Los Angeles, California. Two years later, in 1965, he moved to San Francisco as the minister of the Soto Zen Mission, Sokoji, and also assisted the late Shunryu Suzuki Roshi at the San Francisco Zen Center and Tassajara Mountain Center. In 1969, he was qualified as the Sanzen Dojo Shike or Teacher of the Zen Dojo.

In December, 1972, he moved to Minnesota to establish the Minnesota Zen Meditation Center, Ganshoji. He visited many small groups in various areas such as Milwaukee, Wisconsin, Manhattan, Kansas, Omaha and Alaska. He also founded Hokyoji as a mountain training center in 1977. From 1984 to 1985, he became the Jushoku or Abbot of the San Francisco Zen Center. In 1988, he published his book, *Returning to Silence*, which was translated into German in the following year. In October, 1988, for one month, he was appointed the Chief Lecturer at the 2nd Sotoshu Sesshin at Daijoji Monastery in Japan and led the participating representatives from various Zen centers abroad. In December, 1990, assisted by three priests from Japan, he officiated in the traditional transmission ceremony for twelve zen priests. On March 1, 1990, he passed away peacefully, at his residence, surrounded by many devoted friends and students.



Funeral Ceremony for Katagiri Roshi

by Yvonne Rand

On April 16, several hundred people gathered from across the world for the monk Jikai Dainin Katagiri Roshi's funeral. There were many priests from Japan and America and there were his old students and friends from all over the United States. For the first time I came to realize that Katagiri Roshi was a bridge for the priests of Soto Shu in Japan to the United States and to their understanding of those of us here who are striving to practice Zen in the Soto tradition, just as he was a bridge for us to Japan, and to Soto Shu and to Dogen Zenji, the great philosopher, practitioner and founder of Soto Zen in Japan. More than ever I understand what a light has gone out with his passing.

A few weeks before his death Katagiri Roshi wrote a poem.

> "Living in vow, silently sitting
> Sixty-three years
> Plum blossoms begin to bloom
> The jeweled mirror reflects truth as it is."

And Narazaki Tsugen Roshi, his friend and Dharma brother commented at the funeral:

> "Having come to contact with auspicious Zen
> of the Great Patriarch (Dogen),
> He visited this remote land, America,
> And opened the Dharma relations with simple plainess
> for some thirty rounds of frost.
> He intimately taught humans and deities
> Through spring wind and autumn rain.

In respectfully remembering the new *parinirvana* entrant, Dainin Daiosho:

> He was a master in the Ocean of the Teaching
> a mainstay in the Soto School.
> Given birth in Japan in the month of snow, 1928,
> Showing cessation in America in the month of plum, 1990.
> Dying his robe at Taizoin, he tasted the water of
> Daicho, Great Tide.
> Rising at the Dragon Palace,
> he plunged into the depth of the Zen Ocean.
> Observing impermanence, he practiced deep at Eiheiji,
> Perpetual Peace Temple.
> Throwing the mind, he sat high on the shared-seat of Sumeru.
> His way was naturally pure and such was his practice.
> In pursuing scriptures at Komazawa University, his mind
> parted from the secular dusts.
> In learning Buddhism at Chandana Temple,
> clouds were stirred up at times.
> Birds picking flowers respected the formless Dharma-body
> at both temples in the forests.
> Deities protecting the Dharma in the four directions
> supported the ceaseless *samadhi* transmitting the Dharma.

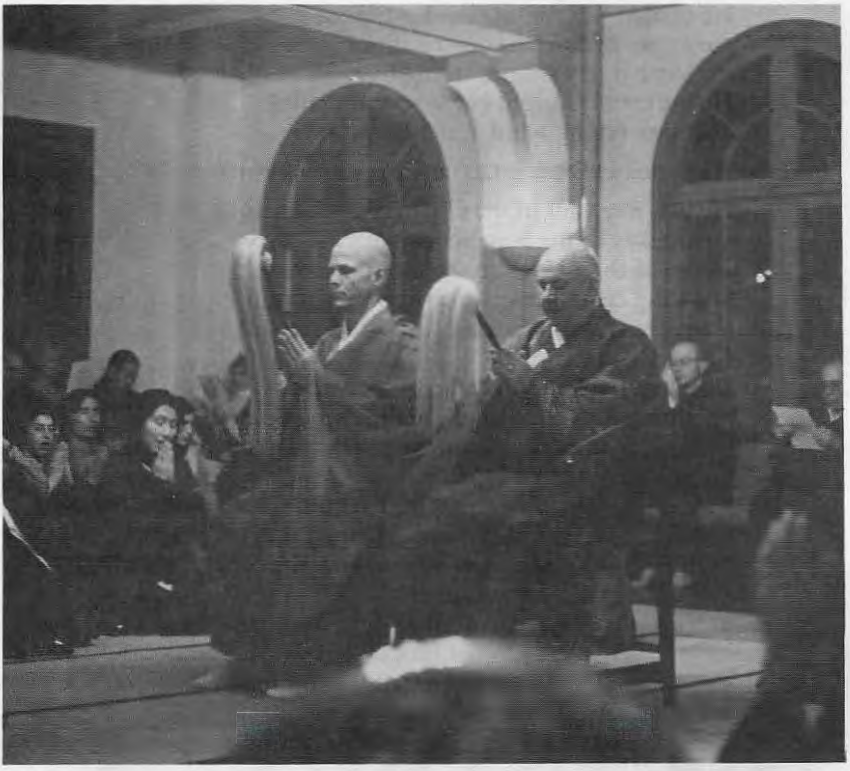
The eighty-first generation in the lineage of the Way
struck the bodi-mandala through nine year cultivation/verification.
The thirteen dharma-retinues among the pure friends
polish bamboo-hitting potsherds in one beautifying assembly.

He rightly attained the responsive spirit to this age
with fifty-two powerful ones in virtues.
He himself cultivated the essence of the practice in gratitude
with sixty-three year's merit-field.
Although turning his body there,
how could he follow the other shore?
Although collecting his trace in the heavens
he has never departed this spring.
Right at this moment, the great old Osho turns the life function,
indestructible for eternity, in the great serene *samadhi.*

Plum flowers smile in subtlety and profundity.
How can one expound the true virtue of Dainin?
Great masters respectively offer one hand each
and transmit the Ancestor's light eternally."

We bid Jikai Dainin Daiosho safe passing and good-bye with a bow and smile and remembrance in all our days.

Funeral Ceremony for Katagiri Roshi at City Center



Eulogy for Jikai Dainin Daiosho

by Abbot Tenshin Anderson

O, Dainin Daiosho, compassionate teacher of Great Patience
Please accept our poor offerings of homage and praise!
We say, "in emptiness no increase or decrease."
Not even dwelling in such non-discrimination
You celebrated, as fully enjoyed, the subtle
Differences among similar things,
Bringing to life the way of snow in a silver bowl
Free of all extremes, high and low.

You could easily appear as jade or soapstone:
As the ancients found in jade,
We found in you a symbol of virtue.
Soft, smooth, and warm, you were an emblem of giving;
Fine, compact, and solid, you exuded intelligence;
Angular, but not sharp and cutting, you held up justice.
When suspended by a thread,
You appeared as though you would fall to the ground:
thus you showed humility.
When struck, you yielded a tone,
clear and extensive, yet ending neatly:
thus you were music.
Flaws did not cover your beauty, nor beauty cover flaws:
thus you demonstrated loyalty.
Your inner light radiating on all sides,
we recalled sincerity.
Bright as a brilliant rainbow, you are like the heavens.
Your mysterious essence, being formed in the hills and streams,
is akin to the earth.
Esteemed by all under the sky, you are like the Way itself.
Thus you appeared like jade.

And what about the poor green soapstone,
So common, so simple, just sitting with a beginner's mind,
Embodying Buddha by not seeking to make a Buddha,
Always, in the world of patience, fragile and easily scratched
by the life of others,
Joining hands with all beings
and walking together through birth and death?
Although, in the Way, there is no inferior or superior,
You truly hung the sun and moon
high in the shadowless forest
and subtly discerned autumn from spring
on the budless branches.
March forth, great Bodhisattva,
into your rightful place in the Buddha Way!
We will follow you.

Maureen Myo-on Stuart Roshi

by Yvonne Rand

Our dear friend in the Dharma Maureen Myo-on Stuart Roshi died on the 26 of February, 1990.

Maureen asked everyone to call her by her first name. She looked one straight in the eye and made direct warm-hearted contact. She taught "New England style Zen" at the Cambridge Buddhist Association in Cambridge, Massachusetts. By this she meant that she liked the forms of practice to be simple and to carry the essence of Zen which sponsors us to be awake and to be Americans whenever possible. So we ate our meals on plates and with knives, forks and spoons, not from bowls with chop sticks. She ordered the meditation hall simply: a highly polished wood floor, mats to sit on, and a plain altar with a compassion figure, a candle and a flower. There was a bell to ring the beginning and end of each meditation period. Chanting in Japanese, which Maureen loved and led with vigor and beautiful, full voice, was balanced by the western classical music she played at the end of a five or seven-day sesshin.

Maureen inspired and set an example for many of us, She challenged me to do my best. She pushed me to begin teaching formally as a way to develop my own practice and my ability to connect with those with whom I practice. She was able to encourage me in these ways with affectionate toughness. During sesshin she would have us begin the day with cups of hot tea, then chanting, and then, when our energy was up and we were fully awake, we would begin our zazen practice together.

As a woman teaching and practicing with men and women students, she showed us what was possible, what confidence looks like in teaching: not the confidence of a woman trying to be a man, but rather the confidence of Maureen, of being herself with us, without any pretension of role or status, as we sat and ate and chanted and shared our lives together.

I miss her. Her dying seemed so sudden. Someone said to me recently that the dying help us be more careful with the living. May each of us find Maureen's dying an inspiration to attend fully and whole-heartedly to our own and each other's living.

Zen Center News

On May 1st, 1990, Leslie James will be leaving her postion as President of Zen Center. Leslie was appointed President six years ago, during a difficult time in Zen Center's history. Through her steadfast guidance and compassionate effort, she encouraged may people at Zen Center, and greatly helped this complex organization. Leslie was instrumental in the creation of new structures of governance and of new forms for the businesses and the administration. Her calm presence and open, soft mind have nourished the entire community. We thank her deeply.

The Officers of Zen Center are appointed by the Board, and the President, Treasurer, and Secretary serve as ex-officio members. Michael Wenger—Practice leader, current Board member, and former Vice President—will be interim President for the next four months while the Board selects the next President. Robert Lytle continues as Vice President, Bill Lane as Treasurer, and Vicki Austin as Secretary.

In the Fall there were Board Elections. Paul Haller, Peter Rudnick, and Peter Overton were elected to three-year terms. Michael Wenger was re-elected to another term. Bernard Faure, Gary Friedman, and Stephanie Kaza were appointed by the Board to serve one-year terms. Abbot Reb Anderson, Emila Heller, Dan Howe, Marc Lesser, Alan Margolis, Laurie Schley, Furyu Nancy Schroeder, Katherine Thanas, and Abbot Mel Weitsman continue to serve on the Board. Anne Heller consented to another one-year term as an appointed member. We gratefully acknowledge the contributions of outgoing members Carl Bielefeldt, Tom Cabarga, Linda Ruth Cutts, Bruce Fortin, Michael Phillips, and Meg Porter. Laurie Schley is the new Board Chair. We appreciate the vital and difficult work of the Board in governing Zen Center.

Tassajara Garden

Zuisse

by Zoketsu Norman Fischer

This mid-October (Oct 10-25, 1989) I accompanied Zen Center Abbots Tenshin Anderson and Sojun Weitsman on a pilgrimage to Japan. We went together with Jakusho Kwong, Abbot of Sonoma Mountain Zen Center, and Keido Kaye, Abbot of Kannon-do in Mountain View. Both these abbots are dharma brothers of our own abbots, fellow disciples of Suzuki Roshi, and the main purpose of our trip was for the four Abbots together to perform the *Zuisse* ceremony at the two Headquarters Monasteries of Soto Zen in Japan, Eiheiji and Sojiji.

Zuisse ceremony is a long-standing tradition in Soto Zen in Japan. A priest who has received Dharma transmission usually performs it within a short time of the transmission ceremony. The point of the ceremony is for the new priest to journey to the great temples founded by Dogen (Eiheji) and Keizan (Sojiji), co-shapers of Japanese Soto Zen, to pay his or her respects to the venerated founders, to introduce himself to the founders as a new member of the lineage, and to ask for help in furthering the teaching or the line. The ceremony is a bit different at Eiheji and Sojiji but in both places the new transmission priests make statements and offer incense at the Kaisando (founders hall) and help lead the morning service.

Up until now, Zen Center priests had never felt the need to perform this ceremony. In part this has had to do with the expense and difficulty of doing the ceremony, but in part it has been because, while Zen Center has always been, since Suzuki Roshi's time, recognized by the Japanese Soto Zen establishment, it has also been careful to stay clearly independent. However, now our Abbots have decided that it is time for Zen Center to explore our relationship with Japanese Soto Zen. The performance of *Zuisse* ceremony was a step in this direction.

In Tokyo, at the Headquarters of the Soto School where documents were prepared for the ceremonies, we met and had extensive conversations with Kenyen Yamamato, of the foreign missions department, and Lester Yoshinami, his assistant. Both these men seemed knowledgeable about Western Zen and sincerely interested in developing good relations with us. They spoke frankly of a "horizontal" relationship based on mutual respect and understanding.

The ceremonies themselves, at Eiheji and Sojiji, were very interesting. At both places the *Zuisse* priests are given bright red slippers as soon as they enter the monastery, the evening before the early morning ceremony, which identifies them as very special guests. And indeed they are well taken care of with special fancy vegetarian meals served to them in their rooms, and with formal teas with the abbots of the monasteries where they received various gifts and congratulations. At Sojiji the *Zuisse* ceremony takes place almost entirely in the very large Hatto, Dharma Hall, said to be the largest tatami room in the world. The abbots wore bright red Okesas provided by Sojiji as they, simultaneously, led the morning service. At Eiheiji there is considerable traveling during the ceremony, as the *Zuisse* priests go from Hatto, to Butsuden (Buddha Hall) to Kaisando (Founder's Hall) and other

places for chanting and incense offering. Sojiji was a bit difficult because none of the instructor monks spoke English, but at Eiheji we were taken care of by Zendo Matsunaga Roshi, Manager of the International Department, who speaks fluent English. He has lived for several years in Soto temples in Los Angeles and Hawaii, and is also very interested in and sympathetic to Western Zen. We felt particularly well cared for by him, and enjoyed the physical beauty of Eiheiji quite a bit. After the ceremony, one of the young monks, Soho-san, who also speaks fluent English, gave us a wonderful tour of the monastery.

The bulk of our time in Japan, however, was spent at Rinso-In, in Yaizu, with Hoitsu Suzuki Roshi. It was very good to spend so much time at the temple where our own founder practiced for so long, and to sit in the zendo where he sat for many years. Equally, it was good to get to know his son better, and to share with him and his family the life of the temple. Hoitsu Roshi is a wonderful, humorous, lively person, and there was seldom a dull or a predictable moment at Rinso-In. We were fortunate to be on hand, October 23, for the annual founder's ceremony, when the priests of Rinso-In's many subtemples gather to honor the original founder, and we were able to join the ranks of these priests as official participants. As we left Rinso-In we all chanted sutras and offered incense at Suzuki Roshi's *stupa* site in the Abbot's graveyard behind the temple. This small spontaneous ceremony, with these four American disciples of Suzuki Roshi bowing and chanting together, was one of the most moving moments of the trip.

Zuisse group photo

Applecrisp

by Laura Burges

I'm teaching third grade at the San Francisco School. On occasional Saturday mornings, I go over to Cal to participate in the Bay Area Writer's Project, a series of classes to help me learn how to help kids learn to write.

Recently, in such a class, we were asked to describe how to make a dessert and this is what came to mind: I learned how to make apple crisp one winter when I was living in a Zen monastery in the Los Padres Wilderness.

We lived in a very simple way up there with simple food that was served Japanese style in the meditation hall. In winter, the cold outside was paralyzing and it was only slightly warmer in the zendo.

But every five days, we'd set the tables in the dining room with red table cloths, light the kerosene lamps, and sit down to what seemed to us, given our usual fare, a feast.

Silent much of the day (to continue our meditation) we were hungry for talk and the clinking of dishes and silverware, the rattle of conversation, filtered out of the dining room like the babble of the rumbling winter creek.

I worked in the kitchen that winter and we worked—mostly—in silence. I learned how to press a special tool through the core of the crisp green apples, which would simultaneously core and slice them. We would toss the apple slices with our hands in a huge stainless steel bowl, with fresh squeezed lemon juice and tumble them into long pans. We'd pile on the topping - a concoction of rolled oats, flour, brown sugar, nutmeg, cinnamon and butter, lightly mixed, press it gently over the bed of gleaming apples, and slide the pans into the oven.

We'd serve it hot with cold whipped cream, carried over to the dining room from the kitchen through the chill night air to the boisterous monks. The crispy sweet topping, the warm, soft, spicy apples, the cold whipped cream—delicious and surprising.

I don't suppose food has ever tasted so good to me—before or since—as it did in that mountain wilderness against a background of bird song, rain, creek chatter. The sharp pleasure of delicious food in that simple, silent way of life.

Tassajara

APPLE CRISP

This is my current version of apple crisp:

INGREDIENTS

6-8 green pippin apples
juice of one lemon
1 teaspoon cinnamon
2 tablespoons flour
1 cup apple juice

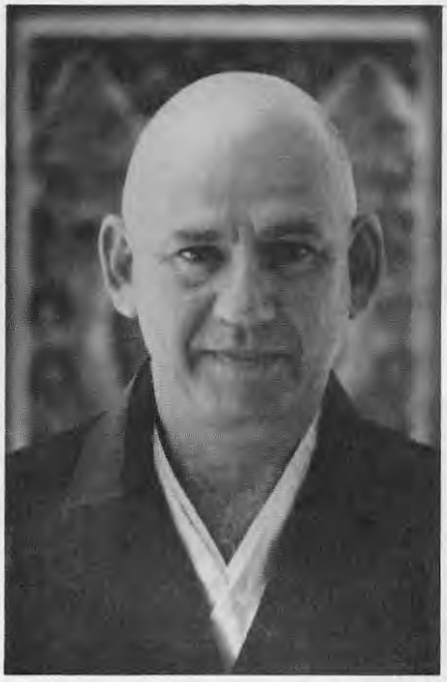
Topping:

1 cup rolled oats
3/4 cup flour
1/2 teaspoon salt
2 teaspoons cinnamon
dash of nutmeg
1 1/3 cup brown sugar (or a bit more if you like)
1/2 cup butter, well chilled
1/2 cup coarsely chopped walnuts

Preheat oven to 350. Slice the apples thin, leaving the peels on. Mix them in a bowl with lemon juice, flour and 1 teaspoon cinnamon. Place them in a buttered 9" X 13" baking dish with the apple juice.

Mix the topping in a bowl. Cut the butter into small chunks and work it in with your fingers. Press the topping mixture onto the apples, but don't mix them together. Cover the pan with aluminum foil and bake for 1/2 hour, then remove the foil and bake another 15 minutes or so. The apples should be soft and the topping should be crunchy.

Serve hot. You can top it off with whipped cream, cold half-and-half, vanilla ice cream—or all by itself. Serves 6-8.



Chokei and Hofuku Discuss the Buddha's Words

From a talk delivered by Mel Weitsman during Sesshin at Berkeley Zen Center on June 25, 1989.

This morning I want to talk about Case number ninety-five in the *Blue Cliff Record* called "Chokei and Hofuku Discuss the Buddha's Words". Chokei and Hofuku were two monks who were students of Seppo and they used to discuss the Dharma. These two dharma friends would always discuss the Dharma together, so they were well known for their dialogues. Engo introduces the subject and he says, "Don't remain where Buddha is, if you do horns will grow on your head; but you should quickly run past the place where there is no Buddha, if not, weeds will grow like a jungle. Even if you are entirely naked and absolutely bare and the unhindered interpenetration of mind and circumstances is attained, you still cannot avoid resembling the fool who watched the tree stump to catch a hare. Now tell me, what are you to do in order to be free from these faults? See the following.

The main subject: Chokei one day said to Hofuku, "Even if you say that the Arhats still have three poisons, you should not say that the Tathagata has two languages. I do not say that the Tathagata has no language but that he does not have two languages. "Hofuku said, "What is the Tathagata's language?" Chokei said, "How can a deaf person hear it?" Hofuku said, "I know you are speaking from a secondary principle." Chokei said, "What is the Tathagata's language?" Hofuku said, "Have a cup of tea."

I mentioned this yesterday, but I didn't talk so much about it, and then Setcho has a verse:

Who speaks from the first, who from the second principle?
Dragons do not lie in puddles;
Where dragons lurk,
Waves arise when no wind blows.
Oh! You Ryo Zen monk,
You've bruised your head on the Dragon Gate.

This all sounds like very obscure language and I'm sure you're all entirely confused. So I will explain it (laughs). "Do not remain where Buddha is; if you do, horns will grow on your head." This is, once again, Engo's Introduction, introducing the subject. If you cling to Buddha, if you cling to anything to do with an idea of Buddha, then horns will grow on your head. This refers to a person who is always referring to Buddha, always creating a graven image of Buddha. We do have graven images of Buddha but we don't cling to them. We talk about Buddha, we talk about Buddhism and we read texts and so forth but we don't cling to them. This is the big mistake. He doesn't say, "If you use Buddha," he says "If you remain where Buddha is". This is a way of speaking. So, "Do not remain where Buddha is. If you do, horns will grow on your head. But you should run quickly past the place where there is no Buddha." In other words, where there is no Buddha-Dharma to be found, pass that place by. "If not, weeds will grow like a jungle. Even if you are entirely naked and absolutely bare and the unhindered interpenetration of mind and circumstances is attained, you still cannot avoid resembling the fool who watched a tree stump to catch a hare." In other words, even if you are completely guileless, completely naked, stripped of all opinions, standing there completely innocent, still, "You cannot avoid resembling a fool who watched a tree stump to catch a hare."

There's a story about a hunter who was waiting in the woods one day and he saw a rabbit running really fast and the rabbit bounded along until it hit the tree stump and was killed. The hunter thought, "Boy! This is pretty easy hunting." He then picked up the rabbit and put it in his bag. He thought, "Maybe if I wait here I'll catch another rabbit." Suzuki Roshi used to talk about a man who was waiting for this lady that he was infatuated with. He saw her walking down the street at a certain corner one day. So every day he would come back to the same corner to see if he could catch another glimpse of her, but she took a different route home every day.

So, he says, "Even if you are entirely naked and absolutely bare and the unhindered interpenetration of mind and circumstances is attained you still cannot avoid resembling the fool who watched the tree stump to catch the hare." So, no matter what, no matter how deeply immersed in Buddhism you are, or no matter how innocent or how much you've attained, you still can't avoid being like the fool waiting for the rabbit to hit the tree stump. Now tell me: what are you to do to be free from these faults? How can you get out of it? How can you find real freedom? Even though you've got all the right answers, you may have all the right stuff, even though everything is completely correct you still haven't got it. You're still like the person waiting for something to happen—which ain't gonna happen.

I want to explain one more little thing. He mentions the unhindered interpenetration of mind and circumstances. In Tendai philosophy there's the relative world and the absolute world, then here is the interpenetration of the relative realm and the absolute realm. These are the first three stages, and the fourth is the interpenetration of the relative with the relative. In other words, how everything in the relative world goes together or is expressed as Buddha dharma. The first one is just the phenomenal world, the second is the absolute realm where there are no distinctions. And the third is where the absolute realm and the realm of distinctions are intermingled or are one. The fourth is where there's just completely free play in the phenomenal realm. This is called mastery—mastery in the phenomenal realm where every action is right action.

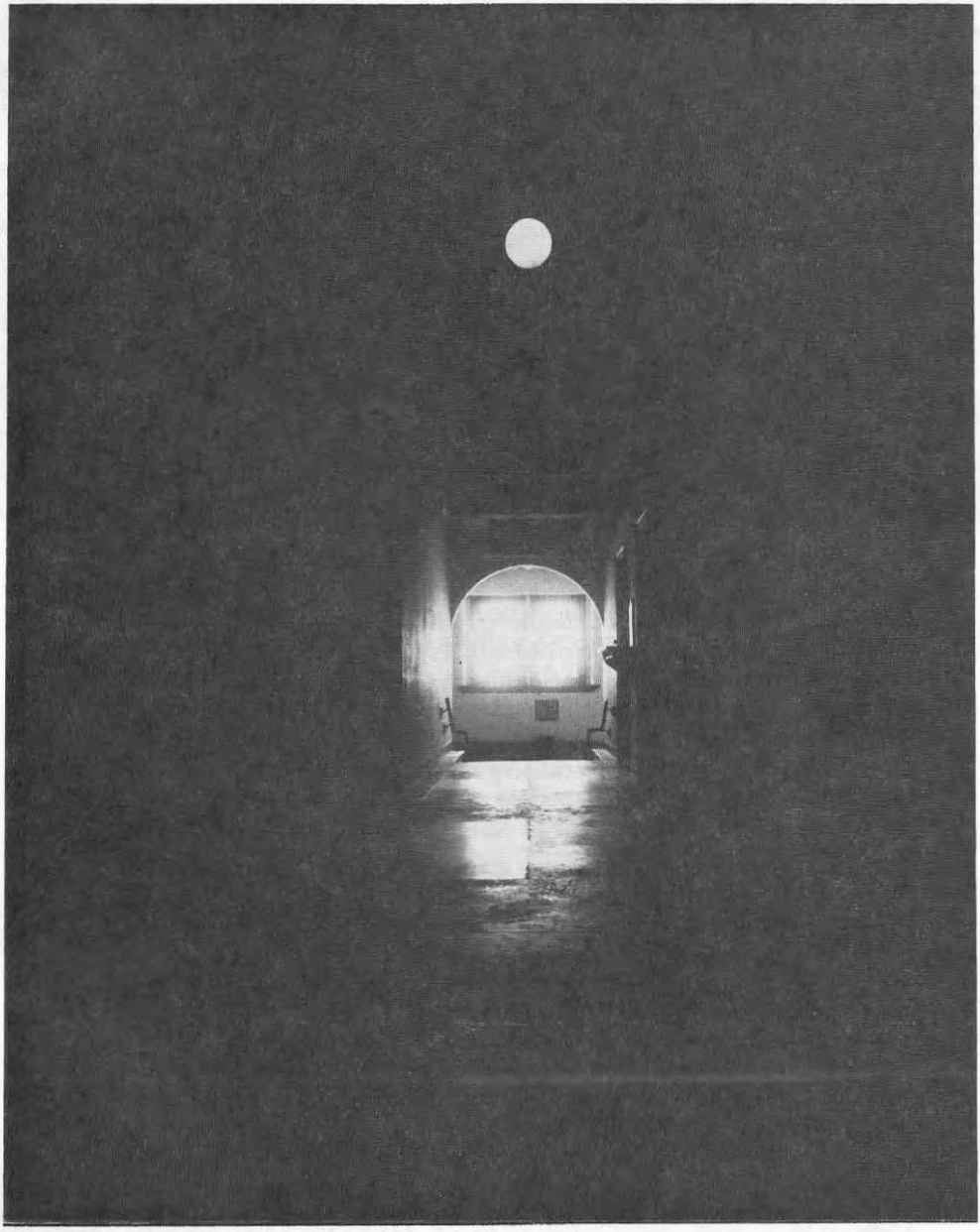
So then, let me come to the main subject. And here's the story: Chokei one day said to Hofuku, his friend, "Even if you say the Arhats had the three poisons you should not say that the Tathagata has two languages." This is kind of funny language. "Even if you say the Arhats had the three poisons..." Another way of stating this would be: it would be better to say that the Arhats still had the three poisons, even though they're Arhats, than to say that the Tathagata or the Buddha has two languages. In other words, don't say the Tathagata has two languages. Even if you say the Arhats have the three poisons, the Arhats are of course the enlightened disciples of Buddha and they are supposed to have gotten rid of the three poisons of greed, hate and delusion. So even if you say the Arhats, who have gotten rid of greed hate and delusion, have not gotten rid of greed hate and delusion—it would be better to say that they haven't gotten rid of greed, hate and delusion than to say that the Tathagata has two languages.

In Buddha dharma we speak of the two principles. The first principle is directly understanding. The first principle is intuition or directly knowing. The second principle is understanding or learning something. So, we learn things in two ways: sometimes we learn through the intellect. Learning through the intellect is secondary understanding or the second principle. No matter how much we learn from a book or a lecture or from study it's the second principle. First principle is when Unmon got his leg broken and screamed in pain and he suddenly had tremendous realization. So, first principle is directly knowing. You don't have to break your leg in order to be in contact with the first principle; zazen is the first principle. We just sit and keep our mouths shut, zazen and no talking. Actually, during work period we shouldn't be talking either because we just lose it when we do. It's o.k. to lose it but we should know, "OH, now I'm losing it." That's the first principle. But if you defend yourself and say, "So what", you've really lost it.

So, what we're talking about here, this koan, revolves around the first principle and the second principle. The Buddha does not have two languages. Even if the Arhats have greed, hate and delusion, don't say the Buddha has two languages: the first principle and the second principle. He only has one language. And then he said: "I don't say the Tathagata has no language, but that he does not have two languages." In reply Hofuku asked: "What is the Tathagata's language?" And Chokei said: "How can a deaf person hear it?" In other words, even if I told you, you wouldn't understand

it. And Hofuku said: "I know you are speaking from the second principle." And then Chokei said: Well, smarty, what is the Tathagata's language? Hofuku responded: "Have a cup of tea."

What is the Tathagata's language? We talk a lot about Buddhism, we talk a lot about Zen, we sit zazen, thinking that we're practicing something special



Zendo entryway

Green Gulch Farm

and then we go out of the Zendo and relate to each other like barbarians. We talk to each other without thinking, without discerning, without realizing what we're doing. We just talk. We offend each other with language. Dogen Zenji says, in the Bodhisattva's four methods of guidance, the second method of guidance is called kind speech. It is how a Bodhisattva guides beings. First of all, we have to guide ourselves and when we know how to move ourselves: that's called guiding sentient beings. It doesn't mean you necessarily look for people to guide but you guide yourself. You know how to relate to yourself and you know how to relate to others.

The Tathagata's language is not the language of somebody twenty-five hundred years ago. The Tathagata's language is the way you speak. The Tathagata's language is your speech and my speech. The Tathagata's language is not something written down in books called *sutras*. The *sutra* is our everyday language moment by moment. There was a Korean teacher who used to come around named Doctor Seo, and one day he wrote me a scroll that said: "White cloud in the blue sky is the Zen *sutra*." All day long we are writing the Zen *sutra* through our actions and through our language. If we wait for Buddha to come along, if we sit like dummies in a Zendo and wait for something to happen that will never happen it is like waiting for the rabbit to hit the stump. If I sit zazen and do all the right things that I'm supposed to do that look like Zen, then maybe I'll get enlightened. But when we go out into the ordinary world where we have ordinary everyday interactions we say: "Where's the practice? I come to zazen, but then I have all this time on my hands that's not Zen time."

Once we become a Zen student our whole life is continuous practice twenty-four, no, twenty-five hours a day. Continuous practice - sometimes you see it, sometimes you don't, sometimes you recognize it and sometimes you don't, sometimes you forget it and sometimes it flies up in your face. But awareness is our job. I have to take care of myself and you have to take care of yourself. But when you come together with somebody, when you have interactions, you have to speak Dharma language. When we speak to each other, when we interact with each other, we have to have Dharma interaction and Dharma language, and Dharma language looks just like ordinary language. You can't really tell them apart. And dharma activity looks just like ordinary activity. You really can't tell them apart. The Tathagata hasn't two languages. But when we leave the Zendo we just resume our normal reactive kinds of actions without making some effort to speak the Tathagata's language. And I do it too.

Sometimes I'll think: "Why doesn't so and so get it?" Then I'll act toward that person as if he were a fool. Then I have to think: "Maybe I've been acting toward that person as if he were a fool and so he thinks he's a fool. But if I don't act toward him as if I think he's a fool, then maybe he won't feel so foolish." So, sometimes I have to change my attitude toward somebody.

We are constantly faced with the mirror of our own mind. If you were confronting Shakyamuni Buddha talk of the time how would you respond to him? You would probably be very respectful, "Oh, Buddha!" But you go see Joe Blow over there and you say, "You're disgusting, yechh!" In the realm of Buddha dharma, if you're a Zen student, everyone is your teacher; everyone without exception is your teacher. Everyone is Buddha teaching you something. Joshu, one of the greatest Zen masters, began his travels at the age of eighty. He would say, "if I meet a young kid, seven or eight years old who can teach me something, I'll bow down to him. If I meet a hundred year old person who doesn't understand, maybe I can teach him something, or I'll be willing to teach him something."

When someone insults us or makes us feel insecure in some way we should see that person as a teacher even though the feeling or emotion that comes up is to hate the person. Say to yourself this is hate, this is anger, this is poison, what am I being taught here? How can I use this teaching as teaching? Buddha's teaching me something; what is it? Anger and retaliation are very powerful emotions and it's easier to use them than to let go of them. We would usually rather fight out the fine points of being right or wrong than to settle ourselves on ourselves, or to find our equilibrium. It's real easy to go off fuming and blaming. When you find yourself blaming, it takes the guilt away from yourself and projects it on to someone else. The sixth Patriarch says to blame is to lose essence of mind. He said even if you're right you shouldn't blame. Even if you're convinced that you're right and that someone else is wrong you shouldn't blame. You shouldn't find fault. This is logically not easy to understand, but it's a radical teaching. It's not your usual teaching. This kind of radical teaching is to turn you around. It's not a matter of right and wrong. The main thing is not whether you're right or wrong, the main thing is where are you? The main thing is what basis

Front door, 300 Page Street

are you coming from? We could argue right or wrong all day long and so what? Supposing you're right all the time?

In this nice little exchange between these two monks nobody is right or wrong. "Have a cup of tea." This is first principle. What he could have done is just gone and got the tea. He didn't have to say anything, he could have just gone, made his friend a cup of tea, and just offered it to him. That's first principle. But he said, "Have a cup of tea." That's speaking so it looks like second principle. But is it first or second? It doesn't make any difference. Sometimes second principle is first principle. All the words that Buddha spoke were not second principle. Even though Buddha explained a lot of things and he accommodated himself to everybody, he spoke about certain things that these people would understand, and to people who couldn't understand he spoke a different way. But no matter what he said, he himself said: "I haven't said anything, even though there have been millions of words, I really haven't said anything." All his words are first principle. They're all meaningful words, not just words to describe something, not just painting a picture.

As soon as we start arguing in order to justify ourselves we fall into the second principle. But the first principle is just the truth. So, as soon as you find yourself arguing or blaming or holding on to offence this should be warning sign about yourself, not about somebody else. None of us does everything right. Sometimes we do something right, sometimes we do something wrong. Sometimes we don't know what we're doing. And most of the time, even when we think we know what we're doing, a lot of the time we don't know what we're doing. We may know what we're doing

with our right hand, but we don't know what we're doing with our left hand. So, sometimes we pick up the hammer to drive the nail and we hit the nail, but we don't see what we're hitting behind us when we raise the hammer to strike the nail again. We just pick up the hammer and bam! bam! bam! and we think we're hitting the nail before us but we're also hitting the nail behind us without knowing what we're doing. Then somebody says: "Hey! man what did you do?" And you say: "I didn't do anything, don't blame me."

When someone blames us for something it's good to take a step back and say, "Is that so?" This puts us right into the first principle of reality—Dharma language: "Is that so?" And from, "Is that so", we can move in different directions. "Is that so?", brings us to a place where we can stand without attaching to anything. We can let go of our feelings and just look at something. "Oh, is that so? Let me look at it." But what we do is say: "I didn't do that! I'm not bad!" We jump on something. Right away: defend. But just to step out and ask, "Is that so? Let me look at that, let me see if that's so. Let's look at it."

It's o.k. to be wrong. You know, there are many koans that are about right and wrong. Joshu visited a hermit and asked him about his practice and the hermit raised his fist. Joshu said, "The water's too shallow here for a large boat," then he left. Then he came back the next day and again he asked the hermit about his practice. The hermit made exactly the same gesture. Joshu said, "You have the authority to do anything you want." But the hermit didn't care what Joshu said. Whatever Joshu said, the hermit responded: "Thank you very much!" Not, "You are an asshole", but "Thank you very much! You are wonderful, thank you very much." The main thing is do you know who you are, do I know who I am?

And then, Setcho has a verse: "Who speaks from the first and who from the second principle? Dragons don't lie in puddles. Where dragons lurk, waves arise when no wind blows." He's telling us that these guys are really dragons. They really know what they're doing. They're really deep even though their speech is very ordinary and plain: "Have a cup of tea"—how plain can you get? He says, "Waves arise when no wind blows", and then the says, "Oh you Ryo (dragon) Chokei, you Zen monk, you bruised your head on the dragon gate." He's saying that he bumped up against Hofuku and he got a good little tap on the head. But he's saying, "How nice! That dharma language is no special language." When you understand that Dharma language is no special language, when you can't tell the difference between ordinary language and Dharma language, then dragons are stirring in the deep causing waves without any wind blowing.

Suzuki Roshi Lecture
Tassajara, June 6, 1970

(Note: This lecture was a special one given to a group of visiting philosophy students on the general spirit of the Sandokai *at the time Suzuki Roshi was lecturing on it.)*

The purpose of this study of Buddhism is to have perfect understanding of things, and to understand ourselves, especially what we are doing in our everyday life. It is to understand why we suffer, why we have such conflict in our society, or in our family, or in ourselves. It is to understand what is going on in the objective world and subjectively within ourselves. If we see things "as it is", and if we are aware of what we are doing, we will know what we should do. This is the intellectual study of Buddhism (which includes dualistic study and non-dualistic study). And then what you should do is have some real experience of the Buddhist way. Study and practice are different; even though you have good understanding, if you do not follow the understanding it will not help you.

We are now studying the *Sandokai*, a kind of scripture written by a great Chinese Zen Master. Last night I explained what we mean by "darkness" and what we mean by "lightness". Darkness means something which we cannot see or think about, something which is beyond our intellectual understanding. Darkness does not mean some dark thing which you do not know, or which you will be afraid of. Of course, we do not know what is going on in utter darkness, but what we mean by utter darkness is something which is beyond our understanding. This room is pretty dark right now, but still you can see things. If there were no light you could not see

anything. But it does not mean there is nothing here. There are many things, but in utter darkness you cannot see, that's all. And brightness means something which you can understand in terms of good and bad, or square or round, or red or white. So brightness means "various things", and darkness means "one whole being" in which many things exist, something which includes everything. Even though there are many things, that which includes the moon and stars and all things is so big that we are just a tiny speck of this big being.

Darkness means something which includes everything. You cannot get out of it. If there is some place where you can go, that place is included in darkness. That kind of big, big being is utter darkness where everything can be acknowledged because everything is so small. But that does not mean there is nothing; various things exist in one whole great being. Whatever our study may be, it is always going on in the realm of brightness. So we discriminate things, saying "This is good, this is bad; this is agreeable, or disagreeable, right or wrong, big or small, round or square." Whatever you deal with is some thing in lightness, which is in the dualistic world. But it is necessary for us to know the utter darkness where there is nothing to see or nothing to think about. This kind of experience will be experienced only in Zazen practice. In your thinking or in listening to lectures, or in talking about the teaching, we cannot study what is actually darkness, but I can talk about something which we can understand, and by which you will be encouraged to practice Zazen and it will lead you to the experience of utter darkness. Darkness is sometimes called "nothingness" or "emptiness", in comparison to "somethingness". Sometimes we say, "no-mind". You don't think when you're in utter darkness.

I feel I have gone too far, so I have to go back to something, to some bright room. It is too dark to see your faces one by one, and what kind of problems you have. I think I must go back to our everyday problems.

I was talking with a student about my relationship with my wife. I have many complaints, but I don't think I can live without her. That is, to tell the truth, what I really feel. Since I came to Tassajara I have learned an expression, "hen-pecked husband". It is a very interesting expression. There is no time for him to raise his head; he is always pecked by the hen. Still he needs the hen. He feels that it is impossible to live with her; maybe it would be better to get divorced. Then sometimes he may think "oh, but I can't live without her. What should I do?" That is the actual problem we have in the relative world of brightness. When the lamp is bright I can see my wife and myself; when there is no lamp there is no problem. But we don't think about the utter darkness. We always suffer from the life which we can see with our eyes, which we can hear with our ears. That is what we are doing. So in the world of brightness it is difficult to live without things. It is impossible. And with things it is also difficult. What shall we do? With things it is too much; and without things we have no purpose for living in this world. In this way we have many problems. But if you have even the slightest idea of utter darkness, which is the other side of brightness, then you will find the way to live in the brightness of the world.

In the brightness of the world you will see something good and something bad, or something right and something wrong. In this world of differentiation things exist in different forms and colors. At the same time, in this world of various forms and colors, we can find the equality of everything. But the only chance for us to be equal is to be aware of, or to realize our own form and color and respect our own form and color. Only when you respect yourself as a man or a woman, as a learned person, or as an ignorant person will each of us have equal value. It looks like equality means to share something equally with everyone. But we don't think that is possible. Actually it is a kind of dream. For instance, if we share our food equally someone may like it and someone else may not. It is impossible to share things equally. And to have the same right, or responsibility, or duty, or commitment is not possible. Only when we realize our own capacity, our own physical strength, our own nature as man or woman, and respect our own character or nature will each one of us be an equal.

This equality is a little bit different from the usual understanding of equality. Here is a cup in which I have some water. Water and cup are not equal; water is water and cup is cup. If the water wants to be a cup, that is not possible, and this is also true for the cup. The cup should be a cup, and water should be water. So when water is in the cup, water serves its purpose. The cup without water means nothing. When water is water and cup is cup, and cup and water have some activity or relationship with each other, become interdependent, then water will have its own value, and the cup will have its own value. In this case we say that the cup and water are equal.

"Freedom" we say, but if you think freedom is just to ignore rules and to act as you want, without thoughtfulness, that is a kind of dream, a delusion. We shouldn't be involved in a vain effort to try to catch a cloud or the mist. How to get out of this kind of difficulty is to have a good understanding of ourselves, and to know what we are doing; to know what is possible and what is not. And we should be very realistic or else whatever we do will not work. If you enjoy your daydreams that is another matter.

Sometimes it is good to think about something which is impossible, dreaming about something which is wonderful. That is good, because the purpose of a daydream is just to enjoy it like a movie. You feel as if you become a movie star. But it cannot be our final goal in life. So we should know what is delusion and what is reality. And when we are sincerely involved in good practice, we should not dream of something which is impossible. We should work in something which is possible to realize.

So, the other side of differentiation is equality. Because things are different there is equality; things are equal. When you understand the equality of man and woman in its true sense, you have no more problem. "I cannot live without her." When you feel that way you don't know who she is and who you are. When you realize that she is important because she is who she is, because she is taking care of you even though sometimes it may be too much, then you understand her nature. And the nature of a man is different. He is usually more idealistic and thinking about something which looks like it is almost impossible, which is not so realistic, and he is trying to go on and on without thinking about what will happen to him. So his wife may

say, "oh, don't do that; it is too soon. Wait. Wait." If she says so he may think, "oh, I must do it right away." Then he may say, "I cannot live without her." But that is not her nature. A hasty careless man wants a careful, more emotionally conservative woman. Sometimes she may be very angry with her husband, but that is not her nature. So when he says, "I cannot live without her," something is missing in his understanding. "I cannot live without her" is right.

The other day I said that the Chinese character for human is two lines supporting each other. Man and woman may be like this, or teaacher and disciple. If there is no teacher, there is no disciple; if there is no disciple, there is no teacher. So when teacher and disciple exist like these two lines in this character, there is a monastery. Everything exists in that way. "We cannot exist without her, or without him," is right. Many difficulties will be created when you reach this true kind of understanding of the other side of each event or thing. The other side of good will be bad. Another side of bad will be good; this is reality.

So the other side of darkness is brightness. You may say this room is dark, but it is brighter than the basement where there is no light. And now the basement is brighter than the hall of a morgue. So you cannot say bright is dark actually. Bright or dark is only in your mind; there is no bright or dark in reality. Sometimes we have to have some standard, or some rules or some means of communication, so we say something is good or bad, agreeable or disagreeable. But these are just words. When your girlfriend says, "I don't like you!", you may take her words literally. But maybe she means the opposite. Because she likes you so much sometimes she feels, "I hate you," but it is not actually so. You should not stick to the words. Without observing things from both sides you will not know what to do about things.

Excuse my saying so, but our eyes unfortunately go towards the outside and we cannot see inside ourselves. It means that we are liable to be concerned about another's practice or life and be very critical of them. And even though we start to think about what kind of practice we should have, which way we should take, we still cannot find our own way, because our eyes and our thinking are directed towards the outside. When you say, "which way should I take?" the "way" is there and the "I" is here and the I is not realized. You don't know who you are and what you are about, or the way you should go, and you are completely ignorant about yourself. So you criticize yourself in the way that you criticize others. That is terrible! It is easy to criticize others and also to criticize yourself, even though you don't feel so good when you criticize yourself. When you do so, you suffer. That is what you are doing every day. The reason you suffer is because something is missing in your understanding of what you are doing.

Buddhist understanding is that things which appear to exist outside actually exist within ourselves. When you think, "he is not so good," it means that you are actually criticizing someone within yourself. It is a picture of yourself. This is the understanding of Big Mind which includes everything. Things happen only within yourself; they are an activity of your life within yourself, like your stomach digesting things, but someone may think, "here is my heart and here is my tummy," and if they lack understanding there is not much relationship between them.

But your heart and tummy are closely related to each other and if you make your tummy strong, your heart will also be stronger, so it is not always necessary to have a big operation on you heart.

When you understand in that way, things are closely related, and there is no need to say tummy or heart any more. When you don't know what is going on in your physical body you are in complete health; when you don't talk about him or her or yourself, then your life is getting sound and good.

How you obtain this kind of harmonious life within yourself is by practice. To talk about things is to arrange your food or your dish. Every morning my students arrange food beautifully on each dish. But fortunately, or unfortunately, if I eat or chew it, it is all mixed up in my mouth and I have just the taste of food, no color, no beauty, no sesame salt or brown rice. It is even more mixed up when it reaches my tummy. I don't even know what it is. When things are in full activity there is no idea of good or bad, this or that. But it is good to see things in different dishes. It is good to think about food, your life, or the nature of man and woman. But even though you think about these things, it doesn't mean much unless you really have a taste of them; a taste of your life. Unless you chew it up and mix it together and swallow it, your life doesn't make sense.

So why do we study this kind of thing? The reason we study Buddhism in this way is just to arrange our food in different dishes and appreciate its color and form. But eventually we must eat it and then there is no such teaching whatsoever. When you actually eat it, there is no teacher and no disciple; there is no Buddhism, no Christ.

How to eat is our practice. And we are fortunate, even though we chew things up and mix them together, to know how to arrange things in various ways, in order to know what we have been doing. To analyze your psychology or your practice is important, but this is actually the shadow of your practice, not the actual practice itself. So our practice will go on and on in this way, arranging carefully and mixing together, and chewing and analyzing to see what you are doing. In this way, analyzing in a bright light, mixing in a dark room, over and over, our practice goes on and on endlessly. So at the end of *Sandokai* Sekito says, "If you go in this way step by step, it is not a matter of a thousand-mile stream or a one-mile stream." Then there is no enlightenment and no ignorance because we are going on and on and on, and we are always on the path of Buddhism. But if you stop working and stick to the idea of good and bad, then you will have a difficult barrier like a big river or a high mountain, because you create the river and the mountain for yourself. But they don't exist. When you analyze and criticize yourself, you have some special concept of yourself in terms of good or bad and you think you are like that. It is not actually so, but you create some difficulty for yourself. That is what you are doing.

End of lecture

Questions and Answers

Student A: You said, "Zazen is darkness and listening to the lecture is brightness." If someone listens to the lecture with good understanding, then that's Zazen, isn't it?

Suzuki Roshi: You should understand as the *Sandokai* says, "Even though you recognize the truth that is not enlightenment." But the lecture will encourage you, and you will know why you practice Zazen. You are arranging things according to my recipe, Buddhist recipe, and you are cooking something here. So you should eat it. How to eat it is to practice Zazen. This food is prepared for people who practice Zazen. So if you eat it, it will help your practice.

On November 4, 1989, Issan Dorsey was installed as Abbot of the Hartford Street Zen Center. Congratulations to both Issan and Hartford Street!

St. A: You said, "Zazen was darkness, and lecture was bright." And also you talked about *ri* being this and *ji* being that, but what I want to know is whether you can really separate them?

S.R.: That is a good point. We are separating tentatively something which is not possible to separate. It is like two sides of a coin; this side is darkness and the other side is brightness. I am talking about this bright side and by your practice you will see the other side. In this way, you will see the whole coin; that is reality. If you think that by your practice you will understand something which is completely different from this bright side, that is a big mistake.

St. A: I was wondering why you spoke about one side or the other. Is it impossible to speak about both sides together?

Tassajara Founder's Hall

S.R.: Both sides together is not possible, because when you talk about it, it is the bright side. It is not possible to talk about the other side. But because I have some experience or understanding of the other side, I can talk about this bright side. If I had no experience of this other side, what I am talking about wouldn't mean anything. No matter how beautifully I may describe it, this bright side would be poison for you. This bright side is something which is quite different from the other side and it is not possible to mix them or put them together. Something which does not agree with the other side is poisonous. Something poisonous may look very beautiful but if it isn't in accord with the other side, if the other side is ignored, that teaching is an opium or drug.

St. A: We chant, "an unsurpassed penetrating and perfect Dharma" before lecture, and I am wondering how the lecture enters into darkness. How does the lecture teach us? How is it something besides brightness? How is the lecture Zazen?

S.R.: How can I talk about Zazen?

St. A: What is *teisho*?

S.R.: Teisho means to give encouragement. It is not just to talk about something, but to give some suggestion and to help people have a good understanding of our practice. The words must come from the actual experience of—I don't want to say it, but—actual experience of enlightenment. These are big words. The actual experience of reality is *teisho*. The words should not be dead, should not be something we study or read in a book. That is the difference between *teisho* and lecture. Strictly speaking, lectures give some knowledge of something; *teisho* mostly helps propel actual practice and enlightenment. So, pushing people towards real practice, that is *teisho*. "Here is something you must have as a Buddhist!" "Look!" That is *teisho*. So we must have something real to talk about.

If you read my book, even memorize it, that is not *teisho*. *Teisho* is something that comes out from inside, from the bottom of the heart. Because I must use words I must follow logic and use special philosophical technical terms. But sometimes, ignoring those terms, we can directly speak about reality. Sometimes it may not be with words. [A knock] *this* is *teisho*. To talk about something which is not possible to talk about is *teisho*. Excuse me, I cannot explain it so well.

St. B: Your lecture on the *Sandokai* is supposed to give us understanding, you say. Then you say we can't understand the bright side unless we understand the dark side, unless we have good zazen. Is your lecture just skillful means?

S.R.: You will stick to my words, so after giving you a lecture, I take it from you. It is just something intellectual. You should forget what I said, but you should be sure what the real meaning of my words is.

St. B: Is talking to the students Buddhist skillful means?

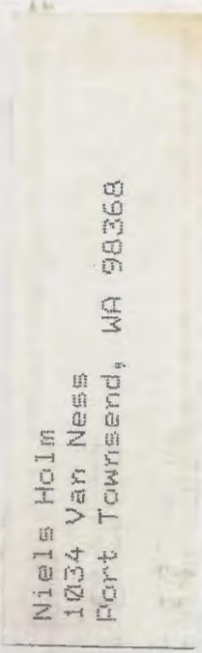
S.R.: It should be that way whether we are Buddhists or not. But Buddhists know that if we stick to words, we will be enslaved by words, and we will understand just a little part of what is said. When you are interested in something which I have pointed out with this finger, it may be better for me to cut off this finger so that you will no be attached to it anymore.

We explain how to cook something in a book, but, actually, what we do is cut vegetables and cook them. As long as you try to understand what is written in the cookbook, it may take time before you can cook. When you forget all about our cookbook, you will be a good cook. It is better to study by seeing someone who is actually doing it. That is the best way. To give something directly is *teisho*. But usually your attitude in listening to *teisho* is to think about it, whether it is good or bad, wondering "What is he speaking about?" or wondering whether it is acceptable for you or not. "If it is good I will accept it. If it is not good I will not accept it." That is extra; you don't need to be so careful. If you just listen to it, you don't even need to understand it. If you don't understand it, it is ok; if you do understand it, it is better, that's all. There should be no special attention in listening. Just listening is how you should listen to *teisho* or lecture. It is different from studying something. As you are very logical, your mind works logically and I have to be logical. If you are not logical, I can say whatever I like. I can sing a song even.

Non-Profit Organization
U.S. Postage Paid
San Francisco, California
Permit No. 8459

Zen Center
300 Page Street
San Francisco
California 94102

ADDRESS CORRECTION REQUESTED



SCHEDULES

SAN FRANCISCO	GREEN GULCH FARM
MONDAY through FRIDAY 5:35-7:05 a.m. zazen & service 5:40-6:30 p.m. zazen & service	SATURDAY through THURSDAY 5:00-7:00 a.m. two zazens & service
SATURDAY 6:30-7:40 a.m. zazen & service 7:40-8:10 a.m. temple cleaning 7:55-8:25 a.m. zendo breakfast 9:25-10:05 a.m. zazen 10:15 a.m. lecture (8:45 a.m. zazen instruction)	FRIDAY 6:30 a.m. zazen & service 5:30 p.m. zazen
SUNDAY no schedule	SUNDAY 5:00-7:00 a.m. two zazens & service 8:30 a.m. zazen instruction 9:25 a.m. zazen 10:15 a.m. lecture 12:45 p.m. lunch Daily schedule subject to seasonal change. Call office to verify.

ONE-DAY SITTINGS: once monthly SEVEN-DAY SITTINGS: twice yearly
THREE and FIVE-DAY SITTINGS: offered periodically
Each year we hold residential practice periods of two-to-three months' duration at Green Gulch, City Center and Zen Mountain Center. For more information, please write to the City Center.

WIND BELL STAFF: EDITOR-IN-CHIEF: Michael Wenger / EDITORS: Abbot Reb Anderson, Peter Bailey, Tom Cabarga, Yvonne Rand, Abbot Mel Weitsman / DESIGN AND LAYOUT: Peter Bailey / PHOTOGRAPHERS: Robert S. Boni: pp. 27, 36; Tony Patchell: pp. 15, 35; Lew Richmond: page 30; Lani Roberts: page 46; Alan Senauke: page 29; Barbara Wenger: pp. cover, 7, 10, 18, 45.

Wind Bell, Volume XXIV, Number One, 1990.