

Wind Bell



Open
here

PUBLICATION OF ZEN CENTER
VOLUME XXIV, NUMBER TWO, FALL, 1990

Contents

Articles and Features

Issan Tommy Dorsey *by* Michael Wenger ... page 3

Paul Reps *by* Ananda Dalenberg ... page 6

Vinaya Conference at Green Gulch Farm
by Michael Wenger ... page 8

Zen Center Members ... page 41

Zen Center Comparative Balance Sheet ... page 42

Lecture Tapes ... page 44

Related Zen Centers ... page 46

Books

The Book of Serenity (Shoyoroku) ... page 18

The Lotus Sutra in Japanese Culture, edited by George J. Tanabe and
Willa Jane Tanabe, *reviewed by* Carl Bielefeldt ... page 21

Excerpts from *Wild Mind* *by* Natalie Goldberg ... page 24

Welcome to the Dharma Den *by* Celeste West ... page 25

News

New President ... page 27

Peter Bailey ... page 27

Green Gulch Farm Meditation Hall ... page 28

Alan Watts Library ... page 29

Lectures

Buddhism and Self Healing *by* Darlene Cohen ... page 11

Sesshin Lecture *by* Tenshin Reb Anderson ... page 31

Real Precepts are Beyond Words *by* Suzuki Roshi ... page 35

Cover Art *by* Paul Reps



Issan Tommy Dorsey

by Michael Wenger

*"The Road to Lone Mountain looks easy if you can get there
You'll have cookies and tea
The monk will show you the trail to the pass
Nobody else would bother to live there."*

—Zenshin Philip Whalen

Issan (Lone Mountain), Abbot of Hartford Street Zen Center and founder of the Maitri Hospice died on September 6 of AIDS. He was 57.

His loving care and presence were apparent whenever you were near him. Born in Santa Barbara on March 7, 1933, the eldest of ten children, Issan led a colorful, but not easy, life. When he was twenty, he was dishonorably discharged from the Navy for his gay activities. For the remainder of the 1950's he worked as a female impersonator in San Francisco, and toured the



Issan Dorsey performing Lay Ordination at Hartford Street

country in drag as "Tommy Dee." In the '60's he founded The Family, one of the largest communes of the time, and managed the rock band Salvation. He was friends with Lenny Bruce, Charles Pierce, and many entertainers of the time. He took many kinds of drugs in large doses throughout this era. Once, he woke up in the back seat of a car on his way to getting dumped in the river because his friends thought he had died of an overdose.

One day he chanced upon a smiling picture of the great Indian sage Ramana Maharshi and his life changed. He came to Zen Center and studied with Suzuki Roshi and simplified his life. During the next sixteen years, he practiced diligently and held many positions at Zen Center: head cook, guest manager, City Center director, Tassajara Head Monk, and member of the Board of Directors. His determined, warm-hearted attention to detail grew and his spirit flourished.

In October of 1984, he left Zen Center to help his teacher, Zentatsu Baker Roshi. In 1986, he began to teach and run the Hartford Street Zen Center in the middle of the Castro district. In 1987, moved by the suffering and dying all around him, he founded the Maitri Hospice [*maitri* is Sanskrit for "friendliness"]. He was diagnosed with disabling ARC in 1988. In an interview he gave last year he said, "To have AIDS is to be alive." He was a living/dying example of hospice/Zen practice.

Maitri Hospice was Issan's crowning achievement. With six private rooms, it provides residential care for homeless and financially needy people with ARC or AIDS. This joining of attentive care and Zazen practice was at the core of his way.

Though sick for a long time, Issan's health failed suddenly. Toward the end he said, "These days my mind keeps wandering away, but it's so nice to come back to this world that won't go away."

On September 1, he transferred the Abbot's position to his successor Tenryu Steve Allen. Up to the last moment, it wasn't clear if Issan would have the strength to perform the ceremony. However, radiant and ever himself, he successfully conducted what was described as "the shortest ceremony in Zen History." Just after midnight on September 6, he died peacefully surrounded by friends and students.

The Road to Lone Mountain looks easy....



Issan's funeral was held at 300 Page Street on September 16, 1990. Between three and four hundred people thronged the Buddha Hall, front hall, and courtyard. The ceremony was led by Abbot Zentatsu Baker, of Crestone Zen Mountain Retreat, assisted by Abbots Sojun Weitsman and Tenshin Anderson. Kobun Chino-roshi, oversaw the ceremony, which marked the first time that Zentatsu Baker-roshi, has led a religious function at Zen Center in many years. The funeral was a moving expression of Issan's wide and loving heart.



Paul Reps

by Ananda Dalenberg

Another pioneer of Zen in the West is no longer with us. Paul Reps passed away on July 12, 1990, at the ripe old age of 94. Reps visited us frequently at Zen Center over the years, and he was a good friend. His presence was always a delight and joy.

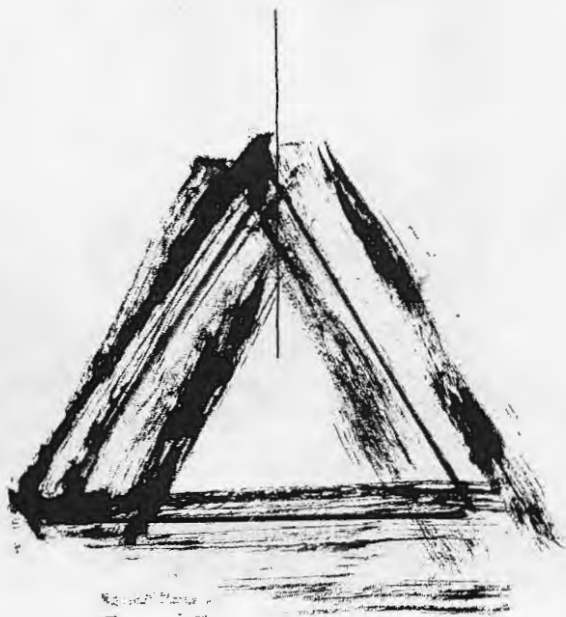
Zen can be overly serious, and to remedy this there could be no better antidote than Paul Reps. At a lecture he gave some time ago at Zen Center, he was faced with a very serious crowd sitting quite stiff and proper. He began his lecture with "Who says we Zen students can't have fun, huh, who says?" That really broke the ice. And it also was quite a challenge, particularly for those who recently hadn't really had much fun at all. He then proceeded to invite everyone to take some more comfortable posture, and to follow him in doing a Reps version of some special centering and relaxation exercises. This soon had everyone loose and laughing, and feeling oh-so-good.

In another lecture, he once commented that although Buddhism teaches the truth of suffering, what the Buddha actually came for was to liberate us from suffering, and certainly not to burden us down with even more of it. That seems a simple and obvious truth, but when everyone is always oh-so-serious, and when a playful spirit such as that of Reps is not around, it tends to be forgotten.

Reps also urged a more creative and flexible approach to zazen. For example, he was a great advocate of "ten minute zazen," which he felt was a kind of practice that anyone, regardless of age or lifestyle, could easily manage. He felt that if one whole-heartedly gave oneself to that ten minutes, it would prove to be as valuable as much longer periods, especially if the latter had become a mostly dull and lifeless chore. He even hoped to some day shorten it to just one minute, but that perhaps was too difficult a goal, even for such as Reps.

Paul Reps wrote several fine books on Zen. He also was close to Nyogen Senzaki. The two of them collaborated in writing *Zen Flesh, Zen Bones*, which has long been a favorite of many. Some of his essays appear in *Square Sun, Square Moon*. And for some of his delightful picture poems, see *Ten Ways To Meditate*, which in the words of Aldous Huxley, "will take one further towards the realization of the ancient self-knowledge than all the roaring or pathetic eloquence of generations of philosophers, theologians, and moralists."

Although Reps is often labeled as Zen, his spirit was a free and broad-ranging one, and he refused to be pinned down so easily. But it also might be said that a spirit such as his actually represents the true spirit of Zen, and with this he might agree. But then suddenly, just as you are about to pin him down once more, he will be off again, laughing and ranging free.



Brush drawing by Paul Reps

Vinaya Conference at Green Gulch Farm

by Michael Wenger

From June 3 to 8, 1990, more than a dozen scholars and a dozen Buddhist leaders of American sanghas came together for a conference called *Compassion in Action: Toward an American Vinaya* at Green Gulch Farm. Its objective was to gather Buddhist leaders and scholars who have a deep and informed concern about the role of Buddhist institutions in modern life in order to initiate 1) a sustained inquiry into the Vinaya in its various forms and historical expressions, 2) a practical dialogue about various cultural adaptations in the past and how these relate to the present and future American Sangha 3) an ongoing project to develop institutions that will serve the needs of Buddhists and all beings in their actual situations.

The conference was sponsored by Zen Center, the American Institute of Buddhist Studies and the Callipeplon Society. The initiator and chair of the conference was Tenzin Bob Thurman, Professor of Religious Studies at Columbia. Abbot Reb Anderson, Yvonne Rand and Michael Wenger were members from Zen Center on the Organizing Committee, as was William Sterling of the Callipeplon Society.



Ven. Lekshe Tsomo, Robert Aitken Roshi, Yvonne Rand, Jack Kornfield, and Miriam Levering at the Vinaya Conference



Robert Buswell, Ven. U Silananda, Diana Rowen, and Pat Phelan at the Vinaya Conference

The idea for the conference had come from several sources. The problems that American Buddhist sanghas are having cut across country of origin and school. Transplanting rules of ethical behavior from traditional cultures to modern America has been particularly difficult. Bob Thurman and the Dalai Lama envisioned that such a conference, including many different schools and traditions, and both scholars and religious leaders, might begin a dialogue which could help us all. Those of us in the Sanghas agreed that we were dealing with large cultural and societal issues and could use advice from many different perspectives.

The papers presented were: "Observations on Vinaya in Taiwan," Miriam Levering, University of Tennessee; "Buddhist Endowment Funds: The Inexhaustible Storehouse of the San-Chieh-Chao," Jamie Hubbard, Smith College; "Vicissitudes in the Ordination of Nuns in Ancient Japan," Paul Groner, University of Virginia; "Is Celibacy Anachronistic? Korean Debates over the Secularization of Buddhism during the Japanese Occupation Period," Robert Buswell, University of California, Los Angeles; "The Transition from Monastic to Priest in Japanese Buddhism," Gil Fronsdal, University of Hawaii; "Ethics in American Jodo-Shinshu: 'Trans-Ethics' of Responsibility," Kenneth R. Tanaka, Institute of Buddhist Studies, Berkeley; "Syncretism in American Buddhism," Yvonne Rand, Green Gulch Zen Center; "I Go for Refuge to the Sangha: Contemporary Reflections on Community in Buddhist Ethics," Rita Gross, University of Wisconsin; and "The Experience of No-Self and Its Implications for the Modern Buddhist Sangha," Robert Aitken, Diamond Sangha, Maui.

Other scholars present were Carl Bielefeldt and Bernard Faure of Stanford, Lewis Lancaster of Berkeley and Mas Nagatomi of Harvard University.

Religious leaders included Zen Center Abbots Mel Weitsman and Reb Anderson, Ven. Samu Sunim of the Toronto and Ann Arbor Zen Lotus Society, U Silananda, a Burmese Theravadin teacher located in Daly City, Ven. Likshe Tsomo, a western woman ordained in the Tibetan tradition, Robert Aitken of Diamond Sangha, Hawaii and teachers in his lineage Nelson Foster, John Tarrant and Father Patrick Hawk.

Among the many issues discussed, examined, studied and debated were celibacy; the role of Sangha; lay monk and priest; how Sanghas should be financially supported, and at what level; the role of the monastery; differences in ethical norms in different cultures; Buddhism and feminism; Buddhism and ecology; and the question of whether the Vinaya is restricted to monks and nuns. The conferees succeeded in gathering information, discussing differences, and forming personal ties, all of which will help in this work. It is intended that this be the first of several conferences on Buddhist Ethics and Conduct. The second conference is tentatively scheduled for Fall, 1991, on the East Coast.



Abbot Mel Weitsman, Gil Fronsdal, Ven. U Silananda at Green Gulch Farm conference

Buddhism and Self-Healing

by Darlene Cohen

I'd like to talk about healing, Buddhism and self-healing, *especially* what we call self-healing. I have rheumatoid arthritis. I've had it for thirteen years. It is a very crippling disease, and I developed it in my seventh year of zen practice when I was living at Green Gulch Farm. So that is one reason I would like to talk about healing. Another reason is that I've noticed people in general are interested in healing, especially this thing we in California call self-healing. It seems like many of our friends are being stricken with maladies or getting injured or, as we age, getting more concerned with their bodies. I think this is a topic of general interest to people. Especially people who have some practice of penetration, be it meditation or a mantra, because people who have some sort of practice tend to use their illness and their healing process as a further opportunity to practice a mode of penetration. They use illness and healing as a penetration into the nature of things and into the self.

In the *Blue Cliff Record*, Yun-men said, "Medicine and sickness mutually correspond. The whole universe is our medicine. What is the self?"

When I was first very ill, and other zen students took care of me, I didn't have much of a place to turn to for healing in general. When I went to the doctor I found that there is no cure for rheumatoid arthritis. It is a chronic disease that you just have. There are many palliatives, drugs to alleviate pain and stiffness, but there aren't any cures.

When you are in a situation like that people give you lots of advice. For instance, my doctor, with all of society's authority behind him, advised me to take toxic drugs; my teachers here at Zen Center instructed me in various things; and my friends--when I think of them now, how kind and concerned they were, I feel like blessing them--advised a great number of treatments. First of all, I was given rice bread to eat instead of wheat. Every week I was wrapped in comfrey-soaked sheets for an hour or so. I had every conceivable massage known to man or woman. I took extract of every benevolent plant that grows in Northern California and China. Unfortunately, my pain got worse, despite all this. My ability to move got less and less. As my body got weaker, and my pain got greater, I had to figure out what is real? What is the important thing to pay attention to in this situation? Where is the place inside of me or outside of me that can help me?

As it turned out, my preoccupation with dharmas, my zen meditation training up to that point, (I'd had seven years at Tassajara and at Green Gulch) was a very great help. What I mean by my preoccupation with dharmas is studying the objects of consciousness: feelings, perceptions, impulses, and consciousness. Meditation training can help you notice specific areas of your body and all that sort of thing, because paying attention to the objects of consciousness, the minute little things that go on in your mind, attunes you to very fine detail. If you study the Four Foundations of Mindfulness, you learn body awareness, you pay attention to your thoughts, you feel sensations very keenly, and you study your perceptions.

Most importantly, you learn from this study to be less attached to things. This is also very important in the process of self-healing: that you are not attached to something that was before and no longer is, because the function of your body was once something and now it is something else.

So the business of zen meditation is to observe all these things: sensations, perceptions, your consciousness and your body. In Zen you simply recognize—now I am sitting, this is my posture now, my thoughts are in trying to express these ideas to you, my perceptions are of your breathing, your faces, the presence of all of us in the room. I'm aware of my dry mouth. I'm aware of wanting an ice cream cone. I'm aware of various things that are going on now.

In self-healing, you manipulate the objects of consciousness to increase your health. For instance, let's say you want to walk to the bank to get some money out. As you are walking along, you notice a pain in your back. What object of consciousness do you think would be most beneficial to you now? Worrying about whether you have enough money in the bank to make this withdrawal? Or noticing when the pain in your walk increases or decreases? That letting your pelvis stretch a little from your spine seems to decrease the pain for about five steps. And then it comes back when you come down on your right foot but not your left. It's clear that this kind of attention can help you in the realm of pain.

In the case of a catastrophic illness, you might want to find the healer itself that resides in you: the state of mind you have when you feel healthy, generous, when all the energy is moving from the middle of your body out to the periphery and you feel your arms and legs actually stimulated by the center of your body; you're aware of your breath filling up your body when you breathe in; when you breathe out all your attachments disappear. That's a great, precious, gorgeous state of mind. If you notice what conditions induce that state of mind for you, then you can regenerate it again and again for your healing.

So it's true that you can use meditation practice to achieve your health goals. You might get rid of your disease or overcome your injury, whatever, but if you practice mainly to get rid of your pain and to function again, rather than to express your life itself and your nature, then it's a very narrow and vulnerable achievement. A clay Buddha can't go through the water, and a wood Buddha can't go through the fire. A goal-oriented

healing cannot penetrate deeply enough. You must penetrate your anguish and pain so that illness and health lose their distinction, their meaning, allowing you to just live your life. Your relief from pain and your healing have to be given up again and again to set you free of the desire to get well. Otherwise getting well just becomes another hindrance to you; it is just another robber of the time that you have to live. It's just another idea that enslaves you, like enlightenment. It is just something else to chase after and never quite attain, some ideal you measure yourself by. Fortunately, for our sincere way-seeking mind, recurring illness is like a villain stomping on your finger tips as you cling desperately to your healthy functioning body. We all have to give up our bodies some day. The sick among us get in practice.

The problem with being preoccupied with your health, is that you get into this illusion of progress: am I getting better? Am I getting worse? Who's winning: me or my illness? The problem is that illness and wellness are opposites on a continuum of preoccupation with health and as opposites they have the same nature, like life and death or love and hate: when we pluck wellness out of the void, illness always comes with it. There is no essential difference between sickness and wellness; form is emptiness, emptiness is form. If you are preoccupied with how well you are, you will also notice how ill you are. That's how it works. So, you get on this wheel of despair and discouragement alternating with euphoria and encouragement which condemns you to a life of disappointing setbacks alternating with happy spurts of improvement. You become discouraged with your health when you have been idealistic, when you still have some gaining idea, some ideal you are measuring yourself against, like how you used to feel, like how someone as sick as you healed himself or herself. Your health habits are more reliably based in something more stable than your "progress" toward wellness, such as daily practices which do not change with feelings about your body. You can decide how to best take care of your body, and do it dispassionately.

I want to propose that healing yourself is a lot like living your life. It's not a preparation for anything else, a journey to another situation called wellness. It's its own self; it has its own value. There's a spaciousness around events when you decide to just live. It is each thing as it is; form is form, emptiness is emptiness.... You live to express your own sincerity, your own nature. You take care of your body because it yearns to be taken care of and you feel generous toward it. When you have peace of mind, you are disposed kindly toward things, including your body. You are aware when you want to rest, to eat, when you need stimulation, when you want to challenge yourself, and also when you are disappointed with your body, when you don't like the level of function that it has. You can take the restlessness from that disappointment and use it to express your body's yearning to move....

We don't have a lot of role models in our society for this kind of attention to our processes so we are deeply touched when they appear to us. When I was very sick and in bed, I happened to hear a recording of Mississippi Fred MacDowell's delta blues music. He strums a guitar and sings in a rough

voice. His recordings were made a long time ago, so you can hear the process of recording as well as his voice and the guitar. The way he plucks each string of his guitar it sounds like he's expressing his true nature. When I was lying there and hearing the purity of his effort, I felt that if he could touch a guitar string that way, I could dedicate my life to living as sincerely as I could. Teachers of the heart are so rare for us that finding one can inspire you for years.

When there is no thought of obtaining good health, there is full appreciation for the body as it is. Even if that body is weak or painful, is limited, it's still your home, it's how you're manifesting this life. It's also, from the practice point of view, your penetration into reality. Your body is the only way that you can experience the transparency of all things and their interrelationships.



Poster by Kaz Tanahashi. A peace celebration was held at 300 Page Street on October 26, 1990

When I was first sick, my therapist, Meir Schneider, said to me: "I want you to study your despair." I said if I don't try constantly to distract myself, I'll commit suicide. He told me I had to experience where I was before I could go any place else. He said to try to find some open space in my constricted body, some place in my body I could go for a refuge from my pain. I found a place in my chest where I could breathe in and breathe out and just be there without any anguish. Every time my suffering became too much, I would lie down and feel that place in my chest and be comforted, just like a cat lies down in the sun. A place right in the very center of my despair. Ironically, when my body was at its worst, that's the first time I ever appreciated it. Before I was sick I had a very strong, healthy body. It would do anything I wanted. It would sit through sesshins, no matter how much pain. But I used to say, well, why won't it get into full lotus? It would also run along the beach at Green Gulch. But I would say why can't it run faster and longer? Even though it was strong and well-toned, I would say there's too much fat over here. It seems like I never could appreciate it until I was sick and said "Thank God for this one part that still goes up and down."

I have a client in my body therapy practice, Dorothy, who has been in a wheel chair for three years. She has been diagnosed with arthritis of the spine and hip. Her goal in working with me is to get out of the wheelchair. I taught her awareness of her body and many stretching and strengthening exercises so that her weak body could begin to support itself. For a long time Dorothy did her exercises like taking medicine, that is, she believed that these movements were good for her and she did them. But she didn't actually *live* through them. Every session, she would ask me questions about what she should feel and what she should do if the exercise hurt her and how many times she should do each exercise.

Then one day she came to our session with this big grin on her face and she said, "I found out *everything* is information. Hurting or getting tired or not feeling like exercising. I'm noticing everything." And I knew she had gone from mechanical movement and had dropped into that timeless realm of sensation itself. The whole universe was her medicine.

A monk said to Feng-hseuh: "Speech is a matter of subject and object and silence is a matter of subject and object, so how can I get out of subject and object?" Feng-hseuh said: "I like to think of Chieng-nan in March. The partridges chirp among the many fragrant flowers." So how do we develop this appreciation for our bodies just as they are? This broad and generous spirit that allows everything to just be just as it is, or as Aitken Roshi puts it, how do we have the realization that our life is a wallet stuffed with hundred dollar bills and we have no thought of picking it up and putting it into our pocket? Especially if we're sick and in pain and think that our wallets are empty?

Our teachers tell us to look into ordinary things. Thich Nhat Hanh says that combing your hair and washing the dishes get you in contact with reality. These activities themselves are an expression of sanity, of reality. So are our sick bodies. If you move a sore leg across your bed and onto the floor, if you

lift a spoon to your lips and taste your medicine, if you feel your sore feet accept your weight, you are connected with reality. For some of us, being sick is the first time we slow down enough to actually notice the ordinary things around us, to notice what moves and what stays still. If you're lying in bed, you listen to the sounds that other people consider background noise, like children playing or cars passing. If you go out of your house after you've been sick for awhile, the first time you go out you actually feel the air as it hits your cheeks. Of course, these kinds of things happen to all of us, sick or well, every day, all the time, but we usually just dismiss them as mundane and don't notice them.

Trungpa Rinpoche writes that human intelligence and dignity are attuned to experiencing the mundane things of life: the colors around us; the freshness of the smells, perceiving the beauty of trees and mountains and sky. I think he's suggesting that our intelligence and dignity themselves are actually developed by our noticing these mundane things. Our awareness of all these things is, to me, a meditation on the synchronization of body and mind, where all of me is synchronized for a particular period of time. This synchronization, in my experience, is a very deep healing. You experience your integrity being all of a piece. It's very unconventional to value these subtle experiences. We're not encouraged to do this in our society. It's much more usual to want to be special. It's actually extraordinary just to be ordinary, to be preoccupied with the mundane things.

I have a client, Judy, who also has rheumatoid arthritis. For a very long time, I've been trying in our therapy to help her generalize her relaxation exercises to her daily life. She is capable of relaxing—she turns into a noodle on the massage table—but the minute her session is over she jumps up and starts putting on her clothes so frantically to rush to her next appointment she undoes everything she has just done. I tried various strategies to communicate this idea to her of using her daily life as one long exercise in healing, but I never had any success with this; she never "got" it. Then one night she said to me as she was rushing out the door after her session, "Whenever you give me new relaxation exercises, I have to do my work twice as fast and do my exercises as fast as I can so that I can have *some* time for myself." And I realized what the problem was: she divided up her life into tasks she had to do and actual *living*, and she madly rushed through her work so that she could begin to live. No wonder she felt, despite a supportive, loving family and three homes in different beautiful places in California, that she was a deprived person. No wonder she felt so much pressure she was always contracting her muscles and compressing her joints. As soon as I pointed this out to her she said, "Oh!"

Another client of mine was very annoyed and scolded her husband for coming in and telling me a joke while I was massaging her at her house. When I asked her why she minded so much, she said to me, "He was using up my time with you." What she meant of course was that he was distracting my attention from her and my paying attention to her was the only acceptable way she could spend time with me. This indicates a very deprived, starved state of mind—not one that is satisfied by the simple act of

listening to the sound of her husband's voice as he tells a joke, of feeling my fingers on her body, of sensing the animal presence of the three of us sharing the room, or even the pang of noticing her jealous state of mind. Now this kind of pang, of noticing that you have an ungenerous attitude, can actually be very sweet. It adds to the texture of your life. You begin to include the shadow in your life: your conscious life begins to be shaded and textured by your anguish and your petty little jealousies.

I pointed some of these things out to her. The next time I saw her she told me that after our session she had begun to be flooded with perceptions. She had noticed she had a very painful situation with her son which she immediately decided to take care of. She hadn't even noticed it before; she was just living with the pain of it. She had even enjoyed doing the dishes.

It seems to me that when we fall ill, we have an opportunity we may not have noticed when we were well, to demythologize the wisdom of the Buddhas, and to literally incorporate it, in-corpor-ate it, and to present it as our own body. I thank you very much.



Darlene Cohen

BOOKS

Zen Center, in association with the Lindesfarne Press, is pleased to announce the long awaited publication of the Book of Serenity, an important collection of one hundred koans particularly valued in Soto Zen. The translation is by Thomas Cleary, a noted Buddhist scholar. We published the first case in the Fall, 1987, Wind Bell in anticipation of its printing, and now, on its actual arrival, we print the last case.

Book of Serenity, Case 100: Langya's "Mountains and Rivers"

INTRODUCTION

One word can cause a nation to flourish, one word can cause a nation to perish. This drug can kill people and can bring people to life too. The benevolent, seeing this, call it benevolence; the wise, seeing this, call it wisdom. But tell me, where does the benefit or harm lie?

CASE

A monk asked Master Langya Jiao, "Purity is originally so—how does it suddenly produce mountains, rivers, and the great earth?" Langya said, "Purity is originally so—how does it suddenly produce mountains, rivers, and the great earth?"

COMMENTARY

Chan Master Wude Shanzhao of Fenyang stopped the night gathering because of the bitter cold up north there: an Indian monk arrived there flying on the clouds and exhorted him not to miss the time: "Though this congregation is not large, six of them are great vessels, and their path will give shelter to humans and divines." The next day Fenyang went up into the hall and said, "The light of the golden ring-staff of a foreign monk came to Fenyang for the sake of the Teaching. Six men will become great vessels; he asked me to preach for your sakes." At that time Dayu Zhi, Ciming Yuan, Langya Jiao, Fahua Zhu, Tiansheng Tai, and Shishuang Yong were among those in the assembly.

Chan Master Kaihua Guangzhao of Mount Langya in Chu province was named Huijiao. A man from Loyang, his father was governor of Heng Yang: when his father died, he carried the casket back to Loyang. As he was passing through Li province on the way, he climbed up to the ancient monastery on Yaoshan to behold it and pay respect: as he looked where he was going, it was just like it had been a former abode of his.

Because of this he left home and became a monk. He got the teaching from Fenyang, and responded to conditions (to teach) on the Chu river. He and Xuedou Mingjiao expounded the Way at the same time, and everywhere in the land they were regarded as the 'Two Gates of Ambrosia'. Even now his remaining influence in south China is as of old.

Master Zhilin of Hunan, as soon as he saw a monk come, would immediately say, "A demon's coming, a demon's coming!"—he'd brandish a wooden sword at the monk, and secretly enter the abbot quarters. He did like this for twelve years, after which he put his sword down and said nothing. A monk asked, "For twelve years before why did you vanquish demons?" Zhilin said, "A robber doesn't strike a poor man's house." The monk said, "After years why didn't you vanquish demons anymore?" Zhilin said, "A robber doesn't strike a poor man's house." This is called the meaning of dividing the body with one sword.

In the fourth part of the *Heroic March Scripture*, Puruna asks, "If all the faculties and sense data in the world, the life clusters, the sense media, and elements of sense and consciousness and so forth, are all the 'mine of realization of thusness', pure in its original state, why does it suddenly produce mountains, rivers, earth, and all compounded characteristics which gradually change and flux, end, and then begin again?" The explainer says, "If you understand, you already know the essence of enlightenment is fundamentally immaculate; ignorance is fundamentally empty. The mountains, rivers, and earth are like features of flowers in the sky. If you are deluded, subject and object are falsely distinguished. Powerful awareness suddenly appears, and the three subtleties make the world, the four spheres make the elemental realm." Langya says, "I do not concur; if purity is originally so, how does it suddenly produce mountains, rivers, and earth?" This is called mounting the bandit's horse to chase the bandit, taking away the bandit's lance to kill the bandit.

Jianfu Xin said, "At first he didn't arrive; at the end he went too far." I say, carry a board on a shoulder, each sees one side. If you want to get rid of the leaking of views, you must see Tiantong:

VERSE

*Seeing existence without considering is existent—
Turning the hand over and back.
The man on Mount Langya
Does not fall behind Gautama.*

COMMENTARY

Seeing existence, don't take it as existent, and the existence will disintegrate of itself. Seeing something strange, don't consider it strange, and the strangeness will disappear of itself.

The *Treatise on the Great Vehicle* was written by the Fourteenth Patriarch Nargarjuna: It says, "All things must exist because of all causes and conditions; all things must not exist because of all causes and conditions." This is "Turning the hand over and back."

Langya said, "Seeing, hearing, discernment and cognition are all the cause of birth and death; seeing, hearing, discernment and cognition are all the root of liberation. It's like a lion springing: south, north, east, west, without stopping in a fixed place. If you people don't understand, then don't turn



Chinese monastic library

against old Shakyamuni. Hum!" This is why he doesn't fall behind Gautama (Buddha). Gautama is Sanskrit, and it means "Supreme on Earth," because he was the greatest of people on earth. Right now it is the second millenium after his death; the age of that sage is distant, and many people are lazy—how can you avoid falling behind? Tear open past and present.

ADDED SAYINGS: Case

A monk asked Master Langya, "Purity is originally so—how does it suddenly produce mountains, rivers, and earth?"—When deluded, the world exists.

Langya said, "Purity is originally so—how does it suddenly produce mountains, rivers, and earth?"—After enlightenment, everywhere is void.

ADDED SAYINGS: Verse

Seeing existence without considering it existent—All noodles...

Turning the hand over and back—...are made by people.

The man on Mt. Langya—Clasping my hands, I say, 'Huijiao!'

Does not fall behind Gautama—One word wounds people, a thousand swords shake the belly.

The Lotus Sutra in Japanese Culture. Edited by George J. Tanabe, Jr. and Willa Jane Tanabe. Honolulu: University of Hawaii Press, 1989. xii, 239 pp. \$25.00.

Review by Carl Bielefeldt

Zen Buddhist attitudes toward books can turn in two divergent directions. On the one hand, books are reviled as a sort of distraction, and, on the other, they are assiduously studied as a way to avoid making up standards for one's self. When scholarship and practice are brought together, as is the case with many Western scholars, the results can be particularly rewarding. Carl Bielefeldt of Stanford University, in addition to being an academically trained scholar of Buddhism, was a student of Suzuki Roshi as well. The following book review, though it may be a little technical for some of our readers, is a glimpse into the scholar/Buddhist's discipline.

—Michael Wenger

To study Zen in America is to study both Zen and America. By the same token, to study Zen in Japan is to study both the imported Chinese Ch'an tradition and the Japanese cultural setting into which the import came and with which it interacted to produce Zen. This may seem obvious, but in fact we often forget, preferring to imagine Zen as a separate transmission outside culture that does not depend on the historical circumstances of its teaching and practice. In the zendo, such forgetting makes good sense; in the library, there is room to remember.

Japan began importing Ch'an at the end of its Heian period (794-1185), a time known as the golden age of Japanese aristocratic culture. Although much has been written about the secular literature of this culture—its poetry, novels, diaries, and the like—until recently, there has been relatively little on the religious characteristics of Heian society. Although that society was permeated by Buddhist beliefs and practices, our few books on Heian Buddhism have tended to focus narrowly on the technical doctrines of such famous early figures as Saicho (767-822) and Kukai (774-835) and the monastic systems of Tendai and Shingon that they founded. Hence, when we have looked around in the library, it has been hard to find much description of the concrete features of the Heian Buddhist world. The *Lotus Sutra in Japanese Culture* is one of a number of recent books that can help us appreciate the religious attitudes and aspirations of the Japanese on the eve of their encounter with Ch'an.

The *Lotus Sutra* was without doubt the most important single book in Heian Buddhism. Not only was it the central scripture of Saicho's Tendai school that is often said to be the "mother church" of all subsequent schools (including Zen), but its influence extended throughout the full range of Heian religious life, from the dense metaphysical speculations of the scholastics, through the elegant art, poetry and ritual so popular with the aristocracy, to the rich lore of legend, moral tale and miracle story by which Buddhist ideas found their way into the consciousness of the commoner. Indeed, the extraordinary and enduring popularity of the *Lotus* is probably

one of the prime features distinguishing Japanese Buddhism from all other Buddhist cultures.

Although we have long had a number of English translations of the *Lotus* and several works on the *Lotus* schools of Tendai and Nichiren, the Tanabe's book is the first to explore in detail some of the sutra's varied uses in Japanese culture. The editors are both professors at the University of Hawaii: George Tanabe, a specialist in Buddhist studies and author of a forthcoming work on the important thirteenth-century monk (and student of Zen) Myoe; Willa Tanabe, an art historian who has given us the book *Paintings of the Lotus Sutra* (as well as an interesting piece, in *Monumenta Nipponica*, on the Heian *Lotus* ritual known as the "eight lectures").

Their present volume consists of essays by ten scholars, ranging from textual and doctrinal analyses of the *Lotus Sutra* itself to treatments of the scripture's role in art, poetry, politics, and so on. Most of these latter deal especially with the Heian period (and the subsequent Kamakura [1185-1333]), but there are also two pieces on the *Lotus* in modern Japan. Half the essays are by Western academics; the other half by Japanese. The latter are, generally speaking, the less successful: while often informative, most lack the bite of coherent theses, and the two opening essays, by very senior scholars, suffer from a style (of both language and thought) almost painful to read.

The most important piece among these Japanese offerings is that of the Osaka University professor Kuroda Toshio, on the esoteric documents of Mt. Hiei, the Tendai center near Kyoto that educated many of the early Zen converts. Such documents, recording secret traditions of doctrinal interpretation, ritual practice, temple legend, and the like, became a characteristic feature of much medieval Japanese Buddhism. Soto Zen is particularly rich in these materials (generally known as *kirigami* [or *kirikami*]; literally, "slips of paper"); although long neglected by Zen scholarship, they are now being studied by Ishikawa Rikizan and others at Komazawa University and should begin to appear in the work of William Bodiford and Bernard Faure.

Among the Western scholars represented in the volume, Paul Groner, well known for his ground-breaking book on Saicho, has contributed an excellent piece on Saicho's famous doctrine of the "realization of Buddhahood in this body" (*sokushin jobutsu*), a central topic of Heian Buddhist soteriological debate that provided theoretical background for the Japanese understandings of Ch'an's claims to "sudden awakening." Readers interested in this topic can look forward to Prof. Groner's researches on the same doctrine in post-Saicho Tendai, soon to appear in *The Buddhist Path*, a volume forthcoming in the Kuroda Institute's Studies in East Asian Buddhism series.

The Canadian scholar Neil McMullin takes a rather different perspective on Heian Tendai in a piece focussing on the political role of the *Lotus* in the career of the prominent tenth-century prelate Ryogen. Prof. McMullin, who has previously published a detailed study of Buddhism and politics in the sixteenth century, provides here a striking example of the sort of intertwining of sacred and secular concerns for which Heian Buddhism is notorious.



Flower at Green Gulch Farm

Zen and the other new Buddhist movements of the Kamakura "reformation" are regularly depicted as reactions against the perceived corruptions of the Heian church, but a sober look at their own subsequent histories would suggest that little has changed since the days of Ryogen. We can expect more on this subject of Buddhist politics from Prof. McMullin, who is currently at work on an institutional history of the Mt. Hiei monasteries during the Heian.

The longest and liveliest essay in the volume belongs to the French scholar Allan Grapard, who writes on the system of correspondences through which the structure and content of the *Lotus Sutra* were mapped onto the Kunisaki Peninsula, a region of Kyushu sacred to the Japanese divinity Hachiman. This piece can be read as a companion to Prof. Grapard's earlier studies on Japanese sacred space, appearing in *Monumenta Nipponica* and *History of Religions*. Though his particular source here is historically late and geographically limited, it reflects ancient and widespread processes in the sacralization of the Japanese landscape—or the creation of what Grapard likes to call "mindscapes." The notion of the physical world as the embodiment of the Buddha's teaching is already well established in Heian tantric teaching and forms one of the influences on the treatment of nature in Zen texts like Dogen's *Mountains and Rivers Sutra*.

The essays in this volume, as might be expected of a scholarly anthology, are of mixed quality and interest; yet taken together, they open an important avenue into the Japanese religious world, an avenue that promises to broaden in the years ahead. The essays represent a selection of papers from an international conference held at the University of Hawaii in 1984. The Japanese sponsors of the conference hope to create an ongoing series of such meetings. A second conference on the sutra was convened at Risho University, Tokyo, in 1987; a photo reproduction of the unedited papers is available from Taisho University, Tokyo, under the title *Papers of the Participants for [sic] the 2nd Lotus Conference*. A third conference is now in the planning stages.

An Excerpt from *Wild Mind* by Natalie Goldberg
Published by Bantam Press

Natalie is a writer, a teacher, and a Zen practitioner who lives in Northern New Mexico.

—Michael Wenger

About ten years ago, I took *bodhisattva* vows. A *bodhisattva* is a person who promises not to enter enlightenment until he or she has helped all sentient beings become enlightened. In other words, you let everyone else ahead of you into nirvana. At the time I took the vows, it seemed ridiculous. There were a lot of sentient beings out there. How could I possibly save them all? I was having enough trouble saving myself when I crossed a busy intersection in the Uptown area of Minneapolis. But I took the vows anyway and like pretty much everything else in Zen, I figured I would understand it much later. Now I understand it as a generous state of mind.

It is no different from saying I am a runner when I first start out and in reality I'm just a klutz in the present moment. And it is no different from saying you are a writer after you've written your first shaky paragraph and don't believe you can go on. Go ahead, be brave, say it anyway: "I am a writer." Over time, the image in your mind and the reality will become one, if you continue to practice. After a while, you won't even notice the discrepancy, you'll be too involved in creating that second paragraph to notice writing and non-writing. You will be engaged in the big journey. That is all that matters....

A friend of mine wanted very much to study with Katagiri Roshi, but he lived in Minneapolis and she did not want to leave the house she had built and lived in for three years in the Berkshires. Finally, she thought, "Well, I'll ask him what he thinks I should do." She wrote him a long letter telling him her predicament. Then for the next three weeks she rushed to the mailbox each day waiting for his response. After a month had passed, she realized she wasn't going to hear from him. She had to make her own decision. She sold her house and moved to Minneapolis. The day after she moved, she went to visit Roshi. She said, "Well, here I am." He said, "Zazen is at five a.m."

That's all. No praise: Good girl, you came to the Zen center. Or blame: You shouldn't have left your beautiful house. Finally, you just step forward with your life.

That's what writing is like too. Look around you. There's no one there. No one cares that much whether you write or not. You just have to do it.

For a long time I thought it mattered. I thought my success in writing would finally win me love. This wasn't a conscious wish, but it was a strong one. Below that desire I found a cleaner one, a more grounded one: I wrote because I wanted to, because I wanted to step forward and speak.

It's okay to embark on writing because you think it will get you love. At least it gets you going, but it doesn't last. After a while you realize that no one cares that much. Then you find another reason: money. You can dream on that one while the bills pile up. Then you think: "Well, I'm the sensitive type. I have to express myself." Do me a favor. Don't be so sensitive. Be tough. It will get you further along when you get rejected.

Finally, you just do it because you happen to like it.

I went to Roshi last year and asked him, "Why did you say so many years ago that I should make writing my practice?" I thought there was some deep esoteric reason. He raised his eyebrows. He thought it was a curious question. "Because you like to write. That's why." "Oh," I nodded. Huh, that simple.

Welcome to the Dharma Den

by Celeste West

Celeste West is the manager of the City Center's Library/Bookstore. She has written five books and is currently working on a novel, The Dharma Dumpling Rides Again.

"Dharma Den," "Buddha Boutique," "La Cave du Bouddha" (Buddha's Wine Cellar) are among Zen Center residents' affectionate names for our Library/Bookstore down in the cellar next to the Zendo. As Librarian and Bookstore Manager for the past year, this is the space where I practice in the afternoons, a little *dojo* redolent of mutual arising, skillful means, transcendent wisdom, and, of course, the eternal written lineage of sheer nonsense. We have them all in the Library/Bookstore: Big Minds, little minds, no-minds, still vital and alert in more than six thousand books, with the teachings of nearly three millennia.

Zen Center has lovingly gathered one of the finest collections of Zen Buddhist titles in English since Zen crossed the sea to the United States. Many of these early titles by D.T. Suzuki, R.H. Blyth, Nancy Wilson Ross, even Thomas Cleary, are out of print, unavailable elsewhere. Today, as publishers seemingly let books go out of print as fast as newspapers, the Zen Center Library becomes an ever-more-special preserve of sparkling Dharma tide pools to rejoice in. I sometimes feel like the caretaker of exotic, endangered species: eccentric, amazing flora and fauna, serenely poised on their shelves. Are these book creatures oblivious to the hard, blue, predatory eye of the TV culture surrounding them? Or, as you hold them in your hands, will they help you make sense of the toxics and the treasures?

Take one home for a month. No guarantees, but you may get a glimpse of...what? Something beyond words, these holy minds tell us, gallantly using words to go beyond words. Which brings me to one of the most delicious paradoxes of the Zen Center Library/Bookstore: it is a koan you can literally walk into, sit down in, and happily work on for the rest of your

life. Our Zen tradition, is, after all, "A special transmission outside the scriptures; no dependance on words and letters." Zen, as a practice, "Points directly into the mind of a person, sees into our own nature to attain Buddhahood."

This core teaching, from Zen sages Bodhidharma and Hui Neng on, reflects the Buddha's great libertarian directive, "Be a lamp unto yourself." The image of the self-lit lamp is a deeply held Zen vision that our way is to awaken from the soporific of doctrine and hand-me-down perceptions. In a supreme irony, the Zen Center Library/Bookstore offers you a 6,000 book prescription as an antidote to dogma. Should you need more ballast, the great canon of Buddhism holds 84,000 sutras of non-dogma.

I wonder if text study is like getting rid of a hangover by downing the hair of the dogma that bit you? As one red-eyed Zen master put it, "If it isn't a paradox, it isn't true." If you find an exasperating *tour de force* here in the Library, you can always go next door to the Zendo. One of our holy minds writes, "Zazen is bigger than Zen." Put that in your lamp and light it.

If Zen had "Stations of the Cross," perhaps, for some of us, a Library/Bookstore would always be one stop-off. It is my philosophy, however, that a Library should enjoy itself, even if books are a waste of time. We, therefore, are fixing up the Reading Room to make it more cordial and functional. Further, we have increased the number of books by women (our "hidden lineage") from .00001% in the last three thousand years to the current 3%. At this rate, by the next *kalpa*, we may achieve parity, or even triumph over gender dualism.

We are also offering more books on the relationship between Buddhism, social consciousness, and the environment. Besides books for borrowing and for sale, we have a small selection of "Dharmawares" (zafus, altar pieces, cards, posters, t-shirts, etc.) for you *not* to buy, thereby exercising freedom from desire. Should you lapse into acquisition, profits from the Bookstore enable us to buy books and supplies for Library sharing and for prisoners, so you may earn merit in the long run after all. Please do visit the Library/Bookstore, Monday—Friday, 1:30 p.m.—5 p.m.; most evenings 7 p.m.—8 p.m.; and Saturday for the hour after lecture, around 11 a.m.—noon.



Planned Giving

When you are doing your estate planning, if you wish to make a bequest to Zen Center, please contact the Development Office at 300 Page Street in San Francisco, and we will be glad to assist you in considering your options.



Green Gulch Farm 'Bonsho' bell

NEWS

New President

On July 26, 1990, the Zen Center Board appointed Michael Wenger to a three-year term as Zen Center President. Michael had been the interim President as of May 1, following the end of Leslie James' term. He has been at Zen Center since 1972, has lived at each of the three practice centers, and has been a gardener, kitchen worker, bookkeeper, Greens waiter, Vice President, *Wind Bell* Editor, and practice leader, among other things. Michael is married to Barbara Lubanski Wenger and they have a three-and-one-half-year-old son, Nathan.

For the immediate future, Michael's attentions will be focused on three main goals, as outlined in a recent letter to the membership: (1) development of teachers, (2) making the teachings accessible, and (3) maintaining and improving Zen Center's endowment of buildings and land. We wish him good luck and much success.

Peter Bailey

We regret that this is the first issue of the *Wind Bell* in twenty-five years not designed and laid out by Peter Bailey. Peter, who is suffering from arthritis and various gastro-intestinal imbalances, is recuperating at 300 Page Street. Peter began designing the *Wind Bell* in 1965 with Richard Baker, the editor at that time. In 1983, he joined the Editorial Board. Much of the distinctive look of the *Wind Bell*, and of Zen Center's pamphlets and fliers over the years, is owing to Peter's free and open style. We wish him a quick and complete recovery. City Center Head Cook Rosalie Curtis is substituting for Peter on this issue.

Report on the Architectural Plans for the Green Gulch Farm Meditation Hall

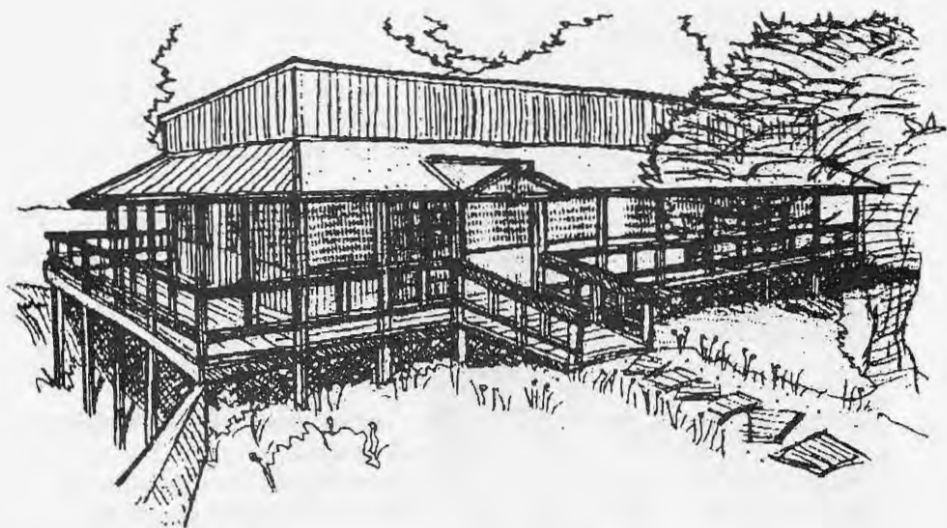
On September 12, 1989, one month before the Loma Prieta earthquake struck Northern California, Zen Center closed the meditation hall at Green Gulch Farm to our large Sunday lecture program until we could fully assess its structural integrity. Although the meditation hall suffered no damage in the earthquake, it was determined that it would be vulnerable to future quakes.

With the help of friends, community members, architects and engineers, Zen Center is now completing the planning necessary to strengthen and reinforce the meditation hall. We have been fortunate to have Charles Davis, president of *Esherick, Homsey, Dodge and Davis*, as our architect, and John Rutherford, chairman of the board of *Rutherford and Chekene*, as our structural engineer. Both men have generously donated their time and talents to help us with the zendo.

The meditation hall at Green Gulch Farm is a very modest building. It was originally built to be a barn. On the outside it still maintains that appearance, in harmony with the fields and hills of Green Gulch. Inside, however, meditation cushions, Buddha figures and bells create an atmosphere of simple beauty and economy. Over the years, it has served us well.

Interior of the Green Gulch Zendo





Architect's sketch of redesigned Lecture and Meditation Hall at Green Gulch.

We have taken the opportunity of necessary structural reinforcement to redesign some aspects of the old barn so that it will better serve as meditation and lecture hall. We have been careful to retain its warmth and harmonious feeling.

In addition to the structural reinforcement, we plan to make the following changes:

1. Build a covered walkway around the outside of the meditation hall to provide entrances on the north and south sides of the building.
2. Build a deck on the western end overlooking the pond, the gardens and the fields.
3. Replace the posts in the center of the zendo with over-arching laminated beams, thus creating an unbroken, more harmonious space.
4. Place windows under the walkway roof on three sides of the zendo to provide even, diffuse light.
5. Replace the corrugated tin on the sides of the hall with a stucco exterior similar to the Wheelwright Center and the Lindisfarne Guest House.

We are very pleased with the progress we have made so far. The completed model will soon be on display at Green Gulch Farm. Please come out and look at it. We welcome your comments and suggestions. We intend to have the plans finished by the first of the year. After that comes fund raising, and then building. We invite you to join us in this wonderful project. If you would like to help, please contact Norman Fischer at Green Gulch Farm, or Michael Wenger, Linda Ruth Cutts, or Robert Lytle at the City Center.

Alan Watts Collection Relocated to the California Institute of Integral Studies

The Alan Watts Library Collection was donated by the San Francisco Zen Center to the California Institute of Integral Studies earlier this year. The 1,300 volume library should be catalogued and available by May 1991.

The placement of the Watts Collection at the Institute is in many ways a "returning home" for this valuable resource. Alan Watts was the Dean of the American Academy of Asian Studies, which in 1951 invited Dr. Haridas Chaudhuri to join the faculty as professor of philosophy and religion. When the Academy closed, Dr. Chaudhuri and his wife, Bina Chaudhuri, went on to found the California Institute of Asian Studies. The name was formally changed to the California Institute of Integral Studies in 1980.

Accompanying the gift of the Collection was the transfer to the Institute of the Alan Watts Memorial Fund which will be used for new acquisitions and maintenance of the collection, and to promote Zen and comparative philosophy studies within the Institute's academic and public programs.

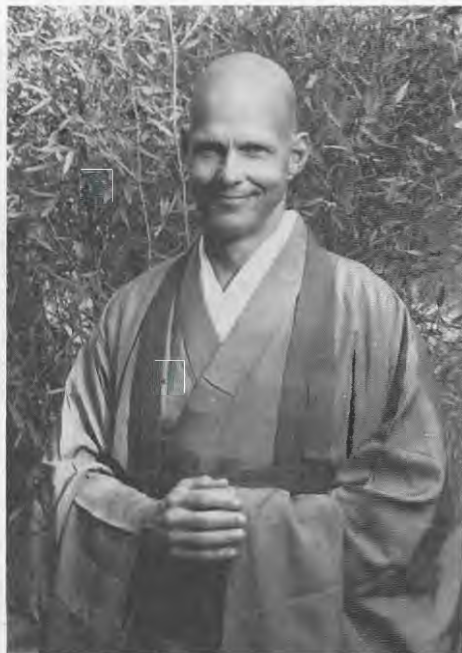
A committee formed of representatives from the San Francisco Zen Center, the Society for Comparative Philosophy and the California Institute of Integral Studies is exploring possibilities for cooperation in presenting Zen studies and arts to the general public. The first annual Alan Watts Memorial Lecture was presented at the Institute by Dr. Masao Abe on Friday, October 26th. The committee is now working on plans to produce a Zen Arts Festival this spring.



Alan Watts

Sesshin Lecture
by
Tenshin Anderson

Green Gulch Farm
August 10, 1990



Our last sesshin was dedicated to the practice and teaching of Dainin Katagiri Roshi. At the end of that sesshin I shared a vision of all of us sitting in a circle. At the center of the circle I put the name of our great compassionate teacher, Dainin, "Great Patience". All of us in the circle had sat through suffering during the sesshin, visible and invisible suffering. At that time I talked about the way everyone coped—the way they sat and lived with their individual difficulty.

So I thought we could start now where we ended then, with the realization that as we sit here there is suffering in the center of our circle. That suffering appears in our lives and it appears throughout the world. I don't know how many forest fires there are in California now. Our country seems on the brink of another war, and some of us have friends and family members maybe involved directly in the war, either as members of the armed forces or living around that area. Although you all know, I just want to say again that the context of sesshin is sitting here with that truth first, the truth of suffering. With that truth first we sit. We are very fortunate to be able to sit and find our way of peace and joy, given the suffering we will experience here in this room and all around us. We are very fortunate that we have this sitting practice, and that we now have the opportunity to practice it intensively for seven days.

Now it is overcast. A light mist is in the air, but the sun may come out any minute. Our feelings may change. We may become happier or sadder. But there is something that remains unmoved in the midst of the comings and goings of our happiness. Something completely still, silent, and at peace right under our nose.



Members Brunch, 1990

Let's begin this sesshin by listening to our body. Let's listen to that which is affected by light and sound, tastes and odors, and tactile things like heat, cold, pressure, roughness and smoothness. Let's listen to something that is upright—something that is upright and responsive to these phenomena. This is similar to saying, "Please listen to silence." But by listening to your body, perhaps you can better understand that silence has a structure, that silence is not nothing. There is a function in silence. There is responsiveness in silence. Sitting still and listening to the body may reveal this structure, function and responsiveness. So while sitting still, please listen to the body. Also, when moving, listen to the body. I am suggesting this as a way to realize peace in the midst of suffering. Listen to the body.

At the beginning of another sesshin, Katagiri Roshi said, "Don't make zazen into a toy". Don't think you are sitting here doing something. That is making zazen into a toy — a thing you can manipulate, a thing you can do. Rather try to realize what it means to be completely alone. And alone means there is not something else besides you that is called another person. There is not something else besides you that is called zazen. You are completely alone and that is zazen. Absolute aloneness. This is the same as "listen to the body". "Listen to the body" is about how to be absolutely alone.

Buddha taught what he called "the better way to live alone" in the *Theramo Sutta*. Here is a new translation of it by Thich Nhat Hanh. It is a short sutra; I made a few gender changes. I am going to read it to you. Please listen:

I heard these words of the Buddha one time when the Lord was staying at the monastery in the Jeta Grove in the time of Sravasti. At that time there was a monk named Thera, and Thera means elder. He always preferred to be alone. Whenever he could, he praised the practice of living alone. He sought alms alone and sat in meditation alone.

One time a group of bhikkus came to the Lord, paid respects by prostrating to his feet, stepped to one side and sat down at a distance and said, "Blessed One, there is an elder by the name of Thera who only wants to be alone. He always praises the practice of living alone. He goes into the village alone to seek alms, returns home from the village alone, and sits in meditation alone."

Lord Buddha said to one of the bhikkus, "Please go to the place where the monk Thera lives and tell him I wish to see him." The bhikku obeyed.

When the monk Thera heard the Buddha's wish he came without delay, prostrated at the feet of Buddha, stepped to one side and sat down at a distance. Then the Blessed One asked Thera, "Is it true that you prefer to be alone, praise the life of solitude, go for alms alone, come back to the village alone, and sit in meditation alone?" The monk Thera replied, "It is true, Blessed One." The Buddha asked the monk Thera, "How do you live alone?" Thera replied, "I live alone. No one else lives with me. I praise the practice of being alone. I go for alms alone. I come back from the village alone. I sit in meditation alone. That is all."

Then the Buddha taught the monk as follows: "It is obvious that you like the practice of living alone. I do not want to deny that, but I want to tell you that there is a wonderful way to be alone. It is a way of deep meditation to see that the past no longer exists and the future has not yet come, and to dwell at ease in the present moment, free from desire. When a person lives in this way she has no hesitation in her heart. She gives up all anxiety and regrets, lets go of all binding desires, and cuts the fetters which prevent her from being free. This is called the better way to live alone. There is no more wonderful way of being alone than this." Then the Blessed One recited this verse:

Observing life deeply, it is possible to see clearly all that is.

Not enslaved by anything, it is possible to put aside all craving.

The result is a life of peace and joy which is truly to live alone.

Hearing the words of the Buddha the monk was delighted. He prostrated respectfully to the Buddha and departed.

Our Zen practice emphasizes living completely in the present, moment by moment. Here we see in an early Pali Sutta instructions about how to cut away all considerations and bring ourselves to the real present experience. This is what Buddha calls the better way to live alone, which, of course, can be done with others around your face. And this is what I am rephrasing as "listen to your body". Listen to your body as a way to drop away past, future, and even drop away present. As I have mentioned to you many times, the present is not just our idea of the present. The real present is the time before you came to this hall, and before I left my room to come here to talk with you.

I would also like to take this opportunity to mention again the wonderful practice of touching your hands to each other in this mudra we call the concentration or cosmic mudra. Please keep this mudra in contact with your abdomen while sitting. Actually touch the hands to the abdomen and keep

actual tactile contact there. Wake up all these sensitive skin surfaces and touch the abdomen with these hands. Particularly, be aware of the outside of the baby fingers touching the cloth covering your abdomen. This helps us enter into awareness of the body. To keep it up is helpful and, I find, very demanding and difficult. I usually have trouble doing it. But during sesshin as the awareness of difficulty and other kinds of intensities increase, this physical awareness, this direct physical awareness is a great refuge in the midst of all the difficulties of life. So, I really recommend that you try to practice this. Convert yourself to bodily awareness. And, as I said, it is difficult to do, so don't be hard on yourself if you are not able to do it. You probably will be able to later if you continue this kind of effort.

So I am starting out very simply. Does this seem simple to you? Hum? I thought it was simple anyway. Starting simply and hoping you can put this practice of being alone to work for you here. To be alone, absolutely alone, to be still and silent and listen to the body, is a road to peace and harmony, not only for yourself but for all suffering beings in this world.

Tassajara



Real Precepts Are Beyond Words

Suzuki Roshi

July 2, 1971, Page St. Zendo

(Today I want to) lecture on the precepts. When I say precepts, what you will think of is something like the Ten Commandments or the grave prohibitory precepts. But Zen precepts are not like that. To start with, the phrase "Zen precepts" means understanding zazen. So another interpretation of zazen is the precepts. Using words, word-precepts, we explain what Zen actually is. The purpose of receiving the precepts is not just to remember what you should or what you shouldn't do. The way we observe precepts is by practicing Zen, or by extending our practice to our daily life. So our idea of precepts is completely different from the usual understanding of precepts.

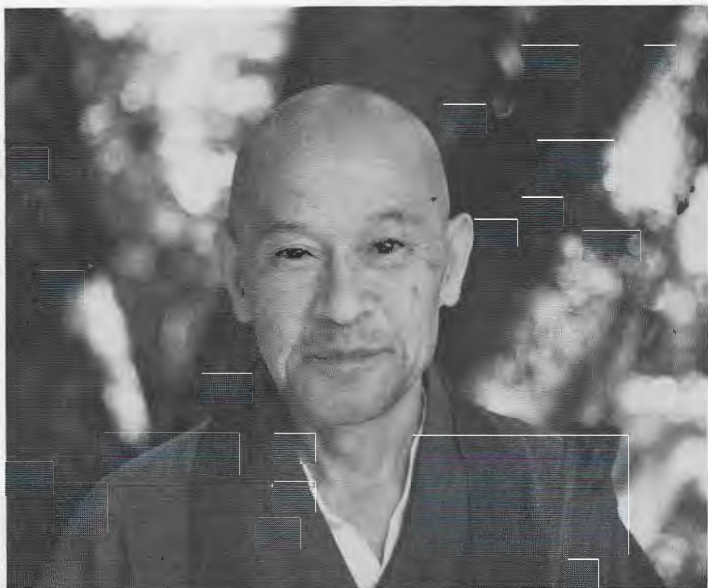
The foundation, or true meaning, of the precepts is (based on) the various ways of understanding the one reality which is always with you, the reality which is not divisible into three, or sixteen, or ten [precepts]. Tentatively, we divide. We explain from various angles. But that is just words. Real precepts are beyond words. We cannot talk about it. If we talk about it, already it is no longer the precepts. So if you think the meaning of the precepts is just to observe various rules, (your understanding) is very far away from the true understanding of the real precepts.

The first of the sixteen precepts we observe is—how can I say it—the one reality which cannot be divided into three or sixteen. It is the precept of one reality. You may call it emptiness or you may call it the absolute. That is the first precept we observe. All the precepts start from this precept. Without understanding this precept our sixteen precepts don't make any sense. It can be understood on the great scale of this universe.

We can observe the truth of a moral code, or rules, in the same thorough way that a scientist observes this universe. With this understanding, we can observe the precepts in various ways. Scientists understand in their own way and religious people understand in a religious way. There must be various ways of understanding it. But what we study, what we observe, is the one precept. That is what we receive when we receive the sixteen precepts.

You should understand, then, how you receive the precepts. The way you receive precepts is to just practice zazen. Just being yourself is the way you can observe the precepts.

It looks like I am talking about something like heaven, (laughs) but it is not so. I'm talking about each one of you, and myself, and about water, and about stuff. When stuff is really stuff, stuff includes everything. When you just practice zazen on your black cushion, your practice includes everything and you practice zazen with Buddha, with the patriarchs, and with all sentient beings. That is what I always repeat, over and over. Whether your practice is good or bad, it doesn't matter. If you accept your practice as your



Suzuki Roshi

own, then that practice includes everything. At that time, you have the precepts which include everything, as the absolute being includes everything.

We say that something which includes everything is the absolute. But, actually, it is more than that. It is beyond our understanding. You may think that if you add up all the beings which exist in this universe that that is the absolute. But it is not so because the absolute cannot be understood by your mind. Something which you understand is already not absolute, because your mind limits the real understanding of the absolute. When you don't understand, and when you just sit, when you become a stone, or stuff, then you include everything. That is our zazen practice. This is such an important point for us. If you lose this point, you will easily be caught by some idea, or some experience, in your practice. "My practice is good, very good. Recently I saw Buddha in zazen. [laughs] All the Buddhas came to me and admired my practice." We are laughing, but that kind of practice exists and some people practice this kind of practice very sincerely. To just sit is much better than to see all the Buddhas in the world. Do you understand why? The point is to know what an important practice it is just to be yourself. Before I could read English, Alan Watts (helped me to express this): "When stone is completely stone, that is real stone." He put this Zen expression into words.

When a stone is really a stone, that is when a stone is really a stone through and through, that is really a stone. Not only is it really a stone, but, when it is really a stone, the stone includes everything. The stone cannot be picked

up by anyone when the stone is really a stone. When it is not a stone, someone may pick it up, but when it is really a stone, you cannot do so. You cannot do anything with it. When a stone is really a stone you cannot pick it up. Even though you think you picked it up, it is still part of the universe. It is you who thinks you picked it up, but actually, you didn't. It is still a part of the universe. You cannot pick up the whole universe. If you say, "I can pick up the whole universe," where are you? If you are a ghost, you are outside the universe. That is just delusion.

Nothing exists outside of the universe. All that exists is within the universe. So, to think that you can pick up a stone is a big delusion. Stone is still stone. You cannot do anything with it. If you understand this point and sit zazen, that is how you receive the precepts. That is the only way to observe perfect precepts. There is no other way to observe the precepts.

I don't know how to interpret the precepts which are not divisible into three. The first, threefold division is Buddha, Dharma and Sangha. What I have been talking about is the Dharma precepts which cannot be divided into three. The Dharma precepts are the law of the universe. There is some way in which things are always going. If you throw something up, it will eventually come to the earth because of the law of gravity. So there are some rules in the way things exist. So if we say rule, or law, that rule or law includes everything. Nothing is free from that law. That is Dharma. We say freedom. You may say you have complete freedom, but if you exist outside the law, you are a ghost. That is your own delusion. Actually nothing exists outside of the rules.

The second set of three precepts is called the pure law, or pure precepts. "Pure" means non-dualistic. When something is in duality, it is not pure. Usually, when you say "pure," "pure" is the opposite of "impure," and when you say "good," "good" is the opposite of "bad." When you think of good and bad as a pair of opposites, there is already separation. So when we say pure, it means non-duality.

When you sit, if you say, "My practice is good," that is already dualistic. Whether you say "good practice" or "bad practice," you are right there, sitting. You cannot say good practice or bad practice. There is some reason why someone's practice is the way it is. If someone cannot sit with a straight back there is some reason. So you cannot say good or bad. That is how he or she practices zazen. For her there is no other way to sit. For two days of sitting she is making her best effort and she practices zazen just to make her effort. Complete effort.

To be complete she is sitting; not to attain enlightenment and not to keep from falling into Hell. She is just sitting. No one can criticize her practice. If she criticizes her practice, she is not making her best effort. When she is making her best effort, she cannot criticize, and she will not feel regretful about her practice. That is her own practice. To continue this kind of practice, day after day, is the way we exist, or how we live, as a good Buddhist. That is how we keep our precepts.



Tassajara Kitchen

Anyway, there are some rules, and some reason why each person exists here. There is some reason why a plant is a plant and a star is a star. So when you say Dharma, Dharma includes everything. Dharma is another name of the Buddha, the absolute one.

The third one of the first division is Sangha. Sangha means to be harmonious. Buddha and the law of the universe are not two. When someone is practicing zazen in oneness with Buddha and his law, that is harmony. It is more than harmony. It is actually one. So this is why we say one is not divisible into three. We say the three precepts, but we cannot divide the one into three. But we can explain it in three ways. My practice, my zazen itself, is the precepts. That is one interpretation, one way of understanding the precepts.

There are rules, you know. If I do something good, the result will be good. You cannot escape from the law of karma. If you understand it in that way, then that rule, or that law, includes everything. We say, "the law of karma." You cannot escape from karma. Nothing can escape from karma. There is always some rule which determines how everything exists, and the rules are the same for Buddha himself. When we say Buddha, Buddha acts with karma, by karma, or for karma. So karma and Buddha are the same. And I, Buddha's disciple, am always one with Buddha. We cannot escape from it, so we call it the indivisible precept. We cannot divide it into three.

Now you are listening to my lecture, or, in order to study Buddhism, you may read many books. The books you read are not Buddhism itself, but an explanation of this truth. "Form is emptiness, emptiness is form": if we explain it like this, it is the study of the *Prajna Paramita* group of sutras. If we put emphasis on how, or why, to be Buddha, then that is the study of the *Lotus Sutra*.

What you will have by doing *koan* study is the relationship between our practice and reality. We have a glance at truth, or enlightenment, or Buddha, which is always one, which is not divisible, and which cannot be explained in words. That is how you study *koans*, and, through *koans*, or *koan* practice, you will have a glance at the truth: "Oh, this is reality!" That is *koan* practice. Whatever you say, or write, is a kind of way to put reality into words. If you are an artist, what you work on is how to convey your understanding of the truth. The study of Buddhism, of course, is included in our study of precepts. It is not just observing ten prohibitory precepts, "do not kill," "do not steal," etc. Those are the precepts, but, even though you observe the ten precepts completely, that is not how you observe our real precepts.

So we are not interested in explaining the two hundred and fifty, or more, precepts. I don't know how many more. Three or four hundred for a man, and more than five hundred for a woman. I am sorry to have to say this; each time I say it, some of you may not like it. But I always say, a female is more complicated spiritually and physically, so the rules must be more complicated. That is quite natural. Men are simpler. Too simple may not be so good: you may be a simpleton. So I am not proud of having half the

number of precepts that a woman has. I am not proud of it. I am too simple, too foolish, maybe.

Anyway, the point is not to observe those precepts one by one, one after another. The point is to learn how to be yourself, how to be a woman. Then you have the precepts. You have the complete precepts when you are just a woman. Then you keep more than the five hundred precepts. So actually even though you keep the five hundred written precepts, you may not be completely a woman. So the best way is just to be you yourself, then the precepts are with you always.

People may ask "What are you doing at Zen Center?" "What kind of practice do you have at Zen Center?" There may be many ways, but, in short, to be oneself is the purpose of our practice. How to be oneself, and how to keep the precepts, Buddha's precepts, is our point of practice. Those are the three indivisible precepts: Buddha, Dharma, and Sangha.

The next one—I'm not continuing my lecture anymore (laughs) because you may get hungry if I continue. The other three are the three collective pure precepts—collection of all the goodies. Those are another three precepts. How about it? "Collection of all the goodies precepts," (laughs) and we have ten more. Those are the ten prohibitory precepts. Altogether, there are sixteen precepts, and we tentatively explain the framework of Buddhism by the explanation of the precepts. So the precepts are not just rules. They are a direct explanation of our life and Buddha's teaching and zazen practice. That is why it is important for you to receive the precepts.

Thank you very much.

Tassajara Zendo





Members Brunch, 1990, at the City Center

Zen Center Members

Zen Center members are a large and varied group of people with one thing in common: we all feel that Buddhism and Buddhist practice are an important part of our lives and want to be part of the community of practitioners and supporters. Becoming a member at Green Gulch or City Center means that you are a member of Zen Center and can extend your privileges and discounts to the other temple as well as your home temple. After three years of membership, you are eligible to vote in the annual election to choose the Board of Directors, and have power of approval over any bylaw changes the Board might propose. Members receive the *Wind Bell* magazine, which is published twice a year and features lectures by Suzuki Roshi, the Abbots, and other teachers; and articles of related interest. They also receive the Newsletter three times a year, a calendar of events, notices about Zen Center activities, and a ten percent discount on Bookstore purchases, as well as members' rates for Zen Center practice events.

We rely on membership pledges made in the Buddhist tradition of *dana*, or giving, to support our programs and practice centers. The amount of your pledge is a personal decision which depends on what is appropriate for you. We suggest a pledge of \$25, or more, per month for those who participate frequently. Students, and those on fixed incomes, may wish to pledge a smaller amount. No matter what you pledge, we are very grateful for your interest and intention to support Buddhist practice, and we consider your presence to be a valuable contribution in and of itself.

To become a member, please pick up an application form at either City Center, or Green Gulch Farm, or write to the Secretary, Zen Center, 300 Page Street, San Francisco, CA 94102.

Zen Center Comparative Balance Sheet

April 30, 1990—End of Fiscal Year

ASSETS	Balance 04/30/90	Balance 04/30/89	Difference
CURRENT ASSETS			
Cash	562,032	387,959	174,073
Accounts Receivable	330,325	61,088	269,237
Inventories	10,890	17,529	<6,639>
Prepaid Insurance	40,894	23,980	16,914
Total Current Assets	944,141	490,556	453,585
Buildings and Equipment	4,618,065	4,471,565	146,500
Less Accum. Depreciation	<565,636>	<546,490>	<19,146>
Total Properties	4,052,429	3,925,075	127,354
Common Stock:Everyday, Inc.	300,000	300,000	0
Notes and Accounts Receivable less allowance for losses	59,155	23,158	35,977
Everyday, Inc. Note	337,225	337,225	0
TOTAL ASSETS	5,692,950	5,076,014	616,936
LIABILITIES AND FUND BALANCE			
CURRENT LIABILITIES			
Accounts/Payroll Payable	87,135	53,178	33,957
Other Payables	78,469	72,850	5,619
Accrued Taxes	688	854	<166>
Deferred Income	204,910	216,338	<11,428>
One Year Long Term Debt	15,573	15,573	0
Total Current Liabilities	386,775	358,793	27,982
Long Term Debt			
Mortgages	1,055,518	1,070,968	<15,450>
No-Interest Loans	9,183	9,683	<500>
Total Long Term Debt	1,064,701	1,080,651	<15,950>
Fund Balance: Begin Year	3,636,568	3,535,208	101,360
Income Over Expense	604,897	101,380	503,517
Fund Balance: End Year	4,241,465	3,636,588	604,877
Total Liabilities & Fund Balance	5,692,950	5,076,014	616,936

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

	Year Ended 04/30/90	Year Ended 04/30/89	Difference
INCOME			
Income from Students	462,684	499,614	<36,930>
Self-Support Income	1,275,504	1,256,465	19,039
Royalties, Interest	380,616	413,885	<33,269>
Total Income	2,118,804	2,169,964	<51,160>
EXPENSES			
EXPENSES	2,160,029	2,190,746	<30,717>
INCOME OVER (UNDER) EXPENSES	<41,225>	<20,782>	<20,443>
CONTRIBUTIONS			
CONTRIBUTIONS	112,923	122,182	<9,259>
INCOME PLUS CONTRIBUTIONS OVER EXPENSES			
INCOME PLUS CONTRIBUTIONS OVER EXPENSES	71,698	101,380	<29,682>
NET INCOME FROM PROPERTY SALES	533,179	0	533,179
NET WITH PROPERTY SALES	604,877	101,380	503,497



Gong (Umpan) in City Center courtyard

Lecture Tapes

by Abbot Tenshin Anderson and Abbot Sojun Weitsman

Tape 1, Side A: Readiness, Tenshin Anderson, Tassajara, August 7, 1989 (36:33 min.)

Meeting people and things with no self from the past is called readiness.

Tape 1, Side B: I Am Thus, You Are Thus Too, Tenshin Anderson, Tassajara, Aug. 8, 1989 (41:43)

We are simultaneously "busy" (energetic and active) and at the same time "there is one who is not busy".

Tape 2, Sides A and B, Listen to Our Heart Song: Bodhisattva Initiation, Tenshin Anderson, Green Gulch Farm, July 30, 1989 (60:38 min)

How to understand and practice the three treasures (Buddha, Dharma, Sangha) and the precepts as your own life.

Tape 3. Sides A and B, Walk Around Buddha, Tenshin Anderson, Green Gulch Farm, Feb. 2, 1989 (58:45 min)

Buddha is the still, immoveable center of each thing. The non-dual relationship of these practices with the non-attaining, ungraspable stillness.

Tape 4, Side A, Adept at the Near: Buddha's Birthday Lecture, Tenshin Anderson, Green Gulch Farm, April 10, 1989 (33:15 min.)

Don't esteem or despise things as they come to you. Just become adept at them.

Tape 4, Side B, Everyone is at the Center: Buddha's Birthday Lecture, Tenshin Anderson, Green Gulch Farm, April 9, 1989 (27:45 min)

We are isolated, something that nothing reaches, and also interconnected with everything. Buddha is this interconnectedness of all life.

Tape 5, Sides A and B, Bodhisattva Practices, Tenshin Anderson, Tassajara, March 1989 (78 min.)

Discussion of two Bodhisattva practices: 1. Repentance and Resolution, and 2. Rejoicing in the Merits of Others.

Tape 6, Side A, Mindfulness and Ego-consciousness, Sojun Weitsman, Green Gulch Farm, Feb. 23, 1989 (50:43 min)

Zazen is seeing clearly the arising of states of mind and mind objects, just as they are, without coloration.

Tape 6, Side B, Bowing: Practice of Non-Duality, Sojun Weitsman, City Center, Jan. 22, 1990 (44:45)

What it means to do something as a non-dual activity. Bowing to something is bowing to yourself. How to do this practice.

Tape 7, Sides A and B, Mindfulness of Feelings, Sojun Weitsman, Green Gulch Farm, Feb. 21, 1989 (55:56 min)

Watch the arising of feelings without aversion or grasping. Suffering is trying to get out of pain.

Tape 8, Side A, Effort During Sesshin, Sojun Weitsman, Green Gulch Farm, Feb. 22, 1989 (56:17 min)

Zazen is to know yourself, to be without preference, and to experience the equality of all states.

Tape 8, Side B, Metta: *Lovingkindness*, Sojun Weitsman, Green Gulch Farm, Jan. 7, 1989 (38:15 min)

Identifying with all of life as yourself.

Tape 9, Side A, The Four Unlimited Abodes, Sojun Weitsman, Berkeley Zen Center, May 1983 (37 min.)

Lovingkindness, compassion, sympathetic joy, and equanimity—in meditation and as practice in everyday life.

Tape 9, Side B, The Tathagata Has One Language, Sojun Weitsman, Berkeley Zen Center, June 1989 (44 min.)

Case #95 in the Blue Cliff Record: Buddha's language is not the language of somebody 2,500 years ago; it is our everyday language, moment by moment.

ORDER FORM

Please fill out the form below and send it with your check to Zen Center, 300 Page Street, San Francisco, CA 94102. Attn: Bookstore

Name _____

Address _____

City _____ State _____ Zip _____

TAPE NUMBER

PRICE

Tax _____

TOTAL _____

Tapes are \$8 each (includes postage and handling). Calif. residents please add 7% tax. Prepaid orders only.

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 5:15 p.m. zazen
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 6:20 a.m. zazen & service
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: Rosalie Curtis / PHOTOGRAPHERS: Robert S. Boni: p. 28; Gladys Hansen: p. 32; Dan Howe: pp. 34, 38; Tony Patchell: p. 43; Rowena Pattee: p. 36; Lani Roberts: page 40; Barbara Wenger: pp. 4, 5, 17, 23, 27, 31; Michael Wenger: pp. 8, 9, 10.