

Kinda Book

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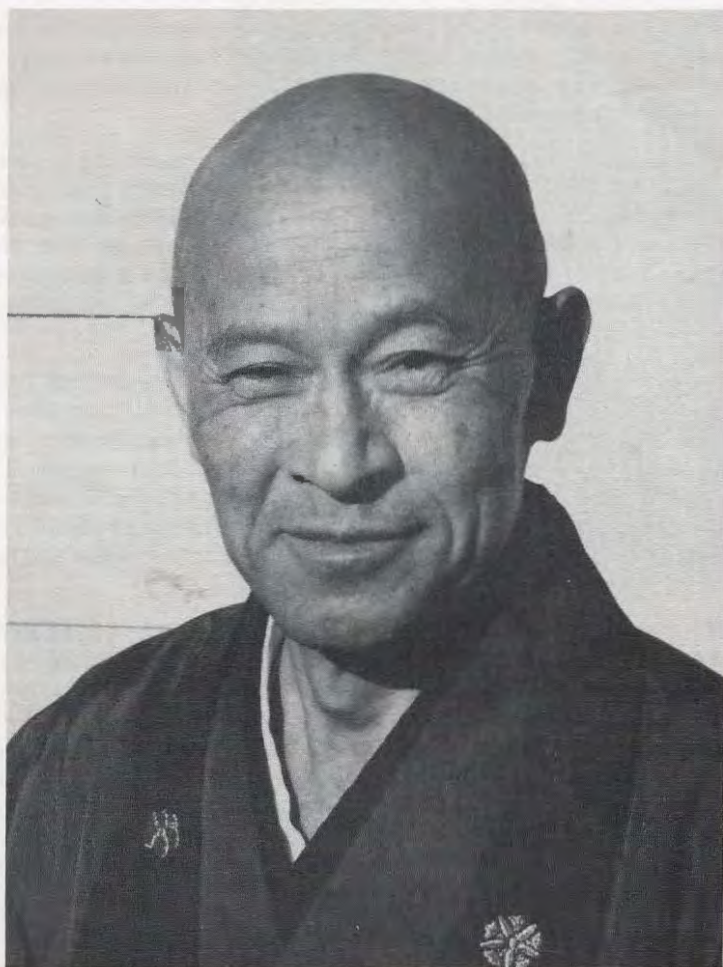
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COVER: *Bodhisattva etched in sidewalk cement near 310 Page Street, attributed to Dan Welch.*



American Precepts

Sesshin Lecture by Shunryu Suzuki-roshi

City Center, November 1969

11/22/69

I am so grateful to have a chance to practice zazen with you in this magnificent building. I think we must be very grateful for Buddha and for our successive patriarchs. First, I want to express my confidence in practicing with you. To ask whether we will be successful or not is, for me, out of the question. If we are bothered by that kind of idea we cannot do anything, because our practice is

always concentrated on the present moment. If our practice in this moment is good, then, next moment we will have good practice. If we continue in this way we will naturally have good practice forever. That is how, as you know, we create confidence in our practice.

We have many students here. When Hyakujo-zenji established monastic life in China, many people came to the monastery and wanted to practice with him. So the *Hyakujo Shingi* was set up. Because Hyakujo established the monastic rules, they are called *Hyakujo Shingi*. *Shingi* are the pure monastic rules. Since then, in China, Zen Buddhists have practiced zazen, mostly according to the *Hyakujo Shingi*. In India the Buddhists had precepts, but in China, before Hyakujo, Zen Buddhists did not have special precepts for themselves.

Precepts have two sides. One is the negative, prohibitory side, and the other side is generating our spirit—doing something good or positive. The positive side is called *shuzen bugyō*, to do something good, and the negative side is *shoaku makusa*. *Shoaku makusa* is to do no evil. There are these two sides. I think we will naturally need some way of life as a group. It may be difficult to set up all at once, but if we try hard, we will find our precepts which include both sides. This is a very important point in practice, for our practice to help others and to help others to help themselves.

Having our own way of life will encourage people to have a more spiritual and more adequate way of life for themselves. We must study our way not only for ourselves, but for all people. It is something which we must create or establish starting from our own situation as it is, because our rules are actually for ourselves, as human beings. As a Chinese, Hyakujo established the *Hyakujo Shingi*, and as Americans, I feel, we must establish an American *shingi*. I'm not saying this jokingly. I'm pretty serious, but I don't want to be too serious. If you become too serious you will lose your way. On the other hand, if we're playing games with it, we will lose our way. So little by little, with patience and endurance, we must find our way for ourselves.

On this occasion, I want to introduce to you some words of Hyakujo. A monk asked Hyakujo, "What is the most special practice?" And Hyakujo said, "To sit on the top of Mt. Daiuo." Daiuo. (or Sublime Peak) is the name of his mountain. After all, all the various ways of practice are just sitting on the top of Mount Daiuo. If you want to sit well, you must organize your life. So Hyakujo tries to help people organize their lives so that they can sit on the top of Mt. Daiuo with him. Let's practice hard, let's concentrate our life on zazen practice, and organize our life so that we can sit well. Thank you very much.



Buddha's Miraculous Power  
Lecture by Katherine Thanas

Tassajara    December 7, 1986

I want to talk about miraculous powers today, specifically the miraculous power of being here, right now, the miraculous power of being at Tassajara with a calm, settled mind knowing that there are less than two weeks left in the practice period and holidays and vacations are just around the corner.

There's a fascicle in the *Shobogenzo* by Dogen Zenji called *Jintsū*, "Miraculous Powers". That fascicle was written to clarify Buddhist practice in the context of yogic practices that anticipated Buddhism, practices through which yogis cultivated supernormal powers such as: supernormal sight (eyes capable of seeing everything), supernormal hearing (ears capable of hearing everything), insight into the minds of others, remembrance of former states of existence, and the power to be anywhere and to do anything at will.

In that fascicle there's a story about a yogi who came to Buddha and said, "I've been practicing and I have the five supernormal powers, but I understand that you have a sixth power. Can you tell me what that sixth power is?" And Buddha answered, "What is it you need, what do you lack?" Suzuki-roshi said that Buddha

knew that even if he told the yogi something, he wouldn't understand because the sixth power, the Buddhist power, is really not a special power. It's an ordinary power that all of us have. And because it's so ordinary we don't pay attention to it and therefore we think we don't have it. The power to fly off to heaven and come back, go off to blissful states of mind—that power doesn't free you from karma. The desire for that kind of power creates more karma. Buddha's special power is the power to be detached from karma, he said. And each of us has that power, and our practice is to realize that freedom or detachment from karma.

Usually we don't say freedom from karma because it sounds as if we're getting out of something. What freedom from karma means in Buddhism is completely owning (possessing, knowing) our actions and the consequences of our actions. Knowing "we" are not separate from our thoughts, motivations, feelings, activity—that "we" are nothing but our conceptions, formations, impulses, consciousness (as the *Heart Sutra* puts it)—eliminates "karma" as something outside of us. "Karma" in Buddhism is our action and the results in the world of our activity. Understanding this is the true power of a Buddhist.

"*Jintsū*," Suzuki-roshi said, is usually translated "supernormal powers", but *Jin* is "true". *Tsū* is the power which is present everywhere. It is the power everyone has. "True power" is the power to work everywhere under various circumstances. It is the power of being present for our lives.

This point is illustrated by another story in that fascicle. One day Zen master Isan was taking a nap in his room. His disciple Kyōsan opened the door and saw Isan sleeping. Isan woke up. When he saw Kyōsan, he turned to face the wall. Kyōsan said, "Don't be disturbed. I'm your disciple. Don't be so formal," and he started to leave.

But Isan called to him, "Hey, Kyōsan." The disciple came back and asked what Isan wanted. Isan said, "I had a good dream, I want to tell you about it." Kyōsan asked, "What was your dream?"

And Isan said, "What do you think it was?"

Kyōsan got up and went to the kitchen. He brought back a basin of water and a towel, and he offered them to Isan.

And Isan washed his face and wiped it with the towel.

As soon as he finished wiping his face, Kyōgen, another disciple, came in. Isan again said, "We were talking about my good dream. What do you think it was?"

Kyōgen said, "I was in the next room and overheard." Isan said, "Can you interpret my dream?" Kyōgen went to the kitchen then and brought a cup of tea. "You've washed your face, now how about a cup of tea?"

Isan said, "This is very good. You two possess superior miraculous powers."

In his commentary on this fascicle, Suzuki-roshi says the true power of the relationship between teacher and disciple was what was being expressed. The deep

intimacy, the deep friendship between teacher and student. Even though Isan was the teacher, he had no idea of being their teacher. And even though they were disciples, they felt as if their teacher was their friend. They knew exactly what their teacher needed and what he meant. And there was complete harmony between them.

And that's an expression of the miraculous power of our practice: to be together so closely that we know each other very intimately, without knowing how we know, we just know. And we can help each other without any special idea of helping.

The real way we help each other is when we have no idea that "I" am helping or that "you" need help. When we practice as "I" or "you", that practice can be very tiring. If when I am with you I am just doing my life, taking care of what is right in front of me, there is no one doing and no one receiving and nothing being done. That is the true power of "helping".

In the *Shoyoroku* Case Fifty-four there is the story of Avalokitesvara's one thousand hands and eyes. In that story, Yunyan asked Daowu: "What does the Bodhisattva of great compassion do with so many hands and eyes?"

Daowu said, "It's like someone reaching back for the pillow at night."

Yunyan said, "I understand."

Daowu said, "How do you understand?"

Yunyan said, "All over the body is hands and eyes."

Daowu said, "You said a lot there, but you got only eighty percent."

Yunyan said, "What about you, elder brother?"

Daowu said, "Throughout the body is hands and eyes."

Think about being so alive and open, active and receptive, that every pore and cell of our bodies reaches out and connects, comes alive and awakens with everyone. Throughout the body, hands and eyes. Intensely alive . . . sometimes through art, a moment of recognition; sometimes through a loving relationship; sometimes in sports; and sometimes in zazen — when some deeper response comes forth from our entire being, a response beyond habit . . . a movement beyond our usual self, where boundaries expand.

To be this open and alive, intimate and responsive, available to the moment—like Isan and his disciples—we have to be deeply with events and with ourselves. In touch with our own agendas. Aware of our self-clinging. Willing to question it. We may not feel we can remain our familiar self if we meet someone else completely. We may feel some challenge to our familiar form of body and mind if we are truly present for someone else. That unease, that tension in our stomach or throat or chest in the presence of someone can awaken us to the mind that is afraid to join others, to be open to phenomena, open to our own difficulties—the defending mind, the mind that praises and quarrels, the mind that believes there is an "I" to defend and protect. The mind that is self-verifying again and again.

Noticing our ego's reactions to events creates the space inside to continue the work. Physical tensions are a helpful clue in this work, an opening rather than a barrier if we can turn toward them and be present for them.

Someone said to me recently "I don't trust my perceptions anymore." This is because he's caught on to the fact that he's giving a little twist to things when he hears sounds or sees forms. He knows there is some shift as his sense organ meets the sense field, something very subtle happening, some conditioned response.

To attend to our life closely enough to detect the subtle, imperceptible alterations and interpretations the habitual mind makes, we need a calm, satisfied mind. To be available to our experience that intimately is a manifestation of our true power.

In Dogen's *Body and Mind Study of the Way* he says: "In this manner the mind studies the way running barefoot—who can get a glimpse of it? The mind studies the way turning somersaults—all things tumble over with it." When I think about that image of running barefoot it makes me feel vulnerable—thinking about letting the foot meet the earth directly, not knowing what will be there. Very different from meeting the earth with a foot that's laced into a shoe. Allowing ourselves to meet our experience without a shoe protecting the foot is really trusting ourselves and what we meet. Are we willing to allow our foot to mold itself to meet whatever is there, to take the shape of whatever is under it? Rock, pebble, sand, pavement . . .

And the line about turning somersaults, "The whole world is turning somersaults with you" made me think of the gymnasts in the Olympic games, and what it must be like to throw your body into the air and do a couple of twists, not knowing exactly where you will come down. The abandon and trust it takes to be physically disoriented in that way, just trusting that you will land upright. Letting things appear as they appear, letting a new mental and emotional configuration come—that's the kind of effort Dogen was talking about.

Suzuki-roshi said our way is difficult because it's too simple, it looks like nothing's happening. We get up every day and go to the zendo, and have oryoki meals, go to work, the same work day after day. And even though we think that nothing is happening, he said, something wonderful is happening.

I think it is true that we don't know what is happening here in its deepest sense. And if we can stay with that not knowing, and trust it, enjoy it, we will be able to experience our life in some fundamentally very different way. That's our miraculous power.





## Sesshin Lecture

by Abbot Tenshin Anderson      Green Gulch Farm, Spring 1985

*This lecture is something that happened on the fifth day of a sesshin. I'm not really talking about anything. It's like an extended 'wow!' — T. A.*

*The mountains and rivers of the immediate present  
are the manifestation of the path of the ancient Buddhas.  
Because they are the self before the emergence of signs,  
they are the penetrating liberation of ultimate reality.  
Master Dokai said, "Green mountains are forever walking.  
A stone woman bears a child by night."*

*If one knows one's own walking, one knows the walking of the green  
mountains.*

*There should be an examination of both stepping back and stepping  
forward.*

— Selected from Mountains and Rivers Sutra

I've heard, but I'm not sure, that you're like me. And if I may speak for you, I would say that we all have a deep longing for oneness, a deep urge to return to our original face before our parents were born.

This sutra talks about the mountains and water of the immediate present. The immediate present. How can we return to the immediate present? "These mountains of the immediate present are the self before the emergence of subtle signs." Our existence in the immediate present is the self before the emergence of signs.

This morning we tried to chant "The Merging of Difference and Oneness." We chanted, there was a great difference, and while we were feeling the painful difference, we yearned for oneness. Some of us tried to make the oneness happen and made more difference. So discouraging, to try to make difference turn into oneness; you can't do it. Difference is difference and oneness is oneness. In the mountains and rivers of the immediate present, difference and oneness are merged.

Anything we dream of is something we want to be reunited with. Everything we see, we hear, we touch is something we want to be reunited with. Everything we experience we are separated from. Turning around, stepping back; this is practice. Once we step back, we naturally step forward. Before we step back we don't know what to do. We're not settled, we're not satisfied. When we step back from the world, we step back from where we are, and if we have any reservations at all about where we are, we cannot step back. When you and I are willing to be right here, right now, wholeheartedly, we can step back. We can turn around.

What I'm doing is expressing an aching heart. It's in a circle of water trying to return to the ocean. If I can simply accept this, it's enough. 'What does this ask of

*Buddha's Birthday celebration at Green Gulch Farm*



me?" "What does this person ask of me?" "What does this pain ask of me?" "What does this bird ask of me?" An answer may come. The answer may be 'Turn it around', 'let go', 'come home', 'scratch my back'. You may get an answer; that's okay. But don't stop questioning. 'What does this ask of me?' is simply a way to talk about unambivalent presence. It's a construction to let go of constructions. But it's not really a way back; you're already there.

Again you may think I'm explaining something to you, but I'm just expressing myself. Hearts are meant to bleed, that's what they're built for.

There are about eighty people in this sesshin and we are all packed into this one room, so, unfortunately, some of the seats are not so good. Some of the people who got these bad seats got moved to other bad seats. They are currently in some new bad seats, due to the compassion of the practice leaders. Our bleeding hearts sense your difficulty and we want to make you more comfortable. We move you all over the place while we keep our good seats, where we can see how bad your seats are. We don't mean to inflict pain on you by putting you behind posts two inches from the wall, next to people you don't like. We don't mean to. But in our own stupid way we may be being very kind to you, giving you a chance to practice grateful mind. You are in a situation, a painful situation, where things are quite different from what you expect. Many people have a very painful experience—almost more painful than their legs— with their seating assignment. One older student actually almost ran out of the zendo because of her seating assignment. Just before she left, the supernatural powers of the practice leaders moved her to a different seat. I don't mean to criticize her, but she's sitting very still now in her good seat. Some other people didn't get their seats changed and they were even luckier, because their terrible situation turned around. How did they do it? How did they go from 'this is impossible' to 'Oh I'm so grateful?' How did it happen? It happened.

Seating assignments are wonderful opportunities to turn it around, relatively easy compared to personal relationships with other beings. Our bleeding hearts want to turn it around with each other; we want to be reunited with each other. But we need the other person; somehow we can't just unite on our own. Because the other person can wink, we wait for them. We say, "I can't believe that you love me unless you wink at me. Please wink. I can't believe you feel my heart reaching for you until you reach back. I can't believe you trust my outstretched hand unless you take it."

These are instructions in practice. These instructions are all over the place. As Shakespeare says in *Hamlet*, "Oh day and night, how wondrous strange. Then like a stranger, welcome it. There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."

And we yearn for oneness. How can I express my yearning? With my mouth I express my yearning; with my body I ask the question: What? What is it? What is birth and death? What does it ask of me? What is it that cares?

## Board of Directors Election

The Zen Center Board of Directors elections last Fall returned some former members to the Board and added several new ones. In addition, Professor Robert Bellah of the University of California, Berkeley, finished up his year on the panel. Dr. Bellah, who is the principal author of *Habits of the Heart: Individualism and Commitment in American Life*, was able to contribute insightfully to many Board discussions in which issues dealing with the best way to integrate Zen and our indigenous American ways of thinking and acting came to the fore. We are extremely grateful that Dr. Bellah was able to take time out of his busy schedule to join us; his gentle criticism and his warm and humorous support will be missed.

This year Sid Wolinsky, who (along with Anthony Kline and Robert Gnaizda) is one of the founding members of San Francisco Public Advocates, and who is also a long-time friend of Zen Center, will sit on the Board. S.F. Public Advocates are known for their creative use of class action suits for the benefit of consumers and the poor.

Dr. Lewis Lancaster of the University of California, Berkeley, will be joining us, too. Professor Lancaster is a leading authority on Ch'an, Zen in China, and also has a keen interest in Shin Buddhism. Professor Lancaster's knowledge of Buddhism in a wide spectrum of cultures and areas should enable him to contribute many valuable insights during the Board's discussions of present day problems. Dr. Lancaster's connection with Zen Center goes back many years; it will be pleasure to have him working with us in this new capacity.

The members of the Board of Directors for 1987 are as follows:

Tenshin Reb Anderson, <i>Abbot</i>	Robert Lytle
Linda Cutts Weintraub, <i>Chair</i>	Keith Meyerhoff
Marsha Angus	Margaret Porter Alexander
Edward Espe Brown	Furyo Nancy Schroeder
Thomas A. Cabarga	Brother David Steindl-Rast
David Chadwick	Sojun Mel Weitsman
Wendy Johnson	Michael Wenger
Dr. Lewis Lancaster	Sid Wolinsky

## New Training Program

Zen Center has offered a Priest Training program for many years; recently the formal training program has been expanded to include certification for lay people as well. The intention of the new training program is to give a formal structure to the learning of fundamental Buddhist practices, and to recognize the student's completion of the basic training with a graduation ceremony. The new program can serve as preparation for the Priest Training program, or stand by itself, since it is intended to build a foundation for lifelong Buddhist practice.

There are two major parts to the program: the Academic section consists of fourteen courses in the history of Buddhism and in basic Buddhist doctrines, while the Apprenticeship portion consists of four years of meditation and mindful work of the kind that students living at all of Zen Center's three practice places usually do. The program also offers students the opportunity to teach various aspects of Buddhism to others through being trained to give zazen instruction, through lecturing in formal and informal situations, and, in some cases, by teaching classes.

The formal training program is meant to help Westerners, who do not live in the supportive atmosphere of a Buddhist culture, to internalize habits, forms, ethics, and a world view which will support their practice in daily life. It is also hoped that the foreign students in the program will be able to return to their homelands with a thorough grounding in Zen that will enable some of them to help others get started in Buddhist practice.

### Buddhist-Christian Dialogue Conference

Zen Center is one of the Buddhist sponsors of an interfaith dialogue conference which will take place August 10-15, 1987, in Berkeley under the auspices of the Graduate Theological Union. "Buddhism and Christianity: Toward the Human Future" will bring together scholars and practitioners to read papers and discuss topics such as *Religion and Violence*, *Liberation Theology and Buddhism*, *Sunyata and Kenosis*, and *Women in Buddhism and Christianity*. Speakers will include Professor Huston Smith, Dr. Masao Abe, Tai Situ Rinpoche, Brother David Steindl-Rast, Sister Ayya Khema, and Professor Langdon Gilkey. It is our hope that the interchange of information and insight among the widely representative constituency from both the Buddhist and the Christian traditions will serve to illuminate mutual values, identify crucial problems, and engender productive relationships between these significant communities of belief. For more information, write to Buddhist-Christian dialogue, 2400 Ridge Road, Berkeley, CA 94709.

### Conference on World Buddhism in North America

This conference, to be held in Ann Arbor, Michigan, July 10-17, 1987, will include presentations by well-known ethnic Buddhist leaders on the history and problems of each Buddhist movement in North America, such as: Venerable Maha Ghosananda, Venerable Vivekananda, Venerable Ratnasara, Geshe Sopa, Bishop Yamaoka, Venerable U. Silananda, Bishop Nakamura, and Venerable Samu Sunim.

There will be presentations on the North American Buddhist movements by American teachers and scholars, such as: Robert Aitken-roshi, Robert Thurman, Joanna Macy, Alan Sponberg, Mary Farkas, Carl Bielefeldt, Rina Sircar, George D. Bond, and Ronald Nakasone. Dr. Luis Gomez is the coordinator of the event. For information write: Zen Buddhist Temple-Ann Arbor, 1214 Packard Road, Ann Arbor, MI 48104. Or call: (313)761-6520.

## Zen Center's Businesses —

### Continuity and Change

by David Weinberg

During a period of rapid growth in the mid 1970's, Zen Center founded or acquired six business enterprises. Though recognizably American in concept, they took their inspiration from traditional zen crafts and from our particular life experiences—cooking vegetarian food, baking whole grain breads, joyfully serving guests—in San Francisco and at the monastery at Tassajara Springs. Under the dynamic entrepreneurial leadership of former Abbot Richard Baker, the businesses became closely identified with Zen Center's teaching and practice style, and several of them quickly became very successful. Three of these businesses—Tassajara Bread Bakery on Cole Street, Greens restaurant at Fort Mason, and the Green Gulch Greengrocer near the City Center on Page Street—continue to operate under Zen Center's auspices and are highly regarded throughout the Bay area and beyond.

The student population of Zen Center ten years ago was increasing rapidly, including people returning from monastic training at Tassajara who wanted to continue to live, work and practice together with other students in the city. Creating the businesses provided an opportunity for Zen students to gain their livelihood in settings that enact the right livelihood values implicit in our practice. The businesses also brought contemporary Zen practice into the modern marketplace where it is accessible to a wider range of people than might choose to join our formal practice. Finally, as it turned out, some of the businesses became sufficiently profitable to provide significant financial support for Zen Center.

By late 1983 Zen Center and its businesses entered another phase: the resignation of Abbot Richard Baker resulted initially in personal turmoil for many senior Zen students and then in a reexamination of many of Zen Center's commitments, including the businesses. Of course, the businesses had their own momentum—they were by then established in the marketplace, financially successful, and embedded in Zen Center's practice tradition—and they each had a contingent of seasoned Zen practitioners guiding them at the managerial level. Eventually, however, it became plain that the businesses needed continuing leadership from the "owner" and that the ranks of senior managers with Zen Center training was growing thinner. The businesses, we were warned by knowledgeable advisors and our own managers, soon would begin to drift if they were not attended to with skill and concentration.

From the beginning almost all of the workers in the businesses were Zen students engaged fully in meditation practice under the guidance of one or more senior teachers, both in class work in Buddhist subjects and in temple life.

All received low compensation then, compared to their counterparts in commercial establishments. Since 1983 the proportion of Zen students in our businesses has declined. Now only a minority of employees is actively engaged in practice at Zen Center, though many are former students and people who practice independently.



*Tassajara Bread Bakery*

This shift in the composition of the work force has created unaccustomed demands on our business managers. Whereas religious practice and loyalty to Zen Center once were the primary roots of workplace motivation and discipline, now they are being supplemented by more conventional means, most significantly by higher wages. Higher wages, in turn, have necessitated greater emphasis on efficiency (and more rigorously defined performance objectives) as the cost of labor has increased in relation to other costs and to the income.

In 1985 the Zen Center Board, responding to these changing conditions and wishing to clarify the relationship between Zen Center and its businesses, adopted a formal business policy which defined the purposes of the businesses and established standards of quality.

These business purposes, objectives and standards established by the Board are, in summary:

- \* to continue the tradition of wholesome, high quality products and services associated with Zen Center's businesses;
- \* to obtain a reasonable financial return for Zen Center compared to the return which normally could be expected from similar businesses which are well conceived and managed;
- \* to compensate employees fairly—wages and fringe benefits should bear a reasonable relationship to prevailing compensation levels in similar businesses;
- \* to effect employment policies and working conditions which are respectful of individuals;
- \* to manifest the standard of right livelihood, for example, to conduct businesses which provide needed, wholesome goods and services, afford safe working conditions, and do not harm living beings or the environment; and
- \* to refrain from the sale of meat and tobacco and, except as an accompaniment to food served at Greens, alcohol in Zen Center businesses.



*Greens restaurant*

Each of these standards, according to the Board policy, are *minimum* standards of performance for Zen Center businesses. That is, a Zen Center business must produce high quality goods and services *and* provide satisfactory compensation *and* afford safe working conditions *and* yield satisfactory income to Zen Center. If not,



the business should be improved within a reasonable period of time or be disposed of. Furthermore, the Board resolved, business income in excess of that required for compensation, capital improvements and maintenance, other business obligations, and a reasonable financial return to Zen Center, should be allocated by Zen Center to charitable activities.

The Zen Center Board also proposed to create a new organizational entity, a subsidiary of Zen Center, to own and operate the businesses. The new organization would oversee business operations and remain accountable to the Board. The Board also set up a special advisory board of experienced business people and Zen Center officials, conferred with Zen Center's existing Outside Financial Advisory Board, and retained legal counsel and professional accounting services.

The task of designing and establishing a new business subsidiary was completed in January. A California corporation called Everyday, Inc., with its own board of directors appointed by the Zen Center Board was formed.

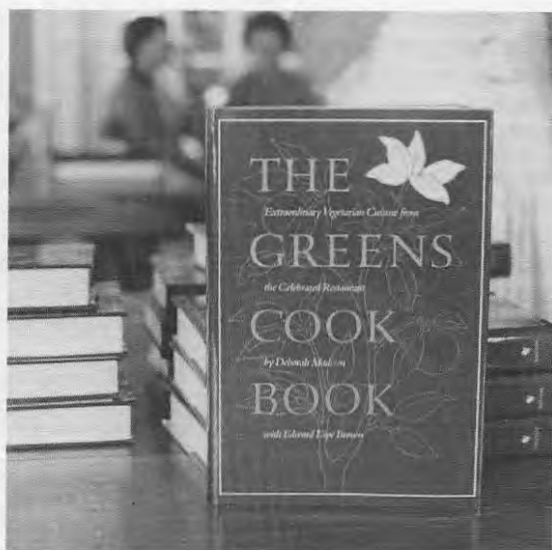
Everyday operates the businesses under a license agreement with Zen Center which permits Everyday to use the businesses' trade names—which continue to be owned by Zen Center—and which requires Everyday to adhere to specific standards of performance and quality tailored to each business. Under the agreement Everyday pays royalties to Zen Center based on fixed percentages of the gross revenues of the businesses.

The Board of Everyday, Inc. currently consists of six Directors: Noel Day (Chairman), Allan Fleischer (Chief Financial Officer), Karin Gjording, Leslie James (President of Zen Center), Edward Sattizahn, and William Russell Shapiro. In August the Everyday Board hired Janis Medina as operations manager with overall managerial responsibility for the businesses. The managers of the individual businesses are Ann Somerville, executive chef of Greens; Rick Jones, general manager of Greens; Ann Williams, manager of Green Gulch Greengrocer; and David Weinberg, manager of Tassajara Bread Bakery.

The most significant stakeholder in Everyday's fortunes, of course, is Zen Center. The businesses are an important legacy of the first twenty years of Zen Center's existence. The immediate care of this endowment has been passed to Everyday, but the ultimate responsibility and benefit still is Zen Center's.

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DAVID WEINBERG is manager of Tassajara Bread Bakery. He was a founding director of Everyday, Inc. and for three years was Treasurer of Zen Center.



## The Greens Cookbook

*The Greens Cookbook*, a collection of recipes from Zen Center's restaurant, Greens at Fort Mason, has just been published in a handsome hardcover edition by Bantam Books. The principal author, Deborah Madison, was the founding chef at Greens, where she conceived a unique and spirited vegetarian cuisine. She was assisted by Ed Brown, who worked at Greens for four and a half years and previously wrote *The Tassajara Bread Book*, *Tassajara Cooking* (editor), and *The Tassajara Recipe Book*. Michael Katz was also integral to the book project, as he brought Deborah and Ed together, negotiated a contract, and helped coordinate the effort. The authors spent a year accumulating recipes, working them out at home scale, and writing them up in a straightforward presentation. They cooked with paper and pen at hand, noting how much, how long and how come.

Deborah's introduction articulates the basic intention when Greens restaurant was opened in 1979:

We set out to create a cuisine whose complexity and interest left the diner feeling that nothing was missing. We drew upon a wide variety of traditions—the Mediterranean cooking of southern France and Italy, dishes from Mexico and the American Southwest, a few adaptations from the cuisines of Asia, and others—but what pulled it all together was our reliance on the freshest vegetables, herbs, and spices. Anyone who knows the fragrance of tomatoes ripening in the sun, the sweetness of berries so ripe they practically fall into the hand, or the flavor of asparagus and corn when picked and cooked right away knows food at its pleasurable best. This quality is what we wanted to be able to offer in our restaurant.

Ed's preface to the recipes conveys something of the sense of cooking the authors wished to share:

Cooking is a matter of trusting your own sensibilities. It is observing, tasting, touching, smelling, and experiencing the ingredients for yourself, and noticing what happens to them as they are cooked. When we give extensive directions in this book, our intention is to explain how the recipe works, not to dictate an exact, right way. You decide what you like, how to cook it, and how much time and energy you are willing to commit. Though you may refer to various clues and reference points in this book, you will sense for yourself, finally, when something is tender, when something is chewy. There is no secret outside of trusting your own sensibilities.

Ed also had this to say: "I learned a great deal about cooking in the course of working on this book, partly because even after having written three cookbooks, I cooked many things for the first time, and partly from working with Deborah. She is an unusually talented cook. She understands that the best comes not just from knowledge and skill, but from being touched by the magic, mystery, and nuance of each ingredient. It is presentation, hard work, details, differences which make a difference. I hope that *The Greens Cookbook* communicates this and can help readers awaken to even more of the wondrous possibilities within themselves and the ingredients."

*Ed Brown and Deborah Madison at Greens*



## WILTED SPINACH SALAD

This salad has been on the menu since the restaurant opened and is still a favorite we make every day. The spinach is tossed with *very* hot olive oil, which cooks it slightly, sweetening and softening the leaves. As the feta cheese and the olives are both salty, no additional salt is needed.

*1 small red onion, quartered and thinly sliced*  
*3 to 4 slices baguette per person, for croutons*  
*6 tablespoons olive oil*  
*8 to 12 Kalamata olives*  
*1-pound bunch spinach*  
*1 clove garlic, finely chopped*  
*1 tablespoon mint leaves, finely chopped*  
*2 tablespoons sherry vinegar*  
*6 ounces feta cheese*

Preheat the oven to 400°F. Cover the onion slices with cold water and refrigerate until needed. Brush the bread with some of the olive oil and toast it in the oven until it is crisp and lightly browned, 6 to 8 minutes. Press the olives to split them open, take out the pits, and cut or tear the meats in two.

Remove the spinach stems (or not, as you prefer) and discard any bruised or yellow leaves. Cut the large leaves into halves or thirds; small leaves can be left whole. Wash the spinach, using two changes of water if the spinach is very sandy, and spin dry.

When you are ready to make the salad, drain the onions. Put the spinach in a large metal bowl and toss it with the onions, garlic, mint, olives and vinegar. Break up the cheese and crumble it over the spinach. Heat the rest of the olive oil until it is very hot but just short of smoking. Immediately pour it over the salad, turning the leaves with a pair of metal tongs so that the hot oil coats and wilts as many leaves as possible. Taste, and season with more vinegar if needed. Serve the salad with the croutons tucked in and around the leaves.

*Variations:* Instead of using only spinach, combine it with curly endive, escarole, or thinly sliced red cabbage—all greens that respond well to being prepared in this way.

MAKES TWO LARGE, OR FOUR TO SIX SMALL SALADS

## In the Marketplace

by Glen and Barbara Alexandrin

We were pleased to write this as a token of respect for your teachers and your *sangha*, and, at the same time, wish you to feel that you are all a part of the *sangha* here in Philadelphia.

— G. and B. A.

Buddhism is not to be overrated. It has a simple message for all people—enlightenment is in the palm of your hand; it is for everybody and it is attainable. It has no ideology; but it has economics. We have to eat before enlightenment and after enlightenment!

Buddhist Economics (BE) deals with that. Until your own enlightenment, and afterwards, for the benefit of others, in the marketplace you need to pay attention to material conditions. It is from here that the root of the definition of BE comes. It tries to help people reach and keep enlightenment under all conditions: scarcity and suffering, leisure and opportunity.

Economics deals with techniques of allocation in such a way that material scarcity is minimized. However, the characterization of American Buddhism is not a begging bowl but the Tassajara cookbook. The answer to our material spiritualism is not to neglect economics but to make our economics "buddhist". You replace the typical economic man of Adam Smith or Jeremy Bentham with a bodhisattva, egoism with altruism, competition with cooperation.

This BE can be constructed on three levels. In the sutras, commentaries, *vinaya*, etc., are many sources of texts. Also, the buddhist elements can be combined with the principles of contemporary economics even to the extent of formulas and computer simulations (as in the author's own work, for example, published in *Zero*, Vol. II, *Planning Review*, Vol. 9, No. 5, and *Gandhi Marg*, Vol. II, No. 11). And BE can be conducted by individuals in the marketplace with hard work, right action, compassion, wisdom and balance.

Thus, BE in Southeast Asia, with an emphasis on generosity, aims at income distribution, nationalization, long term investment and population planning. As Schumacher in *Small Is Beautiful* suggests, it is relativistic and experimental—invented by "buddhist" people on the spot. In the U.S.A., characterized by affluence, the main thrust of BE is toward simplicity and conservation: consume less materially and financially let others in the now and the future have more.

Buddhism is not supposed to make your life better. It is supposed to make your life more helpful to others. BE is one of the simple ways of embodying this. Doing it is not demanding. It asks us to do less and to look inwardly, to listen to our

teachers and to our good hearts, to be busy with the other-worldly but to keep planting potatoes, one after another.

BE gives us advice on how to act in the marketplace: how to choose an occupation; how to determine the income level we need, not want; how to work out the religious to work-time and the personal to *seva*-time ratios; and how to make out our “shopping list” for food, shelter, transportation, number of children, etc.

The guides for all this are found in buddhist ethics and have also been expressed implicitly in sources as diverse as the Club of Rome’s *Goals For Mankind* and Michael Phillips’ *Transaction Based Economics*.

Shakyamuni Buddha did not talk Supply and Demand—he was too busy answering Shariputa. Maitreya does not have to talk about pension plans, because he reigns over an abundant land of instant enlightenment. But in Kalu-yuga we must chop wood and carry water. A Buddhist Economics can help us along on our way spiritually and practically.

BE is what our teachers have told us to do, part of our practice, and part of what is happening (the shared responsibility, trust and cooperation of workers and management in the Fremont, California GM-Toyota plant; the issuing of loans in the SHARE Program in Berkshire County, Massachusetts, without collateral and with little or no interest) in American planning, banking and industry.

It is true that as humans “our necessities are few but our wants are endless.” But BE—right action in the present, buddhist economic behavior—helps us to join our religious and material pursuits and to begin to solve this basic economic and buddhist equation.



*Tenth ox-herding picture (Return to the Marketplace)*

## Report from the Development Office

by Robert Lytle

In October of last year, I came up from Tassajara where I had been Director for several years to work on Fundraising and Development for Zen Center. One of the first things I did was take a course at The Fundraising School, taught by Hank Rosso. Hank is a very respected teacher of the art of fundraising. He has worked with Zen Center for several years and a number of senior Zen students have attended his seminars. After the most recent seminar, one of the students commented to me that Hank is really a "Dana Master". (*Dana* is a Sanskrit word which means generosity. It is the first of the six Paramitas or Transcendent Virtues.) This person felt that the basis of Hank's approach was the teaching and practice of generosity. The raising of money was secondary.

It is a universal religious teaching that the practice of generosity is helpful to people. Generosity plants the seeds of merit (however we may wish to understand that idea) and lays the foundation of a peaceful mind and heart upon which the more rigorous meditation and ascetic practices may be based. It reduces fear by acknowledging and fostering the interdependence of beings. Each person is separate from, yet inextricably linked to, every other person and every thing.

Someone recently told me that in primitive cultures there are two kinds of exchanges: commerce and gifts. Commerce is for strangers, gifts are for kin. As we practice gift-giving we learn to recognize all people as family, not strangers, and thus learn more and more to not fear one another because the stranger I meet is actually my sister, my father, my friend and not a stranger at all.

As I examine this, I can see, almost as in a moving picture, how the practice of generosity can release human beings from want and fear. If we are careful and if we are generous, we can feed us, we can clothe us. We can depend on one another in time of need. There is enough for everyone if we are generous. And it is all us. Not them. There isn't a them.

As I ask myself and as I ask Zen Center's members and supporters to consider the practice of generosity, I also ask Zen Center itself to consider the practice of generosity. As a religious institution founded on the generosity of many, many people, I feel that we must be alert to our shortcomings and lack of generosity. Which is not to say that Zen Center is generous or is not generous, but simply that it is an issue for us as a religious community. And we must not assume our virtue in this matter, but examine and question what we are doing and find many different ways to express our generosity, from the actual giving of gifts, to the dedication of our efforts to the benefit of all beings.

I feel that the recent decision by the Board of Directors to purchase the Horse Pasture property near Tassajara is one important expression of generosity on the part of Zen Center.

The Horse Pasture property is the last of the three parcels included in the original Tassajara land grant of 1881. It is also the only private land in the Los Padres National Forest within many miles. The Horse Pasture is located adjacent to Tassajara and the Pines. (The Pines is a mile up the road from Tassajara.) It is also 160 acres, the same size as the other two parcels.



*Horse Pasture at Tassajara*

As population pressures in Northern California continue to increase in the coming decades, the Horse Pasture will inevitably be in danger of commercial development. It now seems remote and isolated; it *is* remote and isolated. But still it is only one hour from Carmel Valley, an hour and a half from Salinas or Monterey. Due to the abundance of deer and other game, the Los Padres National Forest is one of the most heavily used forests in America. Each year brings more hunters, more development of private land, more pressure from civilization.

If the Horse Pasture can be protected, it will ensure the peaceful, remote nature of Tassajara. This is very important for all those who come to Tassajara in the summer to rest and enjoy the quite surroundings. It is important for the students who spend the winter months in formal practice periods, isolated from the myriad distractions of modern life. And these reasons are important, but they are not the most important reasons to preserve the Horse Pasture.

Those of you who are familiar with the Horse Pasture realize what a profoundly beautiful and peaceful valley it is. It is by far the most beautiful land anywhere near Tassajara. But it is also a profoundly useless piece of land. There is no road to it. (Although one could put in a road.) There is no running water for much of the year. (Although one could drill wells.) There are no houses, buildings or structures on it. (Though one could build houses, buildings and structures.) No oil, no natural gas, no gold under the ground.

But, just as it is, it is useful to the mountain lions. It is useful to the deer and bobcats. It is useful to the fat robins who gobble the bright red berries in the winter. It is useful to the hawks and the field mice and the rattlesnakes. It is useful to the wind and the rain, to the grasses, the white oaks and even to the poison oak. And



it is useful to human beings who hike along the Horse Pasture trail in the spring and who are filled with its peacefulness and astonishing beauty. Thus, I feel the most important reason to preserve the Horse Pasture is simply for itself.

What we want to do is to give the Horse Pasture to the Horse Pasture.

I don't know exactly how much this gift will cost. Because of its proximity to cities and its great beauty, it will probably cost several hundred thousand dollars. In terms of "today", it is expensive. But not in terms of "forever". In those terms the cost is very small. With help from our friends, we are confident that we can raise the funds to protect and preserve the Horse Pasture.

We can reciprocate in this small way the original generosity of the earth, of the animals, of nature, and acknowledge and reaffirm our relationship to and dependence on myriad beings. We already practice such generosity in innumerable ways, but making this practice conscious and extending it throughout our lives, will help free us from our limited views.

As we try to understand and develop this practice of generosity, we will need your help. If you have any observations or suggestions, please contact me.



*Tassajara*

## Newly Translated Selections from the Zen Literature of China, Korea and Japan

by Thomas and Christopher Cleary

### I. PRECIOUS LESSONS FROM THE ZEN FOREST

*A noted anthology of Zen lessons compiled during the Southern Song dynasty in China, containing many rare documents from the personal papers of some of the greatest Zen teachers of the eleventh and twelfth centuries in China.*

*At this time exhaustion of the public Zen institutions in China was registered simultaneously with a peaking of intellectual interest in Zen. One result was that Zen impregnated secular and religious culture as never before, with Zen methods gradually infiltrating Confucian educational methods and Taoist hermeneutical techniques, while the old Zen institutions turned to Tantrism during the Yuan dynasty that followed the Song.*

*The outstanding characteristic of Precious Lessons is that they address the perennial issue of the integration of the absolute and relative from relative points of view. A sinologist might refer to them as Confucian Zen, a sociologist might find Zen sociology in them. For the Zen eye, nevertheless, they retain a set of techniques for using the relative to experience the absolute.*

*Among the selections reproduced here is one addressed by the great Linji master Lingyuan to Cheng Yi, the Confucian sage who with his brother Cheng Hao stood as one of the pillars of the neo-Confucian movement. The more closely one looks at the great neo-confucian writings (leaving aside the rigor mortis of civil service examination fare) and especially the more closely one observes late medieval neo-Confucian activism in vernacular literature and popular education, the more one comes to discern zen leaching out of its buddhist casings in good mahayana style. Lines lifted right from the letters of Dahui (Ta Hui / Daie), the great Linji Zen masters, have even been spotted in a secular manual for civil officers, used as instructions for carrying out the duties office.*

*Most of the teachers appearing in Precious Lessons were masters of the Linji schools, but some were masters of the Cao-Dong or Yun-men schools. While formal Zen was declining in China, it was on the rise in Korea, Japan, and Vietnam. This takes the story into a different cycle, which nevertheless carries the karma of the preceding cycle.*



*Temple of Six Banyans, China*

LINGYUAN SAID TO CHENG HAO:

Calamity can produce fortune, fortune can produce calamity this is because when you're in situations of disaster and danger, you're earnest in taking thought for safety, and when you're deeply immersed in seeking out order, you become capable of respect and discretion; therefore good fortune is born, and it is fitting.

When fortune produces calamity, it is because when living in tranquility people indulge their greed and laziness, and are mostly scornful and arrogant—therefore

calamity is born. A sage said, "Having many difficulties perfects the will; having no difficulties ruins the being."

Gain is the edge of loss, loss is the heart of gain; therefore blessings cannot visit over and over again, gain cannot always be hoped for. When you are in a fortunate situation and so consider calamity, then that fortune can be preserved; when you see gain and consider loss, then that gain will surely arrive.

Therefore a superior man is one who when safe does not forget danger, and while orderly does not forget disorder.

— from a scroll

FOYAN SAID TO GAOAN:

The overall design of Baizhang's pure rules was to show what is correct, to rein what is wrong, to provide a model for people and equalize the community, thus to govern the feelings of later generations, according to the times. Human feelings are like water, guidelines and manners are like a dam; if the dam is not strong, then it will be burst through. If human feelings are not governed, then they will be self-indulgent and wild. Therefore, to get rid of feelings and end delusion, to prevent evil and stop wrong, we cannot forget guiding regulations even for a moment.

But how can regulations and manners completely inhibit human feelings? They too are stops to assist in entry into the Way. The establishment of guidelines is as clear as the sun and moon—those who look upon them do not get lost; it is as broad as the Great Way—those who travel on it are not confused. Though the establishments of the sages of former times were different, when you go back to the source, there's no difference.

Among the Ch'an communities of recent times, there are those who vigorously employ regulations, there are those who stick to regulations to the death, there are those who slight regulations—these all have turned away from the Path and have lost the principle. Indulging feelings and pursuing what is wrong brings all this about. They never think of the sage of old who rescued the final age from its decadence, preventing loose and indulgent states of mind, stopping cravings and likes from the outset, cutting off the road of error and bias—that is the reason for the establishments.

—from *East Lake Annals*

MIAOXI SAID:

The ancients first chose those with enlightened virtue, then recommended those with ability and learning, to advance in their time.

If one who is not a good vessel is placed before others, most who see and hear will slight him, and due to this monks will think to themselves of polishing their fame and merit to become established.

Recently we have seen the Ch'an communities decline, as students take no heed of the virtues of the Way and lack integrity and humility. They slander the pure and plain as being crude simpletons, and praise the noisy dilettantes as being smart. Therefore the perception of newcomers is not clear—they go hunting and fishing

to extract and copy to supply themselves with eloquent remarks and sayings, getting deeper into it as time goes on, until it's become a decadent trend. When you talk to them about the Way of the sages, they are as blind as if they had their faces to the wall. These are just about impossible to help.

—from a letter to Zicang

JIANTANG SAID:

When the people of old cultivated themselves and conquered their minds, they shared the Way with others; when they undertook tasks and accomplished works, they shared the achievement with others. When the Way was accomplished and achievement revealed, they shared the fame with others. This is why nothing in the Way was not clear, no accomplishment was not consummated, no fame not glorious.

People nowadays are not like this; they're exclusively concerned about their own way, and just worry that others will surpass them. Also they can't pursue the good and work for what's right, because they are aggrandizing themselves. Concentrating on their own achievement, they don't want others to have it. Also they can't trust in the wise or get along with the able, because they magnify themselves. They're solely concerned with their own fame, not sharing it with others; they cannot guide people with humility, because they consider themselves successful. Therefore, this Path cannot avoid obscurity, their achievement cannot avoid loss, their fame cannot avoid dishonor. This is the great distinction between students of ancient and modern times.

*Lingyin Temple, China*



JIANTANG SAID:

Studying the Way is like planting a tree—if you cut it just when it branches out, it can be used for firewood; if you cut it when it's about to reach full growth it can be used for rafters; if you cut it when it's somewhat stronger, it can be used for beams; if you cut it when it's old and huge, it can be used for pillars. Could it not be that when you take the attainment over the long run the profit is greater?

Therefore the people of old saw to it that their Way was sure and great and not narrow, their determination and will was far-reaching and profound and not short-sighted, and their words were lofty and not mean. Although they met with the contradictions of the times and experienced the extremes of starvation and cold, perishing in the mountains and valleys, because of the residual power of their bequest, spanning hundreds and thousands of years, people of later times still transmit it as religious law. If in the past they had been narrow in their way, opportunistic in admitting people, seeking rapprochement for immediate ambitions, talking slavishly, serving authority, their profit would have ended at glory in one lifetime—how could there have been enrichment left over to reach later generations?

— from a letter to Prime Minister Li

## II. TAEGO

*Taego (1302-1380) is one of the great Zen masters of Korea. There had been Korean interest in Zen all the way back to the time of the early Zen ancestors in China, and Chinese Zen histories record the names of many Zen masters from the Korean kingdoms over the centuries.*

*Taego's adult years coincided with the waning of the Mongolian rule over Korea, and the eve of the establishment of the powerful Yi dynasty that was to place such a strict Confucian mold on Korean society. Taego's practical teaching strongly resembles the working style of the medieval Chinese Linji schools, especially that of Dahui. His poems, of which selections are translated here, are superb models of combining many levels of function in one work.*

### Moonlight Pond

*In the great expanse of silent sky  
The round light shows alone  
Its reflections go down to the depths of the pond  
The light divides among the myriad waves spreading out  
The wondrous clear illumination*

*Buddha in San  
Francisco  
tea garden*



*Can engulf the myriad images without omitting a single one  
The wondrous profound depths  
Can contain the hundred streams without ever overflowing  
Light that penetrates a galaxy of worlds with illumination to spare  
It spreads in all directions like a great wave that never overflows  
The moon shines into the pond: they are not different  
The pond reflects the moon: they are not the same  
Not different, not the same: this is Buddha  
Aaaa—what words are these?  
One moon is actually thirty days  
Eternal night, pure sky  
Wind in the pines cool and strong  
This is the moonlight pond, a spirit land where there's no "attainment"*

*The Old Herdsman [37b]*

*Last year he sat on a hill tending an ox  
Fragrant herbs by the side of the stream, drenching rain  
This year he releases the ox and lies down on the hill  
In the shade on a sunny day the warmth is less  
He does not know whether to herd the old ox east or west  
He puts down the rope and at leisure sings a song of No-birth  
He turns back [to look]: the evening sun is red over the faraway mountains  
Spring is ending: all over the mountain, falling flowers in the wind*

Snowy Plum Eves [38a]

*December snow fills the sky  
On the cold plum tree the flowers are just opening  
Snowflakes snowflakes snowflakes  
As they scatter in among the plum blossoms, I really cannot tell them apart  
Leaning on the fence all day long I cannot get enough of the view  
Commission a painter to take up his brush and ink  
Transfer a few branches to [a painting on] a screen  
So that in the sweltering heat of August  
It will refresh people's spirits*

This Gate [41a]

*The one road facing you points straight ahead  
If you intentionally run to seek it, it's even more silent and indistinct  
Be thoroughly mindless, let everything go  
Only then will you understand that the body of thusness blocks nothing*

Hermitage of the Path [41b]

*Perfectly peaceful, hard and solid, it cannot be opened  
In the masses of white clouds, it still looks the same  
If today's people want to pass on the family business  
They must go back to Vimalakirti's room*

Iron Gate

*So high you cannot climb up or get close to it  
raindrops scatter in the flying wind, the gate is barred with green moss  
Suddenly forgetting thought, without attainment,  
Only then will you be sure the gate has been open all along*

Inner Truth

*Moving or still within it according to the occasion  
Benefiting the many beings equally, sharing in the myriad transformations  
Letting go on That Side, beyond the thousand sages  
This kind of great work perpetuates the family style*

Source of Transformation [42a]

*Everything is totally real: fundamentally not one is there  
Returning to the source there's no gain and no loss  
The Revered King of the Teaching of Great Transcendent Wisdom  
Is this Nirmanakaya Buddha right here now*



## Complete Comprehension Hermitage

*With objects completely comprehended and persons emptied,  
even birds are scarce here  
Falling flowers in the stillness, a patch of green moss  
Unconcerned, the old monk faces the moon over the pines  
And turns back to laugh at the clouds constantly coming and going*

## This Path [43a]

*At the assembly on Spirit Peak it was personally entrusted  
Today as before we face the reed hut  
If you use conceptual mind to try to figure it out  
You are afflicting your mind even more with deceitful cleverness*

## Passing Through the Clouds

*My whole life my going and styling have had no starting point  
Where there is no seeking, there is peace  
I have travelled all over the world without leaving a trace  
Today as before I lie down among the jade-green mountains*

## Merging with the Void

*Empty but aware, void but wonder-working  
Without "knowledge", illumination is complete  
Though among the myriad phenomena, not standing in relative  
opposition to them  
Responding to their potentials by manifesting an ocean of meditative  
states beyond measure*

## Cut Off Hermitage

*The road on the other side of the green mountain is cut off from  
worldly entanglements  
Nor do any buddhas or patriarchs come to its gate  
The hundred birds with flowers in their beaks have stopped going and coming  
Just the smoke of a candle dedicated to the Enlightened Lord*

Without Fear [43b]

*The fire at the end of the age will not burn This  
The place where Buddha is born is immovable  
Blank and unconcerned I face the green mountain  
My eyes are higher than the world: devas and demons salute*

Hidden Peak

*A billion Sumerus are within it  
Thousands of layers of white clouds surround it  
The last rays of illumination from That Side are weak and dim outside  
But it stands majestically, energizing the ancient wind*

This Valley Stream [46a]

*It does not flow—the moon of this side  
Flowing by That Side—the clouds  
A thousand ages are hidden in the deep blue  
The falling flowers extend in profusion*

Friends Mountain

*The mountain directly points out the road for the returning traveller  
Its benevolence is higher than the Peak of Lofty Wonder  
Even having one's body shattered is not sufficient recompense  
Modern and ancient, there are no tracks to climb up it on*

The Peak of Subtle Wonder

*Its awesome heights overarch the cosmos  
Its lofty level summit pierces the heavens  
Mountains far and near all look up in admiration  
Clouds moving back and forth float by on their own*

The Pure Stream

*It issues from the green mountain valley  
Flowing on to the bluegreen sea  
The sound of the rushing water is most intimate  
Does anyone know how to approach and listen?*

The Inner Moon [46b]

*It does not dwell in east or west  
Hundred percent pure light permeates everything  
Revealed alone within the myriad forms  
Perfect illumination eternal and indestructible*

Not Jewels

*Though gold and jade fill the hall  
Actually these are not the precious things that will save us  
Follow this jewel of mine birth after birth:  
Study Zen with unified mindfulness of the Real*

The Ancient Forest

*Trees with no branches or leaves  
The spring wind stirs their roots  
They are not white or green in color  
The flowers open without a trace*

*"Buddha's Footprints", India*



### III. DREAM DIALOGUES

*Contemporary with Taego was Muso Soseki, one of the most revered Zen masters in Japanese history. As advisor to the Shogun, Muso had the vision to urge reestablishment of official contact with the Asian mainland. As a Zen priest, he was honored with the title of National Teacher by seven emperors. He served, therefore, as a protector of both the secular and religious worlds.*

*Muso's Dream Dialogues, alleged to be based on conversations with the Shogun, deal with the bases of Zen thought and practice in a straightforward and rational manner. This is one of the most accessible of early Japanese Zen classics, and in this presentation has been edited so as to make it even more readable to a modern Western audience.*

#### *Aim in Life*

There is no means of safeguarding anything in the world. Therefore to make the acquisition and retention of goods or status one's sole aim in life is productive of grief.

#### *Past, Present, and Future*

A characteristic tendency of human beings is to feel emotions such as happiness, grief, or anger, in response to present conditions, without balancing these feelings with the awareness that present conditions are results of past causes. Accordingly, it is also illogical to face the present only as an object of enjoyment or tolerance, thereby failing to use it as the opportunity to create the future.

#### *Causes*

Causes are complex and have different time scales. The efforts of the individual are not the sole determining factor in the individual's condition, because every individual is part of the nexus of society and nature and the continuum of time. It is common to misattribute causes.

Every cause is the effect of something else, and every effect is the cause of something else. What may seem a curse may be a blessing, what may seem a blessing may be a curse. Hardship is a blessing when it spurs effort and development, ease is a curse when it increases complacency and self-indulgence.

#### *Buddhism and Feelings*

If you forget your feelings about things of the world, they become enlightening teachings. If you get emotional about Buddhism, it becomes a worldly thing.

#### *Contamination of Virtue*

Doing good seeking rewards is "contaminated" virtue. Doing good without thought of reward, dedicating it to enlightenment, is "uncontaminated" virtue. Contamination and noncontamination refer to the state of mind of the doer, not to the good deed itself.

*San Francisco  
tea garden*



### *The Inexhaustible Treasury of Potential*

There is a vast potential, latent within human beings, which remains undiscovered because of the limitations placed on consciousness by habitual preoccupations. The recommendation that all cravings be relinquished does not mean that detachment itself is a goal or an attainment; it is a means of breaking through self-imposed restrictions and opening up this inexhaustible treasury of potential.

### *Greed*

Just as greed for worldly things is inhibiting and self-defeating, so also craving for other-worldly things, for spirituality as an acquisition, prevents the opening of the mind.

### *Help in Disguise*

When people are unsympathetic and the world doesn't go as one wishes, this should be a help to detachment of feelings from the repetitious cycle of becoming and decay, gaining and losing.

### *Answer to Prayer*

The withholding of divine aid from those who would become presumptuous, more attached, indulgent, and shameless if their wishes were fulfilled, is itself divine aid to such people. In a corrupt age, when prayers are not answered, that itself is the answer.

### *Liberation*

Those who seek liberation for themselves alone cannot become fully enlightened. Though it may be said that one who is not liberated cannot liberate others, the very process of forgetting oneself to help others is itself conducive to self-development. Thus those who seek to benefit themselves actually harm themselves, while those who help others thereby help themselves.

## *Compassion*

There are three kinds of compassion: compassion whose object is living beings as such, compassion whose object is elements, and objectless compassion. Compassion whose object is living beings construes beings as real and aims to liberate them from delusion, which is also construed as real. This is sentimental compassion, and is limited by feelings; it is not real true compassion, because it retains the notion of benefit.

Compassion whose object is elements sees all beings as conditional productions of causal relations, compounds of elements, there being no real persons or things in themselves. This is illusory compassion for illusory beings, using illusory means to liberate them. This is not real true compassion either, because it retains the image of illusion.

True compassion is objectless compassion, which is spontaneous liberative action or inaction, speech or silence, as a manifestation of inherent qualities of nature after the attainment of enlightenment. It retains no notion of object, real or illusory, and is free from self-consciousness.

## *Pity*

The pity of great saints for ordinary people is not necessarily because of people's condition in itself so much as because of the great potential they have but do not use; the high estate, so to speak, from which they have fallen.

## *The Benefit of Zen*

The central benefit of Zen in the context of the ordinary ups and downs of life is not to prevent the minus and promote the plus, but to direct people to the fundamental reality which is not under the sway of ups and downs.

## *Virtue Without Wisdom*

"Virtue" without wisdom is said to be "an enemy for three lifetimes." When the time is passed in ignorance performing only contaminated virtue, that is, good deeds in hopes of reward, it is therefore not possible to clarify the true basis or ground of mind. This is the "enemy of one lifetime."

Subsequently, as a result of this contaminated virtue, pleasurable states develop, which, still being in the realm of emotion, occasion a deepening of mundane attachments, which become influences towards greedy and possessive behavior. This is the "enemy of the second lifetime."

When the pleasurable states are worn out, while the force of ignorance has not been diminished but rather increased through attachment to the "rewards of virtue," the "fall" from the state of elevation of feeling produces negative reactions. This is the "enemy of the third lifetime."

## *Religious and Secular Institutions*

Religious institutions might be supported for secular ends; secular institutions might be operated for spiritual ends. It is important to discern this distinction in reference to both types of institution.

## *The Ground of Mind*

If people have not realized the ground of mind, the most fundamental essence of mind, even if they do various kinds of good works it is all contaminated virtue. This is why teachers of Zen and other Buddhist schools have recommended first clarifying the ground of mind and then cultivating virtues. In the scheme of the six grades of practice and realization set up by the founder of the Tendai school of Buddhism, even after the opening up of subtle understanding, and even up to the first grades of accomplishment of contemplation practice, teaching doctrines to others and reciting scriptures and spells for one's own practice are considered obstacles and are proscribed at these early stages. The great Zen master Engo, in his writing on exhortation of good, says that one should first realize the essence of mind and then work on virtues. The good cultivated by people who have not realized the essence of mind is only the cause of fabricated results, so it is not the essential way to liberation; even if they teach and initiate others, they fall into sentimental compassion, so this is not true guidance.

## *Demons*

There are various mental phenomena and mental postures which obstruct the potential for understanding. Because of their harmful nature, they are called "demons" or "devils". These demons include greed, hatred, conceit, opinionated views, addiction to meditation states, pride in knowledge, desire for liberation for oneself alone, sentimental compassion, anxious haste to attain enlightenment, idolizing teachers, finding fault with teachers' external behavior and therefore rejecting the teaching, flaring up of passions, and fearing passion. These "demons" may arise because of incorrect application of mind, or they may flare up in a correctly applied mind in which they are about to die out, just as a candle flame flares up just before it goes out. In any event, one should not allow the mind to be stirred up by demons, as this will only perpetuate them.

## *Spiritual Exercises and Hell*

Entry into the sphere of influence of "demons" as a result of spiritual exercises and experiences may be likened to the case of a warrior who is rewarded for achievement in battle, then develops an exaggerated sense of self-importance as a result of that reward, eventually being punished for presumptuous behavior. When a person takes pride in spiritual practice or experiences, the person is certain to fall into the sphere of influence of demons. This is not the fault of the practice itself, but of the attitude of the practitioner. Those who undertake practice with wrong ideas, or develop wrong views in the course of practice, and those who become conceited and oppose the doctrines or methods of others, enter states of mind and modes of being which may be referred to as "hell".

## *Religious Practice Obstructing Enlightenment*

A scripture called *Obstacles of Pure Action* explains how religious practices can actually obstruct the path of enlightenment: when those who practice almsgiving despise the selfish, when those who observe moral precepts are critical of those who don't, when those who practice vigor and diligence look down on the indolent, when those who practice meditation reject the distracted, when those with

knowledge make light of the ignorant. It is not that these practices are themselves the work of demons, it is that when the practitioner still has a sense of acquisitiveness, this translates religious practice into self-approval and criticism of others, which becomes an obstacle on the path of enlightenment.

### *Possession*

Those who do spiritual exercises with a sense of acquisition or attainment, even with regard to "spiritual states," are really doing the work of demons, even if they feel they are being spiritual. Those who seek knowledge and extraordinary powers for the sake of personal gain and fame are also doing the work of demons. When people are possessed by such internal demons, they may become receptors of external forces which artificially boost their intellectual or psychic powers for a time; not realizing that this is a false and misleading condition, such people attribute this to themselves and become all the more conceited and possessed by their demons.

### *Meditation and Madness*

People sometimes go mad from doing zazen, zen meditation. This may happen when some perception or understanding arises through meditation and the practitioner becomes conceited. It may also happen when the practitioner has unsolved psychological problems. Then again, it can happen through excessive physical and mental strain due to greedy haste to attain enlightenment.

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*In March 1987 there was a gathering of Bay Area women practitioners from many Buddhist traditions for a weekend of "Celebration of Women in Buddhist Practice." The gathering of one hundred sixty women was organized entirely as a leaderless event and included group sitting meditation to begin and end each day and a wide range of topics discussed in facilitated groups. It was an experience of each person finding her voice in an open and deeply moving event. The hope for many who attended the celebration is that such exploration of consensual and horizontal structures will ripple throughout the Buddhist Sanghas in America.*







*Home altar*

## The Home Altar

by Abbot Tenshin Anderson

The home altar for a zen student is *right here*. The Way comes forth from *here* and it returns *here*. This is the altar of non-dual meditation, the altar which is not an object of thought.

When Dogen-zenji's teacher Rujing was being installed as abbot in a monastery, he walked into the hall, looked at the Buddha on the altar and said, "A poison dart in my eye," and walked on. Zen is iconoclastic; we rebel against any icons that are outside ourselves. An altar is a place where we express our non-dual relationship with our true nature, not a place to make offerings to some Buddha which is other than ourselves, or to some awakening which is somewhere else.

If you want to set up an altar in your house, look for a place that feels good to you—a 'home within your home' kind of place. Don't put it in a place where it might disturb other members of your household or visitors. Start with a place for yourself, a place you can feel refreshed by.

Setting up an altar, it's good to have a central image. You could, like the early Buddhists, use a wheel, a footprint, or a stone pillar; it could be a statue or picture of a Buddha, a being who personifies enlightenment; it could be an enlightening being like Avalokitesvara, the Bodhisattva of Infinite Compassion, who hears the cries of all beings. You can even write on a card the name of a buddha or bodhisattva—"Avalokitesvara" or "Regarder of the Cries of the World"—and put that card in the center.

With the buddha or bodhisattva in the middle, to its left put a candle and to its right a flower. Light is considered the highest of the physical offerings. The light of the candle, the smell of the flowers, and in the middle, right in front of the figure, you can put an incense bowl. Any bowl, ceramic or metal, would be suitable. You can fill it with sand, but ash from the fireplace works best, and as you use it, ash from the incense you offer will gradually build up.

In addition to offerings of light, flowers and incense, you can offer teachings chanted by you personally. You can chant scriptures, or something you feel is dharma, truly awakened teaching. Offer it before the statue to bring the joy of the teaching to Buddha and to yourself.

Many of us entered zen through sitting meditation, and we were shocked to see that traditional zen practice involves ritual activities like bowing. I heard about a German woman who was studying zen in Japan. Once during a ceremony, as she was bowing, she said to someone nearby, "I don't know what I'm doing down here but the rest of me does." When bowing, you go down to the earth; you touch the earth with your feet, your knees, your hands and your head. Bowing is Buddhism—when there's bowing there's Buddhism and when there's Buddhism there's bowing. Bowing is not to bow down *to* something. Bowing is actually to crack duality. The longer I study zen, the more I realize how deeply devotional it is.

There really isn't any buddha outside ourselves. Putting buddhas on altars, and also taking buddhas off altars, is a way to encounter this most vital issue. You need some way to encounter it. I think it's really an auspicious opportunity to put a buddha on an altar in your house—so you can somehow deal with the issue of your buddhahood. The altar is a place for you to return home, and celebrate the intimacy of all living beings with the awakened ones. It's a place to express the tender feelings of being Buddha's child as well as the bold feeling of being buddhism.



*Home  
altar*

## Zazen Posture

by Pat Phelan



I want to talk about zazen or zen meditation. The first part of the word, *za*, means sitting and the second part of the word, *zen*, is from the Chinese word “Ch’an” which is from the Sanskrit word “dhyana” which means concentration. So zazen literally means sitting concentration. It is recommended that you begin zazen practice by first being aware of your posture. After you are able to maintain mindfulness of posture fairly well, you can begin mindful awareness of your breath.

Zazen can be done sitting cross-legged on a cushion, sitting in a chair, or lying down while paying attention to most of the same points of posture.

If you are sitting cross-legged on a cushion, please experiment with where you place yourself on the cushion. Many people sit close to the edge of the cushion. Only your spine needs to be supported by the cushion, not your legs. I also recommend trying out different heights of cushions—sit on a thin cushion, sit on a thick cushion, try sitting on two cushions. Experiment and see how different heights work with your posture. Cross-legged sitting is considered a stable way to sit because there are three points of support, your two knees and your sitting bones. If you are sitting on a cushion your knees should be supported—if they don’t touch the floor, it will be hard to have the strength you need in your lower back. So place a cushion under your knee or knees if they are not touching the floor so they won’t be dangling. If you are sitting cross-legged, alternate which leg is on top. Even if your less flexible side feels pretty awkward, alternate your legs. If you don’t, your body will become asymmetrical over the years.

Many people who find that sitting cross-legged doesn’t work for them, sit Japanese style or *seiza* by kneeling with their knees together and tucking their feet underneath them. Using a cushion or a small wooden bench takes the weight off the feet. If you are sitting on a chair, your feet should be flat on the floor. If you have a physical difficulty that won’t allow you to sit, you can practice zazen lying down. When you do, bend your knees and place your feet flat on the surface. This allows your lower back to come into line with the upper back.

This is all preliminary to taking zazen posture. Find a position that you can be in for a while relatively still.

Two characteristics of zazen are energy and being relaxed. There should be energy in zazen and some effort, but not too much effort. If there is too much effort, you will become tense, your zazen practice will be a strain. While sitting, you should be relaxed but awake. If you become too relaxed, you will day dream or fall asleep.

In *Zen Mind, Beginner’s Mind* Suzuki-roshi said, “The most important thing in taking the zazen posture is to keep your spine straight.” So whether you are lying down, sitting in a chair, or sitting on a cushion, try to keep a straight back. Push

in a little at the back of your waist, or arch your back a little, but just a little. You do not want to be sway-backed, and when you push in at the waist if your back gets sore, that's too much pushing. Your spine should be straight all the way up your back through the top of your head, and your head should be parallel to the ceiling or if you like, parallel to the sky. I would like to mention two of the ways we can work with our posture. One is to bring your attention to your posture, or your spine, throughout a period of zazen, and readjust it, so you are noticing your back over and over again and continually readjusting it if it is not straight. Another way is to bring your attention to your posture and to note your position: is your back crooked or curved, straight or leaning? Notice what your state of mind is, how you are breathing—whatever position you find your back in, notice it and see how it affects this moment.

Relax your shoulders and place your ears over your shoulders. We sit with our eyes open, and we face the wall. To do zazen with your eyes open means that they shouldn't be wide open and they shouldn't be closed, but somewhere in between. You shouldn't be staring at anything or even have your eyes focused. Your eyes should be opened enough to allow light in. Look downward so your gaze comes to the floor about two or three feet in front of you. When gazing downward, keep your face straight ahead so that if your eyes were wide open you would be looking straight ahead. Only your gaze is cast downward, not your head.

Place your tongue on the roof of your mouth and hold your teeth together without grinding them or holding your jaw tightly.

Pull your chin straight in so that you are facing straight ahead with the top of your head parallel to the ceiling. If your chin is tilted downward, you can easily become dreamy or drowsy. If your chin is drifting upward, you tend to start thinking and getting kind of "out there". The chin need only be pulled in slightly: it is almost more an attitude than a physical action.

Usually at this point, if we are sitting on a cushion, we rock back and forth from side to side to find the center of our posture. This is to help us keep from leaning to the left or right or forward or backward. We start by rocking from side to side in smaller and smaller arcs until we rest upright.

The next point is the position of our hands, called the mudra. We place our hands, one on top of the other, with palms facing upward. Fingers should overlap and thumb tips come together forming a circular shape. The edge of the hands should be held against the abdomen with the thumbs at the navel. The thumb tips should remain in contact, touching with enough pressure to support a single sheet of paper. If you become sleepy or dreamy, the thumbs tend to drift away from each other. If you are agitated or putting too much effort or tension into your zazen, your thumbs tend to push against each other making a "peak". So you may want to return your attention to your thumbs from time to time throughout the period of zazen.

This is a description of an ideal zazen posture. But we have to start with the body we have, the body we are. We have no choice. By placing our attention in the minute details of our physical posture, we get to know our body, where we have tension, where we are crooked, where we are holding, where we are at ease. We can know our limitations, we can own our body. These points of posture can be a way of engaging our practice, a way of entering the path.

## Related Zen Centers

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

A number of zen centers have formed which have a close relationship with San Francisco Zen Center. A partial list of these follows. We hope this article will uncover more hidden seeds as well as encourage requests for new centers.

### CENTERS WITH DAILY MEDITATION

#### *Within California*

Berkeley Zen Center

Mel Sojun Weitsman, *Abbot*

1931 Russell Street, Berkeley, CA 94703 (415) 845-2403

Hartford Street Zen Center

Issan Dorsey, *teacher*

57 Hartford Street, San Francisco, CA 94114, (415) 863-2507

Jikoji in the Santa Cruz Mountains

near Saratoga

Contact: Doris Griffin, (408) 741-9562



*Meeting of members of the Berkeley Zen Center, Kannon Do Zen Center, Sonoma Mountain Center and San Francisco Zen Center (Tassajara, Green Gulch Farm and 300 Page Street) at the City Center. This inter-sangha event takes place every few months with a different center acting as host.*

### *Within California*

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

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

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

### *Outside California*

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

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

### WEEKLY MEDITATION GROUPS

#### *Within California*

Bolinas Sitting Group — Thursday evenings  
35 Brighton, Bolinas, CA 94924 (415) 868-9010.  
Contact: Mary Anne Stewart

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

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

#### *Outside California*

Chapel Hill Zen Group — Tuesday evenings, Friday mornings  
307 West Cameron Street, Chapel Hill, NC 27514  
Call: (919) 967-9256.

*Outside California*

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

Great Neck Sitting Group — Tuesday mornings  
Great Neck, New York, (516) 482-1354.  
Contact: Mark Lesser

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

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*Sumi drawing by Stan White*

SCHEDULE		
	SAN FRANCISCO	GREEN GULCH
ZAZEN AND SERVICE	<p>MONDAY through FRIDAY: 5 - 7:10 am (2 zazen periods &amp; service) 5:30 - 6:30 pm (1 zazen period &amp; service)</p> <p>SATURDAY: 5 - 7:10 am (2 zazen periods &amp; service) 9:10 - 9:50 am (zazen only)</p> <p>SUNDAY: No schedule</p>	<p>MONDAY through FRIDAY: 5 - 7 am (2 zazen periods &amp; service) 5 - 6 pm (1 zazen &amp; service) 8 pm (zazen only)</p> <p>SATURDAY: 7 - 8 am (optional)</p> <p>SUNDAY: 5 - 7 am (zazen &amp; service) 9:25 am zazen 5 - 6 am (zazen &amp; service)</p>
LECTURE	SATURDAY: 10 am	SUNDAY: 10:15 am
SESSHINS	<p>ONE-DAY SITTINGS: usually in first weekend of each month except during months in which a 7-day sesshin is scheduled.</p> <p>SEVEN-DAY SESSHINS: usually in June, September and December. <i>(Please phone to confirm)</i></p>	<p>ONE-DAY SITTINGS: usually in third Saturday of each month except during months in which a 7-day sesshin is scheduled.</p> <p>SEVEN-DAY SESSHINS: usually in March and August. <i>(Please phone to confirm)</i></p>
ZAZEN INSTRUCTION	SATURDAY: 8:30 am	SUNDAY: 8:30 am
<p><b>ZEN MOUNTAIN CENTER</b>      <b>FALL PRACTICE PERIOD</b> September 15 - December 15</p>		

ZEN CENTER OFFICE—300 Page Street, San Francisco 94102 (415) 863-3136  
 GREEN GULCH FARM—Star Route, Sausalito, 94965 (415) 383-3134  
 ZEN MOUNTAIN CENTER—Carmel Valley, California 93924

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