Wind Bell

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COVER PHOTO: TASSAJARA by JUDY BUNCE

What Is the Self?

A dharma talk by Shunryu Suzuki-roshi
January 23, 1971, San Francisco

MOST OF YOU want to know what is the self. This is a big problem. I'm trying to understand why you have this problem. Even though you try to understand who you are, it is an endless trip, and you will never see your self.

Just to sit without thinking too much is difficult. But even more difficult is to try to think about your self [laughs]. This is much more difficult. To try to think about your self may be easy, but to come to some conclusion, it is almost impossible. If you continue, you will find out it is impossible to know who you are. You will continue until you become crazy.

American culture is based on the idea of self, science, and Christianity. Those elements: Christianity, the idea of sin, and scientific-oriented mind, makes your confusion greater. Perhaps most of you sit to improve your zazen. That idea to improve is a very Christian-like idea and, at the same time, a scientific idea. You acknowledge some improvement of our culture or civilization. We understand our civilization has improved a lot. But in a "scientific" sense to "improve" means that at one time you went to Japan by ship, now you go by airplane or jumbo [laughs] jet. That is improvement.

So when you say "some improvements" this includes the idea of value. That is the basic framework of our society—our economy. Now I understand you reject that idea of civilization. But you do not reject the idea of improvement. You still try to improve.

In Christianity, all the improvement of civilization will end. With the Last (what do you call it?) Judgment. When what you have done is judged by God, you will go to hell [laughs, laughter]. You have made an atomic bomb, so you should go to [laughs] hell. You invented the jumbo jet, so you will go [laughs, laughter] to hell. That is the end of everything. So our society has some end. When we have an end, you can say "improvement." You are improving our civilization just to go to hell [laughs]. My friend George Hagiwara[1] has very Christian-oriented mind. He criticizes scientists who are trying to go to the moon. He says to me someday all of us must go to hell [laughs] by trying that kind of thing. At first I couldn't understand what he meant, actually. Now, I have a clearer understanding of how he feels. He believes in the Last Judgment of God.

What I am talking about is the idea of improvement, which we Buddhists do not have so much. Nowadays in Japan or in China, people are trying to improve their way of life. We are deeply involved in the idea of improvement of something. When you practice zazen, you may try to improve yourself. You want to know yourself more in a psychological way. That is why you are involved or interested in psychology so much.

Psychology will tell you about psychological things, but psychology will not tell you exactly who you are. It is one of the many interpretations

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of your mind. If you go to a psychologist or psychiatrist, you will have endlessly new information about [laughs] yourself. So as long as you are doing that, you feel some release. You feel you will be released from all the psychological burden you have. But the way we understand ourselves is quite different from that.

This morning I want to introduce Tozan, the founder of the Chinese Soto School. He said, "Don't try to see yourself objectively." Maybe we can say in a scientific way. He didn't say so but, "Don't try to see something, some information that is given to you, as objective truth." It is just information. He says the real you is quite different from the information you have. Real you is not that kind of thing. "I go by myself my own way," he says [laughs]. "Wherever I go I meet myself." He rejected the effort to cling to the information about himself. In other words, you should practice our way with people. Whatever people may say [laughs], you should go your way, and you should practice with people.

To practice with people is to meet yourself. If you see someone practicing hard, you will see yourself. If you are impressed by someone's practice, "Oh, she is doing very well." That "she" is not she or you.

Something more than that. "Oh, she is doing very well," [laughs]. What is "she"? After thinking for a while, "Oh, she is there [laughs], and I am here." When you are impressed by her practice, that "her" is not you or she. When you see it, when you're struck by it, that is actually you [laughs]. Tentatively I say "you." That "you" is pure experience of our practice. As long as you are trying to improve yourself, have some core idea of yourself, or try to improve yourself, that is wrong practice. That is not the practice we mean.

When you empty your mind, when you give up everything and just practice zazen with your open mind, whatever you see, that is to meet yourself. There, right there is "you," which is beyond she or he or me. So as long as you cling to the idea of self and try to improve your practice, then your practice [has gone] astray. You have no time to reach the goal, so eventually you will be tired out, or you will say, "Zen is no good. [Laughs.] I have practiced zazen for ten years, but I didn't [laughs] gain anything!" [Laughs, laughter.] But if you just come here and sit with sincere students and find yourself among them, and continue in that way, that is our practice. We can experience this everywhere. As Tozan said, "Wherever I go, I meet myself." If he sees water, that is he himself. Even though he cannot see himself in the water, to see water is enough for him.

I don't want to criticize someone's religion, Christianity or anything, but if you do not understand the nature of the religion you believe in, you will be lost. Even though you are a very good Christian, you or others say you are a very good Christian, you will be lost if you don't understand how to be a good Christian. The teaching is good, but when you don't understand

the real teaching, you will be lost. So actually as a Christian, you go to church and do and don't do that practice [laughs, laughter]. There is complete liberation. You are saved at that time. You pray to God for something because you cannot save yourself. Although you are already saved you pray for His help [laughs]. This is why you cannot be a good Christian because you pray for something you think you don't have.

So how you understand yourself is not to understand yourself objectively or try to cling to information from various sources. If people say you are crazy—"Okay, I am crazy." [Laughs.] If people say you are bad student, "Okay, maybe I am bad student, but I am trying pretty hard." That is enough. When you sit in that way, accepting yourself and accepting everything with yourself, when you are involved in various silly problems, you should sit with the problem you have. That is you, at that time. When you try to get out of it, that is already wrong practice. If you cling to some idea created by you, like a self, or an objective world, you will be lost in the objective world created by your mind. So you are creating one thing after another [laughs]; there is no end. To create things is very interesting, but you should not be lost in them.

Another side of our practice is to think and to act. We do not try to be like a stone. Our everyday life is our practice. Instead of being enslaved by thinking mind or imagination or emotional activity, we think, in its true sense. Thinking mind, thinking activity, comes out from true self, which includes everything.

Before we think, trees and birds and everything is thinking. And when they think, they grow and sing. That is their thinking. There is no need for us to think [laughs], more than that. If you see things as it is, that is thinking. Already we are thinking. This kind of pure thinking is the thinking mind we have in our practice, so we always have freedom from ourselves as well. And we can see things as it is. At the same time, we can think about things.

For us there is no truth or falsehood because we have no particular standard for our thinking to cling to. [The preceding sentence was finished by Suzuki-roshi, but the rest of the lecture was not recorded on tape. A handwritten note was enclosed with the original tape containing a summary of the missing conclusion: Before you ask for dokusan with me, start your own practice. Stand on your own feet. Then I can help you. If you want to find out about yourself, it may be better to go to someone else. They will tell you many interesting things.]

[1] One of the Japanese-American members of the Soko-ji congregation. The Hagiwara family were, before WWII, caretakers of the Japanese Tea Garden in San Francisco. George's father was said to have been appointed by Emperor Meiji.

Id, Ego, and the Avowing of Karma

Steve Weintraub

A NOTION I have found quite helpful in reflecting on the relationship of Zen Buddhism and psychotherapy is that of resonance. According to the dictionary, resonance refers to "the intensification and prolongation of sound produced by sympathetic vibration." If a piano and a violin are next to each other, and you strike the middle C key on the piano, the C string on the violin will vibrate sympathetically in resonance to the piano, intensifying and prolonging that middle C tone. With this intensification, an enhancement, a richness of sound is created. Just so, as we discover resonance between psychotherapy and Buddhism, a richness of meaning evolves. Resonance, as well, carries within it a useful and relevant contradiction. Just as a piano and a violin are not the same, psychotherapy and Buddhism are not the same. Yet they do sympathetically vibrate with each other, as sounding a tone on the piano creates a corresponding vibration on the violin. There is a sameness, regardless of the difference in the instruments.

I think resonance is one way of explaining why Buddhist teaching and meditation sometimes find such a favorable audience in the psychotherapeutic community. Many therapists have mentioned to me having heard something in a dharma talk which, though different in context and expression, seems quite relevant to their psychotherapeutic understanding, sometimes in ways they can't even easily explain. It's as though the dharma teaching were sounding a note, and "ping!" it resonates with something inside them. And in the other direction as well, I have heard about this "ping!" from (sometimes long-term) Zen practitioners. The experience and understanding arising from their psychotherapy work, as patient or therapist, provides an enhancement, a resonant intensification and prolongation, if you will, of their Zen understanding.

This resonance appears in several overlapping areas of psychotherapy and Buddhism: in the etymologies of the words "psychotherapy" and "Buddhism"; in some of the core teachings of each tradition, such as in the understanding of our relationship to our experience and karma; and in the direction in which each of these paths of psychotherapy and Buddhism lead us.

The word "therapy" comes from the Greek root *therapos,* which means to attend. *Psyche,* in Latin, is spirit or soul—that is, our whole inner being. Psychotherapy, then, is attending the soul, attending to our inner life. An earlier root for psyche is the Greek, *psukhe,* breath: a case could even be

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Practice leaders and attendants meet after leaving the zendo at Tassajara

made that psychotherapy means, "attending the breath"! This attending to our inner life in psychotherapy resonates with the sense in Zen, of zazen as a kind of attending, a way of being with ourself, with our life. "Buddhism" comes from the Sanskrit root *budd,* to wake up. In Zen practice we work on (and play with) recognizing our intrinsic awake nature. And the resonant sense in psychotherapy is a "waking up" to thoughts, feelings, and comprehensions that previously were avoided, denied, or not known in any number of ways.

The Bodhisattva Full Moon Ceremony begins with the verse:

All my ancient twisted karma
From beginningless greed, hate and delusion
Born through body, speech and mind
I now fully avow.

This is a powerful and compact statement. Karma—we could say, the cycle of life, the innumerable actions, thoughts, and feelings that make up our life moment by moment, day by day, year by year—is generated by greed, hate and delusion, generated by our inborn tendencies toward grasping and aversion. Karma manifests through the three gates of body, speech and mind. And then: what do we do *with* this karma? We avow it.

What does it mean to avow our karma? It is a kind of non-doing doing. The doing part of "avow" means not ignoring, not avoiding. Phrased positively, it means acknowledging, recognizing. All this ancient karma, what do I do with it? I acknowledge it. I confess my karma, I stand by it, I stand

with it. In a sense, I embrace it. And yet (this is the non-doing part), I don't do something to it, I don't try to make excuses for it, I don't tear myself up with guilt about it. Those tendencies and a thousand more are ways to create more karma: karma on top of karma. The wisest response to our karma is not to do something to it, or about it, or at it, or from it, or of it. No, the action recommended by our Zen ancestors, embedded in this four-line verse, is simply to avow it.

In a resonant way—that is, not exactly the same yet not altogether different—we can find this sense of avowing in psychotherapeutic understanding. One of Freud's well-known maxims is: "Where the id is, the ego shall be." On the face of it, this may seem like a typical early 20th century statement of the mastery of human reason over the wild forces of nature. Just as we have attempted to conquer, subdue and domesticate nature with our (mostly technological) knowledge. In the same way, it seems Freud is saying, these wild endogenous drives (id) will be tamed by our rational and intellectual functions (ego).

However, there is a different way to understand what Freud may be getting at. Morris Eagle, a contemporary psychoanalyst, discusses a more direct English translation of Freud's original German *Das Ich* and *Das Es*. These terms, in their latinized form "id" and "ego" become, in a simpler English form, "it" and "I." Freud's axiom can then be translated: "Where 'the it' is, 'the I' shall be." Eagle writes:

"In this meaning, 'the it' conveys that which in the personality is impersonal or disavowed, in contrast to 'the I' which refers to that which is personal, owned and experienced as part of oneself. Freud's basic insight in distinguishing between an 'it' and an 'I' is retained and even enlarged by emphasizing degrees of disavowal and of disowning. What is critical about experiencing a wish or aim as an 'it' is its ego-alien 'not-me' status." [Eagle, Morris N. (1984), *Recent Developments in Psychoanalysis,* McGraw-Hill, New York, New York, p. 124.]

The basic idea being expressed here is quite resonant with the Buddhist one. What there is "to do" about our karma, our life, our suffering, our experience is to take it in, not separate ourself from it, but to fully own it, to make it our own, to avow it. Katagiri-roshi once said: "Zazen is like digestion." Practice involves taking in our experience, making it our own, in the way that food, which begins as an "it," is digested and thus becomes an "I."

The direction, in both traditions, that this kind of digesting activity moves toward, is another example of resonance. In Buddhist practice, by making our karma our own, by taking it in, acknowledging and avowing it, we paradoxically create the possibility of moving toward a kind of freedom from it. This freedom is not transcendence of our karma, in the sense of somehow extinguishing it. Rather, while right in the midst of our karma, we are free of our karma. This is the Mahayana paradox. (And the point

that Hyakujo's fox got stuck on, *Gateless Gate,* case 2.) In the psychotherapeutic realm, it is not uncommon for us to enter psychotherapy expecting a sometimes almost magical "expelling" pill. We will be "fixed", and the troubles and pain and fear and suffering we feel will be made to go away. What actually happens is that psychotherapy provides the opportunity to go further into our life, rather than cutting off some part of it.

Suzuki-roshi once said: "The problems you are now experiencing . . . will continue for the rest of your life." [Chadwick, David, ed. (2001), *To Shine One Corner of the World,* Broadway Books, New York, New York, p. 31.] Then, he laughed heartily. Of course, our response is something like: "Aiii! No, no, no, no, no!! Don't say that!" His statement could easily be understood as pessimism, perhaps even defeatism. Maybe so, but I don't think so. Rather, I think that Suzuki-roshi was saying not to seek elsewhere, not to seek outside of the conditions of your own life. Don't seek elsewhere. Our suffering is something to go through, not something to get rid of. In resonance with this, the Way, in Zen and in psychotherapy, is always through. No short cuts.

MASON SMITH

The road into Green Gulch

Zen and Psychotherapy

Marsha Angus

IN MAY, 1974 I was contacted by someone at Zen Center who asked if I would see a student who was coming up from Tassajara in therapy. I was invited to Green Gulch Farm and to Tassajara Zen Mountain Center and given an introduction to zen community life and practice in order to better understand the student's context.

When I visited Tassajara I was given zazen instruction. I had recently completed a year of Reichian breathing work and my first experience of zazen was overwhelming. I described it then as "a greased slide to the existential pit". What I had believed to be the "bottom" of my experience had simply dropped away like a trap door. My fundamental assumption that there was a bottom to my experience had been obliterated. The next day when I sat zazen for the second time, I fell asleep after several minutes. I was hooked and I began to meditate at the Green Gulch zendo more and more.

When I began to see the students that were being referred to me, my psychotherapy practice was very separate from my zazen practice; over time I came to see how they were similar. In both areas I found it important not to make assumptions and to have a beginner's mind. I am a student of whoever comes to my office, more identifying with them than diagnosing the "other". I realize that I actually only see myself, my own experience, or what I resonate with out of my own experience. I began to see that my attitudinal stance in psychotherapy—one of respect, wonder, inquiry, compassion, and staying awake—was in harmony with my attitude of compassion, respect and curiosity in my Buddhist practice.

I believe in being a student of all my clients all the time. They come and tell me about themselves and how it is they have come to see me and then I report to them what I have learned about them psychologically. I can see a person clearly in so far as I can see myself clearly. I have noticed that I am more able to be completely present with people no matter what they are facing or feeling to the extent that I can be present with my own feelings and myself. I have come to the conclusion that we are all needy, insecure, fearful, angry, resentful, greedy, naughty, whacko, happy, glad, ridiculous, joyful, idiotic, brilliant, insightful, slow, dull, dense, bizarre, compassionate, and cruel from time to time. Eventually, we all can come to feel all the human feelings and we can continue to feel them until we die, if we stay awake.

So, if I am a student of the person coming to see me, or studying myself, I want as much of that experiential feeling information as possible.

Sometimes people come to see me and want to stop feeling some emotions and begin to feel other emotions. That route tends to dampen all the emotions in a depressive sort of way. One can't be picky if one wants to feel fully alive. All the feelings are connected to each other and are of each other, the way love and hate can't exist without each other. They can't be separated or even understood separately. We need both light and dark. We can't see a thing in the dark without a little light and we are blinded by light without some shadow or darkness. They are part of each other's definition. Standing in one's own truth is like standing in the crack of a paradox and realizing that apparently contradictory feelings are often connected. This is a stabilizing and courage-building experience. It requires staying awake, being interested and developing compassion and a sense of humor. It can be amusing to find oneself feeling love and compassion and anger all at the same time and then you have to laugh.

I began to explore how the precepts apply to the practice of psychotherapy, and will discuss two of the precepts here.

When I work with the precept "do not take what is not given", I remember to respect the privacy of each person who comes to my office. It is not uncommon for someone to think she should reveal everything to the therapist. It is important to distinguish the difference between secrecy and privacy. In this case, when I refer to "secrecy" I mean those things for which one feels shame or guilt. It is not so necessary for a client to reveal every detail of a "secret" or even the secret itself. It is more important to discuss how it is that she feels shame, guilt or judgment about herself and how she learned to take that position. When I refer to "privacy" I mean those things that one holds dear and treasured or saves only for a special sharing moment. Sometimes maintaining privacy is a way of honoring something cherished.

Quite a remarkable shift happened one day in a forty year old man who had recently begun to work with me. He had started to confess to me in a way that seemed somehow forced. I asked him about it and he told me that he thought that he was supposed to tell me "everything". I suggested to him that not only was that physically impossible but I believed he had a right to his privacy and explained how I viewed the difference between privacy and secrecy. Then he told me that he had never felt or realized that he was entitled to any privacy. For him to simply address that possibility changed the way he came to his appointments thereafter. He took charge of what he wanted to discuss and began to evaluate for himself where he felt shame or discomfort and where he felt comfortable with himself and private. His work has become fun, humbling, and focused much closer to his awareness of his own intention.

The precept "do not delude the mind or body of self or others" is related to what brings a person to therapy in the first place. It is easy to delude

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The Buddha Hall at City Center

oneself as a therapist or a client. This is a particularly humbling road to explore as well as a very fruitful one. It is a lot of fun to develop ways to test one's assumption or picture of what is so. Having an experimental attitude of discovery and curiosity helps a lot when bumping into one's own myopia. This is where a sense of humor is helpful because it seems the more we see ourselves as we are the more we enter into the realm of humility. That is why I like to find ways to have a good time in therapy. Since the work of finding one's own truth is often so painful and requires so much courage, it seems only fair to try to make it fun wherever possible. After all, this present moment is it, so learning how to enjoy it, no matter how it arises, seems worth the effort.

There is a Rumi poem that goes, "There is a field far beyond right doing and wrong doing. I'll meet you there." In doing psychotherapy, I sometimes think of the first noble truth that "There is suffering." And I will meet you there. A teacher visiting from Japan said, "Suffering *is* nirvana." So then a true meeting, in the largest sense, is beyond identity.

A poem by Genrō that I saw in Issan Dorsey's room many years ago sums it all up for me:

> In true friendship, intimacy transcends alienation.
> Between meeting and not meeting, no difference.
> On the old fully blossomed plum tree,
> South branch owns the whole spring.
> North branch owns the whole spring.

Trust, Emptiness, and the Self

Jaku Kinst

THE ESSENCE of the Buddhist meditation posture is open attentiveness to whatever arises. Entering into the fluidity of experience enables us to challenge our strongly held assumptions about the nature of reality and leads to the dissolution at deeper and deeper levels of the known self. The unfolding of this process depends on the capacity for resting in reality as it is, the capacity for basic trust. Trust in this context does not mean trust in a particular outcome but rather the ability to enter fully into the moment.

In the practice of zazen, or any meditation practice, there comes a point at which one must step over the edge into the unknown. This edge is where one encounters one's deepest fears and clinging. This happens not once but many times. Zazen practice asks us over and over to deepen our capacity to let go and trust "just this." Without a sense of fundamental trust in the nature of things a practitioner may find this experience intolerable and pull back, or, if they do go forward, may not be able to integrate the experience into a grounded sense of themselves and the world.

The practice of zazen occurs in the field of human experience. When difficulties arise, consulting those who have studied the structure and healing of the self is eminently sensible. We say, "Form is not different from emptiness. Emptiness is not different from form." We understand that the self does not have a fixed, permanent essence—it is empty of inherent existence. But this does not mean that it does not exist, nor that we should not attend to it when we feel injured and unable to function. In our practice, we attend to our immediate experience and care for the world as an expression of Buddha. We use what works. With this in mind the teachings of Western psychologists can help us understand the form of the self and how to address difficulties that arise. Specifically they can help us understand the factors that aid in developing the trust essential for the calm, deeply questioning, open stance necessary to Buddhist practice.

The connection between our experience as a self with a personal history and our capacity to rest in the mystery can be understood by examining the work of three Western psychologists. Erik Erikson suggested that the first task of human development is the establishment of basic trust. If an infant is cared for by a consistent caregiver whose own sense of inner trust is communicated to the infant, he or she will develop a basic sense that the world itself and his or her own inner states are to be trusted. Experiences of mistrust are integrated into this basic trust, and a position of openness,

receptivity, and confidence in the experience of life is developed. This is a physical and interpersonal experience; the primary experience of being held, supported, and loved is in relation to another. Erikson equates the ability to sustain an open stance with the ability to surrender to another in the religious dimension. Taken out of a theistic context, this early experience of trusting leads to the capacity to enter into the "unknowing" of what in Buddhism is referred to as our "true nature."

Heinz Kohut (1984) sees fundamental fluidity as the key element of the structure of the self, particularly the mature self. He describes three needs that must be reasonably met: mirroring, idealization, and twinship. Mirroring involves expressing to the child the feeling that he or she is wonderful, unique, and seen. If this occurs consistently, not perfectly, over time, the child matures in relation to others and develops an internal self structure that is sturdy yet flexible and fluid, not rigid or fearfully defended. If mirroring does not adequately take place, the child is likely to suffer from feelings of insecurity and worthlessness—the opposite of the open, non-judgmental stance necessary for sustained meditation practice.

The developing child also requires a person, whom Kohut calls the idealized parent, who provides the child with the experience of protection, coping, and soothing. When this need is not met there is a decreased ability to tolerate whole aspects of the human condition because of a lack of

Procession crossing the main bridge at Tassajara

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confidence that one will be able to survive it. When this need is met adequately, the child gradually develops the ability to cope with internal and external conflicts and to tolerate and even grow from stressful experiences. For the practitioner this is key—a person must feel his or her own capacity to transform.

The need to know that one shares important characteristics with others, i.e., twinship, is also important in developing the capacity to enter into the unfolding of life. For the child this means a fundamental sense of belonging. Knowing that one is a human among humans allows for both a confidence in shared experience and an understanding that others have gone before. In the context of Buddhist practice, this sense of belonging is both vertical and horizontal. That is, one is both a member of a community of practitioners (the sangha), in a horizontal dimension, and a person held within the lineage of the Buddhas and ancestors, who is also fully capable of realization, the vertical dimension. Without the inner sense that one has the same essential nature as one's fellow practitioners, Buddhas and ancestors, one is blocked from this core teaching of Buddhism.

D. W. Winnicott (1987) writes of the space between subject and object when he states that the "center of gravity" in the parent/child dyad is not the child but the relationship. The child, when supported in a caring relationship, develops trust in his or her capacity to sustain themselves in the place "between." He or she will be able "to unintegrate, to flounder, to be

Ringing the big bell at Green Gulch

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in a state in which there is no orientation, to be able to exist for a time without being either a reactor to an external impingement or an active person with a direction of interest or movement."

Winnicott writes of this space "between" as one in which creativity and transformation occur. The capacity to rest in this space, to trust one's ability to tolerate and even thrive in this space, develops the capacity for paradox that is fundamental to Buddhist practice. Basic trust is key to this capacity as well as to the development of sturdy yet flexible self-structures. It is important to remember when we use these terms that sturdiness of self-structures does not imply permanence or fixedness but just the opposite: the capacity for constant fluid transformation.

In Buddhist practice, one is instructed to renounce outworn self-definitions. This requires a fundamental sense of trust in human development. In the context of zazen practice, it requires a trust in life itself. If what is threaded into one's earliest experiences is lack, mistrust, then that is what one encounters when one enters experiences of fluidity where the known self begins to shift and loosen. If, however, one has had a positive experience of the "between," one can enter this state, perhaps with fear but also with a fundamental stance of openness.

Fundamental trust, then, is the basis from which the self is formed and on which the self allows itself to be dissolved. It is the thread that ties psychological and spiritual growth together. Without a foundation of trust a child will have difficulty entering into the realm of human relationship. With inadequate experiences of trust a child will not be able to fully experience the "other" and enter into the magic of what both Winnicott and Martin Buber call the "between." Without the development of trust an adult may not be able to allow the self to dissolve and enter into an experience of life where trust is a living reality and there is no need to cling to the self or forms nor to reject them. It is impossible to enter fully into the living reality of the moment unless there is a fundamental trust that dissolution is accompanied by arising. This is not the arising of a new fixed sense of self but the relinquishment of all definitions of self, not self, and no self and the open allowing of the present moment.

If the experience of basic trust is not a part of childhood, it must be created, cultivated, and healed in adulthood. Working with a Western psychotherapist familiar with meditation or other spiritual transformative practices can be particularly helpful. In psychotherapy, practitioners can examine not only past experiences of trust and mistrust but also build a relationship in which the experience of trust is fostered. In addition, they can explore the experience of the self and the definitions they hold of the self, as well as the fears and clinging that arise when those definitions change. Within this compassionately held environment they can come, more deeply, to allow the experience of the moment, thus loosening tightly held

structures of the self and increasing their ability to enter the unknowing that is central to zazen and all meditative disciplines.

The Three Treasures of Buddhist practice—Buddha, Dharma (the teaching), and Sangha (the community of practitioners)—can also nourish the development of basic trust. Through a teacher/student relationship, the student can experience the deep acceptance and compassionate attitude of the Buddha. This is not the same relationship that one has with a psychotherapist, who functions as a companion and guide in healing the psyche. The teacher is a person who has entered the heart of zazen practice and is willing to guide others on the way. He or she can occupy many positions, but central to all of them is that of the "person of no rank." The person of no rank has no definitions of self to protect, and functions as a living example of this compassionate and living reality. The person of no rank has no attachment to definitions of themselves, which allows them, in turn, not to define students but rather to support them in realizing their true nature. To meet a teacher who occupies this position is to be seen by Buddha as Buddha. To know that this person is also a human being with his or her own foibles and imperfections is to gain the understanding that realization is not perfection and that humanness is always present. This experience further supports compassionate acceptance of one's own humanness and a deepening ability to trust in one's true nature.

Relationships with fellow practitioners provide an opportunity to experience deep intimacy with others in the context of compassionate inquiry into the nature of life. One can experience oneself as one among others endeavoring to follow the Way. Judgments dissolve, the space "between" can be explored, and an open stance toward all aspects of humanness can be cultivated. This attitude provides a greater capacity for acceptance of whatever arises and therefore a more fluid, less rigid self-definition; it can profoundly affect zazen practice as well as one's day-to-day experience.

Each avenue can complement and support the others. Each individual practitioner must be willing to come to the edge of the unknown and step over, to experience deeply his or her fears and clinging and incorporate them. To do this requires the development of trust in the nature of life, our own true nature. Martin Buber, the great Western mystic and philosopher, wrote that to be truly human in its deepest dimension "you must descend ever anew into the transforming abyss, risk your soul ever anew, ever anew dedicated to the holy insecurity." It is in this way that we come closer to Suzuki-roshi's teaching that we are, in fact, the "temporal embodiment of truth."

INKE SCHWAB

The Eternal Mirror: Dogen's "Kokyo" in Zen and Psychotherapy

Bob Rosenbaum (Meikyo Onza)

PSYCHOLOGY is based on self-knowledge. Buddhism is based on truth. When self-knowledge meets truth, a mirror appears.

Sitting in meditation, facing a wall, is facing the mirror. Sitting in psychotherapy, client and therapist face each other: each offers a full-length mirror to the other. What is this mirror? Dogen's fascicle *"Kokyo"* ("The Eternal Mirror")[1] offers a pointing finger.

> One day, when Kayashata was walking around the country, he met Honorable Sogya Nandai [the 17th Patriarch] and stood before him. Sogya Nandai asked him "What do you have in your hands?" Kayashata answered:
>
> > "The great round mirror of the buddhas.
> > It has no flaws or blurs, within or without.
> > You and I can see it:
> > The eye of our mind is the same."
>
> The Mirror is unclouded inside and out: this neither describes an inside that depends on an outside, nor an outside blurred by an inside. There being no face or back, two individuals are able to see the same. Everything that appears around us is one, and is the same inside and out. It is not ourself, nor other than self . . . our self is the same as other than self; other than self is the same as our self. Such is the meeting of two human beings.

The key phrase here is "the meeting of two human beings." All of our vows, our intentions, and our interventions are enacted within meeting fields. Practice—Buddhist or psychotherapeutic—occurs not within *my* mind's eye but within the eye of *our* mind, where we are inextricably joined.

When we meet each other we touch each other. When we touch the other, we feel not only the other, but also ourselves: we touch ourselves touching. We can only experience the other through ourselves touching; we can only experience ourselves touching through the other. We need something outside ourselves to develop our inner experience. Thus individuality arises from interdependency; interdependency arises from individuality.

But Dogen points to a Mirror where inside does *not* depend on ontside, self does not depend on other. When there is "no face or back" we have gone from two-dimensional differentiation to the unidimensionality of a single point, infinite in its emptiness, "unclouded inside and out." There is no self nor other in emptiness, yet emptiness does not hinder self and other.

In Buddhism, self and other are different expressions of the same reality, and merging is auspicious. In contrast, in psychotherapy self and other exist as separate, distinct (though interacting) entities. In this realm of the individual "small" self, merging addresses both a basic need (to unite with the other who provides self-regulation, validation, and love) as well as a basic fear (in which self is lost and annihilated). Buddhism is more concerned with the true self: unborn and absolute, it is a clear mirror that can never be tainted or flawed.

One problem in psychotherapy is our unwillingness to identify the absolute on which it rests. To do so is like taking refuge in a boat without acknowledging the role water plays in buoying it up. When we have difficulties sailing, we may pay too much attention to the boat and not enough to the waves and the wind. We mistake ourselves for our memories of our desires and fears; we think we keep telling ourselves who we are, but in fact we are telling ourselves who we've been. We get caught in the reflections of ourselves, and miss the mirror.

I was seeing a woman who recently had become overwhelmed with childhood memories of being used as a sexual object. She felt soiled and disgusted. After "standard" psychotherapy did little to mitigate her increasing self-abhorrence, I looked for some way to both acknowledge her experiences and free her from them. I said: "You know, when you take a mirror and hold it up to a piece of shit, it looks like the shit is in the mirror. Imagine how awful it would be if you were a mirror, and you made the mistake of believing you were everything you reflected. But that's the mistake you're making here. You look at yourself, and see the shit in the mirror, and think you're the shit. You fail to see that you are the mirror, and the mirror isn't stained."

She immediately stopped her litany of self-loathing and sat quietly for a few seconds. Then her body relaxed and her face took on a look of wonder and excitement. "I'm *me,*" she said, amazed, "I'm not what *happened* to me."

When this person saw herself as the mirror, when she saw herself as "me," who was looking at whom? The mirror was looking at the mirror. When we drop our self-definitions and, empty, realize "I'm me" we identify with the basis of our existence, the absolute, rather than the relative particulars of our history or our desires.

However, just as psychotherapy tends to ignore the absolute and concentrate on the vicissitudes of personal experience, Buddhist teaching has a parallel problem. Buddhism sometimes fails to acknowledge the "small-s" self; that is, the vagaries of the personal ego. We sometimes assume that

City Center's youngest dishwasher, Indigo Basile, gets a little encouragement from Papa David Basile during their usual Friday lunch clean-up shift.

JAZMIN HICKS

Buddhist practice alone will bring psychological health. An over-reliance on the absolute without adequate attention to our relative existence—our individual selves, with their neuroses and desires as they appear in contact with others—is also a one-sided view.

> Great Master Seppo Shingaku once said to his disciples: "To experience our real selves is the same as facing the Ancient Mirror. Whatever appears is reflected."
> Then Gensha asked him: "If all of a sudden a clear Mirror appears, what happens?"
> The master answered: "Whatever is there will be hidden."
> Gensha said: "I doubt that."
> Seppo asked: "What is your view?"
> Gensha said: "Ask me the question."
> Seppo asked him: "If all of a sudden a clear Mirror appears, what happens?"
> Gensha said: "It will break into many pieces."
>
> The meaning of Gensha's "It will break into many pieces" means it breaks into hundreds of thousands of pieces. In other words, when the clear Mirror suddenly emerges, it will break into pieces. Studying these pieces is itself the clear Mirror. If we try to grab the clear Mirror, it will certainly break into pieces.

We must study the pieces that are our fragmented selves. When our small selves are not acknowledged, they are not known; when they are not known, they run the show from off-stage. Unfortunately, any number of teachers and students have acted in ways that are harmful to self or other. This seems to happen more frequently when there is a naïve reliance on perfect enlightenment as a once-and-for-all removal of the flailings and failings of the ego. The ego is always with us. Knowing that the ego is itself the mirror lets us look at the ego.

Zen practice, in its insistence on everyday activity, tends to ground its absolute in our relative activities. Yet, at the same time, Zen practice sometimes slights the interpersonal interactions that are the arena in which our fragmented selves play themselves out. When Zen practitioners enter psychotherapy, the very strength of our zazen can blunt the expression of our difficulties in the interpersonal context of therapy. This can be a signal that we have unwittingly restricted our Zen practice.

In the early years of my zazen practice, I encountered many disturbing childhood memories. I gradually learned neither to push them away nor to be caught by them. Sometimes, if I were in particular distress, I would endeavor to open my sitting, expand it to hold the memories, and let the empty mirror reflect them calmly.

I thought I had come to terms with such experiences, but some years

later, when I was seeing a therapist about a different matter, the childhood experiences resurfaced. To my surprise, I found it difficult to discuss them with my therapist. I felt ashamed and fearful. It was one thing to acknowledge these feelings to myself, quite another to acknowledge them to a witness.

In the course of my struggles with (and resistance to) expressing myself in therapy, I realized that by consigning rejected aspects of my experience to containment in the mirror, I was separating myself from these experiences and, in the process, separating myself from the mirror. It was as if a part of me were saying: "Okay, the mirror *stops right here!*"

At such times, it is hard to see that experience is itself the mirror.

If "I" hold "the mirror," then the mirror is "there" and I am "here," separate from the experience. Once that split comes in, I separate myself both from myself and from others. This tends to happen whenever we clutch our experiences to ourselves by keeping them private.

When experience is shared, however, the dynamic shifts. We can no longer maintain this separation. Denial melts in the compassionate witnessing of another person. Unlike the clarity of zazen, our messy *interpersonal* interactions impart a different form and a different quality to our experience. As one of the first clients I ever saw said to me, in words I have always remembered: "When you can see yourself in others' eyes . . . that sure beats a mirror."

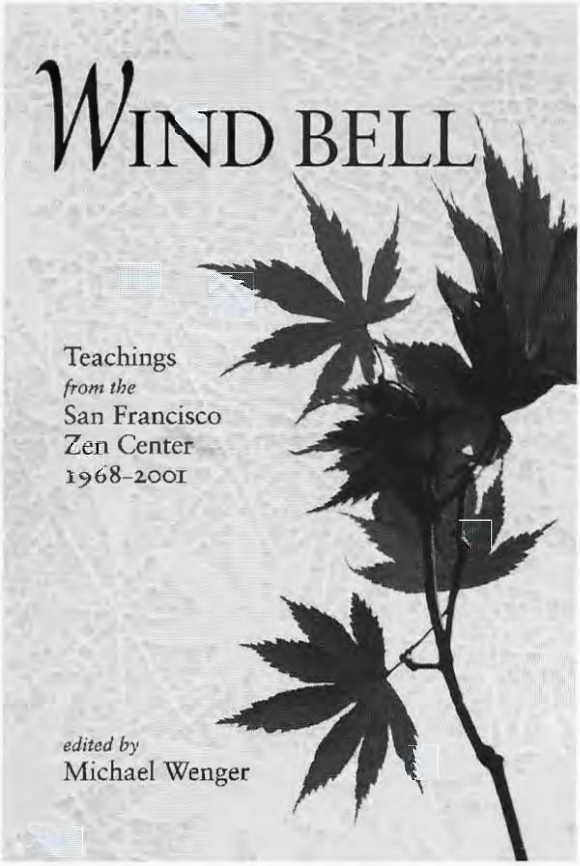
When we study ourselves in the presence of another person, two mirrors face themselves and face each other: we touch ourselves touching each other and meet in mirroring. **This is no abstraction; in the concreteness of this convergence, our life is in that moment complete.** A mirror meets a mirror, and we break into a universe of pieces. Dogen wrote:

> Breaking into pieces is in itself the clear Mirror. We must not speculate that there is a time when it does not in the past or future break into pieces: it simply breaks. These pieces are nothing but pieces . . . We must ask, what is the nature of those pieces? This is a deep stage, like the moon in the vast and endless expanse of the sky.

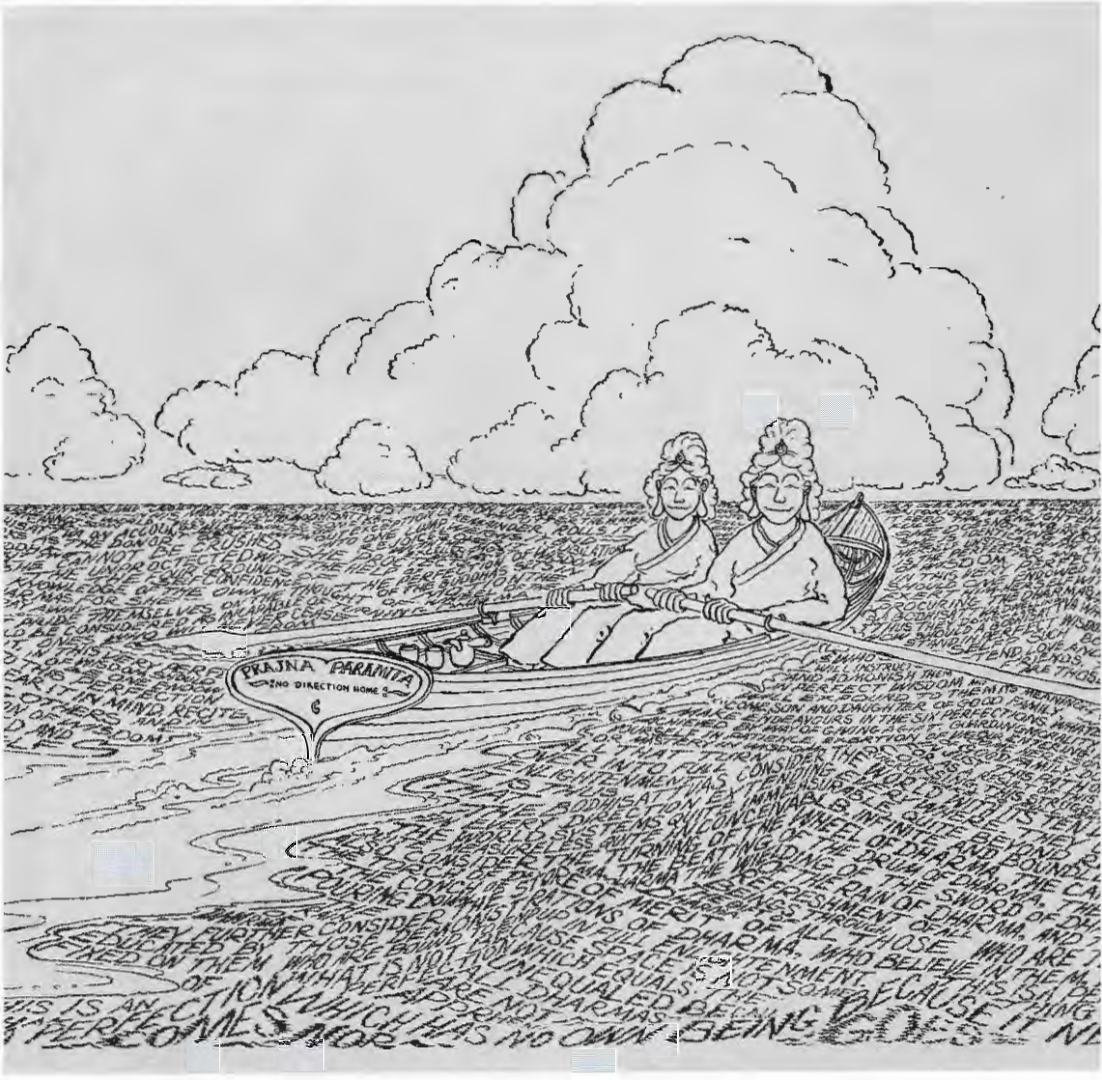
Psychotherapy cannot make persons into anyone other than who they are. Zazen cannot even make people be more like themselves; each person is completely himself or herself, each moment. But because of this, when we can show ourselves without artifice, when we can see others without blurs, something opens up.

We are inherently reflecting beings, and thus intrinsically luminous. The act of meeting is the act of realization.

[1] All quotations are from Eihei Dogen's *Shobogenzo* fascicle "Kokyo," compiled from two translations: G. W. Nishijima and C. Cross (London: Windbell Publications, 1994), and K. Nishiyama and J. Stevens (Tokyo: Kawata Press, 1977).



The long awaited book of thirty-three years of Wind Bell *articles, lectures and teachings is just out from North Atlantic Books. The volume includes material by Suzuki-roshi, Zen Center abbots and visiting teachers. Not to be missed by all those interested in Buddhism in America.*



A retrospective of artwork by Dan Welch has been scheduled for April 2002 at City Center. Dan has given most of it away. Loans of his work for the exhibition would be appreciated. Send to Michael Wenger, 300 Page Street, San Francisco CA 94102.

Open Letter to the Sangha from the Ethics and Reconciliation (EAR) Council

THERE ARE MANY JOYS to community life, yet we all know that community life can also be difficult. It is not uncommon for a visitor to come to Zen Center and remark, "It's so peaceful here." Sometimes the residents within earshot look around as if to ask, "Where?" Our practice centers *are* peaceful places. And, because they are also the settings for our lives, they are naturally also sites of conflict, difficulty, and troubles. This is all good material for practice, certainly, but how do we practice skillfully with this good material? How do we include conflict in our practice lives in ways that are compassionate, careful, and thoughtful?

Much of this is an individual practice that each of us must address as we go about our day-to-day lives. At the same time, Zen Center is also an institution that we all create together, and so we must also address how to deal with conflict on an institutional level, as a sangha. The Ethics and

This event in Koshland Park across the street from City Center was organized as a Buddhist response to 9/11, and Buddhist and Islamic teachers, poets and musicians were invited to participate. Wendy Johnson brought a young bodhi tree started from one of 30 seeds she received from a donor in Japan. She and Paul Haller are shown planting it as part of the closing ceremony.

DAVID HAYE

Reconciliation Council, or the EAR Council, arises from Zen Center's intention to help address both individual and institutional conflict in our lives.

What is the EAR Council—what does it do, and how is it available to help?

A little history of the council may be helpful in explaining its role. In 1992, Zen Center's abbots asked the Board of Directors to create an ethics policy. An ethics committee was formed, followed by an ethics review committee. Much work by many people throughout Zen Center was put in to research and draft two separate but closely related documents: Ethical Principles of San Francisco Zen Center, and Procedures for Grievance and Reconciliation. Extensive community discussions helped mold the document, and it was adopted by the Board in November of 1996.

We highly encourage everyone involved with Zen Center to read these documents, which are a thoughtful, careful consideration of how to manifest our bodhisattva vows in our day-to-day life inside and outside of Zen Center.

The document Procedures for Grievance and Reconciliation describes the council's membership and its four main functions:

- To provide advice and consultation to anyone with concerns about the ethics of their own or another's conduct.
- To give thought and direction to classes and workshops on Buddhist ethics for the Zen Center community.
- To periodically review this document in consultation with the community and to recommend changes, as needed, to the Board of Directors.
- To administer and oversee the formal grievance process.

There is more information about these different roles in Procedures for Grievance and Reconciliation, and any of the members of the council are happy to discuss them. Over the years, the EAR Council has informally assisted and advised members at all levels of Zen Center—from new students to senior staff. Though we have received some training, we are not professional mediators or experts in conflict resolution. We are available to the community in several ways:

- If you encounter conflicts or difficulties within the community, we are here to simply listen.
- We are available to advise people about appropriate channels regarding where or to whom you can go with difficulties, questions or concerns.
- We can informally facilitate conflicts that arise between members of the community (both residents and non-residents).
- We are responsible for overseeing the formal grievance process, should that be necessary (please see the Procedures for Grievance and Reconciliation for a description of this process.)

While Zen Center's elders and practice leaders are available for ethical consultation, the Board wisely saw that it would be helpful to form a group that stood aside from Zen Center's usual temple and administrative channels. There are many talented, wise, and compassionate people within Zen Center who can help with difficult situations. These include, but are not limited to, teachers, practice leaders, peers, officers, and shusos. All of these people have much to offer, and normally should be consulted first when a conflict arises. However, to ensure that the entire community of Zen Center feels invited to address difficult situations, even if they involve persons in positions of authority, the Board decided to establish the EAR Council as an independent body,

If someone is unsure how the usual temple and administrative channels work, or is reluctant to approach them, they can also turn to the EAR Council for assistance. Or, if someone tries these avenues and, for whatever reason, feels dissatisfied with the result, they may also consult the EAR Council for advice. The idea is not to supplant the existing processes and procedures within Zen Center, but to support and enhance them.

The EAR Council is comprised of residents and non-residents of Zen Center, appointed by the Board, who are neither involved in major administrative roles nor in day-to-day decision making within Zen Center. All situations brought to the EAR Council are kept entirely confidential. We do not report to either the Board or administration regarding who comes to us or the specific issues they wish to discuss.

The practice of acknowledging our grievances and attempting to work towards reconciliation is an essential part of building a healthy life together as a sangha. The EAR Council is here to help members of the Zen Center community work with this practice. Please feel free to contact any of the following EAR Council members, either with a particular situation that you would like to discuss, or with ideas about how you feel we can better function within Zen Center. We look forward to speaking with you.

EAR Council: (All phone numbers are in Area Code 415)
Laura Burges 552-5645; **Grace Dammann** 383-3273 or 831-5128;
Gabe Fields 552-1828 and 255-6535;
Matt Jeschke 537-0890 x135 and 824-2939;
Daniel Leonard 381-9459; **Tony Patchell** 45-0986; **Todd Stein** 241-9761;
Sala Steinbach 88-0358; **Pam Weiss** 771-8212.

Abbess Blanche Hartman

JUDY BUNCE

Right Here Is the Peak of the Mystic Mountain

A dharma talk by Blanche Hartman
July 7, 2001, City Center

In a ceremony this afternoon, fifteen people will take refuge in the triple treasure of Buddha, Dharma, and Sangha, and will receive the precepts in the Buddhist tradition. A great deal of preparation goes into getting ready for such a ceremony. Yesterday several people were doing calligraphy, completing documents, and wrapping rakusus in rice paper, when suddenly everything came to a halt. Our dear friend and dharma brother, Hal Papps, with whom we had lived and practiced for many years, was found dead in his room at City Center.

Life is like that—life jumps. How do we live a life that we know is impermanent? How do we live in harmony with our inmost request? Do we put it off for later, when there's more time, when there's more money in the bank? What do we wait for before we really look at the question of how we are living our lives? Is this the most important thing that I'm doing

Jana Drakka, left foreground, received tokudo priest ordination from Abbess Zenkei Blanche Hartman in a ceremony on September 8, 2001 at City Center.

right now? When someone with whom you have lived for many years suddenly is found dead, those questions arise.

When the Buddha, the world-honored one, was out walking with the congregation, he stopped, pointed to the ground, and said, "This is a good place to build a sanctuary." Indra, the emperor of the gods, heard him. He took a blade of grass, stuck it in the ground, and said, "The sanctuary is built." The world-honored one smiled.

The sanctuary is not some place over there, or exotic, or some time later. The sanctuary, the safe place for your life, is right here, right now, where you are in each moment—not in some other place or at some other time.

A koan tells about two monks who were out walking. One stopped, pointed to the ground, and said, "Right here is the peak of the Mystic Mountain." His friend looked and said, "So it is. What a pity." [Laughter.] We want the peak of the Mystic Mountain to be more spectacular than

right here, right now. But where will we find it if not right here in our own lives, where we are at this moment? We have to trust ourselves.

One of my favorites of the ancient Chinese masters is Xuefeng, because it took him a really long time before he understood the great matter. He had a brother monk, Yantou, with whom he did a lot of traveling. They walked all over China, wearing out many pairs of straw sandals, visiting this mountain and that mountain. Traditionally Zen teachers located their temples on mountains. These temples were hundreds of miles apart.

Yantou was brilliant and insightful—he just got it. Xuefeng just worked hard and climbed a lot of mountains. He went nine times to visit Tozan. (Some people from Zen Center went to Mount Tozan last year and they said it was a pretty steep mountain. It was hard to get up there, and they were in a truck.)

Once Xuefeng and Yantou were snowed in on Turtle Mountain. As it snowed and snowed, Xuefeng sat zazen, while Yantou just lay around. Xuefeng said to him, "Why are you lying around like a lazy bum?" Yantou said, "Well, we're snowed in, and we're going to be here for weeks. Why are you sitting there like a stone Buddha?" Xuefeng said, "I can't stop sitting. I'm not yet at ease in my heart." "Oh," Yantou said, "I'm surprised to hear that. Well, why don't you tell me what you've understood; maybe I can help you."

So Xuefeng described visiting various teachers, and when they said this or that, he had had a little opening, seen a little something. And Yantou said, "No, no! No, that's not it! What comes in through the gate is not the family treasure. Hereafter, if you want to help beings, let it flow forth from your own heart to cover heaven and earth."

And at that Xuefeng had a great awakening. He danced around and he said, "Oh brother Yantou, today Turtle Mountain woke up." He always credited his brother monk with helping him break through his barrier: his habit of looking outside for understanding instead of trusting himself—instead of understanding that right here, right now, is the peak of the Mystic Mountain. Right here is a good place to build a sanctuary. Right here is the truth in your own being, in your own original nature.

Xuedou wrote a poem about this:

> One, seven, three, five,
> The truth you are seeking cannot be grasped.
> As night falls, the moon illumines the whole ocean.
> The dragon's jewels you are looking for are here,
> In this wave, in the next.

The dragon's jewels are not somewhere mysterious, not somewhere particular. Everywhere is the truth of your life. And the moment that Hal was

found was a moment of truth in our lives here at Zen Center. We set up an altar by his door, lined the hall outside his room with zafus and zabutons, chanted a memorial service, and sat zazen while we waited for the medical examiner. Then we chanted and bowed as his body was carried out and taken away. And our lives were changed in that moment.

Fifteen people, having realized that right here, right now, is the sanctuary, that right here, right now is the peak of the Mystic Mountain, have decided to take refuge today in their own awakened mind; in their own basic sanity, as Trungpa Rinpoche said; in their own human nature. Suzuki-roshi said, "A true human being practicing true human nature is our zazen. It isn't something special or extra or extraordinary. It's just what is right now." How to be fully present and alive and awake as we are right now, that is what this practice is about.

These fifteen people have decided, "This is my sanctuary, this is my refuge, and I want to make some commitment to it." They have been studying the Bodhisattva precepts for the past year or more, and they have been sewing a small version of Buddha's robe. They've been taking refuge in Buddha with each stitch. In the ceremony this afternoon, they will each receive their Buddha robe and a dharma name that their teachers have chosen—something suitable for each person that will point to his or her Buddha nature, that will encourage his or her continued practice.

Each of them will also receive a lineage chart. The chart begins with an empty circle, representing all that is—the unnamable emptiness from which everything arises, the beginningless beginning. From this circle, a red line connects the names of the ancestors, beginning with Shakyamuni Buddha through all the teachers of this lineage down to the person's teacher and the name of the person receiving the precepts today. The red line then continues back up to the empty circle, completing it. This design emphasizes the fact that, in the first place, we're all connected, but also that the actual lifeblood of the Buddha, the way that the Buddha mind is kept alive right here and right now is in the practice of each person who chooses to practice in this way. We're all deeply connected to this blood vein, to all those who have gone before us who have given us this practice to continue, who have passed along this wisdom—the truth of what is, as it is, without fabrication, without fantasy, without delusion. They have also given us some suggestion of how we might live in a world in which all things are impermanent, transient, evanescent.

How do we want to live, right here, right now? Not then and there but here and now. That's what this afternoon's ceremony is about. That's what the Zen stories are about. When Xuefeng established himself on a mountain, not far from his friend Yantou, he did not yet have a large community of monks (later he had a very large community and many descendants). A couple of monks on pilgrimage came by and knocked on the temple gate.

Xuefeng came himself to answer their knock. He said: "What is it?" And the monks responded, "What is it?" Xuefeng ducked his head and went back inside the temple. So the monks went on walking around the mountain and they came to Yantou's temple. He said, "Where are you coming from?" and they said, "Well, we were around the other side of the mountain." He said, "Oh, did you meet Xuefeng?" "Oh, yes, we met Xuefeng," and they told him about what had happened. Yantou said, "What did he say then?" "He didn't say anything. He just ducked his head and went back in." "Oh," he said, "too bad. If I had only told him my last word, nobody could have gotten the best of him like that."

The monks stayed with Yantou. Toward the end of the practice period they asked him, "By the way, what is your last word?" Yantou said, "Why didn't you ask me about it earlier?" "Well, we didn't want to bother you." Yantou said, "Xuefeng and I were born in the same lineage, but we won't die in the same lineage. And as for me, my last word is, 'Just this is it'."

I could produce a dozen stories where this is the point—just this is it. Your life is just this, right here, right now; your life is not what you're dreaming about. This is where you're alive. This is the only place you are alive, in this very moment, in this very place. How will you express your basic sanity, your basic goodness? How will you express your Buddha mind, your awake mind, right here, right now? Where will you find your sanctuary? Right where you are, right who you are, as you are. Dogen-zenji says, "No creature ever falls short of its own perfection. Wherever it stands, it does not fail to cover the ground."

You are complete as you are. Nothing is missing, nothing is wrong with you. How will you express the fullness of your life in each moment? Moment after moment we try. One of the ways we try to settle ourselves in this spot is by sitting zazen. Somebody said, "Sitting zazen is like just sitting doing nothing." And Lew Richmond said, "No, no, it's just sitting doing nothing else."

Learning how to be right here in the zendo and then moving out from the zendo to our everyday activity, still making our best effort to be completely here, wherever we are, is our effort. If we can be here completely we can respond appropriately to whatever arises. "What comes in through the gate is not the family treasure. Hereafter, if you want to help beings, let it flow forth from your own heart." Find a way to express your life, trust that your life is worth expressing as it is. You are you because the world needs you to be you, not somebody else. Somebody else is already somebody else. Let them be them. But how will you be fully and completely you?

Please study this question.

Thank you.

Zenshinji

Reprinted in honor of Philip Whalen's 78th birthday

HERE our days are nameless
Time all misnumbered
Right where Mr Yeats wanted so much to be
Moving to the call of bell and sematron, rite and ceremony
Bright hard-colored tidiness, Arthur Rackham world
No soil or mulch or mud
Everything boiled and laundered and dry-cleaned
Inhabited by that race of scrubbed and polished men
Who drive the dairy trucks of San Francisco

The arts ooze forth from fractures in planes of solid rock
Outer ambition and inwards tyranny
"Hurrah for Karamazov!"
Totally insane sprung loose from all moorings
I wander about, cup of coffee in hand,
Chatting with students at work in warm spring rain

Joe Kanaster, Philip Whalen and Michael Wenger

Vowing!

Michael Wenger

Gate Gate Para Gate Para Sam Gate Bodhi Svaha!
Gone Gone Gone Beyond the Going Bodhi Wow!

To vow is to go beyond. To go from the visible to the invisible. From habit to freedom. From the conditioned to the unconditioned. Yet never to land in the invisible, the free, or the unconditioned.

To vow is to go from what you know, from your highest aspiration to where it takes you. From your most accurate wish to the ungraspable. From what is possible to what is inconceivable.

To go beyond the vow, is to vow. (Going beyond the vow is to vow.)

When I was in my early 20s I was a social worker in New York. I had long hair and a beard and was on the softball team at work. One day I was walking home, sweaty and a little disheveled after a hard game reciting a mantra silently, 'May all beings be happy'. This is both a mantra and a vow. An older woman made some disparaging remark about my appearence. Perhaps because of the mantra I didn't take the comment personally. I stopped, turned to face the woman and said good morning to her very pleasantly. She paused somewhat taken aback and said, "at least you're polite." A little miracle occured; the seperation between us evaporated.

Beings are numberless. I vow to save them.

Preposterous, this can't be done. I can't save myself let alone numberless beings.

A vow is not about what is logically possible. It's about our deepest yearning. If vows were only what you could do, it would be like going to the mall and acquiring what pleases you. A vow is made whether or not it's possible. Not "can it be?" It should be thus!

May all beings be happy! Not an evaluation (at any given time there are only 36.2% who are happy.) I vow to save/help/enlighten/be enlightened by/free/etc. everyone (including myself.)

Buddha said on his enlightenment "Wonderful, wonderful, I and all beings have the buddha nature."

One being or all beings are connected in awakening. Don't conceive "saving" as in postage stamps. Don't hoard or quantify, just transform. Don't be stingy.

Go beyond the possible.

Delusions are inexhaustible. I vow to end them.

Similarly, ending delusion, is this even possible? How would you go about advertising that?

When one delusion is ended, the whole world is transformed. Delusions are destroyed in each moment.

The sixth century meditation manual the *Vissudhimagga* begins, "The inner tangle and the outer tangle, this world is in a tangle. Who can untangle the tangle?"

This is a wide task. Inside or outside delusions are inexhaustible. We must go beyond them, through them, end them.

You got something better to do?

Dharma gates are boundless. I vow to enter them.

You mean that each situation is an opportunity for liberation? Maybe your life, but not mine.

Mel Weitsman asked Suzuki-roshi "What is Nirvana?" He replied "Seeing one thing through to the end." Can you, in each moment, be completely that moment? Why not? It's worth your best effort.

As Katagiri-roshi would say, throw yourself into the house of Buddha. Just enter with your whole body and mind.

Wherever you go, there you are.

Buddha's way is unsurpassable. I vow to become it.
Me? The World Honored One?

Do-able or not, you may as well become Buddha moment after moment. Are you afraid of failing? Fail or succeed but meet each moment with your best effort. If you fail then you have another opportunity. It is all in the journey, completion on each occasion. It is all in the vow. Please just do it!

Fayen was asked "What is the proper way?" He replied "The first thing is to practice. The second thing is to practice."
Jump off the hundred-foot pole and go beyond.
Don't just sit there, VOW!

Give up your conditioned self, aspire to drop away body and mind.

Become the Vow.

BODHIDHARMA DOODLE
by MICHAEL WENGER

Practice and Practice (Zen and the Law)

Mary Mocine

I USED TO BE a lawyer. I practiced law for almost 20 years. Now I am a Zen priest. I left the practice of law in 1989 to train full time and was ordained in 1994 at City Center. I left Zen Center in late 1999 to be the priest at Clear Water Zendo, the Vallejo Zen Center. The Center is tiny and cannot support me. So, I decided to support myself by offering the dharma to lawyers in a stress-reduction format.

I call this dharma for lawyers *"res ipsa." Res ipsa* is Latin for "the thing itself." It refers to a term one learns in law school, *"res ipsa loquitor,"* the thing speaks for itself. In personal injury law if the facts clearly indicate someone must be at fault, for example you leave the hospital with a sponge still inside you, you do not need to prove negligence. So, *res ipsa,* the thing itself, reality right here and now. In my brochure I write: "We lose sight of ourselves when we are under too much stress. When we are grounded and present for our own experience, in itself, we not only enjoy our work lives more but also we do more effective work."

To do this dharma work, I developed a one-day workshop at Green Gulch. I also lead one-day sittings at City Center twice a year. Under the auspices of the Center for Mediation in Law, I offer continuing education credit for these activities. Lawyers must have one hour of "CLE" credit in this area every year and can have up to six hours.

I thought these offerings would be very popular. It seems so clear that lawyers need practices that offer grounding and calming and kindness. Many people have applauded my doing this work, saying how much lawyers need it. The response to my articles for *California Lawyer* magazine, one on "The Art of Listening" and another soon to be published, "Radical Kindness," has been very positive.

But great numbers of attorneys are not beating a path to my door, or to the zendo door. Even so, I find myself deeply encouraged by the strong interest of the lawyers who do come. There is a profound sense of malaise in the profession. The competition is intense and often hateful. Many lawyers have substance abuse problems and/or stress-related illnesses such as heart problems, depression or anxiety disorders. What began as a way to support myself has developed into a real commitment. Because I speak both practice languages—Zen and Law—I feel I can be useful to the legal community.

I began by offering the workshop at Green Gulch Farm. It begins with silent "games" such as pantomiming tossing and catching a ball or copying gestures. Then there is zazen instruction and a period of zazen. We introduce ourselves and say a bit about why we are in the workshop. I lead a discussion about stress at work and introduce mindfulness and breathing practices that are helpful when your stomach is in knots. We also work with

Nenju at Tassajara

JUDY BUNCE

anger management. Throughout the day I emphasize paying attention to the body, speech habits and the effects of holding on to fixed ideas. In the afternoon we go on a silent walk, again practicing mindfulness. I offer some stretches that are doable in the office. Finally, I talk about some helpful reminders and we end the day with another period of zazen.

Participants have told me that the workshop is very useful. They often say that they had never before noticed just how tense their bodies get when under stress. The practice of noticing and then taking a few breaths and exhaling slowly has been very helpful. Reminding themselves that opposing counsel is also a human being who does not want to suffer is also an important practice for many of the lawyers that I meet in workshops. In the heat of the adversary system it is very easy to demonize opposing counsel and parties. We also work with an appropriate response to being demonized.

I often teach shorter workshops, two hours in length, at law firms and for organizations such as the S.F. Bar Association and the Association of General Counsels of Silicon Valley. It is not clear to me that such a brief workshop will be useful but I think it is an introduction and perhaps some folks will decide to look into practice more deeply. In these workshops I emphasize noticing the effects of stress on the body and responding to it. I teach them simple meditation techniques that they can do in their chairs.

The one-day sitting is more traditional. We sit zazen, do walking meditation and I give a lecture. At the end of the day we have tea and discuss the day and whatever has come up for the participants. I often hear that the day has had a deeply calming effect. Sitting together in silence knits the group together and creates a container that is helpful. Within that container, at the end of the day, the participants feel safe enough to bring up their real difficulties in practicing the law in accord with their values.

A lawyers' sitting group has grown out of the work I've done. We meet every other month. We do zazen, discuss an aspect of Zen practice and law practice and then have a potluck brunch. In this simple format, the members of the group are developing a support system. They are exploring how to practice law in the context of bodhisattva practice. Some are considering leaving the law. Some are considering how to continue. Some are happy with their law practice and can encourage others in their efforts to find a way to practice law that accords with their humanity and their values.

What began as a way to support my "dharma habit" has become an integral part of my Zen practice. I hope more lawyers get involved. I would like to reach more of them. However, I will continue regardless because I can see that it is useful work.

MASON SMITH

Organic produce growing at Green Gulch Farm

Environmental Politics in Japan

SANGHA MEMBERS might like to know that my book, *Environmental Politics in Japan* (Cambridge University Press) which was inspired by my Zen practice at Tassajara (1966-69) under Suzuki-roshi, has been published and received two awards. The first is the prestigious Japanese Masayoshi Ohira Memorial Prize for research in implementing good political policy and the second is the Outstanding Publication 2000 award from the Environment and Technology Section of the American Sociological Association. The book has also been reviewed in over 20 journals and other publications.

I started the research leading to this book in hopes of learning about the causes and cures of environmental damage. Due to both its problems and its successes in this regard, Japan was a most appropriate case study. Japan's control of air and water pollution, and its energy conservation, both achieved while continuing economic growth, constitute globally significant achievements. If my book helps convey to the rest of the world some of the positive lessons to be drawn from these achievements, I will be very satisfied.

Jeff Broadbent
Department of Sociology
University of Minnesota

Zen Center Income and Expense Report for Fiscal Year 2001 *(May 2000–April 2001)*

Revenues

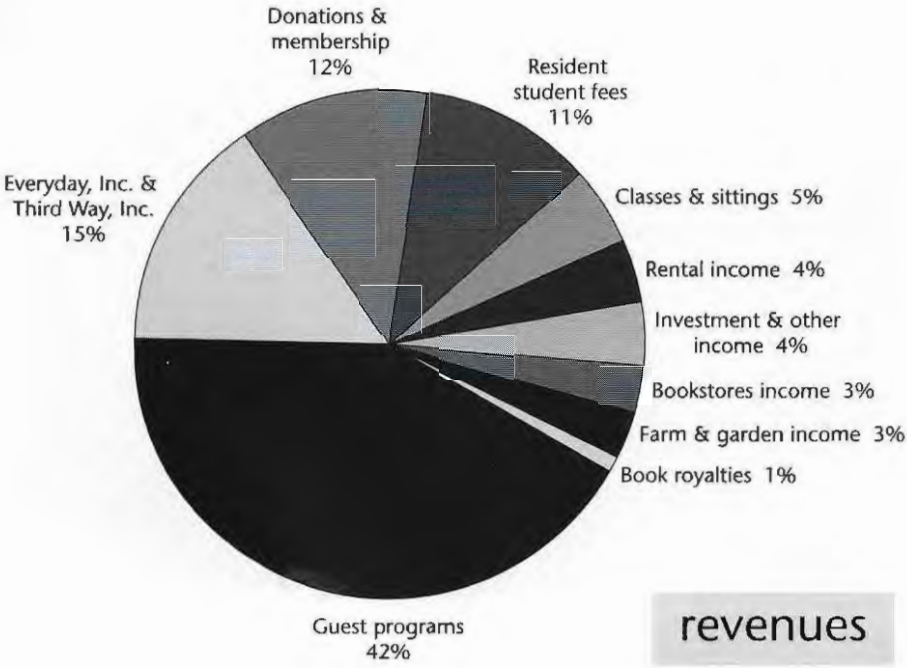
Guest programs	$1,535,869
Everyday, Inc. and Third Way, Inc.	517,218
Donations and membership	422,966
Resident student fees	418,166
Classes and sittings	192,254
Rental income	167,087
Investment and other income	155,004
Bookstores income	128,051
Farm and garden income	125, 202
Book royalties	55,727
Intra-accounting income	26,422
Total income	$3,717,544

Expenses

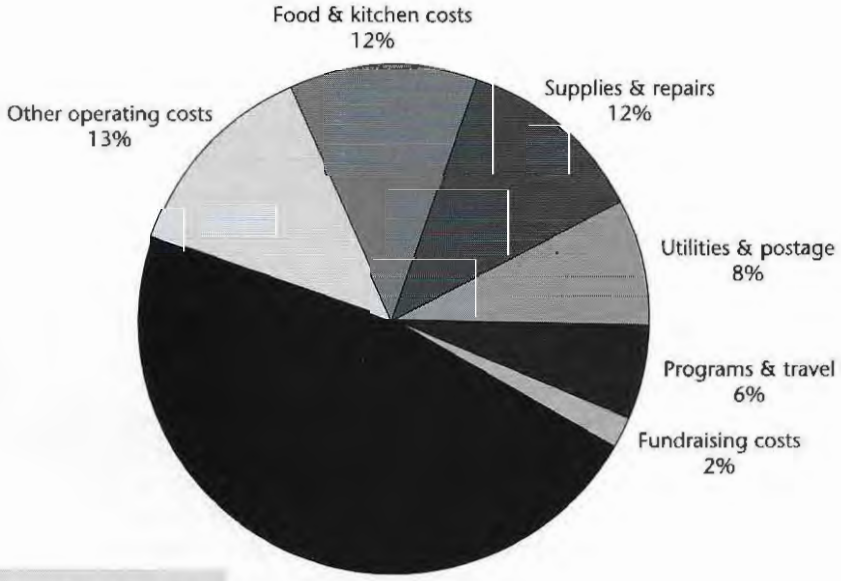
Personnel costs	$1,479,523
Food and kitchen costs	396,858
Supplies and repairs	384,902
Other operating costs	429,625
Utilities and postage	270,996
Programs and travel	189,572
Fundraising costs	53,747
Total expenses	$3,205,223

Total income	$3,717,544
Total expenses	3,205,223
Net "cash" operating income (loss)	$512,321
Other sources/(uses) of cash*	(529,378)
Net income (loss) from operations	($17,057)

* Other sources/(uses) of cash are monies that are not part of our operating budget. For example, capital improvements are a use of cash, and book advances are a source of cash.



revenues



expenses

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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:

CENTERS WITH DAILY MEDITATION

WITHIN CALIFORNIA

Arcata Zen Group, 740 Park Ave., Arcata 95521, 707-826-1701. Website: www.arcatazencenter.org

Berkeley Zen Center, 1931 Russell St, Berkeley 94703, 510-845-2403. Sojun Mel Weitsman, abbot.

Dharma Eye Zen Center, 333 Bayview St, San Rafael 94901. Mon–Fri 5:15 a.m. zazen and service; Monday 7:30–9:30 p.m. zazen, tea and discussion. Call for sesshin schedule or zazen instruction, 415-258-0802. Myogen Steve Stucky, teacher.

Hartford Street Zen Center, 57 Hartford St, San Francisco 94114, 415-863-2507. Zenshin Philip Whalen, teacher.

Jikoji, in the Santa Cruz Mountains near Saratoga, 408-741-9562. Ryan Brandenburg, director.

Kannon Do Zen Center, 292 College Ave, Mountain View 94040, 650-903-1935. Keido Les Kaye, abbot.

Santa Cruz Zen Center, 113 School St, Santa Cruz 95060, 831-457-0206. Wednesday zazen 7:10 p.m., lecture/discussion 8 p.m. Katherine Thanas, teacher, 831-426-3847.

Sonoma Mountain Zen Center, 6367 Sonoma Mountain Rd, Santa Rosa 95404, 707-545-8105. Jakusho Kwong, abbot.

OUTSIDE CALIFORNIA

Chapel Hill Zen Center, Use mailing address to request information—P.O. Box 16302, Chapel Hill NC 27516; meeting location, 5322 NC Hwy 86, Chapel Hill NC 27514; 919-967-0861. Taitaku Patricia Phelan, abbess.

Hoko-ji, Taos, NM, 505-776-9733. Kobun Chino, abbot.

Minnesota Zen Meditation Center, 3343 E. Calhoun Pkwy, Minneapolis MN 55408, 612-822-5313.

Nebraska Zen Center, 3625 Lafayette Ave, Omaha NE 68131-1363, 402-551-9035. Nonin Chowaney, abbot. E-mail nzc@aol.com. Website: www.geocities.com/Tokyo/temple/7228

WEEKLY MEDITATION GROUPS

WITHIN CALIFORNIA

Almond Blossom Sangha, 4516 Bluff Creek Dr, Modesto CA 95355. Wednesdays 7–9 p.m. Website: http://webpages.ainet.com/meditate/

Bolinas Sitting Group, St. Aidan's Episcopal Church, 30 Brighton Ave, Bolinas. One Saturday a month (usually the second one) 9 a.m.–5 p.m. Contact Taigen Leighton, 510-649-0663 or Liz Tuomi, 415-868-1931.

California Street Zen Group, St. James' Episcopal Church, California St between 8th and 9th Aves, San Francisco. In the parish hall downstairs from the main church. Wednesdays 7:30–9 p.m. Contact Taigen Leighton, 510-649-0663.

Everyday Zen Foundation, www.everydayzen.org. Monthly all-day sittings. Teacher Zoketsu Norman Fischer. Contact Elizabeth Sawyer, 707-874-1133, esawyer@er1.net, 3533 Hillcrest Ave, Sebastopol CA 95472. For dharma seminars contact Michael Friedman, 510-841-3285, friedman@earthlink.net.

Monterey Bay Zen Group, meets at Cherry Foundation, 4th and Guadalupe, Carmel. Tuesdays 6:30 p.m. Mailing address P.O. Box 3173, Monterey CA 93924. Katherine Thanas, teacher. Contact 831-647-6330.

North Peninsula Zen Group, St. Andrew's Episcopal Church, 1600 Santa Lucia Ave, San Bruno. Meets Thursday evenings 7:30–9 p.m. Contact Darlene Cohen, 415-552-5695.

Oakhurst-North Fork Zen Group/Empty Nest Zendo, 54333 Two Hills Rd, North Fork 93643. Wednesday 5:45 p.m. class and sitting and Sunday 8:45 a.m. One half-day sitting per month. Contact Grace or Peter Shireson, 559-877-2400.

Occidental Sitting Group, 3535 Hillcrest, Occidental 95465. Sunday 9:30–11:30 a.m. zazen, kinhin, talk, discussion. Meet at Anderson Hall—call for directions. Contact Bruce Fortin, 707-874-2234.

San Rafael Sitting Group, St. Paul's Episcopal Church, Court St between 5th and Mission in parish offices to right of church. Wednesdays 7–8 a.m. Contact Taigen Leighton, 510-649-0663.

Thursday Night Sitting Group, Marin Unitarian-Universalist Fellowship, 240 Channing Wy, San Rafael. Thursdays 7–9 p.m. Contact Ed Brown, 415-485-5257 or U.U. Fellowship, 415-479-4131.

Vallejo Sitting Group, behind 812 Louisiana, Vallejo. Thursdays 7–8:30 p.m. Contact Mary Mocine, 707-649-1972.

OUTSIDE CALIFORNIA

Clear Spring Zendo, 7116-D Chimney Corners, Austin TX 78731, 512-231-9644. Zazen, kinhin, service, classes, discussion. Contact Flint Sparks, Ph.D., 512-327-8561. Website: www.geocities.com/Tokyo/Fuji/4024/clearspring.html

Elberon Zen Circle, 1032 Woodgate Ave., Long Branch NJ 07740. Zazen, kinhin, service, classes, discussion. Contact Brian Unger, 732-870-9065.

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

One Pine Hall Zazen Group, Seattle WA. Zazen, kinhin and service. Mondays 6:30–7:30 a.m. Contact Robby Ryuzen Pellett, 206-789-6492. Need to bring own cushions.

Silver City Buddhist Center, 1301 N. Virginia St., Silver City, NM 88061-4617. Zazen, service, classes, discussion, ceremonies. Contact Dr. Paul (Oryu) Stuetzer, 505-388-8874 or 505-388-8858.

Silver Mountain Ranch, Zen Retreat, 51 Turkey Creek Rd, Gila NM 88038. An affiliate of Silver City Buddhist Center, 25 miles north of Silver City. Daily zazen, library, organic produce, personal and group retreats. Contact Shawn (Ryushin) Stempley, guestmaster, 505-535-4484.

Siskiyou Sansui Do, 246 4th St, Ashland OR 97520. Zazen, kinhin, service, lectures, discussion. Contact Harold Little or Patty Krahl, 541-552-1175. E-mail: www.gmrdesign.com/sangha.

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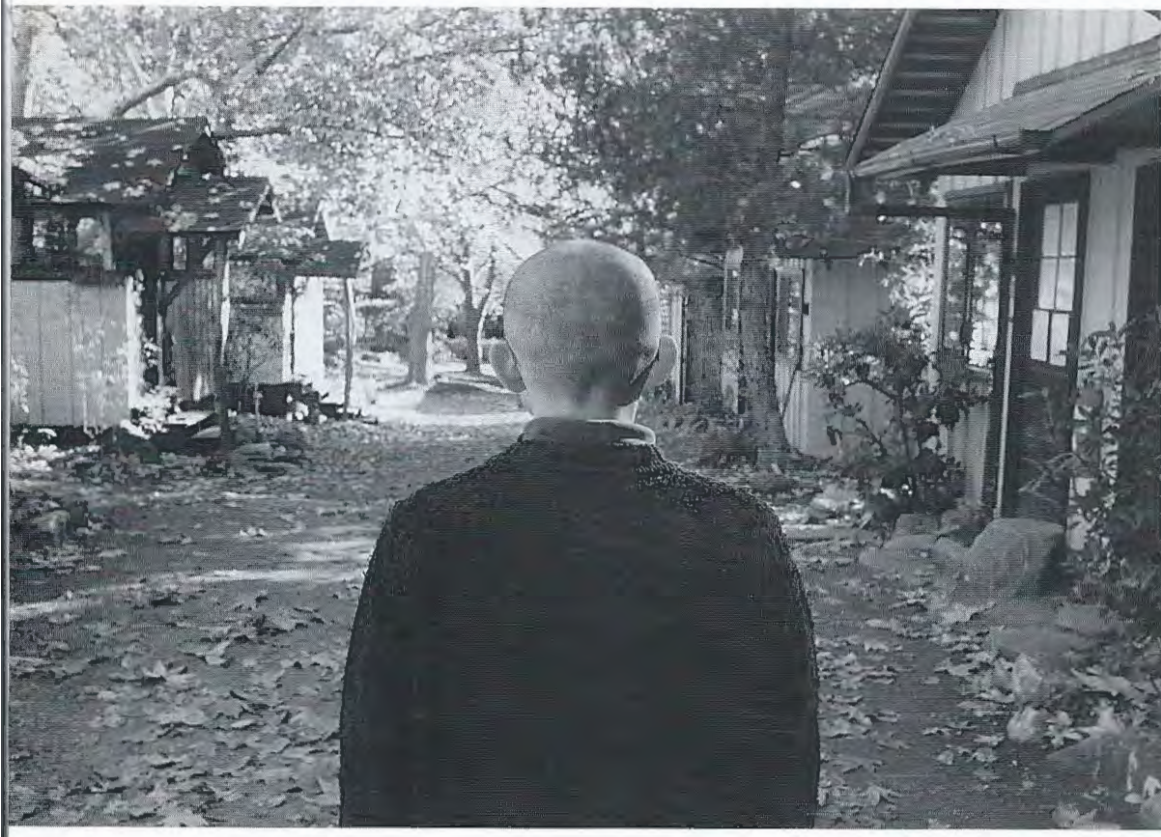

On the path at Tassajara

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Zen Center is comprised of three practice places: the City Center, Green Gulch Farm, and Tassajara Zen Mountain Center. The City Center and Green Gulch Farm offer a regular schedule of public sittings, lectures and classes, as well as one-day to seven-day sittings and practice periods of three weeks to three months. Guest student programs are also available.

Information may be obtained from the City Center, 300 Page Street, San Francisco CA 94102, 415-863-3136, or from Green Gulch Farm, 1601 Shoreline Highway, Sausalito CA 94965, 415-383-3134.

Tassajara Zen Mountain Center usually offers two three-month practice periods each year: September to December and January to April, when the center is closed to visitors. During the guest season in the summer months, visitors may come as guests or as students. For more information on the opportunities available, please contact the City Center office.

Planned Giving: We are deeply grateful for donations of life insurance, retirement benefits, or other gifts through a will, trust, or other bequests. These and other financial plans are ways to create a legacy of long-term support and security for the sangha, while also providing tangible tax benefits to you and to your estate. Please consider our Buddhist community, when making estate plans, in furtherance of Suzuki-roshi's compassionate way.

Membership applications are available from the Zen Center office or online at www.sfzc.org. For assistance with estate questions, please contact the Development Office at 415-865-3790.

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