



BUDDHA
IS

CHANGING THE
GRAVITY

teisho of joshu sasaki roshi
at lama foundation



一切從這裡出發

AS A BUTTERFLY LOST IN FLOWERS
AS A CHILD FONDLING MOTHER'S BREAST
AS A BIRD SETTLED ON THE TREE
SIXTY-SEVEN YEARS OF THIS WORLD
I HAVE PLAYED WITH GOD.

—JOSHUA



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INTRODUCTION

We offer herein seven teisho or lectures delivered by Joshu Sasaki Roshi to 36 members of a Dai-Sesshin held at the Lama Foundation in September, 1973. We include also a question-and-answer session held on the afternoon of the fourth day. A personal introduction to Sanzen (private interview with Roshi) follows this introduction.

Roshi gave his lectures in Japanese with a translator present. In transcribing the tape recordings, translation was improved. Finally, the edited transcripts were retranslated into Japanese for Roshi's approval, at which time he made a few modifications.

Joshu Sasaki Roshi entered Rinzai Zen training at the age of fourteen and has devoted his life to Zen practice ever since. In 1962 he came to the United States, as a fully qualified Zen Master, for the purpose of teaching Zen to Americans. He has students at Cimarron Zen Center in Los Angeles, Mount Baldy Zen Center in California, and Jemez Bodhi Mandala in New Mexico. (Information on Mt. Baldy, Cimarron, and Bodhi Mandala is to be found at the end of this book.) In addition, he is on the road part of each year, conducting sesshin for other regular and beginning students at colleges, monasteries, and retreat centers around the country.

The Mumonkan, on which Roshi's teisho are based, is a 13th Century compilation of 48 Zen koans and commentary by Mumon Ekai, written down by a disciple. The translation used is that of Fushiki Hiroji Nakamura, and has been printed by the Mount Baldy Zen Center. Roshi has made some changes in the texts for these teisho.

The insert included consists of the Japanese text and pronunciation in Roman letters of the Heart Sutra. It is to be read from top to bottom, right to left, chanted one beat per word. Roshi tells us not to be caught in meaning (see text). Nevertheless, we have reproduced the translation of Dai Setsu Suzuki.

It is not our interest at Lama to emphasize or judge the differences between the Soto and Rinzai schools of modern Zen Buddhism, but to emphasize that the truth of any doctrine is best

accepted on the basis of experience rather than concept.* For our part, we present here a fragment of our own experience.

Neither words nor concepts can suffice to bring true freedom into one's life. Nonetheless, we hope that the content of these lectures may illumine, and be illumined by your own experience.

Lama Foundation, 1974

* A scholarly introduction to Zen and its schools can be found in the writings of D.T. Suzuki, in particular *The Essentials of Zen Buddhism* (Ed. B. Phillips, Ryder & Co., London, 1963). In reference to Rinzai Zen, we suggest *The Zen Master Hakuin* (Translated by P.B. Yampolsky, Columbia Univ. Press, New York, 1971).



'SURE!



SANZEN

In the years before coming to Lama I had studied with a number of spiritual teachers. In India, north to south, a teacher appeared in various forms and blew my young mind. Back in America I sat a little in San Francisco and in the year at Lama had received some intense training.

Before my first sesshin the jikijitsu [chief officer of the zendo] had described the next morning's sanzen:

"Roshi will interview you. He speaks little English. He will give you a koan, a problem, a Zen question, and you will manifest your answer. Enter the sanzen room, prostrate three times, approach Roshi, kneel and prostrate. Speak clearly. Back out when Roshi rings the bell. Prostrate. Be quick."

It was five in the morning, dark and very cold. The first October snow was about to hit.

I prostrated three times, walked across the once familiar Lama library and knelt before a giant boulder of a Buddha, far stronger and more vibrant in tranquility than any Buddha I could have cooked up.

He opened his mouth to smile and a white light gleamed from his teeth.

"What is your name?"

"S."

"What is your occupation?"

"School teacher."

"How old is Buddha?"

Huh? bing flip flip.

"No age."

"More zazen." TING

Back out carefully, prostrate. More zazen.

Familiarity with the process of Sanzen in the following days, in following years in fact, never lessened my sense of entering the unknown, the space of all possibilities.

Sanzen is the moment of reckoning. Roshi is there watching as you answer your Koan, or don't, manifest your Buddha nature or don't. And to make it even more awesome, one suspects that as soon as one enters the room, Roshi knows one's mind, whether there has been a breakthrough, whether an intellectual reply is immanent, whether zazen was merely a sleepy struggle, or one is about to give a primal scream, or just break down weeping, or . . .

Sanzen was to me, is-Kurukshetra — the final combat, between imaginary sides of a warring Self, which only occasionally shake hands and dissolve. Students are usually advised not to discuss their koans.

The next sanzen after Roshi discovered my Hindu training I was cut off in some weak reply with a blast: "There is no God!" Then softly, "But He's always with you."

The next three sanzens were almost identical to that. I was being stripped of my last security, my attachment to my Guru and his teachings.

In the first few days I would carry something into sanzen. Once it was a gesture — cut in half by the stick, once a cry — strangled by the bell, once an object — destroyed by disinterest.

I tasted incredible despair. My image as heroic sadhu sputtered.

"60%. More zazen."

When I realized I had to enter sanzen unarmed, stupid, and naked, things got moving, and in each of the succeeding interviews I answered my koan and was given a new one.

In the Rinzai monastery, sanzen happened frequently, after every couple of zazen [sitting] periods. One person may go through a dozen or more koans in a week-long sesshin. Another person may stay with the same koan for years, and even be given koans he previously answered. I couldn't say that the former was necessarily being enlightened any faster than the latter. Though I suspect there is a progression here — but who could say in which direction? And while there is a dramatic playfulness about the procedure, it's deadly serious.

"Didn't all those teachers teach me anything at all? Was all my meditation a waste of time? My reading, my previous sitting . . . and my shoulder aches . . . and the flies . . ."

"You teach school and you haven't realized yourself? Very bad. More zazen."

. . . oh no, not more zazen.

So I went to L.A. I knew it would be some time before Roshi returned. And though each koan was somewhat the same, and of course they appeared to be self-evident, I sensed that this was a way I could ground my "bhakti" spirit, and also get perfect feedback during the process.

One morning at 6:00 the zendo shook for five minutes before the L.A. earthquake caused a half-hour break from the usual schedule. It was nothing compared to sanzen.

I entered the room, and it was sort of like the last scene of 2001. As I entered I noticed Roshi was there, but he wasn't, I was walking forwards and backwards at the same time, I had realized my koan and also forgotten it, skipped the prostrations [because there was no one to prostrate to] and had spent too long in them, because the room was packed with Presence and I had forgotten myself.

Was Roshi just napping? From his neatly pressed robes [Roshi, I had realized by now, was small, not giant at all] a jack-in-the-box sprang forth.

"YOU MUST DIE COMPLETELY!"

Everything dropped . . . just as long as it took to very neatly gasho, and find my way back to the Zendo. Then I sat for the first time.





DAI SESSHIN LAMA FOUNDATION SASAKI ROSHI

3:00	Rise	
3:15	Sarei	(Tea)
3:30	Choka	(Morning Chanting)
4:15	Zazen	(Meditation)
5:00	Sanzen	(Interview to answer koan with Roshi)
6:30	Breakfast	
	Sarei	
	Nitensoji	(Work)
8:00	Shitami	(Reading Mumonkan)
8:30	Teisho	(Lecture on Mumonkan)
10:00	Sanzen	
11:45	Lunch	
	Sarei	
	Rest	
1:30	Sarei	
	Zazen	
2:30	Banka	(Afternoon chanting)
3:30	Sanzen	
5:00	Supper	
6:30	Zazen	
8:00	Sanzen	
9:30	Kaichin	(Final Evening Ceremony)
YAZA	(All Night Sitting)	

FIRST TEISHO

MUMONKAN ONE

JOSHU AND A PUPPY

One Zen-so, during a conversation with Joshu Osho, asked Joshu: “Is this puppy manifesting Buddha?”

Joshu said, “No!”

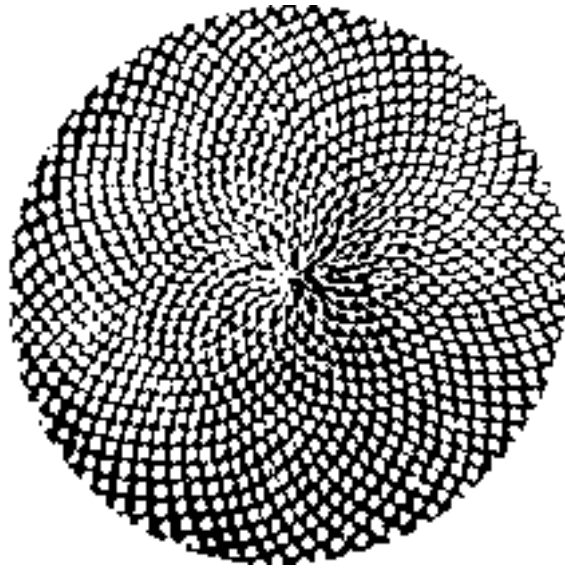
Here at Lama Foundation, it is very fortunate that I can give teisho every day. This is probably the first opportunity for you to listen to my teisho so this is very fortunate for you too. Teisho is not giving a lecture about books. Teisho is a talk about the experiences or manifestations of old Zen masters. It doesn't matter if you understand it or not, I just talk. You don't need to understand teisho at all. When you look at the mirror, you just think, “Oh, this is my face.” If you find that your nose is twisted, then just see it as it is. If you find that your nose is small, it's all right—just see, receive, accept what you see. You have no doubts about it.

If you can hold this world in your hand, that must be the most magnificent thing. There are many wonderful things in this world, but the best of all is to hold the whole world together in your hand, beautiful ladies, handsome men, good and evil people, everything. When you complain that your legs are in pain, that

your nose hurts, it is because you cannot hold this world in your hand. Good things, bad things, life and death, good and evil, everything together, hold them in your hand with your whole being. If you can make your home inside of everything, a man with a twisted nose, a small nose, a good man, evil man, Hitler, Nixon, Roosevelt, a mosquito, snake or louse, if you can make your own home there, that, too, must be the most wonderful thing. You have a very bad habit of only making your home inside of whatever you like. You say, "I like her because she is beautiful. I like him because he is handsome." That's why you feel you are not free.

Since human beings were born on this earth and history began, human beings have been educated to dislike death and to be afraid of people who hurt them. Human beings are educated to judge good and evil. Snakes or cats don't think, "I don't want to die," nor do they have the idea of like and dislike because something or someone is beautiful or ugly. They have a natural sense of dislike or fear of the things that hurt them, but they do not judge them as good or bad. Only the human being is different. He developed the consciousness of good and evil to protect his own situation, and the human world was developed from that consciousness. Humans are educated and educate others in that way and so have created the world of today. If we look back at the history of every race or nation, we can see that each one has a God who protects and benefits its own interests. That God worked for his race and protected it against its enemies. That is why the people venerate him. Some of the Gods encouraged wars for the benefit of their own race. Is that right? Racial religions are like that. If you worship that kind of God, we cannot stop wars. Even if you believe in that kind of a God, death still exists, evil still exists. The God who is standing in front of you as an object says, "I am your God." But he is not. Your small mind recognizes that God as an object. Even if that God has great power, it is not the real God.

The atomic bomb has great power, but it is not absolute because you can recognize it as an object. If the atomic bomb can completely destroy your eyes, nose, mouth, hands and feet, then it is absolute. If you want to realize the atomic bomb, then you'll have to completely melt your body and the consciousness which observes it as object. Then you can experience the atomic bomb, and you can say that the atomic bomb is absolute. At that moment when we melt our bodies and minds our consciousness is also absolute. It is not concerned whether the bomb exists or not.



At that moment, did the atomic bomb exist or not? You did not have the chance to think whether the atomic bomb existed or not. As long as you talk about God or absolute being and are based in your small, imperfect consciousness, you will never experience the real God. People who raise their hands to heaven and say, “Help me!” are lost people. Lost people say this and that about God; if you thank God for his help in producing or getting something, that is just egotism. But Zen doesn’t say that it is wrong to thank God. It is right to thank God, but only if you have experienced God from his standpoint; otherwise, you are only increasing your desires.

Twenty-five hundred years ago, Shakyamuni Buddha was born in India. What he said is that if we affirm the objective world as it is and judge it from the point of view of the small mind, we can never be free. If the human consciousness is perfect, there is no need to doubt or to search. You don't have to look for anything. If the human consciousness is perfect, you don't have to ask, "What is the objective world?" You don't have to understand what it is either. Shakyamuni is the first person to tell you that the reason you ask the question, "What is the objective world?" and try to understand it is that human consciousness is not perfect. Shakyamuni said that this world manifests perfection. So the consciousness of the human being who dwells in that perfect world can work perfectly. There is no need to understand what this world is. If human consciousness is perfect and this world is perfect, then there is no need to observe the world as object. If your consciousness works perfectly, you know that the world is you and you are the world. Is that right? That's what Shakyamuni said. At that moment when you question, "What is the world?" you have the world as object.



Everybody has the desire to climb high mountains. Why? Because the mountain is yourself. If you know that the mountain is yourself, then you don't need to climb the mountain. You may know that the mountain is yourself, but as you cannot really be the mountain itself, then you still want to climb the mountain. So when you get very nervous in the world, you want to escape into the mountain and live there, because the mountain is yourself.

A man thinks, “What a beautiful woman she is.” A woman thinks, “What a strong man he is, just like King Kong.” If you know that the beautiful lady is yourself, that King Kong is yourself, then you have no need to desire anything more. When you don’t completely realize that King Kong is yourself, then you have the desire to melt into his big hairy chest. (Laughter) Sa! This is teisho.

Having desire means that you like or dislike the objective world. You long for the world because it has everything that you don’t. Every man likes every woman, whether she is beautiful or ugly, because woman has something that man does not. The same is true of woman, for man has something that she does not, so women like men.

Shakyamuni said that human consciousness doesn’t work perfectly; that is why humans hate or long for the objective world. If human beings do not train themselves to manifest as perfection itself, they cannot be free. As I told you, however, absolute being doesn’t belong to the objective world. The absolute world embraces subject and object together. The human being, believing he belongs to the subjective side and standing in the small mind, observes absolute being as object. Actually, that absolute being cannot be an object. Shakyamuni said that absolute being has no color, no form, no voice and exists as nothingness or emptiness. Absolute being works as complete, perfect emptiness and embraces subject and object. If you want to see God or Buddha, you must manifest yourself as emptiness. At the moment you manifest your imperfect consciousness as nothingness, your imperfect consciousness becomes perfect and illuminated.

The first step of Zen practice, therefore, is to manifest yourself as nothingness. The second step is to throw yourself completely into life and death, good and evil, beauty and ugliness. Shakyamuni said that if you want to be free, you must not prefer only good or dislike evil. Well, now, what about you? You are educated all your life to venerate God and reject evil. Zen education is totally different: it teaches you how to swallow God and the devil all at once. You are able to give yourself completely and make your home in a beautiful woman or in lice or in a man with a twisted nose. That is Zen practice.

Mumon gives Joshu Osho as an example of someone who can live inside of a snake, louse or ant and who can swallow God and the devil at once. If you understand that Joshu Osho is free, that he can dwell in life and death, in God and the devil and swallow them both, then you can understand this teisho perfectly.

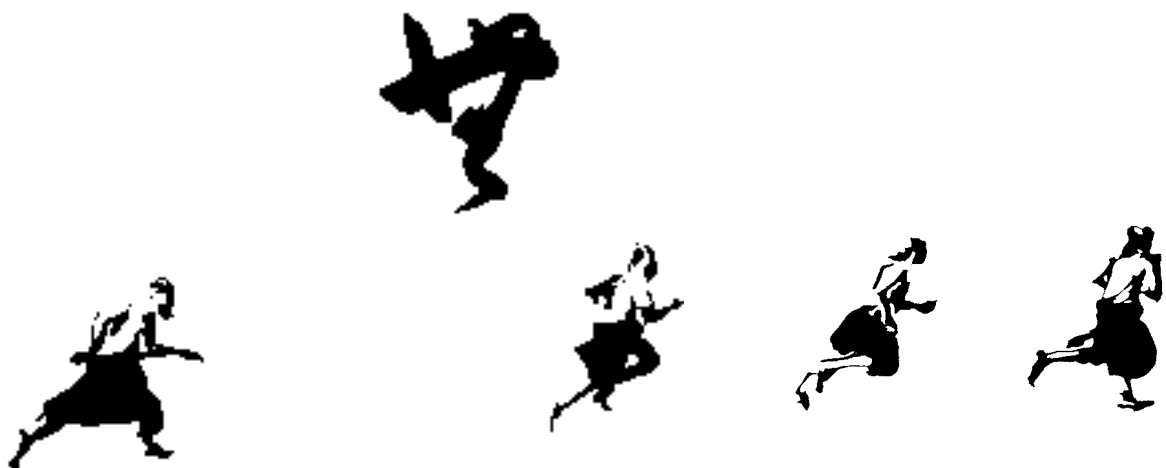
Now my teisho begins.

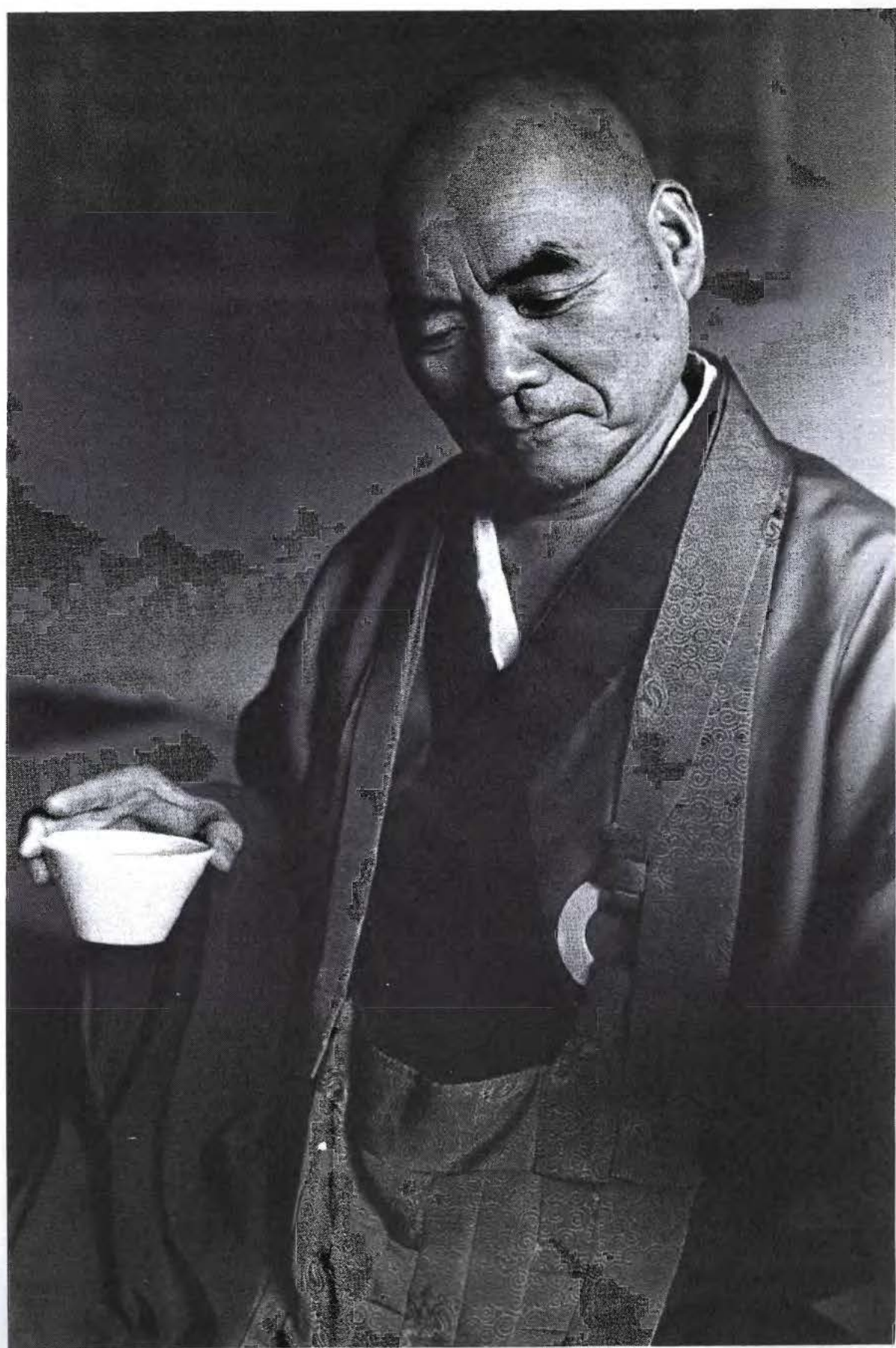
Joshu Osho was a Zen master of the Tang dynasty, about 1100 years ago. Once Joshu Osho and a Zen monk were talking. A Zen monk is different from a Catholic monk. A Catholic monk devotes his entire life to God. Once you become a Catholic monk, you have to stay in the monastery and follow its rules all your life. A Catholic monastery creates a different, separate world. Zen students do not have much to do with that isolated world. In a Zen monastery you practice self-realization for a few years and then go back to the world and, after a while, come back again to the monastery.

So Joshu Osho and a Zen monk were talking about *busscho* (Buddha nature). Shakyamuni said that all sentient beings have Buddha nature. While Joshu Osho and the monk were talking, a puppy dog trotted up. The Zen monk picked up the puppy and asked Joshu Osho, "Does this puppy have Buddha nature as Shakyamuni said? Is he manifesting Buddha nature now?" Of course, any cat or dog manifests Buddha nature, Shakyamuni said it. But Joshu said, "NO!" Of course "NO." Everything manifests Buddha nature. Everything is illuminating as emptiness or nothingness.

If you think you are beautiful or rich or special, then, poor thing, you cannot illuminate as emptiness. There isn't a more pitiable thing than a rich man or a beautiful woman. In Japan there is a proverb that a beautiful woman has an unhappy life. She is unhappy because she cannot manifest her true nature.

So Joshu Osho stared at the monk and said, "NO!" This dog is manifesting as nothingness, as "NO!" Do you understand? I do not think the monk understood, just like you, because you are still looking for God and enlightenment as objects. God and enlightenment don't belong to the objective world. Enlightenment is shining on your fingertips and on the end of your nose. Please walk carefully and don't fall down on this mountain.





SECOND TEISHO

MUMONKAN TWO

HYAKUJO AND A WILD FOX

Whenever Hyakujo Osho preached a sermon, an old stranger was there, always following the Zen monks and listening to the preaching. When the Zen monks withdrew, so did the old man.

It happened one day that he did not withdraw. The master at last asked, "Who is this standing in front of me?" The old man replied, "Well, I am not a human being. In the past days of Kasho Buddha (a Buddha who lived about two million years before Shakamuni was born), I was head of the monastery on this mountain. One of my students asked me, 'I know well that all beings are subject to the doctrine of cause and effect. I also know that a Zen master is free from every doctrine. Both of them are doctrines of Buddhism. Now I want to ask you if a Zen master is subject to the doctrine of cause and effect, or not.'

"I replied, 'Not subject to the doctrine of cause and effect.'

"Since then I have lived five hundred lives, as a wild fox. Now, master, will you please put another word in place of mine and deliver me from the bondage of being a wild fox?" And finally he asked, "Is a Zen master subject to the doctrine of cause and effect, or not?"

The master said, "The doctrine working of cause and effect is as clear as noonday."

The old man, at these words, was completely enlightened. He made a bow and said, "I was already free from the bondage of being a wild fox body and have been living at the back of this mountain. I am sorry to trouble you, but would you please perform my funeral according to the regular ceremony of a dead monk?"

The master instructed the head monk to tell everyone that after the meal a funeral rite for a monk would be performed. The monks said to each other, "We are all well; no one is in the infirmary; what's going on?"

After the meal their master simply took them to a cave behind the mountain, took out a dead wild fox with his stick, and then performed the ceremony of cremation.

When evening came, the Master entered the sermon-hall and explained to the monks what had happened. Obaku immediately asked, "The ancient happened to answer wrongly in one word and was changed into the body of a wild fox for five hundred lives. If time after time he had given no wrong answers what would he have been?"

The master said, "Come forward, and I will practice what is not wrong."

Obaku, thereupon, came forward and he gave his palm to the master's palm. The master clapped his own hands and laughed. He said, "I thought Bodhidharma's beard is red, but you said the man with the red beard is Bodhidharma."



Today is the ~~second~~ day of sesshin. Already one day has passed. Where has the first day gone? One day has passed, so now what kind of a day is this? There is no future or past. If you know this, then you cannot be lazy. You may think that you don't have to do anything right now. Are you worthy of having no future or past? You are still a human being who has to have past, present and future. While you are young, you have to realize the meaning of having past, present and future, otherwise you can never be free. Chapter II of the Mumonkan is talking about having past, present and future, but before going on with this teisho, I'd like to talk a little bit more about the koan.

What is Zen? What is the study of Zen? It is the study of yourself. None of you has ever seen yourself, but you still have yourself. Everybody has self, which he affirms unconditionally. You think that your body, which is less than five or six feet, is yourself, but you will lose your body someday. So if you depend on your body as yourself, then someday you will lose yourself. Your true self is free from everything. That self which is free from everything, I call "true self." If you talk about freedom from the point of view of yourself, which you affirm unconditionally, you will never be free, even after 100 or 200 years.

These days Zen is very popular in the United States. Everybody talks about Zen or the Buddha, but they talk about Zen from the point of view of the unconditionally affirmed self. That's not Mahayana Zen at all. Real Mahayana Zen is not chattering like birds perched on this unconditionally affirmed self. I have been in the United States for eleven years and two months and during that time I have had many students from Japan as well as from here. A couple of Zen monks came to study with me and left me. After a while, they became roshis. I don't know who made them roshis. You shouldn't be fooled by those roshis. I don't believe that you have studied Zen if you are. This roshi here is very strict, so even some Japanese monks escaped from me to study Zen elsewhere and became roshis. I don't think of myself as a roshi yet, but I have to teach you, so I must be a roshi.

You must destroy the unconditionally affirmed self. Only when you have realized the source of God, the source of Buddha, the source of human beings, can you say that you have studied Zen. Shakyamuni called the source of everything emptiness. Emptiness or nothingness is the source itself, so it is free from everything; at the same time, it embraces everything. God or Buddha has no form, no color, no voice. Your true self is the same. If you affirm yourself unconditionally, then that self is afraid of God, afraid of evil. You like a beautiful woman and dislike an ugly one. That is not your true self. Your true self is free from beauty and ugliness, free from God and evil. When you manifest yourself as emptiness, at that moment, you are free from everything.

True existence is free, it doesn't belong to subject or object. So even if you talk, pretending to be very wise, and that talk is based on your unconditionally affirmed self, all you do is day-dream.

Many students who have studied Zen five or six years begin to speak wisely. If you are fooled by those Zen monks, it means that you have not really studied Zen. Still, you do not harm the world. Those studies may help you or the world, but they don't really free your self. So if you do that kind of Zen, you will want to shirk the responsibility of this life.

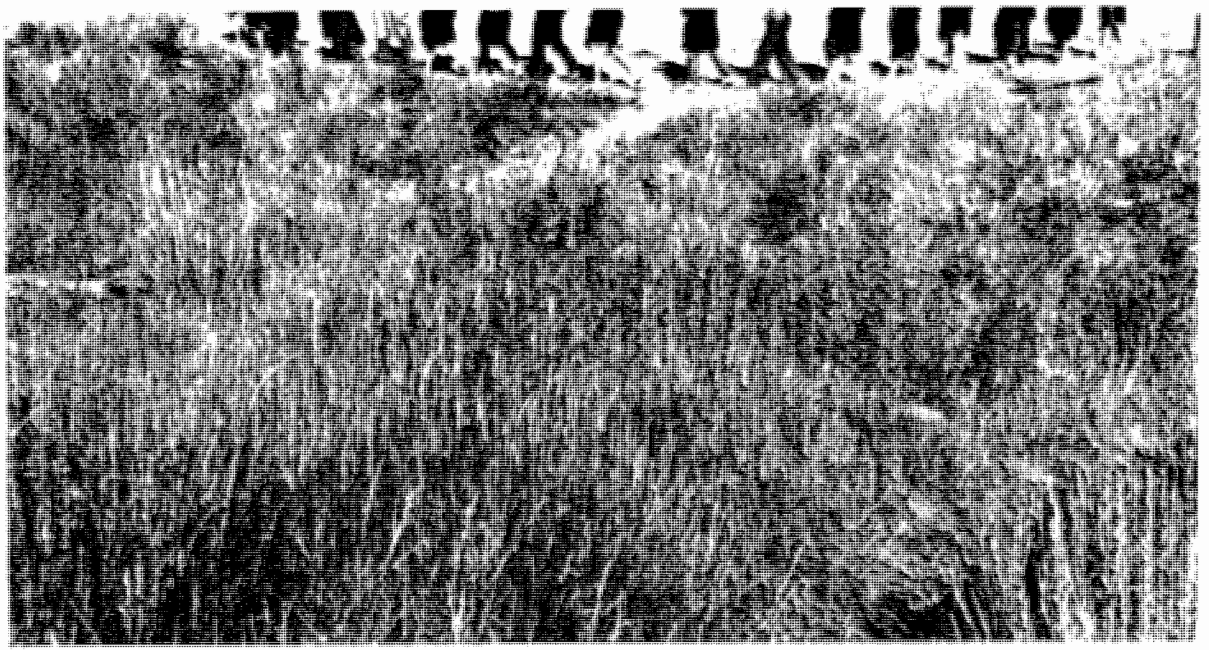
The way of Zen is not the way of saints or of sinners. Zen is the practice of manifesting yourself as emptiness. When you manifest nothingness, only in that moment do you experience the source of God. When you experience God, Buddha or the source of everything, you don't know what you are doing. When you are completely one with your lover, you don't know whether you are doing something good or bad.

Zen is not the world of words. True love does not belong to the world of language. When you say, "I love you," you are speaking from the point of view of the greedy human being. In Buddhism, true love is separated from desire or foolish love. In Greek they separate *agape* from *eros*. If you don't make clear which is true love and which is foolish love, then the human world will be messed up, and degenerate into an animal world. As some sects of Buddhism affirm not only *agape* but also *eros*, we must realize that both come from one source. Realization and confusion, both exist in this world. You must be able to recognize your own true mate, otherwise, there is no difference between the animal and human worlds.

Even if you realize the source of God, the source of the universe, it is not perfect enough enlightenment. When you realize the source, then ego self doesn't exist any more. But to be in the human world, you must have a self, a self which must have realization and confusion. Then, what is your foundation? It is emptiness. You are standing on the basis of emptiness, still you must have realization and confusion. You cannot see the source of everything as object, you can only experience it. When you experience the source which is God, then you can see that experience as object. When you experience God, and when you have the consciousness to see that experience as object, then that consciousness is your realized self. It is impossible to see the source of everything which is God as object unless you have realized self. When you unconditionally see the source as object, it is just a dream. The self that sees the source as object manifests onesided *eros* love. The person who experiences God and stands on that experience, can manifest true love. But a human being, he manifests *eros* on the basis of God. If you have an idea that the nature of God and of human beings is different, you cannot realize this. Again, Zen is not the way of saints.

This is why Zen is called the religion of enlightenment. To practice Zen is to practice realization. The six Patriarchs called Zen "Great Zen" (*Daizazen*). The patriarch Yakuzen said, "Zen is shikan taza." *Daizazen* or shikan taza means to make yourself the source of the universe and one who can also see the experience of the source of the universe as object. None of you understands this anyway, but I tell you.

There are mountains of Zen monks in the United States who do shikan taza without knowing the real meaning of this practice. After all, a man is not a man and a woman is not a woman. But still, a man must realize that he is a man who becomes a father



and a woman must realize that she's a woman who becomes a mother. That's the real practice. It is not Zen to have studied and to say, "I am empty. I am nothing." That's not Zen at all. You manifest yourself as emptiness or nothingness and you also have to manifest yourself as a man or a woman at the same time. At that moment you can say that you have mastered Zen.

There is no Zen without responsibility. True love is to fulfill responsibility. If you have committed yourself to Zen practice, this is the first thing you must do. You have to realize that the source of yourself and the source of God are one. When you realize this, then you realize that you must take responsibility as God in the human world. If you care for your human life too much, then you will go further and further from that responsibility of manifesting the source. You always have to manifest yourself as the source. It is easy to secretly think, "Just for today I will have pleasure." If you stand on the basis of the human world, you become increasingly corrupted. Zen is not the way of following saints, but sometimes it is very helpful to imitate their ways. But you should know it does not help you to deny human greediness.

Shakyamuni said, "I always stand on the source of God." That means you are always manifesting as emptiness. When you reach the source of God, you are free from subject and object and at the same time you embrace subject and object as one. In Buddhism that state of mind is called the original true illumination, the original face. You are illuminating as original illumination. When you manifest your true self, then you are illuminating.

This is what you must practice. That's why I give you the koan

Now at this moment you are listening to the birds. All of you have true nature or the source of God, but how is that true nature illuminating right now when you are listening to the birds? When you illuminate yourself, you don't think of lovers, you don't think of God, or evil. You don't think of anything.



Your self is not there.

At that moment, when you are listening to the birds, your unconditionally affirmed self is completely destroyed, but you do not know it. When you are listening to a bird and you experience that your nature is illuminating, then you know that the unconditionally affirmed self is destroyed.

So when you are listening to the birds, how do you realize God? When you realize God, at that very moment you are illuminating as the original face. This is a difficult koan in Zen practice, "How do you realize God while you are listening to the birds?" It is easier to say, "How is your true nature illuminating while you are listening to the birds?" If you practice this for a long time, you become able to hear the voice of God. When you realize the basis of yourself is God himself, you realize that yourself, as a human being, is an historical being which is different from God.

The more deeply you realize the basis of the world, the more deeply you realize that the human world is historical. In Buddhism that historical world is called the world of cause and effect. The world of God or Buddha is beyond the historical world. There is no cause and effect in the world of Buddha. The human world is a world of cause and effect. As long as cause and effect function, the human world exists. When cause and effect cease to function, the human world ceases to exist.

Today I gave you a very difficult talk and I will be very happy if a couple of you understand it. The rest of you are impossible. You should take responsibility for the world of cause and effect. If you don't, you are a complete idiot. If you don't take responsibility for the world of cause and effect, even if you talk like you are enlightened, you have not achieved Zen. Zen doesn't belong to God or Buddha. Zen belongs to the human being. Don't make a mistake about Zen practice.





THIRD TEISHO

MUMONKAN TWO

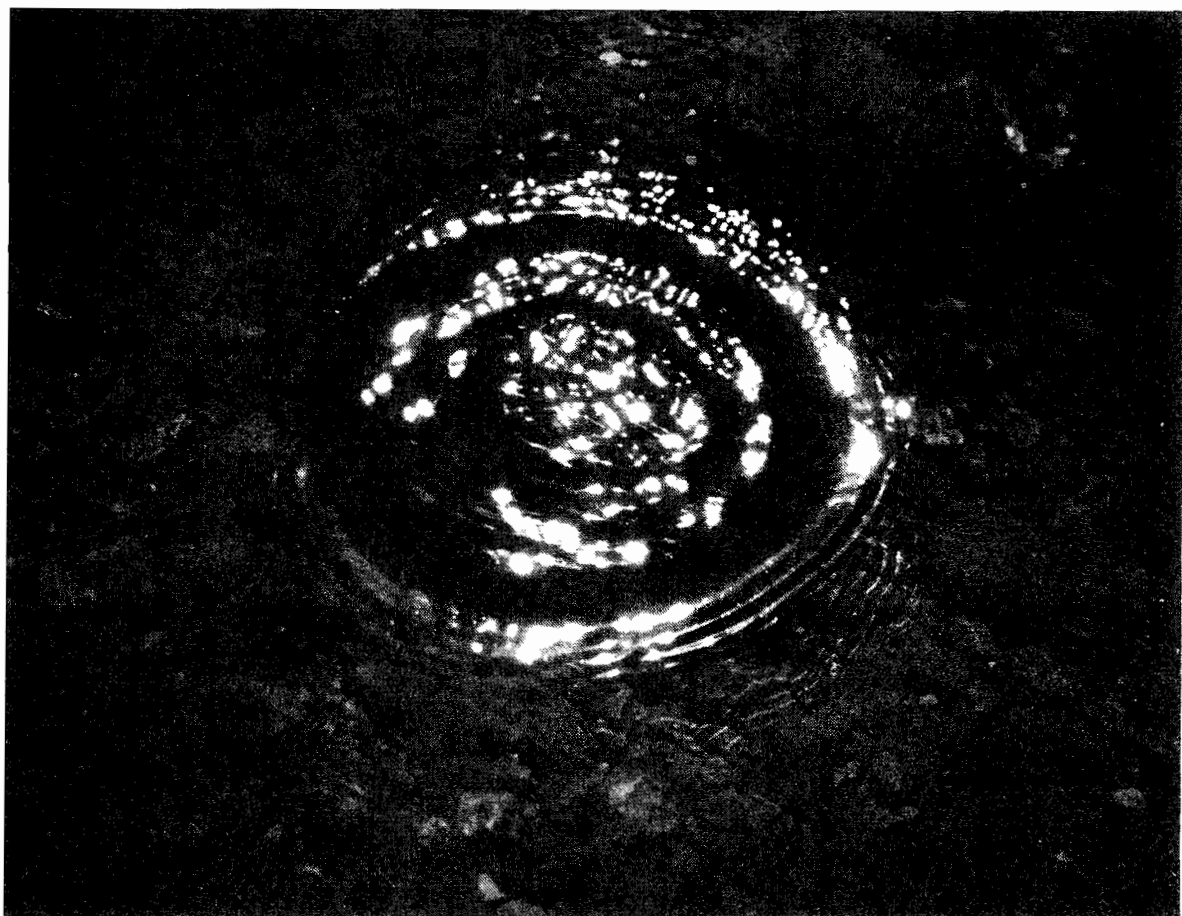
HYAKUJO AND A WILD FOX . . . continued

Yesterday I talked about koan practice for the student who is doing zazen for the first time. Today is the third day of sesshin. I gave you a very fast running horse, but some of you don't know how to ride it. A few of you have started to feel what it's like to ride this horse. Most of you have the bad habit of asking unnecessary questions or looking at something else.

Shakyamuni said that all sentient beings are illuminating the Buddha nature. You too are illuminating Buddha nature. All of you have it. If you lose the spiritual energy which sustains your Buddha nature, you'll die. Everything has the center of gravity. In Shakyamuni's time physics was not sufficiently developed so Shakyamuni called the center of gravity "Buddha nature," but the two are the same. To call Buddha nature the center of gravity is my own terminology. It is impossible to see the center of gravity. It does not exist as things exist, yet we cannot say that the center of gravity does not exist: it does.

Some people say that there is no God or Buddha. What about the center of gravity? Is it there or not? Sometimes mountains and flowers do not exist, but the center of gravity exists all the time. It exists beyond being and non-being. In Zen or Buddhism, they say that the true reality is Buddha nature. When you realize that you have the center of gravity, your mind is completely unified. You become the center of gravity and manifest purity and peace. When you don't realize that you have the center of gravity, if you don't work as if you have center of gravity, then you start to think or doubt: "What is God?" "What is myself?" Your mind bounces like an eggplant in the wind.

You must be conscious that you have the center of gravity. For this reason, *Dhyana* Zen practice appeared. The energy that sustains and manifests the center of gravity is the true self. But don't make a mistake here. If you say, "My mind is unified. I have center of gravity. I have God. I have Buddha," and you do shikan taza, be careful. If you say that you have the center of gravity, but if that center of gravity is seen as object, you don't have the center of gravity of the universe as your center of gravity. The realization that you have the center of gravity is not enough. You must realize that the center of gravity is one with the center of gravity of the universe.



Even if you realize that you have the center of gravity, that you have God, still, at the moment you open your eyes, you recognize the sun, the flowers or another person as object. God or Buddha doesn't need to see object.

The real Zen practice is to realize that you have the center of gravity of the universe. When you realize that you have the

center of gravity which is one with the center of gravity of the universe, then you unify the world and you are unified by the world. You are embraced by this world. When you unify the world and you are unified by the world, that center of gravity is only one. So you cannot call it your own center of gravity. That center of gravity doesn't need to call itself "self," because there is no object. Since it unifies the world, there is no object. It is very difficult to understand, so you need more zazen to experience it.

If this world separates into many pieces, there will be many centers of gravity. All the pieces have center of gravity, but that center of gravity is based upon the center of gravity of the universe. In Zen, to have true self is to have the center of gravity of the universe. That self doesn't have an objective world so it is called no-self. The real human being must stand on the basis of God, and that self is called the clear, pure self.

The Buddha world is something like the Lama Foundation. Can you be in the Buddha world all the time? Can you be at Lama Foundation all the time? You have to go to Taos to shop. Even if you are enlightened, you cannot stay in the Buddha world all the time. After all, you long for the objective world, you always long for the opposite sex or for money. The Buddha world has no longing for love or money; it's dry and tasteless. You don't know how really dry and tasteless the Buddha world is and you long for it or for enlightenment, and you say, "Amen," or "Namu Amida Butsu." But actually you can't stay in the Buddha world for even one day. One must give up the objective world of tasting, smelling, touching, hearing and seeing. Spiritual teachers do not tell you how dry and tasteless the Buddha world really is; they only encourage you to get enlightened, to go to the Buddha world or heaven. For this teaching they get lots of money. If you have money to pay them, you'd better give it to me. (Laughter).

For after all, you are in a context where you must affirm the human world: you must fall in love; you must earn your living by working. That means that you must take responsibility for your human situation. So you must have true love. Therefore don't cheat, don't miss this day. You must know that this day is Buddha's day. This day is the day that you accomplish your real life. Do your work seriously! You should take responsibility not to waste this day and to work intensely. If you can truly marry this day, then you can experience true love with any man or woman. That is the meaning of having true self or center of gravity in the human world.



To have the center of gravity is to catch and hold God in your hand. In the human world, it means you must be able to catch the rich, poor, good, evil, beautiful and ugly all together in your hand as God unifies everything. Hyakujo Osho calls that work the achievement of *Daishigyo* (great Zen practice). You must grasp God, you must grasp the center of the universe in your hand. If you can manifest in the human world your center of gravity which unifies everything, rich and poor, beautiful and ugly, good and evil, then you can manifest true self which is detached from everything rich, poor, beautiful or ugly. That is called great Zen practice. Real Zen practice is not focused only on holiness or on becoming God or Buddha. Nor should you insist only on your human situation. The true Zen practice is to have the center of gravity of the universe and also to have the center of gravity of yourself.

Hyakujo Zenji was a very active Zen Master in the Tang dynasty about 1200 years ago. At that time, Zen was very popular and many Zen monks were doing zazen, shikan taza or great Zen practice. Hyakujo Zenji thought that doing only those practices was one-sided and a denial of the human world. The real Zen is not only daizazen which the Sixth Patriarch taught nor shikan taza which the sutras talk about, but the practice of not focusing exclusively either on the Buddha world or on the human world. To correct the mistaken practice, Hyakujo Zenji taught that Zen affirms both the human world and the Buddha world. This koan was created for this teaching. To understand this koan, you must understand the meaning of *Daishigyo* (great Zen practice).

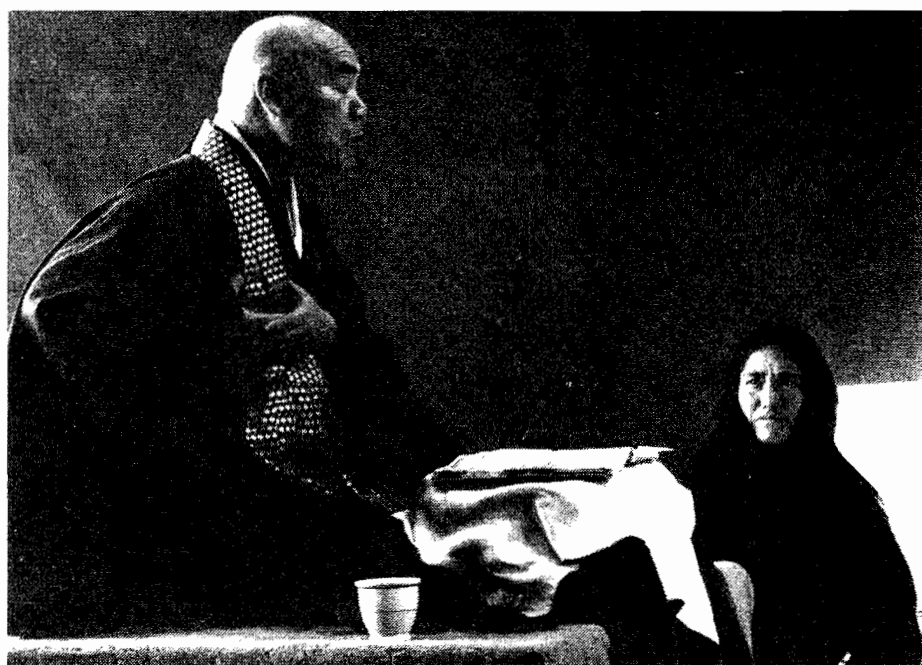
Now, put everything I told you in your head, otherwise you won't understand this teisho. Some people here are highly educated and some have studied science, so please study and talk with each other about this koan. There are many books about Mumonkan, but if you listen to my talk, you will find that many translations are rubbish and written by people who don't know Zen, but they think they do.

Everytime Hyakujo Osho gave a lecture in the hall, there was an old stranger sitting with the other Zen monks and listening to his talk. Of course, when Hyakujo Osho talks, all the creatures in the world—snakes, dogs, rocks—are listening to him. When I talk to you, I never expect that you will understand my lecture. I talk thinking you are just rocks. (Laughter.) That's why I can talk freely. The old man always listened very seriously to Hyakujo Osho's talk. On a deeper level, this means that there was no problem of subject and object. God or Buddha doesn't have that problem. That is why Buddhism or Zen is for human beings. Not



realizing this, when you see a great Zen Master or Zen monk, you are in awe and think that Zen belongs to them. When the Zen monks withdrew from the hall, the old man withdrew with them. When you withdraw from this dome, the old man leaves too. There is no trouble. Everybody leaves for his own home. Nobody looks back at Hyakujo Osho. When you go forward, "*Gyate, gyate, haragyate, harasogyate, bodhi sowaka,*" you go forward and don't look back. So, what happened? One day that old man did not leave and he stood before Hyakujo Osho in a miserable state as if pregnant. If you get pregnant with a problem then you will become like this old man. Whether you are a man or a woman, you wake up pregnant with problems every morning.

Now, this old man must take responsibility for himself. Usually Hyakujo Osho doesn't need to recognize the objective world as object because he holds all the world in his hand, but at this moment he also got pregnant: he recognized the old man as object. If you do zazen for a long time you know that this is a very interesting situation. This is more interesting than Shakespeare's dramas. Finally Hyakujo Osho asked the old man, "Who are you?" Who is it? The old man replied, "I am not a human being." This is a splendid answer. If you can penetrate this answer, "I am not a human being," then you can be a Zen master. If you can realize perfectly "I am not a human being," then I will affirm you as a Zen master right now.



When you are listening to me, are you a man or a woman?

You are neither a man nor a woman. If you are listening to this roshi here as a man or a woman, then you cannot understand the meaning of what I'm talking about. If you are listening to me as a woman, thinking: "He is a short man, less than five feet with a small nose. What if I have him as a husband?" then you are not listening to me. You are listening to the talk of the day after tomorrow. (Laughter.) Men are listening to me thinking, "How big a navel does he have?" Listening like that is like putting eye lotion in your ass hole. That's why I tell you that your thoughts about koan are just dreams. Don't put lotion in the wrong place! When you are listening to me, you are neither man nor woman. That is right.



This old man is a crafty old fox; he's a monster who doesn't have hair on his behind. He told Hyakujo Osho that he was not a human being, but that was not enough, so he kindly told his history to Hyakujo Osho. Now please listen carefully to his story. What did he say? He said, "I lived on this mountain at the time of Kakokasho Butsu." Kakokasho Butsu is a master of the time way before Shakyamuni, even a computer cannot count it. Of course, real time can never be counted by a computer. So when we say the time of Kakokasho Butsu, we mean a long, long time ago.

What is time? Time is what fills this universe. The content of this world, of this universe is time. There is a physicist listening to this lecture. Please listen carefully to hear what the difference between the Buddhist and the physicist's idea of time is. Time dwells in this universe. The space of this universe is filled with time. Some scholars speak wisely about time as if it is running through from past to present to future. That's a stupid idea. From the point of view of Zen, it's pure bullshit. The universe is one

and filled with time, so time is one. Only if we analyze time from the small mind of the human being is there past, present and future. If you analyze time, there will be even more small units than past, present and future. There will be so many small units that even a computer could not count them. Time can be analyzed into innumerable units. Sa!

So the old man said, "I used to live on this mountain." This sentence is perfect. At the time of Kakokasho Butsu, where was he? On this mountain at Lama Foundation. Lama Foundation is Hyakujo Osho himself and the old man lived on this mountain. What kind of Lama Foundation was it? What kind of mountain is Mount Hyakujo? Lama Foundation, Mount Hyakujo and the universe are all manifesting the center of gravity. If you don't understand this clearly, then you cannot understand this koan. Even if you do zazen for five or six years you might not understand this. But Zen is not to understand. If you can listen to my teisho giving up being either a man or a woman, then that is enough. When you are listening to my teisho, where is your home? If you know this, then you understand this koan. "When I lived on Mount Hyakujo, when I lived in the universe, I too, was a Zen master." Everyone has true self, and everyone has the center of gravity of the universe, so everyone could be a Zen master. All of you are Zen masters and all of you are bodhisattvas so you are beyond man or woman, male and female.



The old man is also a Zen master who is beyond male and female. A Zen student came to see him and asked a question: "Is an enlightened Zen master subject to the laws of cause and effect?" Is a great Zen man, who can freely have the center of gravity of himself and the center of gravity of the universe, subject to the law of cause and effect? I'd like to ask you if there is any world to fall or escape from? You can never escape from this world: you are either a father, mother, child, husband or

wife. You cannot escape from this world. So training to manifest true love is very important for human beings. People run away because they believe that there is another world to run away to. True love happens when a husband and wife have the center of gravity together, then a baby comes and cries, "Oggghaaaayaaar!!" Isn't that right? Every couple, every husband and wife has this experience. Together, they experience daishigyo (the real great Zen practice). To be real husband and wife is the true practice of Zen.

So to the monk's question, the old man replied, "There is no world to fall from, there is no world to escape from. There is no being who is subject to the doctrine of cause and effect." Even if you do an evil deed, there is no world to fall from. If you kill or help people, you still exist in this world. Hitler still exists in this world. Roosevelt is also with us. Well, what happened to this old man? So many times that the computer cannot calculate, he died and was reborn in the body of a wild fox. This is a great transformation. Every time he was reborn, he was born in the body of a wild fox. In the Orient, they say that the fox tricks people. Please be careful not to be tricked by the fox, and also be careful not to be tricked by this old man.





FOURTH TEISHO

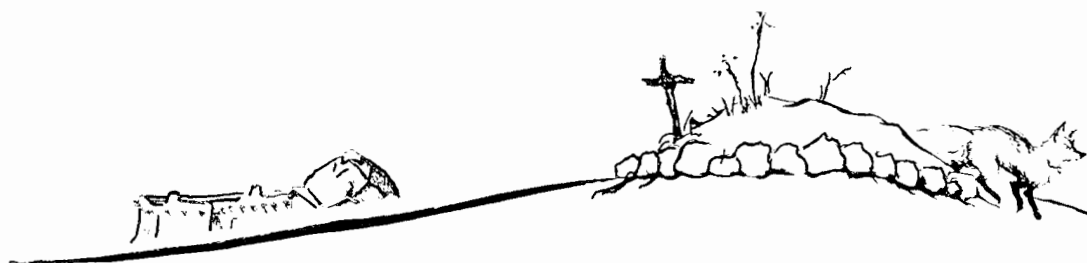
MUMONKAN TWO

HYAKUJO AND A WILD FOX . . . continued

Today is the middle day of sesshin. I want to give my stick to someone who is worthy, but I haven't found anyone yet. Nobody has been hit by me. I didn't come here to flatter you by saying that your thoughts are correct, you understand me so well, that your practice is excellent and so on. Usually Buddhist or Christian monks give very kind talks as if they were scratching everywhere you itch. Religious masters are usually very kind. If your neck hurts or if you have a little bit of pain, they come and give you a massage. They say, "If your back itches, I'll scratch it." But this Zen master would never say that, I say, "If your back itches, scratch it yourself. If it hurts, you are healthy enough to exercise, so do it." Zen masters are very unkind.

I suppose that in your life you have met only those religions that scratch the place where you cannot reach. Isn't it so? I never do that. I came to smash that kind of dependent mind. You do zazen and if it gets too hard, you come to me and ask for explanations. If you have a dependent mind, you'd better go to other religions that treat you kindly, but not to Zen. You are not children any more. I'll never be kind to you. You should walk all alone and come to realization by yourself. I am watching for the moment when you can throw that depending mind away. I am looking for the moment when I can kick you off the top of the cliff and you can climb back up yourself. When you can be kicked by me from the cliff, then you can become my student. If I shout at you a little bit, your face looks constipated. Looking at your face like that is much funnier than cartoons.

Anyway, I came here to die with you. A Zen master has to be ready to kill or be killed at any moment, otherwise, he can never teach Zen. To kill is to kill self. In the United States, Zen is very popular, but it is just Zen meditation, not true Mahayana Zen. When you come to sanzen, you must choose either to be killed by me or to kill me. Make up your mind! Otherwise, you'll never be enlightened. If you make up your mind, then you can hold your lover and be embraced completely. If you love or do zazen as if you were watching a scene in a movie, you don't achieve anything. Love is to be prepared to die with the beloved anytime. Live today completely with the readiness to die and you will realize that life is death and death is life. This old man is standing in front of Hyakujo Osho with the readiness to die.



Well, as I said yesterday, this old man died and was reborn as a wild fox so many times that the computer cannot calculate. Where was his home all that time? He lived in Hyakujo Osho, which is Mount Hyakujo. That means Hyakujo Osho is embracing time completely. Time is nothing else but Hyakujo Osho himself. If you don't understand this clearly, you don't understand that this old man had many lives as a wild fox. Time is contained inside of this universe, inside of this space. Human beings developed intellect and misconceived time and space as objects and hallucinated the sequence of past, present and future. If you have this mistaken concept of linear time, you can never understand what time is.

As I told you yesterday, chanting sutras is not reading. Zen chanting is the practice of manifesting yourself as space. At the same time you swallow this space and vomit it up. So you have to chant loud. When you chant "KAN JI ZAI" you swallow the past, present and future at once. You are free from past or future. When you chant "KAN JI ZAI" all your past and future appear in front of you. When you become able to do this miracle, then you can understand and answer this koan.

When that old man was asked, "Is a Zen master subject to

the doctrine of cause and effect?" he answered, "No." But he was reborn again and again as a fox. From morning until night, how many times are you born as a fox or a cat? You get up in the morning, come to sit in the zendo and become a Zen student. Soon after that, you become a breakfast eater; then you become a sweeper. You go to the outhouse and you become a shitter. From morning until night you become a mother, a father, a friend, a lover: you are incarnated as many things. Human beings incarnate in many forms every day. And all that happens in this world, nowhere else but in this world. If you don't see that clearly, you don't understand what the old man was saying. Isn't it enjoyable to become a woman and a man, then give up being a woman and a man to become Buddha and the devil, a cat and a fox. That is the form of existence which changes endlessly every day.

You exist in this world and you are unified by the center of gravity of the universe. Nevertheless, you forget that you are unified by the truth of the universe and talk about God or Buddha, questioning if they exist or not. You affirm these stupid things wisely. Clever people affirm the situation of these lost talkers, saying, "Your ideas are wonderful. Your practice is good. If you believe this religion, you will be saved." The lost talkers then believe it all from their hearts and think their religion is the best of all. If you hold onto your own situation, then you believe those religious people who affirm it are kind, just as if they were scratching your back. Everyone likes the religion that affirms his own situation best. If they say that God is always watching you, then you gratefully believe it.

Such religion is made to affirm ourselves, but the foundation of Zen is different. In Zen they say that there is no self, so it is hard to enter into Zen. There were always religious wars because religions said, "My God is right. My religion is best." They encouraged ego. Those ages have passed. Everybody is standing on the center of gravity of the universe, so there is no need for religious war. Is the God of each individual a real God or not? In Zen we call those Gods the particular gods who are standing on the basis of the center of gravity of the universe in front of the human being and for the human being. Each religion has a particular God as its object, but each one is based on the God of unity, so each God is also a real God. That is how Zen sees other Gods. There is no need to fight with them.

All of you who are sitting in front of me are men or women who are big or attractive, all of you are bodhisattvas who are based on God. All of you appear as particular human beings.



Everybody's different, but everybody is standing on the basis of God. If you want to see God, you must realize the basis of yourself. Everybody has that basis, it never changes, but the particular self changes and is transformed every day. You can enjoy your life because you are transforming every day: you never stay in one place. This koan is very difficult to understand. You should do zazen for ten years to realize it. You have to realize that you must transform every day since the day you were born. You become father or lover, wife or friend every day.

Some Japanese Zen masters of today do not understand this. One book translates this part as "This old man had to be reborn as a fox many times because he gave the wrong answer that Zen masters are not subject to cause and effect." Japanese Zen will be ruined very soon. Maybe new Zen will appear at Lama Foundation. I hope so, but still my students are depending on this roshi. I don't want to educate as if I'm feeding you milk with a spoon. That's absurd. You are old enough to drink by yourself. You must be courageous enough to close your ears and refuse to listen if this roshi says something stupid. Then you are a real student.

The old man must have become tired of being a father or mother or friend. If you get tired, where will you go? To which world will you go? Right now this old man asked that question to Hyakujo Osho. He said, "I'm tired of becoming a father, a wife, a friend who must take care of his friends. That responsible life tires me. I want to escape from it." Some of you must have escaped to Lama Foundation because you didn't like a dog's barking, the noise of cars and counting money. But you haven't escaped completely from the human world. Now this old man really wanted to escape this world of change and responsibility,

so he became a student and asked Hyakujo Osho this question. Hyakujo Osho told him, "*fumae inga*," which means, "just to be as it is, just be as you are." This means to keep the doctrine of cause and effect so there is no limitation. If you try to escape from the doctrine of cause and effect, you will be caught by cause and effect. Do you understand?

When your wife asks you, "Honey, please scratch my back," and you say, "No. I am a man. I will never scratch your back." Then you are caught by being a man. If you are not caught by being a man or by your wife, then you can scratch her back freely. The doctrine of cause and effect never exists outside of yourself. This is very difficult. The world is only one. The world which is only one moves as the truth which is only one. If you move along with this truth which is single, then you don't need to be confused or lost or enlightened. When the dog barks or bites bread or a cat catches a mouse or the wind blows an apple from the tree, all this happens according to cause and effect. It is the only truth of this world.



"To be as it is"
means to exist in accord with this truth.

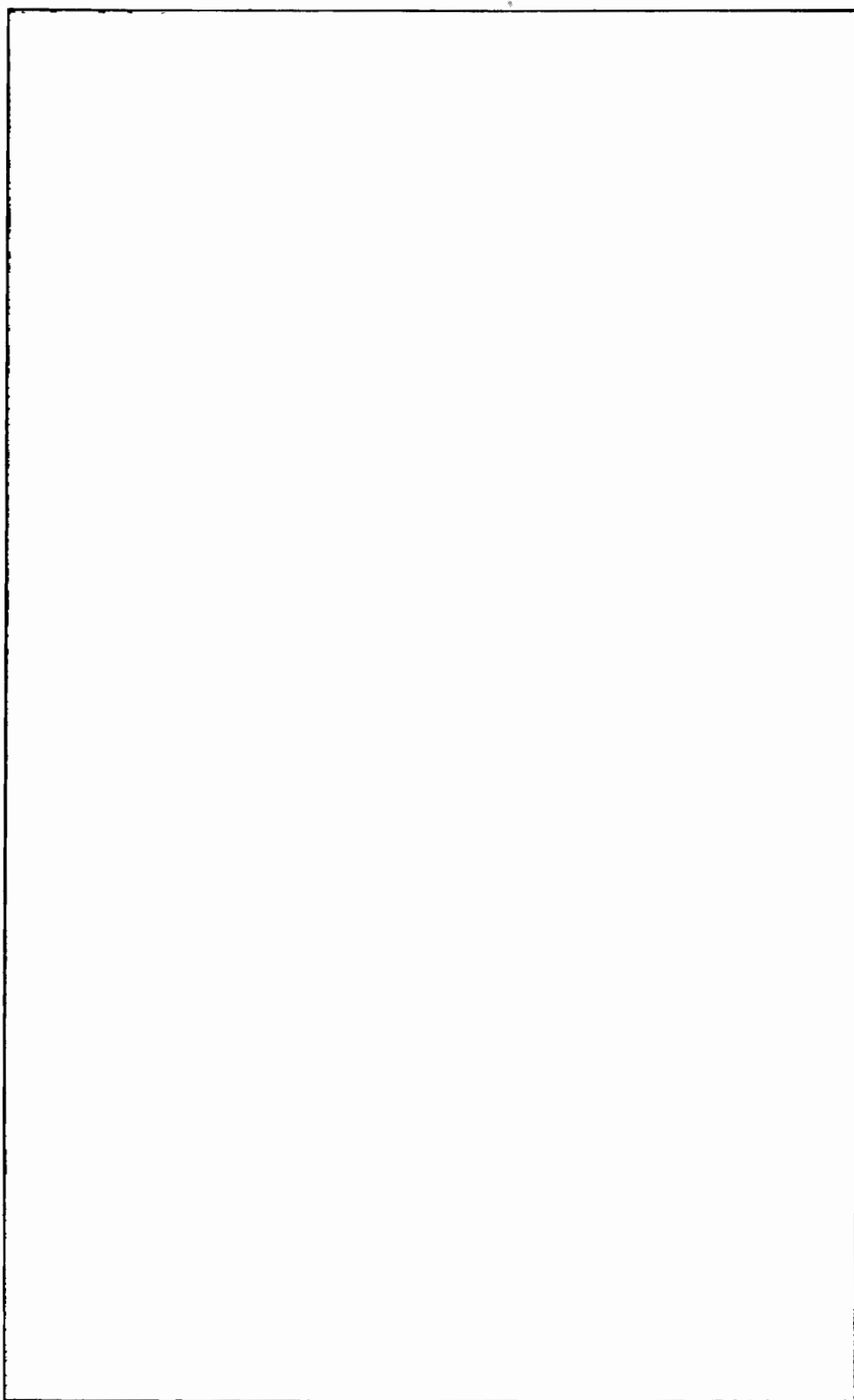
In opposition to this truth of cause and effect, the human being asks, "Why?" He doesn't realize this truth. Well, this old man listening to Hyakujo Osho realized the truth clearly. He was awakened that there is no need to realize truth. That's the true

enlightenment. True love is the world where there is no love. You must practice to manifest true love. But the human being needs particular love because he must have the objective world. To become perfect, you must have the center of gravity of the universe. Also, you must have the center of gravity of yourself. That is Zen. This old man realized he was the center of gravity in himself and of the universe, so he has no more pain in being a fox or a cat. In Buddhism we call that state the function of emptiness.

So this old man said, "I am enlightened. I am not a fox any more. My body is behind Mount Hyakujo." Well, where is your body? You always live in this world, in Hyakujo Osho. When the old man says, "I live behind Hyakujo," he means behind Hyakujo Osho. The old man said, "Now I am enlightened. Please perform the funeral of a Zen monk." Then he disappeared. Can you disappear from in front of me? If you can disappear from me without leaving any footprints, then you are enlightened. Don't leave this work to the old man. This is a koan: How will you disappear from this world? How do you disappear from your lover, from your husband or wife? True love is the world where there is no love. When the wife shouts at her husband, "What in the world are you doing?????!!" that is true love. It is wierd to say, "I love you." True love is to go to the grave. This old man must have experienced love truly so he asked for funeral rites. And then he disappeared, "SSSUuuuuuuuuu...!" The true relationship between husband and wife is just that. If they fight, it disappears without any trace. When you are young and you care about your husband and fear that he might be mad at you, you are caught by love. You become neurotic. When you are young, it's all right. but if you hold onto it too long, you become really neurotic. This stage shouldn't last too long. The true relationship between husband and wife has no footprint; it always disappears. This old man disappeared completely. That means that the true Zen student must, as this old man, vanish without a trace.

After lunch, Hyakujo Osho asked the head of the monastery to inform the monks that there would be a funeral. When the monks heard this, they all wondered, "Who is it for? Nobody is in the infirmary." Every Zen monastery has a hospital called the nirvana hall. When a monk gets sick, he spends one night in the shoji's room. If he is still sick the next night, he goes to nirvana hall. Once there, he will have to go through a very difficult process to return to the zendo. So many Zen monks hesitate to go to nirvana hall even if they are sick.

“When were you born?” is a koan given to some of you. You are born and you die every day. Not only every day, but every moment you are born and you die. At this moment, “PAH!” you are born and die eighty-four thousand times. That’s the idea of Buddhism.



You are repeating birth and death very fast.

So if you are attached to yourself or to a beautiful woman, you lose true self, you lose the center of gravity of yourself. Because those Zen monks did not understand true life and death, they wondered for whom the funeral was. If I was one of those monks, I would have thought, "Let's see the funeral of emptiness Hyakujo Osho is going to perform." But none of those monks thought of that. So, they all followed Hyakujo Zenji up the mountain.

Hyakujo Zenji lived for ninety-five or ninety-six years. As I told you before, this koan is created by Hyakujo Zenji in order to teach his students, Hyakujo Zenji lived during the Tang Dynasty. There was no Zen temple and no rules for a Zen monastery in those days. Until the time of Hyakujo Zenji, Zen monks rented other temples and practiced zazen. They held sesshins as I'm doing here at Lama. But the number of Zen students increased very fast. They needed temples and rules. Hyakujo Zenji was the first Zen master who built temples and made rules which all these ceremonies follow.

Hyakujo Zenji is also famous for the following episode. When he was ninety years old, Hyakujo Zenji was still working on a farm with other monks. His students didn't feel right about this, so they hid his tools. Hyakujo then hid in his own room, meditated and fasted. The students worried about him because he didn't eat. They went to the head monk and told him of the situation. He went to see Hyakujo for he didn't like the hunger strike and feared that Hyakujo would die. This head monk asked him to eat and promised to cook whatever Hyakujo wanted. Hyakujo Osho shouted like thunder, "ONE DAY NO WORK, ONE DAY NO EAT!" You who live at Lama Foundation, if you fool around one day, you don't need to stay here. Lama Foundation is not a garbage can of human beings. You shouldn't come here with the thought that you can survive without work. You must live each day seriously. Do not let anybody say that Lama is a garbage can. Maybe Hyakujo Osho told the head monk very quietly, "One day no work, one day no eat." But for the monk who is doing real practice, it sounded like thunder: "WWWHHH-AAAAAAAAAAAAAAAAHHH!" Hyakujo Zenji is the first Zen master who said that Zen is daishigyo; Zen is not just meditation or zazen, it is gyo, which means practice or work to manifest self.

Hyakujo Zenji climbed the mountain. From under a tree, which could have been struck with lightening, he picked up with his stick the dead body of an old fox. He put it on the ground and cremated it. The monks chant, "SHU-JO MU-HEN," again



and again. That is how they perform monks' funerals. The body of the fox was made into smoke. You must be able to make yourself into smoke every day. You make difficulties for yourself because you cannot make your body into smoke. You don't know that you are born and die eighty-four thousand times in a moment. You are attached to your body. That is no good. Hai! Become smoke!



*Roshi: Today is the middle day of sesshin.
If you have any questions, I'll answer them.*

We take tea and talk.

Are there any questions?



QUESTIONS & ANSWERS

Question: Is it necessary to suffer pain from zazen?

R: It is a luxury to feel pain when you do zazen. Do you feel pain when a tiger appears in front of you and roars, "GGRRRR-RRRRR!"?

Q: I think I realize that it is important not to want either pleasure or pain and to be able to accept either. But does that mean that it is necessary?

R: You feel painless pain or you don't feel pain from pain.

Q: Would you repeat that last statement?

(Laughter)

Q: Is laughing painful?

R: Laughter is laughter. Pain is pain. When pain is pain, there is no pain. When you go, "OOOUUCCCHHHHHHHH!" there is no pain. When you go, "Ohhhh..." then you feel pain.

Q: Do you mean that pain is just in our minds?

R: When you feel pain, you manifest the pain completely: OW! OOOWWW!! OOOOOOOWWWWWWWWW!!

Q: I wanted to ask you about householder Zen. One hears about Zen monasteries and Zen priests and monks, but not so much about householder Zen.

R: Many Americans ask about that. It's a good question. If you have a family, if you are a householder, then that home must have true love, true light. That is householder Zen.

If you have a family now and you think that you want to have another family or another kind of family, that is all right. But if you give up your own family to run to another, your own will starve. When you are embracing your wife and thinking of

another woman, your family has already broken up. That's why Zen teaches no love. When you are eating an apple, you have no desire for anything else. When you hold your wife, you have to hold her with your whole being, otherwise you cannot make a good family. In Zen the moment of no eat, no love, no listening, no singing is called gotaitochi, the offering of the whole body. When there is that feeling your family is vital and full.

In Catholicism divorce is not allowed, but in Zen it is. Human beings always make mistakes. So when you feel that you cannot give yourself away, you should divorce. In that case divorce is allowed.

Q: What about going to a monastery and giving up your own family?

R: In Japanese tradition, if a householder wants to go to a monastery, he must have someone to take care of his family. You are not allowed to be in a monastery without someone's signature guaranteeing that he will support and take care of your family.

Q: Is there a practice for children?

R: In most religions they teach children, "Do good deeds, not bad ones!" Zen education is different from others. In Zen they teach that both good and bad are your friends. We do not reject ugliness. In Zen education we don't talk about good and bad. We teach them that everything is their friend.

Children play "Let's catch the moon," "Let's lift up Mt. Whitney." Americans say that's stupid. We can never do anything like that. But for a ten year old educated in Zen way, it's easy to lift Mt. Whitney. If your mind is calm enough. Then it's possible. So to make their minds quiet, zazen practice is given. For a nine or ten year old, a twenty-five minute adult meditation equals three or four minutes.

Q: Would you say something about the relationship between American culture and Rinzai Zen which has a history of close contact with the military?

R: I never thought of Rinzai Zen as militaristic, but if you think it is, then it must be so, just as you think that American militarism is militaristic. It is said that Rinzai is for generals and Soto is for the farmers. That's their general reputation that has made you think that Rinzai is militaristic. Only people who have studied Zen from the outside say that Rinzai is militaristic. For exam-

ple, Rinzai shogun (general) rides a horse to attack (Roshi is galloping on his seat, brandishing a sword), but nobody follows. That's a Rinzai tenet. Do you understand? It means that when you do Rinzai Zen, you shouldn't depend on anybody. You should go ahead on your own.

When sanzen is called, you should be the first. It is said, "Hashiri kansho," which means the running bell. When the bell rings, everybody runs to sanzen or to the zendo. If there are one hundred people for sanzen, it finishes in one hour. Roshi takes care of the first ten people. After that, they come, bow and are rung out. Ching, ching! Next. So Dai-sesshin means that everybody runs as fast as they can and sits in the waiting room. Lama Foundation is very good. Everybody comes into sanzen panting.

When you are too late and come back from sanzen, the jiki-jitsu is waiting at the zendo door. Mean Joshua is standing there. He kicks you back to Roshi and tells you to return to sanzen. Then you'll be scolded by Roshi again so you don't want to go. Joko comes and says, "GO!" Sesshin is not just playing around.

This student asked what to do about pain. We wake up, chant, do zazen, sanzen and then have breakfast. Until breakfast, there is about an hour and a half when you cannot go to the bathroom. If you see someone squirming in his seat like this (Roshi mimes), it's the sign that he couldn't hold his pee in. Zen practice is that painful. The pain of your legs is nothing. To hold your water, letting it go drop by drop, that's the real pain. So pain only in your legs is a real luxury.

Q: Do Americans make good Zen students?

R: Yes. I like American students so I'll stay here in the States. About twenty percent of the students are very good and the other eighty percent come to study Zen just because it's interesting. These are hopeless. Some people come to study Zen with the hope of being strong as a tiger. Others come with the hope of being free from God. In Buddhism there is no idea that God binds human beings. I have studied a little bit about Christianity and realize that many students feel that they are bound by God and come to Zen hoping to be free from God, free from that bondage. These two types of people usually become good Zen students and practice for a long time. Some have doubts about themselves, wondering if they are all right as they are. They, too, can do Zen practice for a long time.

Many people come to Zen expecting that they will be able to do miracles like making oil from water or bring fire from the

earth. They expect to get satori after a week of zazen. They cry and say, "I've done zazen for a week and I haven't gotten enlightened. What's happening?" Students who have done zazen for two years will say the same thing. I hope there is nobody like that here. That is called instant Zen.

Q: How will American Zen develop in the future?

R: I have been in America for eleven years. What I have done all that time is to try not to follow exactly the way of Japanese Zen. I've been trying to teach Zen in my own way. I don't know English very well, so in my time, it is hard to melt into American culture. That is the work of my students in the next generation. So I didn't even think of building a temple here, but the number of students has increased and the need of a monastery became very clear so I made a monastery. A temple or Zen center which is for the general public must be created and run by my students.

Q. Could Roshi speak about the transmission of the patriarch that came through his Roshi and the nature of the teaching which he received? We read the list of names and they don't make any sense to us except sound. Could Roshi speak to us about his teacher?

R: I'm trying not to talk about those things too much because I want you to be directly involved in finding your own Buddha nature rather than being interested in history.

Q: I have read that the ideal of zazen is to have empty mind. My mind is filled with a million stupid words. I'd like to know what you do about this.

R: Concentrate on your stupid thoughts. You should think more and more and bring all your stupid thoughts to sanzen. You don't open all your stupid thoughts to me, but try to hide them. That's why I scold you. So I tell you cynically that you are too intellectual.

Q: Could you say anything about practice in the absence of a Roshi?

R: Do zazen in the morning and evening and concentrate on the koan. You also have to read good books. Many new books are written to make money. You must read books which have proved their worth over three to five hundred years of discrimination. It doesn't matter if you understand or not, but read good books.

You better not read books that are trying to make you

understand. The book which makes you understand that Zen practice is not to understand Zen is a good one to read. Human knowledge has a limit. If a book makes you understand that, it's all right. Don't make a mistake here.

Q: You talked about going into the world, going into Taos. Do you maintain your true nature, your basic nature when you do that?

R: If you lose it, you'll have a car accident. Or you'll lose your wife somewhere. Please walk not losing your true nature.

Q: Sometimes koan seems very difficult and sometimes very easy.

R: Of course, if you have a difficult mind. If you have no difficult mind, then they're easy.

Q: Is easy OK?

R: Sometimes you have a very difficult mind.

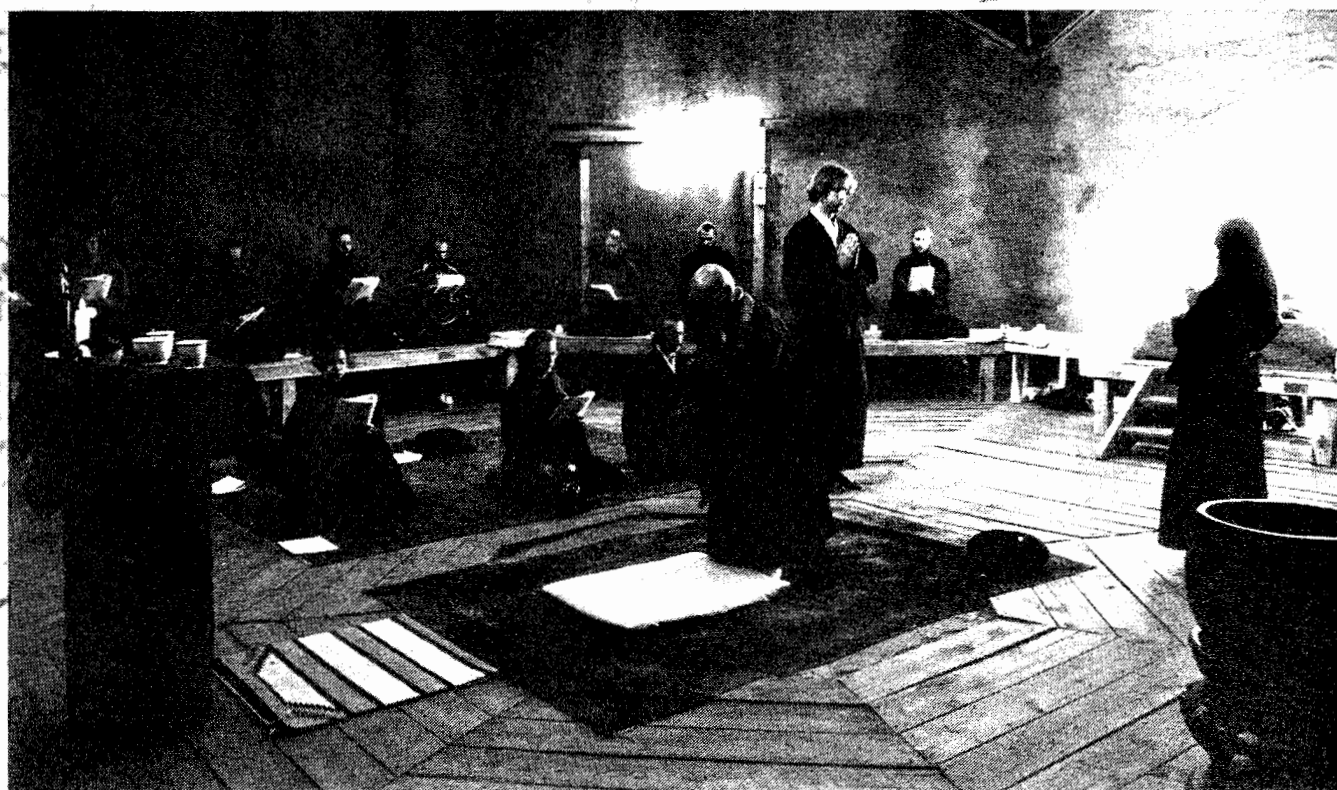
Q: I don't understand something you said. You said not to accept anything unconditionally, but here in my Zen practice, I accept unconditionally the authority of this structure.

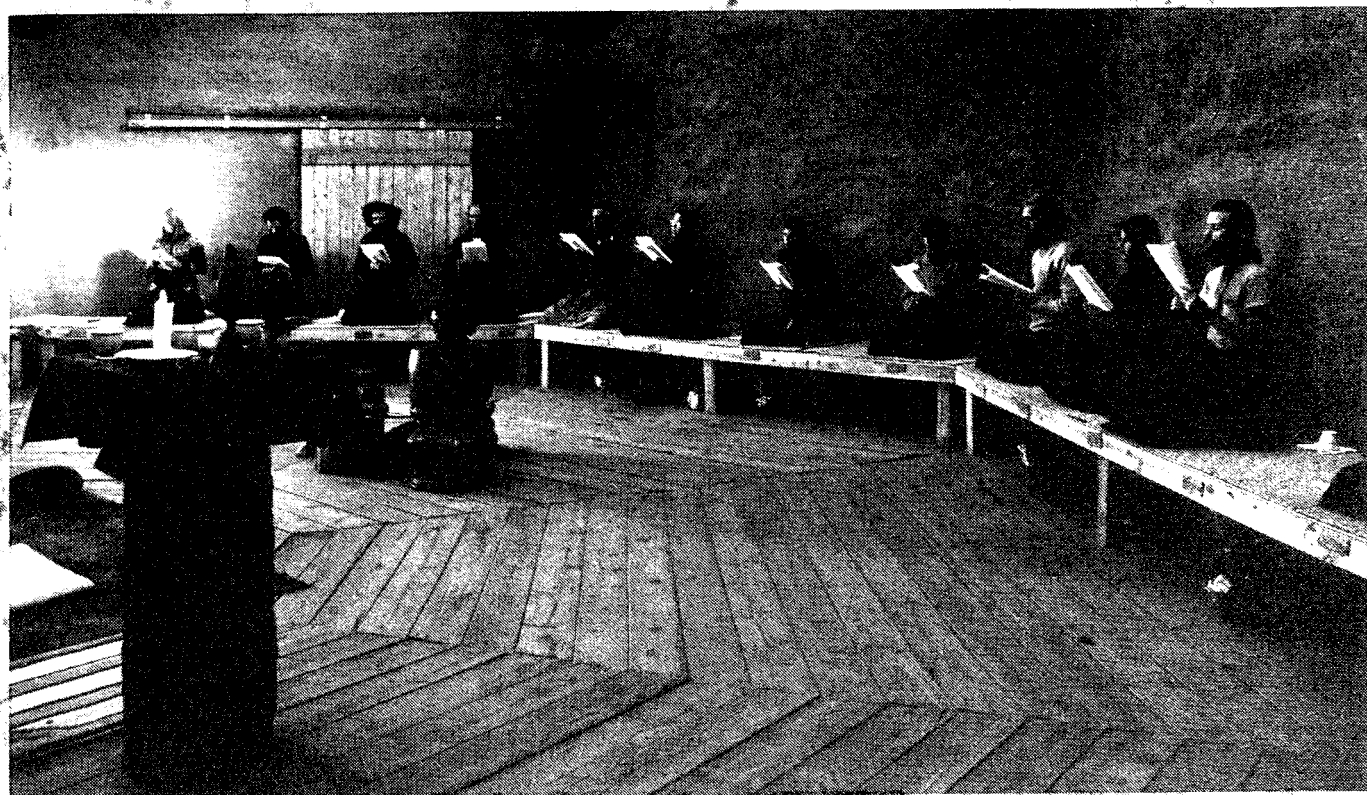
R: You are studying not to affirm anything unconditionally. You are learning to learn by emptying your mind. When you are eating an apple, where did you come from? You have to find out for yourself. Don't ask me, I'm not a school teacher, you have no moment to think. You are completely married to the apple as the center of gravity. When you've eaten up the apple, you start to think. Similarly, when you separate from your partner, you begin to think from the point of view of a human being and not from the point of view of the unity, the center of gravity.

You have a center of gravity which is opposed to the center of gravity of the universe. But your center of gravity is unified by the center of gravity of the universe. Now you must understand clearly where you come from and where you go. You come from the center of gravity and you go to the center of gravity. If you think of going somewhere else, you'll have trouble.

Q: I'd like to know if there is any room in Zen practice to ask why?

R: You should always ask why, but you have to be ready to be hit by Roshi when you ask why.





Q: I have a lot of trouble. Sometimes you talk about Zen and sometimes you talk about Buddhism. Sometimes you use them in the same way. When you say Buddhism, you mean Zen, I think. It seems to me that the practice is just Zen and I don't see that it has any special relationship to Buddhism. The practice of Zen and koan seem to me to have nothing to do with Buddhism as a religion.

R: I guess you take Buddhism with the connotation of religion. But Buddhism is not religion according to the Western idea. Religion is the relationship between God and the human being. In Buddhism there is no God. So Buddhism is not really religion.

Q: What then is Nembutsu or Amida?

R: Today, Buddhism is also regarded as a religion. The idea of religion has changed and has become more international than just Western. In Buddhism there is no God who created the world. But in order to teach people, Buddhists represented the source of everything and they affirmed it as object. As I told you yesterday, there was no physics in the age of Buddha, so he called it Buddha nature. For the physicists today, it is called center of gravity. We cannot see it with our eyes, but that doesn't mean that it does not exist. To exist means to have center of gravity. To exist means to have God. The bell exists, the rock exists and that means that they have center of gravity.

As I said, in Buddhism there is no God who is world creator, but the Buddhists affirm the center of gravity which can be called God. The relationship between the human being and the center of gravity is the religion of Buddhism. So when I talk about Buddhism, I talk about this relationship. When I say Buddhism, that means the teaching of Zen. Buddhism means the teaching about the relationship between the human being and the center of gravity. Zen is to practice that teaching. So if you want to study Buddhism, you have to study Zen. Other Buddhist sects make a clear distinction between Buddhism and Zen, but Zen monks do not. They use the words Zen and Buddhism interchangeably. For them, these two words have the same meaning.

Zen students are not scholars and do not care about words so much. So if you enter into Zen from words or language, it is very difficult. You talked about Nembutsu. Chant Nembutsu. Without chanting, don't talk about it. Without zazen, even if you think about what Zen is for one hundred years, you will never get enlightened.

Please ask very good questions.

Q: What does it mean to die and be born many times a day?

R: That means that you are neither born nor do you die. When you stand beside the center of gravity, then that question arises. There is no birth and no death for the center of gravity. The life and death for the center of gravity are the same thing. When it stops breathing, it is still the center of gravity. When you see it as object, many problems arise. You're still confused by the idea of the creator as absolute. The human being believes strongly that there is an objective world outside. In Buddhism, the outside is not the outside: it is ourselves. The center of gravity of ourselves and the center of gravity of the outside are one. That's the idea of Buddhist teaching. There is no inside either.

Q: It could be good to have a poor memory at times.

R: Human beings, if they forget, do not become neurotic. It is better to forget things soon. But don't make a mistake. Human beings must take responsibility. We are not animals. What is responsibility? Responsibility is to have the center of gravity.

Q: A number of people here and in America have taken a lot of LSD. Taking those drugs, there seems to be a similarity between the experience of answering the koan and being married to an apple. It seems very clear for a lot of people. You know it and sometime later you forget, the same way you answer a koan and then you're stupid in zazen. Could Roshi talk about that?

R: I told Baba Ram Dass, "You're foolish." Ram Dass said, "I stopped taking LSD." I replied, "Then you can be my student." If you eat an apple, what happens after you eat it up? You'll have energy and say, "I'll manifest the center of gravity." But LSD is the same as getting drunk: it paralyses the human organism. It destroys the will to have the center of gravity and you start to daydream like a fool.

I haven't taken LSD, but I imagine that it is a most violent thing which destroys the human brain. Then you don't have the will to do something. You have only dreams: it is wonderful, that was scary, it would be far out if I fly down from heaven. You think the dream is real and you jump off from somewhere. You may have the dream that you get married to the Queen and think that the girl nearby is her. You have a sweet sleep or you have the terrible dream of demons. When they take LSD, everybody

has different dreams according to personal preconceptions. I am not a doctor or psychologist, but from the point of view of a Zen Buddhist, I imagine that LSD must be something like that.

Q: How can you say all this if you haven't taken LSD?

R: I've seen many people and heard many stories. When you do zazen, it's very clear if you have taken LSD. I can notice it at once. Until 4 or 5 years ago, I asked every student if he or she had taken LSD and saw their zazen so I can see all this very clearly. LSD is a drug for neurotic people. You'd better take water instead of LSD. Eat an apple. Please don't take a neighbor's wife for a queen or the husband for emperor. Don't make a mistake.

Q: When Baba Hari Dass was here, he said that yoga is for sick people. Isn't Zen also for sick people? I mean, why get into it if you're not sick?

R: Yes, Zen is for sick people. This zendo is a hospital. (Laughter.) If everybody had the center of gravity perfectly, then nobody would need Zen practice.

Q: What is a good question?

R: The good question is about studying yourself. Most of your questions are off the point of your own practice. You are trying to understand. But that is reasonable because you haven't yet reached the limit of knowledge so you have to get more.

Q: What about integrating Zen with other practices?

R: It is up to you. Zen practice is to solve your own problems. It doesn't matter which guru or religion it came from. If it solves your problem, if you believe that it helps you, then do it.

Q: When you are working in the world, you get very busy and you don't always have time for zazen. I was wondering if a worthwhile, even Zen practice, would be to work on koan and just try to be aware of your true nature manifesting in whatever you're doing.

R: People who do zazen truly can forget about koan soon. Immediately you can devote yourself to your work.

Q: Is that real zazen?

R: When you do real zazen, you can forget about zazen and do

your real work.

Q: Are zazen and Zen inseparable? Zazen seems to be the central practice of Zen. Is it essential?

R: Zazen is one part of your practice. Working, sleeping, eating are also part of Zen practice. To eat food, to talk with your wife, everything is the manifestation of yourself.

Q: Could one say that Zen is the path to right living? Or one way to right living?

R: From the human point of view, we can say what is right or not. Actually, in Zen we are not caught by the words "right" and "wrong." You always manifest yourself, the center of gravity, Buddha nature. When you manifest Buddha nature, then everything is right.

Q: Is there a difference between your true nature and Buddha nature?

R: Same.

Q: So then if we are always manifesting our true nature, we can never lose it.

R: No, never lose.

Q: Then are we manifesting our true nature when we take LSD?

R: You are not manifesting on LSD. You cannot manifest, but you do not lose.

Q: We manifest all the time, but to realize the truth is another whole process, at least as I understand it. In other words, we are trying to realize the truth that we are perhaps already manifesting all the time. Is there a difference between manifestation and realization?

R: When you realize, there is no need of realization, that is why you are manifesting.

Q: Jesus said that except you be as little children you shall not enter into the kingdom of heaven. Now that's one cultural way of saying something. Can you see any truth in that?

R: That's true.

Q: I ask because once you called me childish.

R: You are childish, but you are not a child. Children haven't developed the knowledge to distinguish subject from object. For children it's the same to kiss a cat or to kiss their mother. God kisses dogs, cats, good people, evil people. There is no object in front of God and there is no object for children either. Children think everybody is themselves. That's why Christ said that. But you are not a child. You already have the ability to distinguish subject and object, but you have not yet developed this knowledge enough. So I said that you are childish. Don't mistake your own wife and a neighbor's.

One sutra says that even if you realize that everything is empty, if you are caught by that emptiness, then it is worse than believing that everything exists or not realizing that everything is empty. Even Shakyamuni said that people who are caught by emptiness are impossible to teach.

Q: What is the function of the officers?

R: There are five officers in Zen monastery: shika, jikijitsu, tenzo, shoji and treasurer. In small monasteries, shika and treasurer are one job. In bigger monasteries, there are other jobs such as gatekeeper, gardener, etc. The shika is the general leader who deals with all the rules. Tenzo is cook. He never lets anybody go hungry. The kitchen is a very important place. The monastery is separated into zendo and kitchen. The people in the zendo can never enter the kitchen except shoji. From the kitchen only the tenzo's assistant can go to the zendo. In this way the kitchen and zendo are separated. Jikijitsu leads zazen and shoji organizes work. The jikijitsu must be very mean. When you look at him, he makes a disgusted face. Nobody likes to see the jikijitsu. He never allows compromise. The shoji, on the contrary, must take care of everybody kindly. When some one has a stomach ache, he goes to shoji and asks to take a rest. Then he goes to the jikijitsu, bows and tells him that he has received permission to take a day's rest. The jikijitsu is holding the kessaku and tells him, "You're lazy. That's why you get sick." The jikijitsu brings up all his past mistakes and gives him a hard time. It's such hard work to get permission to rest from the jikijitsu that no one asks if they are only slightly ill. Finally, he says, "If shoji gave you permission, then I'll give you permission, but rest seriously."

Nobody can go to visit the sick monk, only the monk next to him on the tan takes him to the shoji's room and brings him

food. Jikijitsu is very hard on everybody. Without a person like that, Zen practice does not happen. Also shoji must be very kind and compassionate to keep the zendo going. What does shika do? Nothing but watch jikijitsu, tenzo and shoji do their jobs. Only at meetings does he give his opinions. After six months, all the officers change, the jikijitsu becomes the shoji, then that spiteful jikijitsu must be a very kind, smiling shoji. So the leader must practice all the jobs—jikijitsu, shoji, treasurer, tenzo—then he becomes the perfect leader.

Q: Sesshin has a very strong form. Is that form essential?

R: Form or rules are very important. We are not trying to keep you inside of them, but to cut off your ego. This is very important as a way of teaching. To cut off that ego is the first step in Zen practice. If you can do your practice outside of those forms, outside of the monastery, you don't have to stay in the monastery.





FIFTH TEISHO

MUMONKAN TWO

HYAKUJO AND A WILD FOX . . . continued

Until yesterday I talked about the old man who was transformed into a wild fox, how he became free of his body and became smoke. Have you realized clearly what the fox is? If you don't realize what he is, you will be fooled by him. Nobody fools or binds you. Neither God nor Buddha bind you. It is you who is binding yourself. The fox is nothing but yourself. If you practice seriously, you will realize this truth.

When this old man says, "I am not a human being," it means that he is Hyakujo Zenji himself when he was a Zen student. Now as I told you, Hyakujo Zenji was the first Zen master to make all the rules. Following these, he sometimes gave lectures in the evenings to the students. The evening of the funeral, Hyakujo Osho talked about that old man. Listening to him was a Zen monk, Obaku, who became Hyakujo's successor. Obaku's followers often praised him saying, "There is no Obaku before Obaku and no Obaku after Obaku. Obaku is a real Zen master." There are many episodes about Obaku and I'll tell you a couple of them since he appears right here.

When Obaku was wandering around just like you, looking for a true teacher, he met a very close friend. It is important to have a good dharma brother when you are seeking the way. If you always want to dance or play music or do many, many things, you cannot practice seriously. If you continually affirm what you like and let yourself be drawn in that direction, it will be hard to keep Zen practice. To study Zen is to realize that the self that you affirm unconditionally is not perfect. The perfect self is based on the negation of the unconditionally affirmed self.

When you are listening to a bird there is no self. If there is a self unconditionally affirmed by you, you cannot hear the bird. When you really listen to the bird, you give yourself completely to the bird's voice. Then there is no center of gravity of yourself. You manifest yourself as the bird's voice. It means that you deny yourself completely.

What about the bird? He also denies himself and manifests the sound, "Peeeppeepee." Both the being who is creating the sound and the being who is listening become the sound itself. That sound is the true center of gravity. The sound, "Peeeppeepee," is the child of the being who is making the sound and the being who is listening. You marry a bird and make the sound, "Peeeppeepee."

When Betty and John shake hands and say, "Good morning," they already have a child, "Good morning," and share the center of gravity. Isn't it far out? That shaking of hands is the center of gravity which not even God can explain. You'll have a child as Buddha nature or as center of gravity only when you deny yourself. And of course, a father and a mother love their children.

Now everybody together has the center of gravity which is only one in the universe. Fusako, Mino, Joshua, everybody, all of you together has this Roshi who is the center of gravity. You can have me as the center of gravity because you negate yourself. Husband and wife must deny themselves to have a real child. Here you have the consciousness that you must have the center of gravity of the universe to be a real human and to take responsibility as a human being. That means that you have to have God which is one in this world. Everybody has this same God, otherwise you are not completed as a human being. When you realize that you must have the center of gravity that is the center of gravity of the universe, that consciousness is called *bodhaishin* (bodhi mind).

People who are seeking the way are bodhisattvas. They are aware of the responsibility of having God. All the bodhisattvas must be aware of having the center of gravity and of having a child. In Zen practice, once you have the experience of having the center of gravity, you realize that the center of gravity unifies all the world, from mosquito to lice or hair on your ass, coyote, bear or stone. If you find in zazen that you missed one mosquito or one louse, then you are not manifesting the center of gravity. You do not unify the world if you have one single thing as object. To have center of gravity or to realize Buddha nature is to have both the knowledge and emotion of having everything in this

world as your children. So when you open your eyes, the rivers, trees, rocks, mosquitos, snakes, everything is illuminating as yourself and you feel so good.



That is true enlightenment.

The more you do Zen practice, the more you realize that you are not perfect. So you realize that you have to do more practice to have the center of gravity. That is the meaning of the life of Zen. To live like a fox or a cat is not the human life. If you understand that, you must understand what the religious life is and also what you have to do in your life. In Christianity, you can devote yourself to God and live in a monastery all your life. But Zen life is completely different. The religious life of Zen is to live with the subject and object as one and to illuminate as the center of gravity. To seek the way or to study Zen is to seek the center of gravity.

When Obaku was seeking the way, seeking the center of gravity and wandering from east to west, he met a friend, a dharma brother. Obaku and that friend went travelling. They may be visiting Lama Foundation or Mt. Baldy. It was a day after rain and they came to a flooded river where the bridge was washed out. So Obaku stopped and looked at his friend, "You go ahead across the river first." His friend then walked across the surface of the water as if he was walking on a carpet. From the other side he called to Obaku, "Now it's your turn." If you meet that kind of friend, you must respect him greatly for his miraculous power.

Now, what did Obaku say? He stamped his foot and shouted to his friend, "You bloody magician! I expected you to be a real Zen student who is seeking the way, but you are just a magician who uses miraculous power. If I had known that before you crossed the river, I would have broken your leg!" That's why Obaku was praised, "There is no Obaku before Obaku and no Obaku after Obaku." A person who uses miraculous powers can never have center of gravity. There is no miracle in Zen. After this blast, Obaku's friend disappeared in smoke saying, "Obaku, you are the real Zen practitioner."

If you want to be a real Zen student, you should not believe in hypnotism or psychology which the science of today cannot explain. But even when science uses the intellectual scalpel, it cannot resolve emotional problems. Limitation inhabits the world of knowledge. But we shouldn't say that the religious world is one that science cannot explain. Emotion without knowledge is animal's emotion. On the other hand, if you have deep knowledge without emotion, you become cold. To manifest the center of gravity, you must have knowledge and emotion working together at the same time. When emotion melts into knowledge and knowledge melts into emotion, ecstasy is born. If you want to be a true Zen student like Obaku, don't believe miracles. Most Americans love miracles.

Now when Obaku was listening to Hyakujo Osho's lecture, he said, "I have a question." Well, there were many questions yesterday. When you ask a question, ask a good one like Obaku. Your question is something like a baby seeking its mother's tit. You say you want milk so I'm giving it to you, but you cannot find it because you are blind. Obaku said, "That old man answered wrongly." But the old man did not say that he had answered wrongly. That old man answered only that the Zen master is not subject to cause and effect. Saying that, he was reborn and died many times. But Obaku said that this old man gave a wrong answer. This is very difficult to understand, but Obaku said this because he knew clearly who that old man was.

Obaku said that the old man became a fox because he gave the wrong answer. Were you born as a man or woman by mistake? If there is no mistake in this world, then there is no man or woman, no distinction between them. But there is a distinction between man and woman and that means that this world is a mistake. That's the meaning of Obaku's question. He was asking Hyakujo, "There is distinction in this world, therefore this world is a mistake. If you don't make a mistake in your answer, if you

don't make a mistake in everyday life, what would this world be? If you answer right, how would this world be?" This is a great question. You must be able to ask this kind of question.



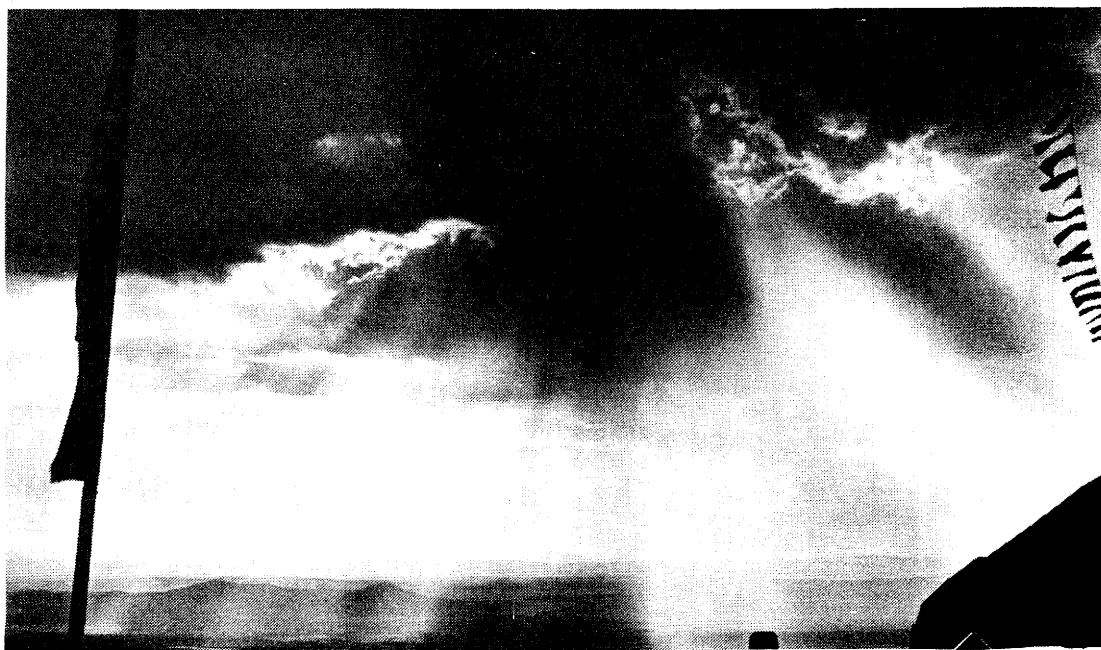
When we manifest center of gravity, there is no mistake in this world. You mistake the center of gravity and affirm the objective world, so I and you exist. If you manifest center of gravity completely, there is no subject and object. Your manifestation is not perfect, so subject and object arise. Obaku asked this question: "If you answer perfectly, if you manifest perfectly, what would the world be?" Hyakujo answered, "Come forward!" The unmistakable answer is, "Come here!" If the relationship between husband and wife is, "Come here!" there is no problem. But the husband is watching the TV and the wife drives off to the movies. That is trouble. I hope American families will not be like that.

Obaku and Hyakujo were subject and object. Immediately Hyakujo said, "Come here! I will tell you the right answer." At that instant, Obaku went slowly forward. How close is the relationship between master and student!

When the wife calls the husband, "Honey!" and he is reading the newspaper, she has to call again. That is no good. There is no relationship. If this scene reoccurs often enough, the wife becomes hysterical. That's why she runs away to the movies.

Obaku went to Hyakujo immediately when Hyakujo said, "Come here." Obaku was seven feet tall so his hand must be as big as yours. With that big hand, Obaku hit Hyakujo. Where did he hit him? Hyakujo must have flown away by that one hit. Please don't hit me with your big hand. Some books say that Obaku slapped Hyakujo's cheek. Others say that he just pretended to hit. We must study this part. Here in my teisho, I say that Obaku gave his palm quickly to Hyakujo and Hyakujo received it quickly in his palm and they put them together. In the American way, they shook hands. If they are naked, their navels got together and they became quickly one. Hyakujo laughed, "HAHA-HAahahahaha!" What else could he have done? I wonder if he laughed, "HEHEHEheheh!!" or "HOHOHOhohoh!!"

Hyakujo then said, "I thought Bodhidharma's beard was red. But you said the man who has the red beard is Bodhidharma." This part is also confusing. People talk as if they understand but they don't. This means form is emptiness, emptiness is form, as the Heart Sutra says, "I say form is emptiness, then you say emptiness is form." They are perfectly one. They have a center of gravity together. Kyakujo must have been very delighted to have such a student.



Now you must open your eyes wide.

From my point of view, Obaku and Hyakujo are also playing the game of transformation into fox. Obaku and Hyakujo are playing the manifestation of God or Buddha. Their absolute being appears as a fox or a dog freely. Don't become a foolish fox who will be shot by a hunter. Don't be a fox like that. What kind of fox should you be at Lama Foundation? I am not sure if Lama Foundation is a place for practice of transforming into a fox. I'm not sure what is the purpose of Lama Foundation. You hang Tibetan flags which every Buddhist monastery does to show that it is a place of practice, a *bodhi mandala*. So long as you hang those flags to show that this is a bodhi mandala, you must have clear purpose. What is the purpose of bodhi mandala? It is the place where you manifest your Buddha nature. Lama Foundation is not the place to escape from the world, from the noise of cars or from all kinds of disgusting things. It doesn't matter what kind of flag you hang, this is bodhi mandala. If you don't want to manifest yourself as bodhi mandala, then you'd better take down those flags.





SIXTH TEISHO

MUMONKAN THREE

GUTEI RAISED ONE FINGER

Gutei Osho, whenever he was asked any question about Zen, merely raised one finger. Later on there was a young monk waiting upon him. Whenever anyone outside the temple asked the youngster, "What does your master preach about the essence of Buddhism?", the boy also raised his finger. Gutei heard of this and finally cut off the boy's finger with a knife. The boy suffered great pain, cried bitterly, and was running away. Gutei summoned him again. The boy turned his head. Gutei simply raised his finger. In that instant the boy was enlightened. When Gutei was going to pass from this world, he said to the people who had gathered around him, "Since I attained the one-finger-Zen of Tenryu I have used it all my life and yet I could not exhaust it." When he finished the talk, he died.

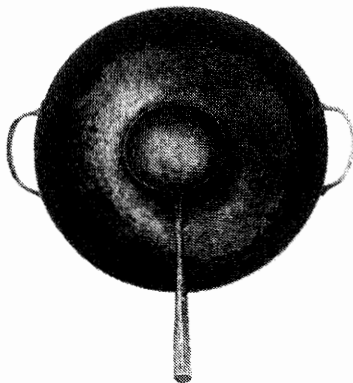
Today is the sixth day of Dai-sesshin. What have you realized? Nobody asked you to come here and practice zazen. If you came here at someone else's request, you'd better leave right now. You don't need to suffer painful legs or running so hard to sanzen. As I told you at first, to practice Zen is to practice yourself. If you realize that yourself is yourself, then it is not an object. As long as you see yourself as object, it is not yourself. Yourself is yourself. If you realize that, then it's all right. You have to eat by yourself, you know that. You have to go to the toilet by yourself. Nobody can help you urinate. You must have the objective world to live everyday. If there is no mountain, no men, no women, then there is no human world. Yet, if you are caught by the objective world, you are not free. You must realize that the objective world is not outside, it is not an object, but yourself.

When the jikijitsu yells, "Sanzen!" everybody runs up the hill panting and out of breath. That is the only thing at Lama

that is similar to a traditional Zen monastery. The eyes of students who always arrive first are shining. The students who come slowly are asking, "Why do I have to do this?" They come because they have to. Their eyes are sleeping. They still have themselves which they see as object. The student who is like a child, forgetting about himself, running, panting and dragging his underwear, is very good. When you run up the stairs and step on your undone belt and notice that it is untied for the first time, you are a very good student.

Some people come showing their belly buttons. Strip yourself of everything, then your true nature illuminates. Be naked. I am talking to you with my gloves on because I must use a translator. So you don't really understand me. Sanzen is much better. Even if you don't understand my English, we put our navels together. I get angry with you because you answer me with your navels all covered up and your hands gloved. Pretty soon all Americans will kiss with a mask on because they hate uncleanness. Kissing like that, you don't feel anything. Even if you have deep knowledge, there is no true realization without emotion. On the other hand, emotion without knowledge is an animal's emotion. You don't distinguish one woman from another and go around kissing them all. You must have knowledge and emotion together to be a perfect human being.

To have knowledge and emotion together, you must realize the basis of knowledge and emotion which is one. The mind dwells in the body. The body includes the mind. There is no human being who doesn't have mind, no one who doesn't have body. When body and mind become one, the world of source appears. The world of source doesn't exist outside of you. The source is the center of gravity. This source doesn't exist as things exist. I'm telling you the same thing again and again because this is the foundation of Zen practice.



This is the sixth day of zazen. Some students have complained, "Why do we have to follow all these rules and formalities?" "Why am I here following these rules without any stove heating the room?" All sorts of doubts come into your mind. You start to miss your own world, to miss your own home. Some people are about to run away. You can run away from this zendo, but you can't run away from me. If you run away from me, after three or four days you will dream that I'm hitting you with my stick. So don't run away so easily. If you want to escape, you should present a large sum to me, then you will not dream of me. Don't run away without paying.

This teisho is about what kind of dream you have to dream as a human being. Gutei was living as the abbot of a small temple in the country. He was a very devoted and serious monk so he was respected by the village people. Any person who is serious is respected by the people. One day a nun visited Gutei. Around Zen monks there are always nuns and old women and they are often the trouble spots. Usually nuns and old women are nasty to the monks.

Once Gutei Osho was beaten by a nun. When Gutei was meditating in the zendo, a nun came into the zendo with her bamboo hat on and walked three circles around him. The custom is to take off your hat before entering the zendo and leave it outside the door, but this nun came into the zendo with her hat on, not saying a word and walked around him three times. She was very impolite and ignored the presence of Gutei. I hope you won't be ignored by women. Gutei didn't know what to do. He didn't say a word. He didn't know what to say. Then the nun asked him to say something to greet her. It is as if she shook him by the collar and said, "Do you love me or not?" Well, what do you say? If Gutei Osho says, "Yes, I love you," he has to marry her. If he says, "No," then she might slap him in the face. So he couldn't say anything as if his mouth were stuffed full of potatoes.

The nun walked around him once more and told him, "Say something!" This nun must be very much in love with Gutei. But still Gutei couldn't say anything. He stretched his neck like a tortoise who'd swallowed a rock. Finally the nun was about to leave saying, "If you have nothing to say, I have nothing to do here." You don't need to stay where no one will greet you. You don't have to be in a place where you don't know if somebody loves you or not. Finally Gutei spoke to her, "It is too late now. Please stay here tonight. Take a hot bath and be comfortable."

The nun made another circle around him, "Say something!" After she asked Gutei three times to say something but he didn't answer, she left the zendo. For a Zen monk, hanging balls are useless. Now Gutei thought, "I am a monk. I was born as a man and I am called a man, but I am useless as a man. This is absurd. Maybe I'm not a real man." He felt ashamed to be a monk so he made up his mind to leave the temple to travel and study more.

If you make up your mind like Gutei and you feel that it's not worth studying with this Roshi and you want to seek a better master, then it's all right to leave. If you leave here, leave with determination. If you feel the Roshi is all right, but you can't stand the yelling of that mustachioed jikijitsu, you shouldn't leave. Everybody hates the jikijitsu after three or four days of zazen. You must make up your mind: "I'll never leave this zendo until I've answered the koan. Jikijitsu doesn't matter. He's just a rock. It makes no difference if he sings or yells. It's just like wiping my ass, but Roshi and the koan do matter." If you are bound by your feelings about the jikijitsu and leave the mountain, then you will be caught and bound by women and money in the world. If you can see the jikijitsu's face as a rock and you don't care what he says or yells, then when you go into the world, you will not care about money or women. You will see them as rocks too.

When the shoji hits the clappers and shouts, "Zendo," and you feel, "Oh, I don't have to worry. I can go up slowly, it doesn't matter," then you have no faith. Until the fourth day everybody came to the zendo before he called. This morning I heard the clappers for so long. They are terribly noisy. So I felt that you are getting lazy and that some people might want to run away. That's why I'm saying this now. Everybody becomes lazy when they become accustomed to doing something. That's why you need rules. If you don't have strict officers like shika, jikijitsu, tenzo and shoji, Lama Foundation will be a lazy monastery, a garbage can of loafers. When I hear that long clapping, I cannot help thinking that Lama is a garbage pail. If you don't like this title, then come to the zendo at the first clap. You get lazy because you are attached to your own situation and you don't have a strong enough will to realize your true nature.

Gutei realized that he must have Buddha nature or God or the center of gravity. That's why he determined to go travelling and seek the practice. But that night Gutei had a dream. You, too, if you run away from this mountain, will dream the next day. What was the dream of Gutei? A mountain spirit which pro-

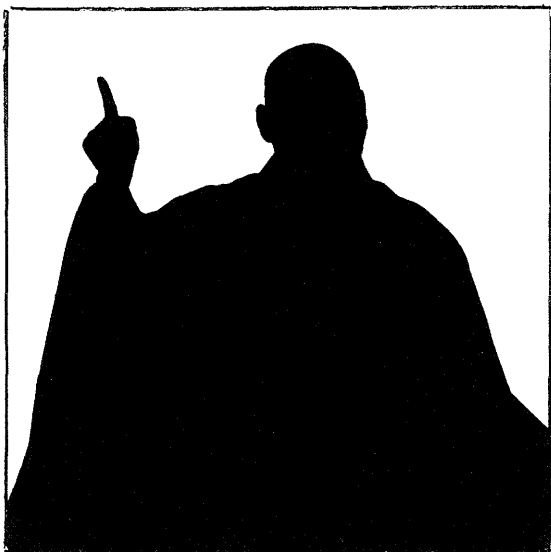
tected his temple came down and stood beside his pillow. He told Gutei, "You must not leave this temple. Your master will come to you so wait for him here."



Have you caught the mountain spirit? If you catch the mountain spirit of Lama Foundation, then you don't need to leave here. So Gutei stayed.

After three days, Tenryu Osho came to the temple. Gutei told Tenryu about being beaten by the nun. He asked, "What should I have answered?" Tenryu said nothing, but raised his finger, "GRRUTT!" (Roshi raises his finger.) Thus Gutei was completely enlightened by Tenryu. Do you see the finger? At the moment you saw the finger, you caught the center of gravity as did Gutei. But you are not aware of catching the center of gravity. At the moment you see a beautiful woman, you catch the center of gravity. When a woman sees a man like King Kong, she has already caught the center of gravity. You think on the basis of the world of subject and object rather than on the basis of experience, the experience of catching God. That's why you get confused. You think, "Oh, how beautiful she is. How wonderful to spend an evening with her." That thought is based on the world of subject and object and that's why you are confused.

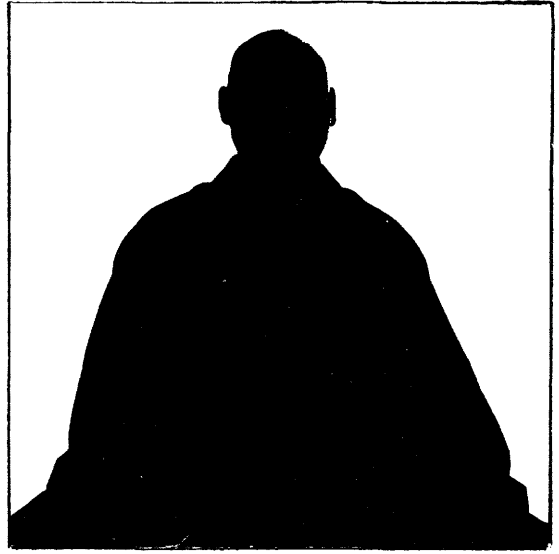
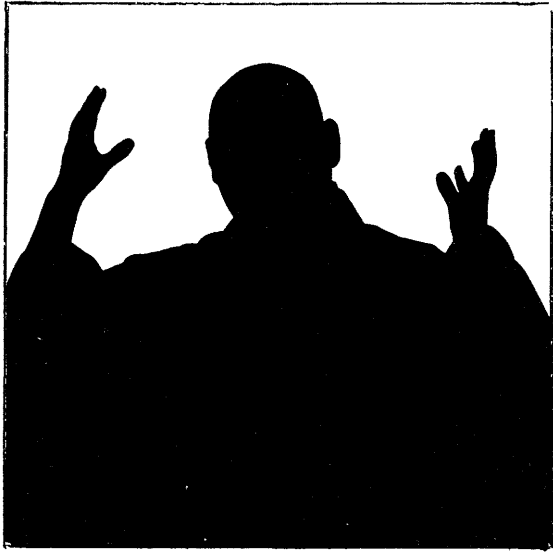
The moment you look at a beautiful woman, you throw yourself inside her. When you look at a flower, you give yourself away to the flower. So there will be no thought, "I'd like to have that flower. I'd like to pick that flower." You forget yourself completely. When you give yourself completely to the flower, you have the center of gravity of the universe.



Likewise, the moment you look at a beautiful woman, you give yourself to her completely, so you have no desire. There is no subject or object. That means that you are playing in the world of source. But you separate from her very quickly. You and the flower soon split apart. You go back to the world where subject and object exist, to the world of relationship between subject and object. Then you look at the beautiful woman and say, "How beautiful she is!" You now have personal nature. From the point of view of your personal nature you look at things. Then the thought of being one with her arises. In cruelty you have picked the flower. It would be better to leave the beautiful flower in the field, but your ego cannot leave it alone and picks it. If you are standing on the experience of having the center of gravity, then your personal nature can leave the beautiful woman alone to be simply beautiful and you won't pick the flower.

Gutei was seriously thinking that he must have true nature and manifest it, so when Tenryu raised his finger, "GRRUTT!" Gutei was enlightened. "Ahhhh hah!" You don't realize it now, but if you sit zazen intensely for one week, being hit by the jikijitsu and treated kindly by the shoji, then for sure, the moment of satori will come some day when you are looking at a star or watching a leaf blown from the tree by the wind. Then you have to get a bottle of scotch and bring it as thanks to the jikijitsu. So the jikijitsu must be mean and provoking and yell at people.

Sa! since that event everytime somebody asked Gutei, "What is Buddha? What's true self?" he raised his finger, "GRRUTT!" He never said a word to answer any question, but just raised his finger. So even a fool can be a Zen master. Being a Zen master is the easiest job in the world. Now, Gutei's secretary was watching his master raise his finger every day and thought, "This is the



real Dharma.” If a Zen master scolds the students all the time, then the secretary must think, “That’s Zen.” It’s easy to copy someone else. So if a visitor came to the temple and said, “Good morning,” to the secretary, he raised his finger. “How are you?” GRRUTT! He raised his finger. One day a villager came and asked the secretary, “How does your master teach the Dharma?” The secretary raised his finger. That villager then told Gutei about this. He asked Gutei, “Has your secretary become Roshi? Whenever somebody talks to him and asks a question, he raises his finger just like you.” I’m worried that there might be many Roshis like that in the United States. Gutei worried that his secretary was taking the wrong path.

One day Gutei called his secretary to his room. The secretary was elated for he thought that Gutei would confirm his enlightenment. He said, “Hai!” and went to Gutei’s room. Gutei asked the secretary, “I heard that you raise your finger all the time. Is that true?” The secretary with great joy answered, “Hai! That’s true.” So Gutei asked, “What is Buddha?” The secretary was overjoyed and raised his finger. What did Gutei do? He took a knife he had hidden in his sleeve and cut off the secretary’s finger. The secretary was aghast and started to run away crying in pain and shock. But Gutei called him back: “Secretary!” The secretary stopped and looked back, “Hai.” Gutei said, “No ‘Hai.’ What is Buddha?” And he raised his finger. The secretary didn’t miss the moment and raised his finger. But there was no finger. Then Gutei raised his finger again, saying, “Not without finger but like this!” At that moment, the secretary was thoroughly enlightened. For the first time he realized that Gutei’s finger is not a finger. Maybe he realized that the finger is the center of gravity. Then what is the finger of the fingerless finger?



What did Gutei say when he died? "I have used the finger of Tenryu throughout my life. I used it all the time, but it wasn't exhausted." Then Gutei died.

You shouldn't copy anybody else. You shouldn't be caught by my explanation. That is not satori. When you perfectly manifest the center of gravity, there is no self. There is no object. There is no subject. The center of gravity unifies everything.



You are with the center of gravity since the time before you were born and until after you die. During your lifetime you have the center of gravity and you lose it every day. Not only you, but everybody wants to get real freedom. What is real freedom? The real freedom is to embrace everything and at the same time to dwell in everything. If you can live like the fox, transforming freely into God or a human being, then you are truly free. I hope you'll be a man like Gutei who has realized Buddha nature or center of gravity which you use throughout your life and never exhaust.





SEVENTH TEISHO

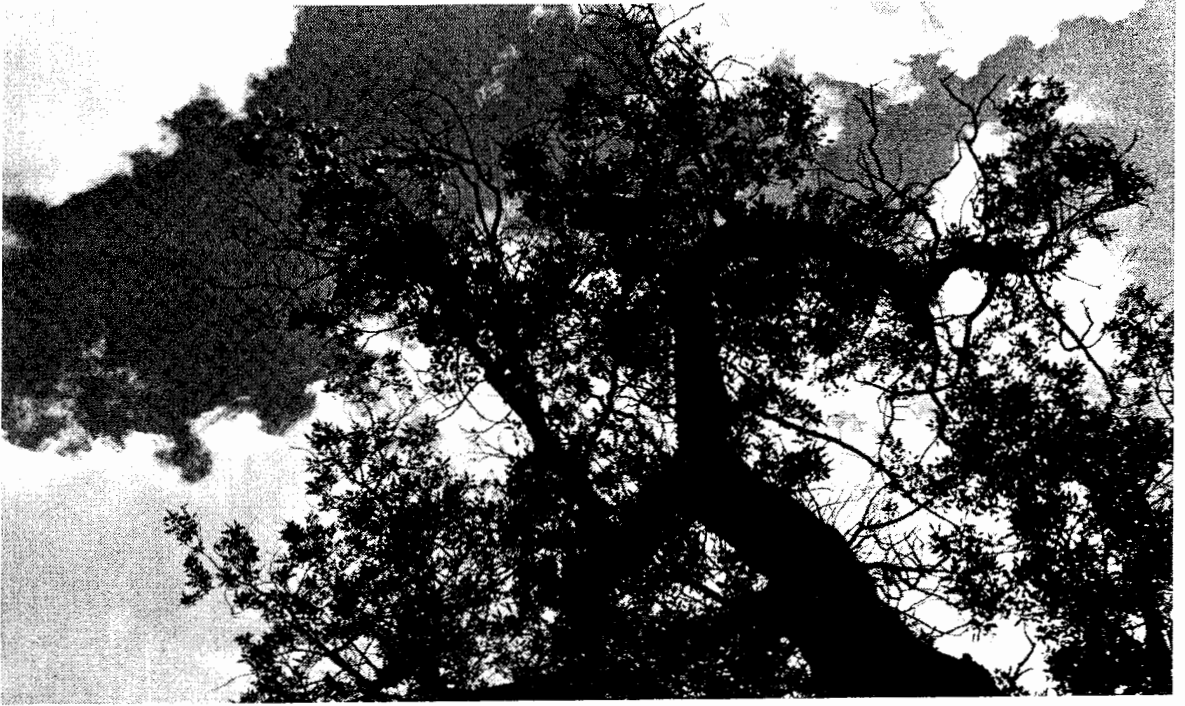
MUMONKAN FOUR

THE BARBARIAN HAS NO BEARD

Wakuan says, "Bodhidharma has no beard. Why?"

Today is the last day of a week's Dai-sesshin so this is the last teisho. All of you worked very hard and some experienced the clarity of realization, others did not. If you haven't passed your koan, you don't have to worry. Since you've had this experience, you will have realization some day. As I told you on the first day, Zen is not a religion in the Western sense. If you study and practice Zen with the idea of religion which Westerners have maintained until today, it will be very difficult for you. Today, Zen or Buddhism is considered to be a religion. This idea of religion spread all over the world and in the process the meaning of the word changed. In Buddhism, there is no God who created this world. So Buddhists do not say that we must follow the will of the creator. In Indian religion there is no creator, but there is a God who is the same as the creator. All your life you have lived in a culture which has God as creator, so it is very difficult for you to see Buddhism as it is.

Anyway, what was in Shakyamuni's mind when he began the practice of Buddhism? It doesn't matter if you are a Westerner or an Oriental, everybody wants to be free. To be free you have to know the truth. If you know the truth, there is no doubt, no need of knowing. Here is true freedom. When you become the self who doesn't need to be caught by anything or who doesn't need to know, then you are completely free. In the sutras, it is said that Shakyamuni practiced for six years. What did he realize?



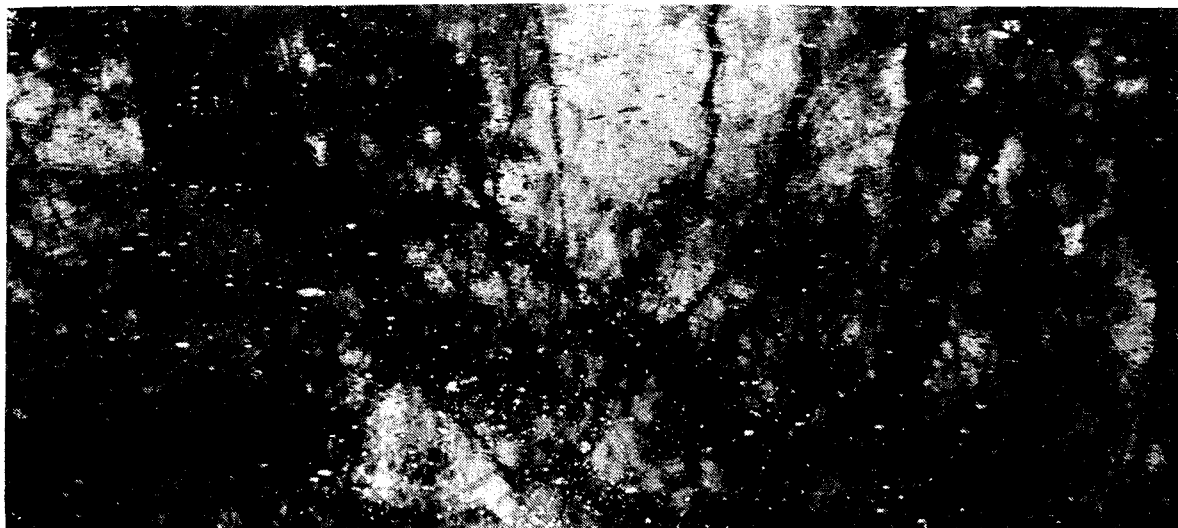
First of all, he realized that the objective world is limitless so there is no end of analysis or searching the objective world. You look at the objective world as object or believe that you must understand or doubt the objective world, because your consciousness is not perfect. It is impossible to know the objective world completely. If you know completely, there is no need to know any more. So to know completely, to know the truth, is to have the experience that you don't need to know the objective world which is limitless.

To know the objective world completely is impossible. But when you experience the objective world as yourself, then your consciousness becomes perfect and you don't need to know. God or Brahma do not exist as objects. Shakyamuni Buddha taught that God, Brahma, objects, everything is yourself. He said that the desire to know the objective world comes from knowing that the objective world is yourself. From this place, knowing the objective world is knowing yourself perfectly. From another point of view, the objective world has everything you don't have, hence there is desire to know and understand it which is the desire to know yourself. So Shakyamuni said that if you want to know everything perfectly, you must throw yourself completely into the objective world and become the objective world itself. To know perfectly is to experience. After six years of practice, Shakyamuni realized this state and said, "Everything is illuminating as Buddha, as myself." Everything is Buddha means that everything has the same thing. Everything has Buddha. Everything is standing on one base. Everything lives in one world. Shakyamuni called that basis emptiness.

Emptiness is Buddha nature. It is difficult to accept the word "emptiness" or "Buddha nature" without the practice of Buddhism. If I say that emptiness or Buddha nature is God, then you take it in the Western sense of God and that is not right. Buddha nature, emptiness, nothingness are not things and not no-things. They do not belong to being and no-being. I call it the center of gravity. Shakyamuni wasn't a physicist so he didn't use the term center of gravity, but Buddha nature or emptiness. If you are the center of gravity, you must work as the center of gravity. You live on that basis, but if you don't realize that you have it, then you are not conscious that you unify the world, that you are the world itself and that you are unified by the world.

Buddhism is the religion of satori and Zen represents this quality most clearly. Satori is to realize that your self is unified by everything and unifies everything. The first step in Zen practice is to realize that you are the being who unifies the world. When you realize that you have the center of gravity which unifies everything, you don't need to have your self separated from everything. Further, to unify everything is to have the possibility of dwelling in everything without any exception made by your perfect consciousness. You are opened to the possibility of loving the whole universe and all that dwells therein.

From morning to night, you see, hear, smell and touch the objective world. But if you do not see, hear, smell and touch the objective world enough, then you want more of it; that is to say you are caught by the objective world. Until you realize that the objective world is not object, but yourself, you cannot be free. The koan is one example of a practice that leads you to this freedom. There are many pine trees on this mountain. When you look at a pine tree, how can you be free from the pine tree? When you look at a pine tree, how do you realize Buddha nature or the cen-



ter of gravity? If you realize and manifest Buddha nature while you are looking at a pine tree, then you are free from that tree.

Sa! (Roshi hits the table). How can you be free from this sound? When you are listening to a bird, you can be free from the bird's song? If you realize that the bird's song or the sound of hitting the table is the truth, that is yourself, then you don't need to understand, doubt or realize what it is: you are completely free from them. So if you have the experience that the pine tree or the bird's song is illuminating as yourself, as Buddha nature or the center of gravity, then there is no problem.

We all have a personal consciousness which looks at things as objects. You have yourself who looks at a pine tree or a bird as object. That's why you are not perfect. When that personal consciousness becomes free of the need to look at the pine tree as object, then your personal nature becomes perfect. Now you are looking at a bird as object, but you don't need to. Bird is you. Now your consciousness has already become perfect. To have perfect consciousness, you have to throw your personal consciousness away. Where do you throw it? You cannot discard it in another world. When you are looking at a pine tree, the pine tree is the only place where you can throw away your personal consciousness. Throw your whole self into that tree! In zazen, everybody has the possibility of this experience. In that moment, the pine tree is not the pine tree that you are observing as object, but a pine tree which contains yourself.

The center of gravity of the universe unifies the world and at the same time it contains yourself. When you look at the objective world which contains yourself, that objective world is no longer object, but yourself. There is nothing which does not contain yourself. And father or mother is delighted when he or she looks at his or her children, because the children contain the father and the mother. If you want to see the being which contains yourself, make children.

When you look at the pine tree, how do you realize Buddha nature or God? How do you become free from the pine tree? When you are listening to the bird, when you hear this sound (he hits the table), how do you realize the center of gravity? All these are the same. If you answer this koan, then you can pass today's teisho easily. Yet, since you were educated in school, you have the bad habit of taking the koan as object, trying to analyze and understand it. The koan is not given as an object to understand. It is given to you to solve your own problem. Koan is given to manifest yourself as a perfect being. If you are completely free



from everything, you don't need the koan. You can answer it immediately if you are free.

"Bodhidharma has no beard. Why?" In all the pictures of Bodhidharma, he has a very bushy beard like yours. But this Wakuan Osho says that he has no beard. Why? Because he doesn't have a beard. You all have two eyes. But Wakuan says you have no eyes. You have two ears, but I say you have no ears. You have two hands, but I say you have none. You have a nose for sure, but I say not. Why? If you understand that, you are free from your nose, from your hands, your eyes and ears. If you have a nose or hands, you have to lose them some day. You must have nose, eyes, hands and ears that you don't need to lose. How is this possible? The real eyes are the ones you don't have. The eyes you have now get sick and you have to go to the doctor, so you must throw them away. How can you do it? If you can throw away your eyes, ears, and hands freely, you can understand that "Bodhidharma has no beard."

How do you throw your two arms away? There must be a place where you can throw them. Where is it? Now it becomes clear where, when, and who throws your arms away. To have something truly is to have something you don't need to have. To have your real eyes is to have eyes that you don't need to throw away. You don't have your body, so you don't need to lose it. Then you are free from death. You are free from life. If you want to be free, you must realize that you have no body. How?

Wakuan used here the example of Bodhidharma, but actually he wanted to say that you have no body. Nobody has a body. When you have the center of gravity, where has your body gone? Where is the master of your body? There is no master of your body to perceive the object. Nobody is your master. Nobody is the center of gravity. But you believe that you exist as things exist. You affirm this self unconditionally and think on that basis. That self has imperfect consciousness which affirms the objective world unconditionally. If you realize that you are not perfect, then you must throw that imperfect consciousness away. You must polish it into perfect consciousness. I repeat the same thing many times because you must realize that your consciousness is not perfect. Your two eyes, ears, arms and legs which are given to you by your parents are all imperfect. They gave you things you don't need. You must realize this.

Here I finish the last teisho of seven days. Some people may have heard my teishos for the first time and thought, "He is talking such absurdities. It's just like putting eyewash in the asshole."

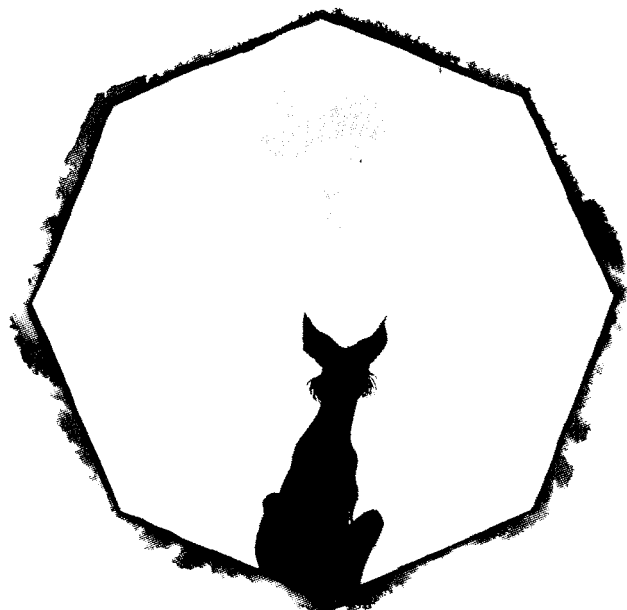
If you listen to me seriously, even if you don't understand now, it will be a help to you some day. Don't forget!

Now go back again to Zen. Zen sometimes sounds like the denial of God, but it has the Dharma of God, so it actually affirms the source as God. What is the most evil thing in the world? To kill? To steal? To tell a lie? To break harmony? Lie to yourself? What is the worst sin of all? In Buddhism the worst sin is to see God or the center of gravity as object. Even if you do good deeds, if you have God as an object, you are committing a sin. If you want to be free from evil or sin, you must stop seeing God as object. A louse is the child of God. A snake is the child of God. So if you have a snake or a louse or mosquito as object, it's sin. If you kill a cow or deer as object, that is sin too. What about killing a mosquito who is biting you? Is it a sin? How do you solve this? You don't eat meat here, but you eat vegetables. They are also alive. Shakyamuni said that vegetables are sentient beings. You are killing them. You live by killing mosquitos or vegetables. If you cannot solve that problem, you cannot solve the problem of having God as object.

How do you make yourself not commit a sin when you kill a vegetable or mosquito? If you talk about love and say you love everything, you should not need to kill a mosquito. To kill is to kill self. To kill others but not yourself is sin. If you kill others, yourself too must die. To die with a mosquito and to be reborn is Zen. Only Zen action can be free from the sin of killing.

Sa! Please die with your beard, die with your ears, and you can manifest the land of freedom.

Hai! Goodbye!



衆生無辺誓願度

SHU JO MU HEN SEI GAN DO

煩惱無尽誓願断

BON NO MU JIN SEI GAN DAN

法門無量誓願学

HO MON MU RYO SEI GAN GAKU

仏道無上誓願成

BUTSU DO MU JO SEI GAN JO

FOUR GREAT VOWS

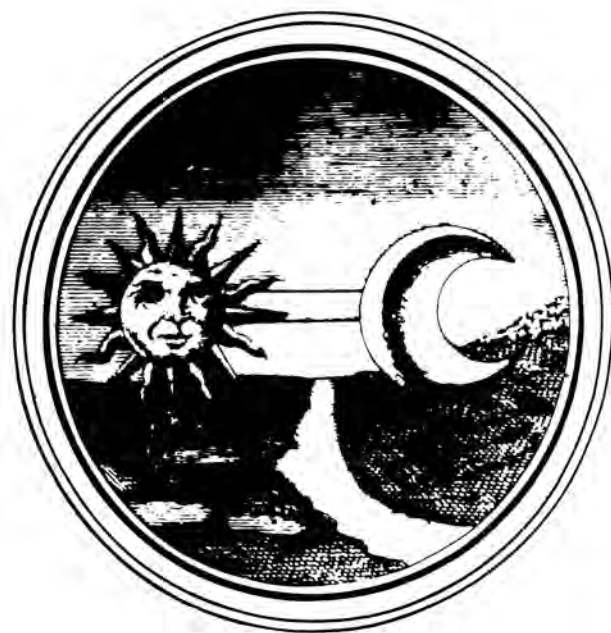
HOWEVER INNUMERABLE BEINGS ARE,
I VOW TO SAVE THEM;

HOWEVER INEXHAUSTIBLE THE PASSIONS ARE,
I VOW TO EXTINGUISH THEM;

HOWEVER IMMEASURABLE THE DHARMAS ARE,
I VOW TO MASTER THEM;

HOWEVER INCOMPARABLE THE BUDDHA TRUTH IS,
I VOW TO ATTAIN IT.





“Buddha is not the Center of Gravity.”