

Honolulu Diamond Sangha



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RECORD OF EASE, CASE 100 LANGYE'S MOUNTAINS AND RIVERS

A Teishō given by Michael Kieran on August 3rd 2023 at the Zen Center of Denver in conjunction with the 2023 Diamond Sangha Teachers Circle Pan-American regional meeting.

A monk asked the Master Langye Huijue, "The root source is intrinsically pure and clear. How are mountains, rivers, and the great earth at once produced from it?"

Langye said, "The root source is intrinsically pure and clear. How are mountains, rivers, and the great earth at once produced from it?"

Thank you, Peggy and Karin, for inviting me to give a Teishō this evening as part of our Diamond Sangha Teachers' Circle meeting and for the members and friends of the Zen Center of Denver. I am honored by the invitation and deeply humbled by the infinite number and complexity of conditions of your lives and mine that have allowed us to be here together this evening to practice and realize the Dharma.

We have no birth or death dates for Langye Huijue, the master in our case today, but we do know that he was a successor of Fenyang Shanzhao, 5th in succession after Linji in the Linji line of Zen. As a

student of Fenyang, Langye would have lived in the late 10th - early 11th centuries, contemporary with his better known brother monk, Shishuang Chuyuan, and also Xuedou Chongxian of the Yunmen line. This is his only appearance in the four major koan collections we take up in koan study in the Diamond Sangha, however Langye appears four times in the *Entangling Vines* collection, and twice in Dōgen's collection of 300 koans.

Langye was a native of the capital city Loyang. When his father, governor of the neighboring province of Hangyang, died, Langye went there to retrieve his father's casket and bring his body back to Loyang for the funeral proceedings. On his way back to Loyang, his father's casket in tow, he stopped at the ancient monastery of Yaoshan Weiyan to pay his respects. While there he unexpectedly experienced a deep affinity for the place and felt as if he had been there before. With this, he decided to renounce lay life and enter the monkhood. After ordination he went on pilgrimage and visited many masters, finally entering

the assembly under Fenyang Shanzhao, whose Dharma successor he eventually became. Later he went to Mount Langye, in present day Anhui province, where he settled and taught. At that time Langye and his contemporary Xuedou were known for their great virtue and teaching skills as the Two Ambrosial Gates. Among Langye's students was a monk named Changshui Zixuan who had originally studied Huayan Buddhism, but later came to study Zen under Langye and succeeded to his dharma. Changshui is the monk questioning Langye in our case.

Changshui Zixuan asked Master Langye Huijue, "The root source is intrinsically pure and clear. How are mountains, rivers, and the great earth at once produced from it?"

Changshui's question comes from a passage in the Shurangama Sūtra where Purnamaitrayaniputra, the most skilled of Shakyamuni's disciples in expounding the Dharma, is questioning the Buddha as follows:

If in fact the skandhas, the senses, the various perceived objects, and the consciousness born of these, are all the Treasury of the Tathāgata which is fundamentally pure, then how is it that suddenly there comes into being the mountains, the rivers, and all else on this earth that exists subject to conditions? And why are all these subject to a succession of changes, ending and then beginning again?

Changshui abbreviated the question from its form in the sūtra and asked: "The root source is intrinsically pure and clear. How are mountains, rivers, and the great earth at once produced from it?"

In Chinese the interrogative term (何²) in Changshui's question is general. The same graph can mean: what, how, why, which, etc., depending on the context. So Changshui could be asking, **why** if the root source is pure and clear does it produce mountains, rivers, and the great earth—all phenomena that arise, come into being, change,

decay, and pass away.

But maybe more to the point, Changshui also could be asking how is it that the mountains, rivers, the great earth, and all the ten thousand things come from nothing at all? He's not asking for an explanation so much as just wondering, as we might wonder—if there is not a single thing from the very beginning, where do these great Rocky mountains come from, and the thunder and lightening, rains and snow, not to mention all this traffic and smog?



Do you ever wonder why there's anything at all? We can see how things multiply and how one thing leads to another, but how does it ever get started in the first place? Science today tells us it was a big bang. Monotheistic religions tells us that God created the world. Maybe some of you, like me, haven't been convinced by such explanations, and have continued to wonder.

Fortunately, for his own sake and for the benefit of all of us, the monk asked Langye, "The root source is intrinsically pure and clear. How are mountains, rivers, and the great earth at once produced from it?"

The question seems to imply an idea common in Western religious thought: *creatio ex nihilo* —creating something from nothing. This being / non-being dualism runs through our language, and frames many of our most basic conceptions, such as life and death, reality / appearance, natural / supernatural, knowledge / opinion, substance / attribute, mind / matter, and so on. Not surprisingly, many misunderstand the Buddhist teaching of emptiness by unwittingly framing it in this same dualism, supposing that forms come from emptiness, exist for a while, and then return to emptiness.

In contrast to the idea that something comes from nothing, the Buddha described the world that he experienced upon his awakening as "interdependent." Rather than the ten thousand things of the world arising from some separate and transcendent source beyond the ten thousand things, things arise in relation to one another such that each *particular* is a consequence of every other, with no beginning and no end.

"The root source is intrinsically pure and clear. How are mountains, rivers, and the great earth at once produced from it?"

It is also worth noting that the Chinese graph translated here as "produced" (生 *sheng*) means both to live, to be alive and also to cause to live, give birth to, originate, produce, emerge and come forth. Notice that the idea of birth and the process of life or living are not sharply differentiated.

But alas, such explanations are of limited value. Our Zen ancestors would say such explanations are like drawing a cat according to a model of a cat.

We don't need to do that. Look under your feet and apprehend the matter directly!

"The root source is intrinsically pure and clear. How are mountains, rivers, and the great earth at once produced from it?"

Langye replied, "The root source is intrinsically pure and clear. How are mountains, rivers, and the great earth at once produced from it?"

Voila! . . . There you are. As Aitken Rōshi once said, "Our practice is not to clear up the mystery, but to make the mystery clear."

Here's another example:

One day the master Fayan ascended his seat, and a monk came forth and asked, "What is one drop from the spring of Caoxi?"

Fayan said, "It's one drop from the spring of Caoxi."

Caoxi is the place where the sixth Ancestor, Huineng lived and taught. And as you may know, it was with the teaching of Huineng, the Sixth Ancestor, that Zen began to emerge as its own unique form of Buddhist teaching and practice. In this way the spring of Caoxi is a metaphor for the source of Zen and the whole lineage of Zen up to the present day here in this Zendo. So the monk asked, "What is one drop from the spring of Caoxi?" Fayan said, "It's one drop from the Spring of Caoxi."



Unfortunately many understand this as: things are just what they are. One drop is one drop, a chicken is a chicken, and a stone is a stone. Yes, things certainly are just what they are, but what are they? What is life? What is death? What are these tears?

Back at the dawn of Zen the master Qingyuan Weixin famously said:

Before I had studied Zen, I saw mountains as mountains, and rivers as rivers. When I arrived at an intimate understanding, I saw that mountains are not mountains, and rivers are not rivers. Now mature and living in accord with the Way, I see mountains as mountains and rivers as rivers.

Without the intimate understanding of the middle step it's just cheap talk and won't be of much use when our life falls apart.

"What is one drop from the spring of Caoxi?"

Fayan said, "It's one drop from the spring of Caoxi."

Do you suppose that Fayan and Langye are just repeating the question and directing it back to the questioner because he needs to answer it for himself? This view also is far, far away.

Here's something closer. In the book of Zen Capping phrases, there is the following:

In the four quarters, the eight directions,
breaching obstructions,
the ten thousand things in dense array
all stream forth together.

Nothing is ever repeated. This gathering tonight, these words, this breath will never happen again.

From the perspective of form, this fact is called impermanence. From the perspective of emptiness, as the Sixth Ancestor said, "There is not a single thing from the very beginning." What repetition could there ever be?

These are not two different realities. The tide ebbs and flows, the rain falls, the sun comes out, our hair turns gray and we grow old, yet somehow this central matter doesn't move—still and quiet, never

increasing or decreasing, not old or young—and this, right in the midst of the changing seasons and the deepening lines on our face. What truth is this?

Long time Diamond Sangha member and dear friend, the late William Merwin, once put it this way:

Nobody can tell you anything new
about moonlight
you have seen it for yourself
as many times as necessary.

Nobody else
ever saw it as it appeared to you.
You have heard all about it...
but in the words of others, so that you
fell asleep.

It was photographed, but somewhere
else and
without what was happening inside its
light.

And whenever it was rhymed, it
disappeared.

You cannot depend on it,
use it for much,
send it anywhere,
sell it,
keep it for yourself,
bring it back when it has left;

And while it is lighting the ocean,
like a name—
while it is awake in the leaves,
you do not need to look at it—
to know it is not there.

There is more to the story I told earlier about a monk asking Fayan about one drop from the Spring of Caoxi.

At that time there was a monk named Deshao who had come to visit Fayan's assembly. Deshao had previously studied for many years under the master Sushan, and considered himself to have attained

Sushan's Dharma. On Sushan's death Deshao had gathered all of his master's writings and led a band of followers traveling on foot. When they came to Fayan's community, Deshao himself did not go to dokusan with Fayan, but he insisted that his followers join Fayan's monks and see Fayan for instruction.

One day Fayan had ascended his seat in the Dharma Hall and a monk came forward and asked, "What is one drop from the spring of Caoxi?"

Fayan replied, "One drop from the spring of Caoxi."

The monk was completely dumbfounded and withdrew; but Deshao, who was in the assembly, suddenly greatly awakened when he heard this. He immediately went to see Fayan and presented this verse:

The summit peak of subtle penetration
is not the human realm;
Outside the mind there are no things—
Blue mountains fill the eyes.

Fayan gave his seal of approval and said, "This one verse alone can perpetuate my school. In the future kings and lords will honor you. I am not equal to you."

Outside the mind there are no things—
Blue mountains fill the eyes.

How does something come from nothing? It doesn't.

The root source is intrinsically pure and clear.
How are mountains, rivers, and the great
earth at once produced from it?

Completely exposed.

Gasshō.

A note to the Sangha (it's about the food!)

My dear friends,

There's so much to say following our amazing Summer Sesshin this year, but I wanted to share a few thoughts about cooking and eating—past, present and future. I experienced great joy preparing and eating the 'ulu from Teresa and Michael's place, and I'd like everyone to seize a similar opportunity. Have you had a chance to visit the grand old trees at their home recently? Perhaps you've watched the two 'ulu trees growing up at the zendo along the south fence, mauka of the banana trees, and even heard that one of them has been bearing fruit recently after its first three years. Some of our zen center residents have been cooking with the 'ulu that have fallen to the ground, which by then is so ripe it's runny. This condition is ideal for making desserts, muffins, pancakes and the like. But at an earlier stage of ripeness, known as "mature," when the 'ulu cooks, it feels and tastes more like a potato. One can identify the mature 'ulu on the tree when the skin has become less rough. It will break off into the bag of of an 'ulu picker (which is similar to a mango picker). That's the form of 'ulu that we used at the Summer Sesshin. The mature fruit was given by Michael and Teresa, who often share them with the sangha.

A freshly picked mature 'ulu will last ten days if it's cooked within a few days of picking. And our Temple Keeper has just acquired a picker. At sesshin we gently scrubbed the skin, cut the 'ulu into large pieces, removed the core, and pressure cooked it in the steamer basket of our old-fashioned pressure cooker for 10-12 minutes. What comes out has the most delicious aroma and will keep for another ten days in the fridge. Although a manual or electric pressure cooker can be fastest, it's not essential; see this lovely guide https://ntbg.org/wp-content/uploads/2020/02/Breadfruit_Basics.pdf. Also worth a look is <https://ntbg.org/breadfruit> and <https://>

eatbreadfruit.com, which includes a recipe booklet of dishes by local chefs. In addition to soups and stews, many people make stir-fry or curry with steamed mature 'ulu, mash it or add bits to scrambled eggs or a salad. Sangha friends are a recipe resource too. And the excellent nutritional properties of this relatively high-fiber, high-protein food are particularly beneficial for us aspiring to or following the vegetarian or vegan way. See <https://verywellfit.com/breadfruit-nutrition-facts-calories-carbs-and-health-benefits-4773017>. Thanks especially to Teresa for her advice and support gathering these resources.

For our sesshin, we decided to slide this versatile food into our regular collection of sesshin recipes, using our 'ulu in several soups where there might otherwise have been beans or potatoes, and in our classic noon meal stew with chickpeas, tomatoes and zucchini. Making miso soup, stew and minestrone with 'ulu made it possible to use this newer-to-us food while keeping the sesshin menus simple and straightforward. It developed that our "three sisters" soup of black beans, corn and squash included chard from Kathy's garden, as well as the 'ulu from Michael's. What do you call the "three sisters and

two teachers soup"? We ate 'ulu altogether on six of the seven days of sesshin, at one meal or another, comprising with other ingredients more than 120 servings, including leftovers, from two large and one medium sized 'ulu. This experience made vivid to me the traditional saying that a mature 'ulu tree can feed a family of four for 50 years. This tree is a wonder, and the world is fortunate to have organizations sending seedlings all around the world to tropical regions where soil is poor but breadfruit can grow.

I hope that you will use and enjoy this extraordinary gift of Hawai'i that's growing right now on our zendo property and is so freely offered by our teacher and his family. Please make it your own as we did at sesshin. For me, cooking for and with others, dusting off the pressure cooker, and sitting nose to nose slicing freshly steamed 'ulu at the zendo kitchen table (and snacking!) in the days before sesshin has greatly changed my experience of the 'ulu. May you partake freely!

With love,
Susan Brandon



Zhaozhou Examines the Hermits

by Kathy Ratliffe

Zhaozhou went to a hermitage and asked,
"Anybody in? Anybody in?" The hermit raised his fist.

Zhaozhou said, "The water is too shallow for a ship to anchor," Then he left.

Again he went to a hermitage and asked,
"Anybody in? Anybody in?" This hermit too raised his fist.

Zhaozhou said, "Freely you give, freely you take away, freely you kill, freely you give life." And he made a full bow.

I discovered a book on Indigenous voices, entitled, *We Are the Middle of Forever: Indigenous Voices from Turtle Island on the Changing Earth* (Jamail & Rushworth). Turtle Island includes North America and Central America. Some of the authors featured in this book talked about the drumbeat that provides the pulse by which they live, if they can hear it. They listen carefully for it. This drumbeat is like Ryokan's *Great Wind*. Or Yunmen's *Golden Wind*. Or the pathless path. Or creation, as they call it in Native American speech. Creation isn't something that happened a long time ago. It continues all the way to right now.

A Native American man named Jake Swamp-Tekaronianekan founded the Tree of Peace Society in 1982 in an effort to heal the world, and he planted trees all over Turtle Island and across the world. He talked about the grief of people of the Nations that was "born of the destruction that has ensued, and the removal of people from each other and from the natural world" (Rushworth). He said that people could not see the future because their eyes were blinded with grief. People lost their ability to listen and lost their voices so they could not come to agreement; seeing, listening and speaking are essential skills for communication and to find a future together. Using some of Swamp's own words Rushworth (2022) further summarized his message saying that:

[People] should "raise their eyes to Creation

and find the purest cloud to wipe away the tears" for vision to be restored. Then they should reach to Creation still again and "find the purest water to wash away the lump in the throat," so they could speak again. To see, hear and speak clearly are the essentials that brought agreement to Jake Swamp's people a thousand years ago, and now we need this again.

Creation in this sense is not a person or a being or a time. Reaching for creation is what we are doing right here, opening our ears and our eyes so that seeing can happen, and our throats so that we can express it. Indeed, we are not anchored in time or in space, we are the middle of forever.

It's like the middle of the night when you wake up and it's dark. There's no-knowing, where you are in between the evening before and the morning to come. You can't measure your status, floating there in the night. All you can do is hear the night sounds, the chickens rustling or a late night car, or the silence. You can open your eyes and see the impenetrable dark, or keep them closed, or perhaps feel for your pillow or your covers. If you wake up enough to press the button on your clock, you are jerked out of the middle of the night and you lose the comfort of being truly in the middle. Then it can be hard to fall back to sleep.

This breath is the whole thing. This step is the whole distance. There is nowhere other than this to end up. So, practice like that. Just this breath, just this mu. Lose yourself in this practice. Open your ears with the softest feather and hear the wind. Live each moment as the middle of forever. When practicing this way, time passes like the blink of a star or the plink of a drop of rain.

Most of us are quite familiar with Zhaozhou, the teacher in this koan. He is featured, after all, in the first koan most of us take up, Zhaozhou's mu, and in many others. In this first koan, "A monk asked Zhaozhou, 'Does a dog have Buddha-nature or not?'" Zhaozhou said, "Mu." This one-word answer

expresses the entire meaning, yet people often struggle to understand it. It is emblematic of his style of Zen.

We don't often discuss Zhaozhou's history because he is so well known, but I'll review it briefly.

Zhaozhou Conshe lived from 778 until 897, until the age of 120. This is quite remarkable for his day and time, and even in our own day and time. I looked it up, and the oldest person ever documented was Jeanne Calment in France who died in 1997 at 122 years of age. Longevity is common in our Zen ancestors. Xu Yun, one of the most influential modern day Zen teachers lived 119 years, dying in 1959 in China. He almost made it to Zhaozhou's record. Both of them likely lived each day, all the way through, and didn't worry about the past or the future. It's unclear whether Zhaozhou's renowned age was mythical fact or actual fact—however, he certainly contributed a lot to the literature of Zen, and stands tall in his ageless age, living today, right here and now.

At the age of 17, Zhaozhou received ordination as a novice monk, but he hadn't yet even accepted the precepts when he became a student of Nanchuan Puyuan, who was a student of Mazu Daoyi; both of whose names we recite in our Ancestor lineage Dedication—an august lineage. Zhaozhou practiced with Nanchuan for 40 years, until Nanchuan's death, when Zhaozhou was 57 years of age. Then, after the three-year period of mourning, Zhaozhou went on pilgrimage for 20 years. During this time,

he met with many Ch'an teachers around China. This sort of pilgrimage was common as Zen students traveled to meet the many teachers of the day.

There weren't yet koan collections to ripen one's realization experience, so pilgrimage was an important method for advanced students to clarify their experience. Travel was mostly by foot, so it took a long time, and monks might stay for a period of time to study with a particular teacher. This was a way to deepen and broaden one's practice, as well as gain some experience of the world. Zhaozhou eventually settled at Guanyinyuan or Kuan Yin Temple in the Zhaozhou district—taking his name from there. He was 80 years old when he began teaching and lucky for us he still had 40 years ahead of him! It is no wonder that he is featured in more koans than any other ancestor. Once he settled down, others came to Zhaozhou for his teaching rather than Zhaozhou going



to them; he saw a wide range of people inside and outside of the temple, and more stories regarding women are heard with Zhaozhou than any other teacher of the day. He would see monks and people of high status inside the temple, and women and those of low status mostly outside the gate. Zhaozhou likely sat on a raised dais, like a tan, a raised platform. Pictures show an actual chair, like our figure of Bodhidharma in our small zendo. Aitken Roshi used to give teishō from a chair at Koko An, facing the altar. Here is a story about Zhaozhou's ethic regarding meeting with people.

One day the Prince Governor of the Prefecture came with the royal princes and

scholars to visit the temple. Remaining seated, the Master inquired, "Great Prince, have you understanding of this?"

The prince replied, "No, I cannot grasp it." The Master said, "Since my youth I have kept a vegetarian diet and my body is already aged. Even if I see people, I have no strength to descend from the Ch'an seat."

The Prince felt great admiration for the Master. The next day he sent a general to the Master with a message, and the Master came down from the seat in order to receive him.

Afterwards the Master's attendant said, "Master, you did not come down from the Ch'an seat even when you saw the great Prince coming to visit you. Why did you descend from it for the general who came to see you today?"

The Master replied, "My etiquette is not your etiquette. When a superior class of man comes, I deal with him from the Ch'an seat; when a middle grade of man comes, I get down to deal with him; and for dealings with men of the low grade, I step outside the temple gate. . . ." (Foster & Shoemaker).

This would differ from the usual etiquette of the day when lower class and lay people, including women, were not allowed into the temple at all, and when a lofty person such as a Prince or Emperor came, the teacher would descend from the dais to show respect. Zhaozhou accepted all people who came to see him. He left the Temple to meet with women and those lay persons of lower class. He met them where they were.

Here's an example of Zhaozhou meeting a traveling monk who came to see him. We don't know where the encounter took place, but it was likely inside the temple, probably in the dokusan room.

A monk said to Zhaozhou, "I have heard about the stone bridge of Zhaozhou for a long time. But I've come and found just a simple wooden bridge."

Zhaozhou said, "You only see the simple wooden bridge; you don't see the stone bridge."

The monk asked, "What is the stone bridge?"

Zhaozhou said, "Donkeys cross; horses cross."

This monk had heard of Zhaozhou—even in his day Zhaozhou was well known, and the monk came to see what this renowned teacher was all about. He saw an old man—recall that Zhaozhou was 80 when he settled down to teach at the Kuan Yin Temple—and the monk wasn't impressed. "I have heard about the stone bridge of Zhaozhou for a long time. But I've come and found just a simple wooden bridge." Zhaozhou reflected the comment back to the monk, "You only see the simple wooden bridge, you don't see the stone bridge." This is the mirror that allowed the monk to recognize his assumptions about what he would find and get to the point. "What is the stone bridge?" Indeed, what is the stone bridge?

At the Pālolo Zen Center, we have a reputation too; we are known as the organization founded by Robert Aitken, Roshi, the activist teacher, one of the principal people who opened Zen to the West. I recall that one interviewer who came to see Roshi referred to him as "just an old man in a plaid shirt." I wonder if he saw Roshi at all. The monk in this koan asked, "What is the stone bridge?" He didn't see Zhaozhou at all.

Zhaozhou responded to the monk's question saying, "Donkeys cross; horses cross." Spare words for the stone bridge itself! This is Zhaozhou at his best with light coming from his lips, illuminating the fact itself.

Zhaozhou was known for his plain speech. Some say that his lips emitted light because of his affinity for language and his ability to express his meaning directly in words (Green). He did not use hits, shouts, or other devices that some other teachers were known for. One day he said to his assembly, "When I teach, I go directly to the core of the matter. If you say I should use the various techniques to fulfill your various needs, [you should] go to those

who employ all the methods and teach all the doctrines" (Foster & Shoemaker). It is said that he was able to "illumine the great matter with a few ordinary words suited perfectly to the situation" (Foster & Shoemaker).

One story that shows Zhaozhou and his teaching is:

A monk asked, "When I wish to become a Buddha, what then?"

Zhaozhou said, "You have set yourself quite a task, haven't you?"

The monk said, "When there is no effort—what then?"

Zhaozhou said, "Then you are a Buddha already" (Hoffman).

In this conversation, a monk is sincerely asking, "How can I become a Buddha?" Zhaozhou turned the question back to the monk. "You have set yourself quite a task, haven't you?" What do you think Zhaozhou is saying here? Is he saying, "Oh, what an impossible task?" Or is he saying something else?

Certainly, seeing our own Buddhahood can be daunting; but didn't Shakyamuni teach that we are all Buddhas from the beginning? By turning the question back to the monk, the monk got a chance to ask himself, "How can I become a Buddha?"—seeing his question in a different light. The monk followed up with, "When there is no effort, what then?" This is quite a different question than he asked before. Zhaozhou responded, "Then you are a Buddha already," confirming what the monk already knew.

In the case of Zhaozhou examining the hermits, he was probably on his travels around the country and he visited two monks separately in their hermitages. We don't know if these visits were close together in time or far apart. It doesn't matter.

He knocked on the door to the first hermitage and called, "Anybody in? Anybody in?" He asked an ordinary question, but through this question he asked the hermit to declare himself. The hermit may have come out to see Zhaozhou, or at least opened

the door. We don't know about any greeting or exchange except for Zhaozhou's question and the hermit's gesture. The hermit responded by raising his fist. Just this. What is the meaning of the hermit's raising his fist? It is a clear response to Zhaozhou's question, showing not only the hermit's identity, but the identity of all beings.

Zhaozhou responded directly to this monk, saying, "The water is too shallow to anchor here." Was Zhaozhou rejecting the monk's response? Or was he approving it? The ideas of shallow and deep are ingrained into our understanding. We often see shallow as superficial, cursory or frivolous. Oh, that's a shallow person! "Shallow" implies someone with little understanding; someone who skates along with little wisdom or insight to offer beyond the obvious. In Zen, it often means someone who has only a superficial understanding of Zen.

Whereas, deep implies difficult to penetrate or comprehend. Deep can be applied to water, night, or a field or ground, or even a person. It often means mysterious or profound. A deep person or a deep thinker is often labeled as such because she has understanding, insight, or wisdom. In Zen, someone with deep understanding understands her own mind. Deep is often used as a context or adjective to describe circumstances of true understanding. Dogen said, "All Buddha ancestors from the beginning fall down into Sakyamuni's cave and spring around sharing the teaching" (Leighton & Okumura). Sakyamuni's cave is deep in the rock, and dark. I wonder where that cave exists today? Have you seen the calligraphy above the Zendo door? It says, "Entering Great Dragon's Cave." Maybe we can fall into it from right here.

Dogen's point that the ancestors "spring around" sharing the teaching, brings the image of frolicking goats. If you were around when our neighbor's goats had five babies, you can recall their leaping and springing about. How do our Buddha ancestors spring about sharing the teaching? Shallow and deep indeed!

Be careful of ingrained ideas of deep and shallow. If you limit yourself to this dichotomous view, and get stuck in the shallow or the deep, you will get into trouble. You need to be like Zhaozhou and fall right through the shallow and deep into Sakyamuni's cave, leaping about to share the teaching.

Another term in this koan that we often use metaphorically is anchoring. A ship (or a person) at anchor is usually steady and settled or rooted; and a ship or person not at anchor can be tossed and turned by rough seas or circumstances, unrooted. We often can feel unmoored—at the mercy of circumstances. Usually that is when things don't seem to be going well and we don't feel like we have control over the circumstances in our lives. On the other hand, when things are going well, and we feel some control, we can feel a settledness that implies stability, like being anchored. Yet another view is that when we are not anchored to our constricting ideas, we can be free to meet life as it comes to us. Which do you suppose was Zhaozhou's meaning? Perhaps it was something else entirely.

When Zhaozhou visited the second hermit, he again asked, "Anybody in? Anybody in?" The man responded in the same way as the first hermit, holding up his fist. But Zhaozhou responded differently, saying, "Freely you give, freely you take away, freely you kill, freely you give life." And he made a full bow. Freely giving and freely taking away is the mark of someone who has penetrated completely, no longer stuck in words and ideas. How does one both give and take away? How can killing and giving life happen simultaneously?

Both monks responded in the same way to Zhaozhou's question by raising a fist. The monks' responses in this case have a similar meaning to Juzhi's holding up his finger whenever someone asked him a question. Unless you can thoroughly see the monks' fists, Juzhi's finger, and Zhaozhou's responses to them, you cannot penetrate this koan.

Here is another well-known case with Zen master Fayán, who lived from 885 to 958, and was the

founder of the Fayán school of Zen, one of the five major schools in China. Fayán was born 12 years before Zhaozhou's death, so they overlapped a bit.

Before the midday meal, monks gathered for instruction from the great Fayán of Qingliang. Raising his hand, he pointed to the bamboo blinds. Two monks went to them and rolled them up in the same manner. Fayán said, "One gains, one loses."

In this case, like Zhaozhou, Fayán responded differently to two monks who performed the same action! "One gains, one loses." In both cases, the master appeared to reject one monk and approve the other.

It's not that there isn't gain and there isn't loss. Rejection and approval, and gain and loss are experiences each of us have had, and we habitually judge ourselves in relation to these ideas. Stop! Taking things personally can throw you into a tailspin of thoughts and judgment. The context of our practice does not have room for these kinds of ideas. So, what did Fayán and Zhaozhou mean?

Mumon said in his comment on Zhaozhou's koan that if you think one hermit was superior to the other, you do not have the eye of insight. Mumon also commented on Fayán, saying, "If you have one eye on this point, you will know where National Teacher Qingliang (Fayán) failed. But I warn you strictly: do not debate about gain and loss." Mumon's "one eye" is not far away. It is within your grasp. Just practice sincerely. When you find yourself drifting, fantasizing, or judging yourself or others, come back to "one" or "mu." Again and again.

Here is one more story about Zhaozhou to leave you with:

A monk asked, "What is the fact of my nature?"

The master said, "Shake the tree and the birds take to the air, startle the fish and the water becomes muddy" (Green).

This is Zhaozhou's magic, pointing directly to the fact of our true nature. It's not out there somewhere. It's the gecko falling from the beam, the cat wailing to be let in, and the rumble of the metal plates as they are driven over. These things are not outside of you, you manifest them and they manifest you.

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Hele Mālie, May 2023

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FROM MAUI

Dasui's Kalpa Fire

By Susan Pirsch

A monk said to Dasui, "When the kalpa fire blazes, utterly destroying the whole universe, it's not yet clear: does this one get destroyed or not?"

"Destroyed!" said Dasui.

"In this way, then," the monk said, "it accompanies the other?"

"It accompanies the other," said Dasui

[Later,] a monk asked Longji, "When the kalpa fire blazes, utterly destroying the whole universe, it's not yet clear: does this one get destroyed or not?"

Longji said, "It's not destroyed!"

The monk said, "Why isn't it destroyed?"

Longji said, "Because it's one and the same as the whole universe."

The kalpa-ending fire roars and it perishes.

Sentient beings—all things—follow it along. The kalpa-ending fire roars and it isn't destroyed.



On August 8, unbelievably strong winds were whipping around Maui.

On my way to work in the morning, coming out of Maliko Gulch, I could tell something was burning—even though it was still well before

sunrise. At the top of the gulch, I could see Haleakala. I saw flames up on the mountain. At work, we heard power was out in Lahaina and that there was a small fire that had been contained.

That night, before shutting out the lights, I finally looked online for some news. Every post announced a soul crushing fire update. Lahaina was gone. Kula residents evacuated. There was a brush fire in Wailuku, very near my 95-year-old mentor's house. In helplessness, I lay down. Tears soaked my pillow. Maui was burning up. The great kalpa-ending fire was underway.

Two days later, I was dropping things off at a shelter and saw groups of people in the parking lot hugging and sobbing. To one couple I found myself saying, "We got this. We got you. We're gonna get through this together. We got this." My arms were raised up like in a blessing or a prayer. Our tears fell together.

The day after the fire, Moloka'i residents loaded up boats and traveled over Pailolo Channel to S Turns on Maui. They brought their boats on shore and delivered supplies. They got there FAST. "We neva ask permission. We just did it." The grocery stores on Moloka'i emptied out. Maui people sent money to Moloka'i for gas for the boats. Boats came in from Waianae, too. Water people don't need roads. They don't need permission.

A local tour boat operator delivered supplies. Jet skis ran up onto the sand dropping whatever they could carry. Maui responded. Parks filled with donations; convoys of trucks delivered them. Our Maui brothers and sisters cooked and dropped food at the shelters. Help eventually was even turned away.

We were not destroyed.

We are changed.
 But will we?
 Lahaina, burned, dusty, grey
 and toxic
 Sits between
 the green slopes of Kahalawai and
 blue 'Au'au channel
 There had been warning.

Highlights from the Calendar

PZC is open for zazen and dokusan on Sunday mornings from 9 to 11 am and Wednesday evenings from 7 to 9 pm. [Deviations from this schedule and important dates are listed below.](#) Please check our website regularly for the complete calendar and for updates: www.diamondsangha.org

September 2023

9/3: **Sun. 9 to 11 am.** Zazen and Dharma Study.
9/13: **Wed. 7 to 9 pm.** Zazen and Dharma Study.
9/16: **Sat. 9 am to noon.** Orientation to practice. Advanced signup required. Please contact administrator at info@diamondsangha.org.
9/17: **Sun. 9 to 11 am.** Zazen and Dharma Study.
9/24: **Sun. 9 am to noon.** Samu followed by lunch.
9/27: **Wed. 7 to 9 pm.** Zazen, dokusan and Q & R.
9/28: **Thurs.** SIGNUP DEADLINE FOR FALL (NOV) SESSHIN WITH KATHY AS TEACHER.

October 2023

NOTE: Kathy will be our Teacher and holding dokusan from October 1 through November 8.

10/1: **Sun. 9 to 11 am.** Zazen, dokusan, tea. **11:30 am to 1 pm.** Leaders' meeting.
10/15: **Sun. 9 am to 4 pm.** Hiking Zazenkai. Trail TBA.
10/21: **Sat. 9 am to noon.** Orientation to practice. Advanced signup required. Please contact administrator at info@diamondsangha.org.
10/22: **Sun. 9 am to noon.** Samu followed by lunch.
10/25: **Wed. 7 to 9 pm.** Zazen, dokusan and Q & R.

November 2023

11/9: **Thur.** Gather for Fall sesshin.
11/10-11/12: **Fri-Sun.** Fall Sesshin, Temple closed.
11/15: **Wed.** Zazen and dokusan with Michael.
11/17: **Fri.** ROHATSU SIGNUP DEADLINE
11/18: **Sat. 9 am to noon.** Orientation to practice. Advanced signup required. Please contact administrator at info@diamondsangha.org.
11/19: **Sun. 9 am to noon.** Samu followed by lunch.
11/23: **Thur.** Thanksgiving potluck. Details TBA.
11/29: **Wed. 7 to 9 pm.** Zazen, dokusan and Q & R .

December 2023

12/10: **Sun. 8:30 am to 4 pm.** Bodhi Day Zazenkai. Bring a brown bag lunch. Come for all or part of the day.
12/16: **Sat. 9 am to noon.** Orientation to practice. Advanced signup required. Please contact administrator at info@diamondsangha.org.
12/17: **Sun. 9 am to noon.** Samu followed by lunch.
12/27: **Wed. 7 to 9 pm.** Zazen, dokusan and Q & R.
12/31: **Sun. 9 to 11 am.** Zazen, dokusan and tea. **New Years Eve:** Informal sitting.

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Spring Sesshin, 2023



Summer Sesshin, 2023

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