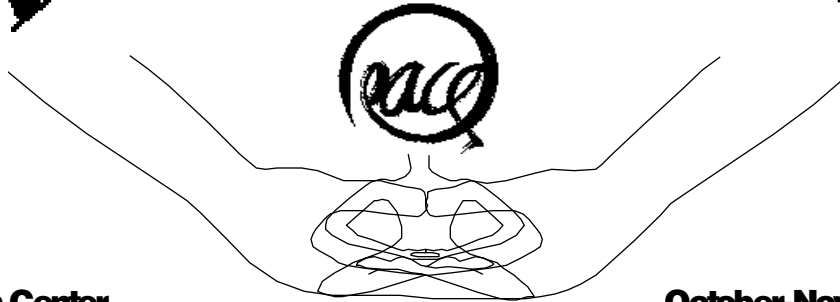


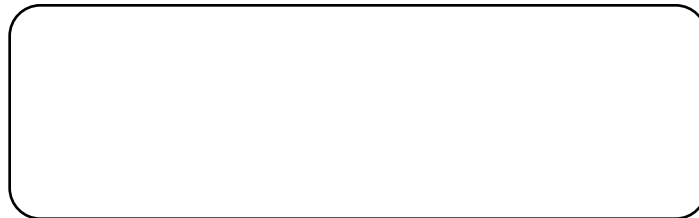
# Dharma Life



**The Missouri Zen Center**

**October-November, 2000**

**The Missouri Zen Center  
220 Spring Avenue  
Webster Groves, MO 63119  
314/961-6138**



Visit Our Web Site:  
[www.missourizencenter.org](http://www.missourizencenter.org)

*Address Correction Requested!*

## **Mindfulness Day, October 1**

Celebrate Mindfulness Day on Sunday, October 1, from noon-4:30 p.m. at the Thai Buddhist Temple, 890 Lindsay Lane in Florissant. The event is free and open to the public. The theme for this year is "Reflecting the Five Buddhist Precepts and a Global Ethic." This is a good opportunity to introduce curious friends and relatives to Buddhist practice.

Mindfulness Day is put on by the Buddhist Council of Greater St. Louis, a collaboration of the Mid-America Buddhist Association, the Missouri Zen Center, the St. Louis Insight Meditation Group, the St. Louis Korean Buddhist Temple, the Thai Buddhist Temple, local Tibetan Buddhist groups, and the Vietnamese Buddhist Temple of St. Louis.

## **Membership meeting and potluck, October 7**

Want to have more input into Zen Center activities? Have a good idea about how to conduct the breadbaking fundraiser to maximize sangha participation? Then attend the upcoming membership meeting and potluck, beginning at 5 p.m. on Saturday, October 7 at the Zen Center. We'll hold the meeting first and follow with a vegetarian potluck. Bring your enthusiasm, ideas to increase participation in the breadbaking fundraiser, and some food to share.

## **MZC Board Meeting, Nov. 19**

The next MZC Board meeting will be held on Sunday, November 19 following the dharma talk and samu. Everyone is welcome to attend.

# Dharma Talk by Zuiko Redding

transcribed by Maku Frank from the tape recording

*This is the second half of the dharma talk that Zuiko Redding of the Iowa City Zen Center gave during her visit to the Missouri Zen Center in November 1999. The first half of the talk was published in the August-September issue. Contact the Zen Center or see our website if you need a copy of the first half of her talk.*

Also, the practice itself is hard. The practice is hard for all of us, not just people in the monastery. I was laughing last night, as Kalen and I were watching a video of Eihei-ji. I could laugh uproariously when they spoke of the peaceful monks sitting there on their tans. I think, Yeah, sure you are! You're sitting there tired as hell, trying to stay awake, doing whatever you can to stay awake, because if you don't stay awake and your head falls forward you get hit. The hitting doesn't hurt. What hurts is that everybody knows it's you that's been hit. But it all looks very peaceful. Often we have this notion of going off to the peaceful monastery where everybody is serene and nobody fights anyone and there are no political wars going on. Well, it's just the same as everywhere else. You still have to get your clothes washed and you still have to get to zazen on time. It's the same. We get up here and we have to get the children off to school, get dressed for work and at the same time maintain the mind of zazen — the mind that sees impermanence, the mind that puts aside ego. Right in the middle of driving down the freeway to work in the morning we have to do that. That's not so easy. So our practice is not some beautiful, serene, wonderful practice. It's everyday life and the blood and guts that come with everyday life. Because of this it's very important not to judge ourselves — not to say I'm a good Zen student or I'm a bad Zen student. Whenever we try, whenever we exert our effort, that's good. Whenever we don't have the energy, either emotional or physical, to exert effort, just do what we can. That's good, too. Maybe we don't have any effort for this moment, that's OK — the next moment is coming and we can exert some then. So Zen practice is blood and guts. It's the cold dew wetting our robe. Wetting the robe is important, too. Our zazen, our effort permeates us but like dew wetting our robes we don't notice so much. We don't notice the little changes that happened between yesterday and today or between today and tomorrow. But if we continue to make the effort it will permeate us. Something will happen and practice will become practice. It will not be "practicing the Way." When cold dew wets our robe we don't have a sense of "I am practicing the Way." This is another real pitfall of our practice. We think, "I am practicing." Dai Chi Zenji says, "When you practice the Way a devil never fails to come and prevent it. If you do not practice the Way there is nothing preventing you." When the merit of sitting is accumulated you will naturally know it. If we have ideas about what it is to practice the Way or how we're going to get enlight-

ened, then we are not truly practicing the Way. If we can just give that up and be flexible like the pine tree, then we can practice the Way.

The next line is, "In the fifth watch I get up and go down to the two ravines." The fifth watch is the last watch of the night. The night is divided into five parts. The first part begins at sundown and the fifth part begins about two hours before sunrise. The actual length of the watch depends on the length of the night so it's shorter in the summer, longer in the winter. The fifth watch is just before sunrise when light and dark are beginning to merge with one another. At Shogoji we always rang the big bell to announce that this time had come. In the poem, Dai Chi Zenji gets up and goes down to the two ravines, to the place where the waters merge, where eternity and this moment merge. It's all we have — this moment, right now. In our minds we think past and future but the reality of our lives is just this moment, just right here.

Dai Chi Zenji is getting up from zazen but he's not leaving practice. Zazen is not different from daily life. Sitting on a zafu is not different from our daily life. Oftentimes we think that zazen is our practice and the rest of life is something else. I was talking to someone recently; he's a Buddhist scholar, a scholar of Eastern religion, and he was asking about our daily life at Shogoji. I told him our schedule and the things we did, how we got up at 3 a.m. and from 3:30 a.m. till sunrise we sit zazen, and so forth. He says, "well, how much of your day do you spend in practice?" I said, "All of it!" He says, "No, how much do you spend in zazen?" Each thing — putting water on to boil for porridge, chopping wood, picking up leaves, giving instructions to other people, taking instructions — all this is practice. In all of this we put aside our ego and come with an open mind, with a flexible mind. In our life here in America, each thing is practice. Straightening your shoes, keeping the zendo clean and the building clean, taking care of the building, doing fund raising activities, having sangha meetings — all of these things are practice. Sometimes we think zazen is practice, but writing letters to people who ask for information or potting hostas, that's the buddha's work, whatever that is.

Dai Chi Zenji gets up and goes down to get water and brings back a pitcher filled with the moon. We are each a pitcher. Japan is a pitcher. America is a pitcher. The water of the dharma is poured from one to the other. It's poured from the pitcher of Rosan to the pitcher of you. Pitchers are different; some are big, some are small, some are kind of round, some are real tall. Each one is different but the water of the dharma is always the same. Dai Chi Zenji is getting the water of the dharma, filling the pitcher. Just like a pitcher, if we are to be filled with the dharma, if we are to accept the dharma, we have to be empty. There

*continued on page 3*

*Zuiko Redding's talk, continued from page 2*

is a koan about that. I don't remember it exactly, but the student comes in and says, "Master, why have you never taught me the dharma?" The master says, "Here, have some tea." The student puts out his cup and the master pours, and he continues pouring, and the cup overflows. The student says, "Stop, master, stop!" How can a cup accept anything if it's already full? This is us. We're always filling ourselves up with little ideas and our own little likes and dislikes. When we're full of these things, we can't accept anything new. This is what seeing bodhi mind does for us. When I come face to face with the fact of my own death, I suddenly get real empty. I think when we do that we become empty and can accept the water of the dharma when it's poured. The water of the dharma contains the moon — the moon of enlightenment. If we are empty in our daily activities and we give our best effort to this moment, beyond our ego, beyond what we're going to get out of it and whether we like it or not, then the water of the dharma fills us and we can pass the water of the dharma on to others.

### Women's Night, Oct. 18 and Nov. 15

A special discussion night for women is being held on the third Wednesday of each month, starting about 8 p.m. (after sitting). During October and November the dates are October 18 and November 15. While sitting will be open to everyone as always, the discussion beginning about 8 p.m. is for women only. The participating women wish to discuss Buddhist principles, practices, and issues as they pertain to women. All interested women are welcome to attend. The discussion topic for the October meeting is spirituality. The discussions are held in the Zen Center's library.

Because the Beginner's Mind class will be held during the October Women's Night discussion, women attending Women's Night are asked to park in the Webster Groves public parking lot located on N. Old Orchard just north of its intersection with Big Bend. The public parking lot is on the left, in back of the parking lot for the stores fronting on Big Bend. This is only a couple of blocks from the Zen Center.

### Simplicity Sunday, Oct. 8 and Nov. 5

Simplicity Sunday is an opportunity for everyone to gather together to discuss how we can create simpler, more sustainable, and more joyful lives. You are welcome to bring anyone you know who is interested in simplicity. You need not have taken the Voluntary Simplicity course. Nor is this a potluck; if you want, you may bring and eat your own lunch.

Simplicity Sunday meets at the Zen Center from around 11 a.m. till 1 or 2 p.m. on Oct. 8 and Nov. 5.

#### Zen Center E-mail List

To subscribe to the Zen Center's e-mail listserv, send a message to <Majordomo@mail.win.org>. Leave the subject field blank. In the body of the message, type "Subscribe MZC" (without the quotes). That's all you need to do!

## Membership Categories

### Individual

3 months	\$60
6 months	105
One year	200

### Family

3 months	\$75
6 months	120
One year	225

### Student/Limited income

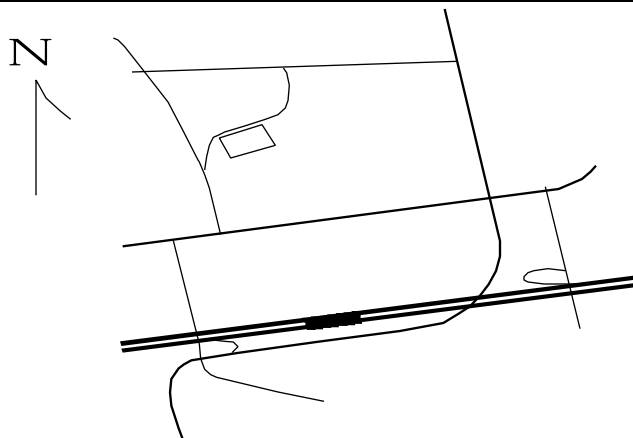
3 months	\$50
6 months	90
One year	170

### Subscribing member

One year	\$15
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*Anyone is welcome to participate in any Missouri Zen Center activity without making a financial membership commitment. However, we only allow members to borrow items from the library.*

*The Missouri Zen Center is a nonprofit organization. Donations may be tax-deductible; consult a tax advisor.*



### Current Zendo Schedule

#### Sunday

6:20 a.m.	Zazen
7:00 a.m.	Service
7:20 a.m.	Zazen
8:00 a.m.	Kinhin
8:10 a.m.	Zazen
8:30 a.m.	Lecture and discussion, work period, and tea

*You are welcome to come throughout the morning, but please do not enter the zendo during zazen.*

*Enter quietly at other times.*

#### Monday-Friday

6:00 a.m.	Zazen
7:00 p.m.	Zazen

*Check the calendar and articles for special events being held on certain evenings.*

# October 2000

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1 6:20 am Sunday Service Mindfulness Day	2 6:00 am Zazen 7:00 pm Zazen	3 6:00 am Zazen 7:00 pm Zazen Choices Course	4 6:00 am Zazen 7:00 pm Zazen 7:00 pm Beginner's Mind	5 6:00 am Zazen 7:00 pm Zazen	6 6:00 am Zazen 7:00 pm Zazen	7 5:00 pm <b>Members' Meeting and potluck</b>
8 6:20 am Sunday Service 11:00 am Simplicity Sunday	9 6:00 am Zazen 7:00 pm Zazen	10 6:00 am Zazen 7:00 pm Zazen Choices Course	11 6:00 am Zazen 7:00 pm Beginner's Mind	12 6:00 am Zazen 7:00 pm Zazen	13 6:00 am Zazen 7:00 pm Zazen	14
15 6:20 am Sunday Service	16 6:00 am Zazen 7:00 pm Zazen	17 6:00 am Zazen 7:00 pm Zazen Choices Course	18 6:00 am Zazen 7:00 pm Beg. Mind 8:00 pm Women's Night	19 6:00 am Zazen 7:00 pm Zazen	20 6:00 am Zazen 7:00 pm Zazen	21
22 6:20 am Sunday Service	23 6:00 am Zazen 7:00 pm Zazen	24 6:00 am Zazen 7:00 pm Zazen Choices Course	25 6:00 am Zazen 7:00 pm Last Beg. Mind Class	26 6:00 am Zazen 7:00 pm Zazen	27 6:00 am Zazen 7:00 pm Zazen	28
29 6:20 am Sunday Service Daylight Savings Time Ends	30 6:00 am Zazen 7:00 pm Zazen	31 6:00 am Zazen 7:00 pm Zazen Choices Course	<i>"By cultivating an internal reference point of joy, independent of shifting external circumstances, a spiritually trained environmentalist prepares to work for the long haul."</i> Stephanie Kaza from <i>Earth and Spirit</i> , edited by Fritz Hull, 1993			

# November 2000

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
<i>Dharma</i>			1 6:00 am Zazen 7:00 pm Zazen	2 6:00 am Zazen 7:00 pm Zazen	3 6:00 am Zazen 7:00 pm Zazen	4
5 6:20 am Sunday Service 11:00 am Simplicity Sunday	6 6:00 am Zazen 7:00 pm Zazen	7 6:00 am Zazen 7:00 pm Zazen Last Session Choices Course	8 6:00 am Zazen 7:00 pm Zazen	9 6:00 am Zazen 7:00 pm Zazen	10 6:00 am Zazen 7:00 pm Zazen	11
12 6:20 am Sunday Service	13 6:00 am Zazen 7:00 pm Zazen	14 6:00 am Zazen 7:00 pm Zazen	15 6:00 am Zazen 7:00 pm Zazen 8:00 pm Women's Night	16 6:00 am Zazen 7:00 pm Zazen	17 6:00 am Zazen 7:00 pm Zazen	18
19 6:20 am Sunday Service 10:00 am Board Meeting	20 6:00 am Zazen 7:00 pm Zazen	21 6:00 am Zazen 7:00 pm Zazen	22 6:00 am Zazen 7:00 pm Zazen	23 6:00 am Zazen 7:00 pm Zazen	24 6:00 am Zazen 7:00 pm Zazen	25
26 6:20 am Sunday Service	27 6:00 am Zazen 7:00 pm Zazen	28 6:00 am Zazen 7:00 pm Zazen	29 6:00 am Zazen 7:00 pm Zazen	30 6:00 am Zazen 7:00 pm Zazen		