

Senses Grace Cathedral
5/20-68

"Zen is almost impossible
to convey except thru
practice. In our
practice we try not
to understand anything.

Although you may have
some image in your
mind we try not to be
concerned with it; in
your practice of Zen
altho you see nothing
yet you will see everything.

My notes - Try not to
understand anything. Let it
come, let it go - Zen a
basic attitude in which
you are ready to think
and act. Bring attention back
to physical presence. Bring one

Include all things
in your meditation
- then everything
comes to help
us; our enlighten-
ment.

We practice to
experience to our
non being, our
non self.

Everything is
B: nature - Everything
is a koan.

Kenjō Koan -
Everything has B. nature
" is a koan.

How we understand
our everyday life is
a koan.

We have koan of no
self nature - koan
beyond being and
non being

B way is beyond
being and non being.

Everything does not
go as we want
I start our koan
from the experience
of life: flowers
die with our attachment
and weeds grow with our
detachment.

We practice to
experience nonbeing
+ non-self.

Our mind should be
wide open - when
you sit include all
things - everything
comes to your enlightenment
and helps us.

Your practice is
within your self.

Water is B nature
waves everyday
life. Water always
has wave so
impossible to
stop it - no.

water is completely
calm.

Only in life & death
is Nirvana.

Only in wave is
actual water.

Have mind which
includes all your
activity. everyday
life as part of your
being enlightenment. life
cant be separated from
what you really all
one continuum.

Whatever happens
your mind is stable
that is everyday
mind - calmness

You must have
calmness in movement
in everyday life

To be like drift wood
is not our way? ?

To be prepared for
anything is to have
big mind

Always involved
good or bad in
everyday life

(That is too much.)

B's speech without
tongue.

When we practice
we are in a - where
no good or bad is

reached.

5-26-68

Our way - 2 ways

1. upward

2. downward

1. Upward to improve self - have enlightenment

2. Downward try to forget what you achieved

likely to attach to result of practice
Even if you aren't helping you think you are helping. You aren't helping in true sense because you do not have enough knowledge - you may be forcing help on others

Put emptiness in way upward - but help other in its true sense - true practice way upward and downward
To help self is to help others

Kenjo koan - world we live in is koan

Practice on working on reality we face - on problems we face

Start our koan from the experience of life
Everything does not go as we wish -

Flowers die with our attachment weeds grow with our detachment

B way is based on
view of selflessness
no self - no enlightenment
The true world is
unfolding - We are
not involved in conflict
of life, death.

Let our images
& senses come &
go in zogen
Include all without
attachment in our
practice - everything
comes & goes -
things advance &
understand themselves
that is en.

If you say someone
is there - its

ignorance - its in
your mind - if you
say its in your mind
that is ignorance -
no idea to attach to

B. don't stick to E.
- en. above en.
When you are really
B you aren't aware
of yourself as B.

When all is B. it is not
necessary to be aware
who is B.

B. founded both sides
of the truth, but he
didn't find out
anything special but

True understanding is
like this

he found - flowers
die with our attachment
& weeds come with
our detachment

If you aren't selfless
enough to observe
practice you will
not understand.

If you practice
without any problem
you don't think you
are just practicing

If you don't make any effort
mind won't put things
like training.

Some kind of effort should

be going on in your practice,
(like plant -
it is growing but
it doesn't look like
effort) - you
have that kind of
effort

If you think zazen
is just calmness
that is wrong - don't
stick to old ideas
good or bad.

If something is wrong
in everyday life you
think
good or bad - you
observe practice if
you have true understanding
more or less.

Everything is included
in your practice -
what comes to
your mind -

Everything has - no
self nature - all
is within your mind
no outside object.

Let everything come
& go without any
effect on your mind.

If everything is like
that you have no
problem in life

When you think things
have self nature
practice zazen

Thinking with whole
body & mind zazen.

When 1 side is dark
other side light ^{ness}
for human being
water is to drink
but for fish water
is home.

To love someone is to
be detached from someone

Be attached to
someone with
detachment that is
the way to love
no problem

Within our practice

nothing has self nature

Our practice moon
in winter & moon
in sky - light-side
dark side

If we practice one ^{side}
other side is included
Can't practice in 2 ways

To study B. is to be
- n. by all things
to free our
body & mind & to
free body & mind
of others. - because
you are
engaged in Big
practice

Our life like a
bubble - can't grasp
it. - in this way
we can enjoy our
life without saying
good or bad so much

Truth is there
when you accept
things in your
practice

When you seek it
it is far away

When you have true
practice with everything
without any attachment
- you accept it as it is
then it will be clear

nothing at all is
'permanent'

No trace remains

Save self from
1 sided view or
confusion.

Accept situation
without discrimination
You don't invite - but
it is here.

To us there is nothing
outside our mind -
because mind and
they are one

B. mostly subjective
What does it mean
to us is most
important part.

To be free from
emotional mind is to
be yourself - live
in it - be free
from it.

Purpose of zazen
to appreciate our
being moment after
moment.

When we become
religious we are
appreciative
Senses: I enjoy Sun very much

Find composure in
each moment

Med. gives us some
basic joy & appreciation
Med. for all human
beings

Once in awhile we
should be free
from ourselves
Enjoy being here -
expressing fundamental
nature of everything
to resume our true
nature.

It doesn't make
difference if you
have En. 10 yrs or 100 yrs

Compare life 10 yrs ago
Full meaning of life
moment after moment

1962 Zen started
center

Some sense of living
in this world.

Most important thing
in the world is to find
true meaning of being.

When you come sit, you
are B.

When you become
religious you are B

We are at center of
universe when sitting
Everything has its
10 directions

When you seek for
something outside
of yourself is dangerous

The way you
confront your
problem - not the
result.

If your attitude
is good we accept
you have the
best stage in your
activity.

Whatever you do if
you do it with our
spirit it is zen

7-21-68 - Suzuki

Whenever B. people
he said lets sit very imp
No place to go but
always seeking
a place to go.

As long as we are
sitting - some
kind of composure
important.

It isn't possible to think
will I have En-
to think that is to
lose your composure

Tile B. Mirror B.

We are something
beyond sentient beings.
You are here -
dont bother about
next life - Your being
will be here.

Not so good,
moon faced B. Good
sun " B.

We should have this
kind of understand
of our world now:
Right now more
pleasure of life
moment after
moment. Our
World perfect now,
Have to be yourself
no other way to have
composure -
moment after
moment + right here

No idea of good or
bad when I'm right
here - use less
what do you do
with it
First of all sit then

what you do will work
— or else all in vain
If we do not sit we
will lose our wisdom
in its true sense
so we just sit and
find ourselves
Our wisdom seeks
for wisdom our
life session
of wisdom after
wisdom.

En not important
but how well you
are trying now to
do your best is very
important

Stopping agitation

Practice z. together
great courage
and drowsiness —
thz 2 most important
first in doing
zazen.

The self is going
on in your life
time is mysterious
but not mysterious thing.
Something encourages
you to be alive

Zazen is universal
where ever you go
you can pass
smoothly.

Our physical body
supported by our
food from outside

but such a self is
not the real self.

Suchness truth —
universal.

Make effort to
have good relationship
to all

I don't know where
E is. Here is
Self — always you

As to the means of
study of Supreme
way — unrestricted

Most important
function you

Should always have
is freedom.

Can get this in B—
so not necessary to
worry who I am

"Let it go". Forget such
a thing: how many
times you fall how
hard you try
Forget purpose
just sit.

B means E & awakened
one & can understand
everything completely
It's possible to
get rid of attachment
B was original way of life.

To make manifest
B. nature — that
is meditation.

We emphasize
calmness in
everyday life as
well as in meditation

By my emotion, fear
anxiety — I disturb
this body.
This mind disturbs
the body.

God created man
to be a companion
of God.
always say: I how art
with me.

When you lose your jar
on your head you
shouldn't look back

To have gaining idea
+ forgetting what you
are doing is dangerous

Once you attach your
self to something
that is not zen

We never talk about
absolute
who is B - I don't know

Everything is changing
including his teaching

Zen to find
absolute, composure
in our life

Relative comprizing
absolute

In emptiness - absolute
there

I have no idea of
self - I feel fire
is cool wind

The Enlightenment is in
the sitting - To have
relaxed intuition
in our everyday life

Control emotional
trouble - around
abdomen - can
be calm then

Don't take care
of emotion by
brain - a fight-

2. a refined quality
of mind - ^{control desire} ^{can't}

If we don't develop
higher ability to
study teaching

Main reason to
practice don't want
to play games with
time.

I can't find composure
in city -
I can't find composure
Tassajara

If I am in a sunny
place I want a
shady place.

If I am in a
shady place I
want a sunny place

Our desires endless
- fame, possession

Not eating or sleeping
too much
You can't eat or sleep
more than you
want at one time

Give kindness if we can

so this does not
cause too much
trouble

7, 6, 5 hrs O. K.

Why do we study
Z - you feel a dead
end.

Middle way to find
composure in all sit.
Observe things as are

Find a place in life
so as not to stir
your emotions.

Keep quiet
place within
yourself.

mt. not quiet.
Keep away from
your view pt.

chigi -
various practices
of zazen
shii - to stop
control calm
ones emotional
situation

Thru practice of
zen - know
how to control one's
mind. - to set
thinking faculty
in rt. way.

See everything
with considerate
feeling - true rel. practice

Great underlying
principle is truth
of the self.

To become straight forward
is to have nothing to
show

If you practice it
will bring marvelous
results to you

Are you alright
"sure" true Self
always ans.

10-8-68 Sensei

Mind not in 1
place but in whole
body.

Stop thought by
posture.

Conscious mind
no place.

When you are
involved in thinking
good or bad - not good.

Harmonize with
all beings.

To accept our life
means not to
complain.

Something deeper
or stronger than
morals — that is
religion in true sense

Oct. 12, '68 Sesshin
assigned seats — and
I don't come until 1 —

When you have no
gaining idea you are
B. ~~at~~ ⁱⁿ ~~the~~ ^{at} moment
B. mind to sit with
gaining idea may seem difficult
Gaining idea monkey
mind — when you
want calmness monkey
mind

Just sit and accept your

zazen 1 finger

When it is hot-hot B.
" " " cold cold B.
1 finger without
gaining idea.

You may be discouraged
if you don't know
secret — 1 finger
can mean various
things according to
situation.

If you are attached
to same old way
you may have time
to be discouraged
about your practice
+ confused what
is zazen.

You should be completely
involved in atmosphere
of zen

Don't bring ideas
into zendo - when
you enter zendo forget
what you have been doing
+ just sit. you are
quite different
person.

Zazen not
continuation of every
day life.

Give up everything
when you practice
Take time to know

what zen practice is.
Even to attain E. not
good.

Your conviction not
good pure enough.
Zen master should
say "go away" means
"come again."
This kind of spirit or
you can't have
clear mind.

When you have true
way seeking mind
you have no problem
in practice
whatever you do is
shikan taza

to have various
problems & to
have many monks

Dogen put emphasis
on shikantaza

Before you enter
Zendo you should
attain It. If you
want to enter
Zendo you should
be prepared for
practice of pure
zazen -

If you enter by
mistake go out.

Sun.
10-13-68 Suzuki

Disease will not
destroy you but
not to sit will
destroy you.

We think we are
doing correct
zazen - but
may not -

Ox - cart - story
do you whip
ox or cart
to make it go?

cart - body
Ox - mind

Sit in zendo with
friend.

When we are
free from
ourselves - then
we are free
from all things

We want freedom

The way - accept
human voice +
sound - coming from
all human beings
Be a very good listener

To free me from
myself is the target
in zazen - make
every effort that
will release you
from trouble.

Our lives are busy
taking care of our
problems.

B. says life is suffering
- you should understand
your life time from
view point of suffering

To sit is to call
please for my trouble

if you don't have
expectation of relief
from suffering - or
to develop self we
always have target
to hit.

Most important

thing is who answers
yes —

Who ans. Avalisvara

There is nothing to
expect is kind
instruction —

you have to
understand your
life —

To practice zazen
is your answer
itself.

Nothing to rely upon ^{apart}
from your life —
no God or Buddha

B. practice doesn't

mean to rely on
something.

Our completeness
of every moment
is absolute
whatever you do
this is practice.

Listen to music "
classical - or Christian
hymns - mind
getting happiness.
No rules listening
to music - or
zazen - you
accept zazen
as is.

This is refined
purified practice

Whatever happens more
and more refined
human activity

Our practice is to
find self in quiet
tone

Flower A. + Tea C.
originally - an offering
to B. - today
more often for
display

Do things with
simple mind - with
whole body or mind

Zazen should not
be habit - but
refined purified
practice

Do the small things
in life in this way.

Is to be free
from attachment of
body + mind from
yourself + others

View life as a live
stream
Life revealed in itself

Life is to reveal itself.
not necessary to make
it so on our part -
all sentient beings
have B. nature -
our trouble is we
have the burden of
human thought

Your life force here
listening to lectures
but mind all over world

in B. work natural
has profound meaning
ie - way things
out to exist - nature
based on rule -

In zazen - don't reflect
on self or evaluate
zazen it will spoil

Sit with bones & muscle
Life force disturbed
when we feel distress

It is ^{on liquor} O.K. not to
understand completely what
zazen is

In B. there is no feeling
of completion.

All things come
from your state
of mind.



The existence of
my mind and
an object is very
close. i. all is
mind says Dogen


There is reality
before you measure

Practice - then
mind will be
flexible soft
tolerant - unshakable

Look at events
around you
with composure

Look at life
in right way.

Practice Practice
with single 
doing things
with whole ness

Zazen god experience
for being united
— to become
yourself with
Whole ness

Total existence with
all beings

That you are here
means Zazen exists

Handle everything in
rt. way — B way

Religion is to find true
meaning of human
nature

Idea of God not better
than human being

Altho you may study
Zen many years
you are no special person
just a common person
just follow daily life
year after year

Whatever you do, —
you will become
unshakable

Nobody moves you
because you are
as a rock or mt.

When you do not think
good + you do not
think not good
you are your
true self.

You give me the
word when you
realize your own
true self — the
secret belongs to
you

It has nowhere to
hide — when world
is destroyed, it
will not be destroyed

You can't admire
or describe it
you exist as your
true self.

A funny story — Satori
like this.

boy + t.'s hand
under heated tatami

to beautiful girl —
boy touches finger
under cover — of t.
— but it is other boy —

other boy thinks to
is touching his hand

to, is called away to
kitchen by mother.

boys discover they
are holding each other
hand - Satori like
this - Katagiri.

The holiest principle

of B
Vast emptiness and
nothing holy in it.

The moment you
meet you have to
leave - ♂ & ♀

Attitude is what
makes the difference
in karmic life

1. Karma

2. Bodisattva oath
to help others - in
our karma

Bodisattva appears
in life to help
others - disappears
when fulfilled life

Whole life karma

We make effort
to attain some
happiness & to be
free from problems.

You are like driftwood
if you rely on something

Only way is to float
up & down life waves

Waves & boat same
in Buddhism. We
are on boat & can
manage the waves.

But for others waves
& boat different,
then suffering.

Best way is to give
up boat & sit on
tatami.

Find place without
boat and waves but
we must have
waves & boat to help
others.

We must have some
special way to help
others:

1. Serve something
good to others
2. Don't eat more than
a certain amount.
3. Don't be angry.

This will give you power
to attain imperturbability
in worst situation

If you practice you
will always be happy

Seems trivial but it is
not so.

Problems — look bad
but it will be good
for you — a
chance to practice
Bodhisattvic way

No need to do great
things

You can have a smile
if you have nothing.

Whatever you do do
it naturally without

Thinking —

Do it for yourself
& not to be noticed
by others.

When you have
nothing to rely on you
will be concerned
with truth.

When you stick to
something then you
do not see things
as they are.

When we sit
- emptiness is emptiness
form is form

Strive for truth
without any gaining
idea

Whatever you do is
practice - everyone
is your teacher

To understand human
nature more important
than philosophical
problems

There is nothing that
doesn't change - we
do not want things
to change that is
why we suffer

To get you to
accept change -
is the noble & fold
path - Hiraana

Physical practice
means to have
spiritual practices

When you try to
be more perfect
that is religious
character of life

Practice then
organize your life

To have good
qualities in character
means to have good
practice

When you have no idea
of attainment you become
B.

Help others by giving
kind word.

Story why a person
is stupid in this
life - he did not help
others in past life
- when we understand
things in terms of
good or bad we are
a stupid person.

Reflect more on
ourselves + know
what we are doing
concentrate on

practice - forgetting
about attainment

If we do everything
with spirit then
we say he understands
B.

Express humility first
or we will never be
a good teacher.

To improve ourselves
is not so easy.

If you don't understand
read again + again
Lotus Sutra

If you say you
don't understand you
have no spirit.

When you have
free time
practice zazen

2nd principle
should be 1st
principle - some
spirit.

We will devote
ourselves just to
truth + not to fame
+ profit. - or else we
will be fooled

Absolute Reality
cannot be explained
by words.

Why do you study zen?

Role of religion is to
help people.

We do not put emphasis
on historical B or
scriptures as w. religions

In B, truth is the
same as the way
a plant grows
Truth is the way it is

We put emphasis
how we can
attain or be B

We should know
ourselves completely
purpose is to be B.

Each one should
be B the
embodiment of
absolute truth.

At ~~some~~ ^{sometimes}
we should be critical
of ourselves

Reality different
from truth

Truth opposite of
false teaching

When you have no
idea of good or
~~bad~~ ^{that is}
skillfulness.

Maslow talks about
getting rid of dichotomies
to look at death
with equanimity
is a great experience

an experience in
which I have grown

When it happens it won't
make any difference

Sense. "He is enlightened
but he doesn't know it."

Should listen like you
were giving lecture

With the rt. spirit no
problem with anything

Actually you should
exp. oneness.

Just to sit is to
express your gratitude

Science + phil. doesn't
work - unless we have
the deeper understanding

Should enjoy freedom
over practice - be more
free + flexible

Love - real love
looking in ones
eye. to see world
in each other eyes

In our practice -
be able to
concentrate on
1 pt. at a time
to appreciate things
in true sense

In complete
appreciation do
not think in terms
of good or bad. long
or short -

Don't be involved in
good or bad -
most problems
you create for
yourself

When you give
meaning + carry
for long + short
you are far away
from practice
more you strive
move far away
If you are proud

of practice means
you are far away

We practice our
way to have
direct exp

What you experience is
very deep

Whatever you do -
practice, chant,
gassho - is
release from
suffering.

Zen emphasizes the
seriousness of
this moment.

To exist here
is to achieve
harmony with
all beings.

All things work
for growth of
a seed - so
your practice is
done by all
things not just
you yourself.

Strive for truth
without gaining idea

Who can make a
seed grow.

Who is man that he?
Should forget.

Who is man that
thou art mindful!

Drinking tea + looking
at the moon.

To make manifest
B. nature is
meditation. —

Which can be
brought into our
experience in
everyday life.

We emphasize
calmness in
everyday life as
well as in med.

Med. is this side
Everyday life is
other side.

Ordinary people
discriminate!

A Flower is the
kindness of the
earth. —

Kindness is the
flower of the
soul.

Zen emphasizes
seriousness of this
moment.

Synata - emptiness

Living by zazen as a
guiding principle is
freedom from selfish
thinking & is keeping
to genuine self.

object of zen
& vow
man is to act
in harmony
with all sentient
beings

Zen man lives by his
vow.

No I + Thow in B
not + od.

I + Thow like mother
and child.

zazen - like primal
state where self +
world not separated

zazen - letting flower
of our own life
bloom. zazen frees
selfish thinking which
is rising in our
self. Act like
now + eternity 1.

Not to imagine
rivals or opponents.
To sprout a seed all
things help. For that
reason a seed exists to sprout.
It must make every effort
within itself.

Beside sun rain air
sprout - doesn't exist.
To sprout a seed all
things exist - all things
help.

As this arises ∴ this arises

To exist here is to
act in harmony
with all things.

All things work for
growth of seed. — So your
practice is done by
all things — not just
you yourself.

Zazen is a message to
our 108 delusions
then they are dissolved.

Zazen softens all
delusions. — not to
see from your
viewpoint everything
— Zen.

If tenacious far away

Zazen great effort
by you — rest
and peace in mind
yet make unwilling
effort.

2-2-69 Katagiri
In zazen self not
yet divided from
world.

Time & self not id
Cast away all
judgements & thoughts.

This now not id
from eternity

Now should be
completed situation
of everyday life

Don't build your world
around a man because
if you discover he is
someone else's lover
Pop goes the world
a new song - Della Reese
Mon. Show 7-25-68

A god-sent state of
total relaxation
helps - but more
total time he is tense

To make great effort
is to understand one's
of sun + rain - make
unceasing effort toward
most vivid self. life
life which seed possesses
to grow is to act in
harmony with all

Sentient beings

In emotion is how the
body feels Wm James
It is impossible to
experience a negative
emotion in a
relaxed body Fink

I am important by
virtue of the mere
fact of my being

The stone B will
sometimes speak

Other are others
I am I

Action of Enl. is
simultaneous with
entire earth + sentient
being

5/68 Manley Hall Lectures

Story - Japanese taxi driver told how he avoided accidents;

He drove as tho B - tho honored one was his passenger - that riding in the other car was the honored

B -

Manley Hall - B.

B - endless solicitude for all that lives;

- an integrity of the law and immutability of the law.

No human being knows reality

inward urging of our own

B. radiant, maternal face - every seeking to transform suffering in the world

B - peaceful insight exists for them because they have attained C of accepting

No En. unless dedication to others.

B. does not need theology.

B no god - but eternal C grounded in absolute right and law

When we bow - we

are bowing to the fact
that these principles
are supreme

B. truly an En being
worthy of respect.

Esoteric B. Shingon
Tendai

Dharmakaya B.
"Kargargunas-Uravicarna"
B. in Nara 75 ft hi

Only when at peace can B
exp. beyond his ego
med - acceptance

When we are willful
this is impossible

Primary cause of
suffering is ego
Katagiris christines and
67 "The ego can be
the instrument of
self inflicted pain.

"Beware" "Beware"
Med:

1. Accept values
superior to self

Karma: wheel of
cart follows foot
of the horse

live in presence of
all things with
extreme solicitude
2. Med. of divine love
love continuously transformed

We have within ourselves
the highest affection
that doesn't reproduce
evil Karma —

compassion the
kind of love that
does not cause pain

3/ med. of mystery
of wisdom — *munjusi*
Height of wisdom is
to obey — transformation
by mind itself.
achieve it by being
one with infinite
light.

4/ med on liberation
from snares

5/ serenity of being
B. eyes partly

closed — smile
detached serenity
I take my
refuge in the law

No one is free
until he is free
from desire to break
rule —

Seed put in heart by
your own dedication
serenity makes
us greater than any
problem —

Self discipline is
liberation of man —
Keep rules forever
why? rules
birds & flowers
obey — part of a

great life - take
quiet journey back
to truth within.
- build bridge -
- pen into the
hand of a ready
writer - a life
of security, serenity
& peace!

I Ching lecture -

Destiny governs all things
within.

past present future are
future always
frightening - feeling
unbelievable, unbelievable
will occur.

Fate determines all things
that must occur.

No beginning, no end.
triad - destiny, God
creation. -

Ether - Chaos - Yan Ying
Yellow Emperor
Eternal Heaven

Tao. The more
you define - the
more you defile it.
By med. attain
yourself to archetype
Individual moving
toward archetype

Whole realm of earth
objective for all of life
Not logical or Christian
but real actual exp. thru
your body. Zen man
No distinction in the
encounter of events
& society

Life Article 2/12-68

Esalen - Much emphasis is placed on quiet (meditation, contemplation) — and on cultivating a spirit of what Aldous Huxley called wise passiveness. — with luck transplants to the more prosaic places people come from —

Clothes — often a way to keep ourselves & others at a distance emotionally. We should rely more on our untapped reserves of decency & strength. We should consider supplanting the notion of original sin with a new idea
Original Virtue

We should seize the unprecedented chance to control our social & psychological environment or it will control us instead.

I hurt ∴ I am. People say "I'm changed / I'm sowed" — This feeling differs from religious conversions — in that the person brings it about in himself, instead of getting it from the outside. It has more durability. This is really something new in social history — Carl Rogers

Sat, Rev. A Federal Judge Digs
the Young. Ches. Wyzanski
It isn't enough to love your
neighbor - you had better be
concerned about how your
neighbor will be in a position
to love you. — I do
know something ^{about} what life
presents. It presents
a riddle that has
no answer and never
will. In Erwin
Schrödinger's phrase
it is a circle that
always will have a gap

No heaven like clarity
No confusion like help

Living truth must be
forged it cannot be
followed.

When you are not
sure of yourself, walk
slowly. Life is not a
race.

Your true self behaves
spontaneously. It's the
same center from
which the sun & moon act.

A mass of floating
clouds suggest a
clue to Zen.

Who can say that
inebriety is not a
way to practice
Zen med?

We have longing for a real
encounter with inner world.

He'd turn over in
his urn. Nehru

Dorothy Parker
epithet -

Excuse my dust
If you can read this
you've ^{come} come too close.

You can't imagine a
bridge without
guidelines - that is,
the reason for
guidance & direction.

Automatic courtesy is better
than none.

Women are weak. Men are
weaker.

Meditation an unearthly
sense of tranquility

Life is a banquet
but most people are
starving themselves.

"Shaw" - Edward Kennedy
Some men see
things ^{to their eye} and say "why"
I dream of things
that never were
and ask "why not?"

also -- all of us will
be judged -- as the
years pass we'll surely
judge ourselves.

Sheen - Now he has a
thrown more noble
than the president's
seat.

Let it all hang out.

Wisdom is the ability
to discover alternatives.

The squeaky wheel
gets the oil -
(about complaining)

Serenity makes
us greater than any
problem.

To do things with people
means selflessness.

If a man tells you
what he's going to do
tomorrow ask him
what he did yesterday