

2/ we, necessary to supplement practitioners by a new sense of "control"
(not merely the current meaning of that word which refers to exercising
muscles, the use of prosthetic devices, & so on). Rather "de-control".
(Note Hatha Yoga makes the prime mistake of "controlling". Better let
the body do its work! The "voluntary" muscles etc. cause all your
troubles, because friend ego is handling them & ~~dealing~~ ~~with~~ them
"channelling" them - is that spelled correctly? See P.M. Alexander's
work in England & many others.)

Later I grew to understand my own teacher & to apply the
Tibetan word "rimpoche", honored or revered. She was not in a
"chain", had no teacher. So my "guarantee" goes back to her
"guarantee". Thus there is always one NOT guaranteed.

IN
TADISM

Laszlo was asked for credentials. He said "by the Tao."
What else is there to say? (lucky to have a choice!)

Thus a delicate discrimination is required in choosing a master,
"discrimination" = "viveka" (Sanskrit) विवेक and implies "weighing
the imponderables"! This you must nevertheless do. Almost a leap in
the dark. Faith that proof will come! A paradox however you look at it.

Since masters are one in a million, and by correspondence one in
who knows what, where can you turn? Litter to Surod or to the Zen Master
in New York (Muiru Rōshi). These however require personal attendance &
even then may NOT be for you. A slim chance indeed! 1 in 3,000,000,000!
Doubt exceedingly if any advertised course is worth anything except as a
mild psychotherapy or literary sedative, if that.

The student hardly ever thinks that the Master knows intimately,
and as a friend, that which is responsible for the trees, the earth, the
nebulae, not to mention ourselves! Even if the student regards this as
hypothetical he should at least imagine it is how the Master sees it -
and that therefore a minute squabbling about fancied slights and
so forth is out of place in this larger context, & more suitable for
children & the highly superficial & moronic. The student should in
fact have some of the elements of greatness and fine thinking, otherwise
the "work" is as vain, as the French say, as washing the head of a
donkey. The Master must be very patient because the student assumes
that he will "stand by" while the student questions, probes & examines
- & often to excess or flippantly. The student by his very experimenting
is showing that he does not know whether the Master is one or not!
So he should at least make sure that his quarry doesn't get away
while he 'draws a bead' on it!! Fortunately the M. knows this only too well.

Sokatsu Shaku on his seventieth birthday (Apr 16, 1939) recounted to
Sokei-an that in the 40 (!!) years of his teaching, 3,000 men & women had
come to study Zen under his direction. Of these he initiated 900 (presumably the
rest were inaccessible) & of these 13 completed the training, but only 4 of these
had "penetrated to the core of Zen" & became teachers. They were Sosaki Soto,
Kuan Taktaka, Chikudo Chasama & Sokei-an himself. I worked as I said under
a pupil of Chasama (but changed, as I said). Zen is tough indeed.
(and friend of Sokei-an)

Personality is, again, a dangerous thing for us to estimate
people by. A priest may appear to us to have "elevation" & to be a