

Wind Bell

PUBLICATION OF ZEN CENTER

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Mountain Center Report

First Payment Met

Congratulations and thank you for your generous contributions and for helping to raise the first payment on the mountain land Zen Center is purchasing. As most of you know, Zen Center opened negotiations last fall for the purchase of some private property within the Los Padres National Forest near the coast in central California as the site for a future meditation center. The first payment of \$25,000 plus \$7,500 extra was raised in less than two months and was paid to Bob and Anna Beck, the present owners of the land on December 15, 1966.

About a fourth of the money was contributed by regular members of Zen Center and a larger percentage by the subscribers to Wind Bell. In total there were over 700 individual contributions from all over the United States. The response was heartening not only because of the amount of money raised, but because of the beautiful letters, notes and comments of encouragement that came with the contributions. We had no idea that there were so many people who have been feeling that a place



Zen Center 1881 Bush Street San Francisco FI 6-7540

Shunryu Suzuki, Roshi, (Zen Master)

like the Zen Mountain Center was needed. Many contributions came from people who know little about Zen, but who have a sense of the importance of meditation and the maintenance of a mountain wilderness for this purpose.

Benefits

A number of people offered their help through benefits. The first one was called a 'zenefit.' There were some objections to the name, but on the whole it was picked up and liked. In New York City, more people had heard of the Zenefit than had heard of the Zen Mountain Center. The Zenefit occurred at the Avalon Ballroom in San Francisco thanks to the invitation and organization of Chet Helms, the manager and director of the Avalon. The rock 'n' roll bands which contributed were the Quick-silver Messenger Service, Big Brother and the Holding Company, and the Grateful Dead. Around 1200 people came to the Zenefit and after expenses, Zen Center realized about \$1600.

Bill and Laura Kwong had a benefit party at their home in Mill Valley, California, at which each person contributed to the Zen Mountain Center.

Charlotte Selver, her husband Charles Brooks, and Mildred Johnstone held a seminar in New York City which resulted in contributions of almost \$900. Charlotte and Charles teach a kind of formless Zen or body practice based on any position that is conducive to awareness and meditation in the Zen sense of the word. The mental framework for the practice is also similar to Zen in that its aim is freedom from preconceived approaches to reality. Mildred Johnstone is one of the foremost experts in the West on the tea ceremony which, when it is properly performed, expresses the relationship of a Zen Buddhist to all things in terms of their 'suchness' and as if they were Buddha's body.

The Zen Mountain Center Benefit Art Exhibition ended January 16 after being open a month. Nearly \$2,000 was raised by the exhibition, clearing about \$1,600 after expenses. In all more than \$10,000 worth of paintings, sculpture, photographs, and pottery was contributed by about fifty west coast artists and ten New York artists. We may open a similar show in Los Angeles with what was not sold from the San Francisco show with additional contributions from artists in the Los Angeles area. In any case, the works which have not been sold, may be seen by making an appointment with Norman Stieglmeyer, the manager of the exhibition. (Leave word for him at Zen Center, 346-0442; or call 647-2481.) The works are being sold at slightly less than they could probably be bought at a regular gallery. They may be purchased by members of Zen Center as well as by the public. The poster-announcement for the exhibition was designed by Mike Dixon with Suzuki Roshi's sumi circle.

The Brochure

The brochure describing the land was planned and written by Richard Baker, and designed by Peter Bailey of East Wind Printers. Its fine photographs of the land, given by Bob Boni, Morley Baer, and Tom Buckley, were major contributions in eliciting support for the purchase of the property.

Mountain Center Plan Improved

We are now buying Tassajara Hot Springs itself, instead of the nearby Horse Pasture valley described in the last *Wind Bell* and the brochure. So now instead of undeveloped land we will have for immediate use buildings that sleep 60 to 70 persons, a kitchen, a reservoir and complete water system, a generator and electric system, an access road, a barn, hot springs, a VW bus, a jeep, and other things. We are now in the process of completing the new kitchen which had already been begun, and building a zendo and dormitory in one of the existing buildings. We will be open this summer, July and August, for the first training period. Except for those two months, Tassajara will continue to be open to guests and visitors.



Aerial view of cabins on Hot Springs land — Photo: Robert S. Boni

Originally the Hot Springs portion was not for sale, but the eventual purchase of it was part of the plan in buying the Horse Pasture. When the Hot Springs portion became available in December, its purchase was an opportunity to skip a number of steps in our plan, and also a necessity because the Horse Pasture's real value was its relationship to the Hot Springs valley. Without the opportunity to eventually purchase the Hot Springs section, we would not have undertaken to buy the Horse Pasture.

Financial Aspects

The cost of the Hot Springs portion is twice the cost of the Horse Pasture, but since the payments are spread out over a much longer period and this time with no interest charge, it is in the long run, a better financial arrangement. And when the cost of developing the water and putting in buildings, electricity, and an access road, and the opportunity to begin the meditation center right away are considered, it is clear that the purchase of the Hot Springs valley is a large step forward toward a national meditation center. The value of the beautiful all-year-round stream, the

hot springs, the larger amount of flat land, and the special quality of this main valley is indefinable.

The cost of the Hot Springs portion including buildings etc. is \$300,000 to be paid in installments over the next six years (into 1972), with no interest charge, and a default arrangement* going fully into effect after the December 1967 payment. The difficult part of the arrangement is that the two payments which have to be made this year are large: \$45,000 by March 15 and \$40,000 by December 15, 1967. These large initial payments are required to meet the financial obligations and agreement made between the two previous owners.

So Zen Center has to pay twice as much this first year as it does in the succeeding years. The specific schedule of payments for the Hot Springs portion of land is as follows:

\$32,500 already paid on December 15, 1966

\$45,000 by March 15, 1967

\$40,000 by December 15, 1967

\$20,000 by March 15, 1968

\$20,000 by December 15, 1968

and so forth up to March 1972 when the final payment is \$22,500. We have a right of first refusal (first opportunity to purchase) on the other two 160 acre parcels of land (one of them the Horse Pasture).

Immediate Plans

A large advantage to buying the hot springs section is that we will be able to use it immediately. It might have been years before the Horse Pasture portion could have been developed enough to put into effect the program envisioned for this summer in the former resort area.

Plans for this spring and summer are for a caretaker and a few workers to be there during February and March. In April, May and June, there will be more workers there and an increased number of visitors, guests, and meditators. At the beginning of July there will be official opening ceremonies and the beginning of the first two month training period. Persons will be able to join the training period at the beginning of July, the beginning of August, the middle of August, and the last week in August for the week sesshin which ends the training period.

At each beginning point new students will be required to spend three days in 'tangaryo', a period of strict meditation and training in a room separate from the main meditation room. Applicants will be admitted into the main training session in the zendo upon the successful completion of tangaryo and as long as there is room in the zendo. However, the sesshin will be open only to participants in the training period and members of

*The default arrangement provides for the return of all or no less than two-thirds of the amount we have paid up to the time of default. If it is sold for as much or more than the present selling price we would receive all our money back. If it was resold for less than the present selling price, we would receive a percentage of what we had paid based on the new selling price to the old selling price, but we would receive no less than two-thirds of our money back. If it was not resold, two-thirds of our money would have to be returned to us within ten years. This default arrangement goes fully into effect after the December 15, 1967 payment. Until then default would result in the loss of all of the first payment of \$32,500, and up to one-third loss of the upcoming March 15 payment.

Zen Center who Suzuki Roshi feels have sufficient experience in zazen (sitting meditation).

During the fall months as in the spring, the facilities will be open to visitors who wish to enjoy the Tassajara area and hot springs, and also to other groups to ust for sesshin, and to artists and scholars, scientists and others seeking a quiet place to work. The summer after this opening summer the program will be broadened and developed. The Tassajara meditation center now and in the future will be open to anyone of any faith interested in meditation.

Reasons For Buying This Land

Both Suzuki Roshi and members of Zen Center feel there is a need for more intensive and extensive contact between students and teacher. The Tassajara meditation center will permit this. And the mountain retreat will also serve as a national center making the opportunity of studying with Suzuki Roshi, and probably other Zen masters from Japan as well, immediately available to many more people. Any interested individual as well as persons from all the meditation groups in the country, can come to Tassajara to further their study. The Tassajara meditation center should help to put down real roots for Zen in America and be a place where Suzuki Roshi's successors and students can continue and deepen the experience of Zen here.

Paying For Tassajara

It is important that this attempt to buy Tassajara be successful. The time seems right for the establishment of this center to strengthen and solidify Zen study in this country. All our plans are of course contingent upon meeting the bi-yearly payments towards the final securing of this property. If we can meet the large March 15 (\$45,000) and December 15 (\$40,000) payments of this year, we should have built up enough support that the smaller payments of the succeeding years through 1972 can also be met. If each of you who has contributed already to buying the mountain center can make a similar contribution before March 15 and all of you who have made no contribution could do so now (even \$5, even \$1 helps and has helped a great deal), we will be able to meet the March 15 payment.

Another brochure or mailer is being prepared to inform groups who have not yet heard about the project about Zen and the possibilities for meditation in this country as expressed in the Tassajara meditation center. These mailings will not be out in time to help meet the March 15 payment, but they should help to raise the December 15 payment. The most important aspect of these mailings and the whole Tassajara project is not the funds raised but the presentation and articulation of the possibilities and implications of meditation in this country. The fund raising is at this point an important aspect of the larger effort to make Zen meditation and this outlook on life in general a possible alternative for Americans.



Waterfall — Photo by Robert S. Boni



Fireplace in the main room



New Zendo will be in this building, with sleeping upstairs

Photo by Robert S. Boni

RICHARD BAKER RESIGNS AS WIND BELL EDITOR

Richard Baker has left the job of editor of the Wind Bell in order to devote more time to the Tassajara fund drive. He will, however, remain on the staff as publishing editor, in this capacity to oversee the production at large and be available for consultation by the new editor, Trudy Dixon. Trudy has worked with Dick for the past several years as assistant editor.



This issue marks the fifth anniversary of the Wind Bell, and Dick has edited the publication since shortly after publication of the first issue in December 1961. From a mimeographed news sheet of local distribution he has brought the Wind Bell to its present format with a circulation of nearly two thousand in the United States and abroad. In his years as editor Dick's main objective has been to convey Suzuki Roshi's teaching as clearly as possible and to develop a format appropriate to it.

Dick's emphasis on form also contributed to his effectiveness as president of Zen Center, a job he has held this past year.

Dick's organizational abilities are evident in the business meetings, especially in the negotiations and fund drive for the mountain land Zen Center is purchasing. No one has worked harder, or is singly more responsible for this project's success to date.

Dick also holds a full-time job developing national conferences for Letters and Sciences Extension, University of California, Berkeley. He did undergraduate work at Harvard and received his Master's degree from U.C. at Berkeley, where he is at present working towards his doctorate in Japanese History and Oriental Studies. He is one of the founders of the Four Seasons Foundation which publishes books of poetry and is chairman of its editorial committee. Dick is married and has a four-year-old daughter.

Dick was to have left for Japan this coming May with his family on a grant from the Center for Japanese and Korean Studies for a year's study. Because of the responsibilities emerging with the Tassajara purchase, he has recently turned the grant down in order to stay here to continue work on the fund drive. He will serve as Director, under Suzuki Roshi, of the Meditation Center.

WIND BELL'S FIFTH ANNIVERSARY

In honor of the fifth anniversary of the Wind Bell, we reprint from its first issue the following poem from which the publication received its title. The poem was written by Dogen Zengi (1200-1253), founder of the Soto Zen School.

WIND BELL

*Hanging in space by his teeth,
his whole body in his mouth.*

*Eastwind, Southwind, West, North
he does not care.*

*He talks for others in many ways,
always Prajnaparamita.**

*Tsu Chin Tsun Ryan
Tsu Chin Ryan.*

DOGEN ZENGI

SUZUKI ROSHI RETURNS FROM JAPAN

Suzuki Roshi returned to Sokoji Temple and Zen Center on November 6 after a two and a half month stay in Japan.

MEETING FOR THE ELECTION OF TRUSTEES

New Zen Center trustees will be elected at the meeting scheduled for Monday, March 13 at 8 pm. Three of the nine trustees seats expire annually.

This is Zen Center's most important meeting of the year. The trustees chosen will be responsible for carrying out the fiscal and business decisions necessary to maintain Zen Center as a place for meditation and Zen instruction. Everyone interested is invited to come, whether he is a member or not (although voting will be limited to members). Being a member of Zen Center means that you wish to help support it financially by regular contributions. Membership requires a minimum donation of ten dollars a year.

DOUBLED EXPENSES

The cost of running a meditation center at Tassajara will more than double the monthly expenses of Zen Center. After the mountain center is under operation for awhile it will begin to pay a good part of its operating expenses. Until then there will be the costs of insurance, of feeding and partially supporting the people working there on building a zendo, of buying building supplies, butane for the stove and electrical generator, and innumerable other small expenses. We also hope in the near future to bring over a Japanese scholar and teacher to assist Suzuki Roshi and Katagiri Sensei and to remain at Tassajara the year around.

In order to meet the expenses of running Zen Center and Tassajara, we will need an average pledge of \$15 to \$20 per month from each member. This is the time of year for the renewal of pledges. To renew your pledge or to initiate membership, please fill out the enclosed card and bring or mail it to the treasurer at Zen Center.

* Literally, wisdom of the Other Shore, or Enlightenment

EAST COAST VISIT

Richard Baker returned January 18 from a month in the East, mostly in New York City. He talked with many persons about the prospective Zen mountain center, gave several lectures, one to a group of scientists and intellectual business leaders, and he reports that the interest in Zen and in the Orient in general seems greatly increased over a few years ago. While he found this interest most apparent among the young, many older people seem to be open and curious. He will return to the East for about two weeks with Suzuki Roshi around February 20, in order to meet with a number of people interested in finding out more about the mountain center. Suzuki Roshi plans also at this time to visit and lead a sesshin with the meditation group in Northampton, Massachusetts.

ZEN CENTER

LOS ANGELES BRANCH

A new meditation center affiliated with Zen Center has opened in Los Angeles. It will be run by Hakuyu Maezumi Sensei, a Soto Zen priest, who helped Suzuki Roshi for a few years in San Francisco after the latter's arrival in San Francisco. Maezumi has worked for over five years with the Zenshuji Soto Mission in Los Angeles and with a group of people interested in zazen there.

The group has rented a house which they have made into a zendo seating twenty-five. Meditation is held daily mornings and evenings, with a longer period on Saturday morning, and one-day sesshins held each month. Maezumi Sensei lectures twice a week on Thursday and Saturday. For further information write to 714 South Serrano Avenue, Los Angeles 90005. (Telephone 213 — 384-8996).

SESSHINS

One-day sesshins were held on November 19, December 17, and January 21. The next one-day sesshin will be February 18.

For the benefit of our new readers, a 'sesshin' is an intensive period of meditation lasting one or more days. During sesshins the main activity is the practice of 'zazen', which is meditation sitting in the traditional cross-legged posture.

BUDDHA'S NIRVANA CELEBRATION

The celebration of Buddha's entry into Nirvana will be held on February 12, at 2:00 pm in the Main Hall of Sokoji Temple. Tea and cake will be served afterwards. All are welcome to come.

SUZUKI ROSHI TO SPEAK AT STANFORD UNIVERSITY

Suzuki Roshi is one of three speakers scheduled to participate in a week-long program entitled "Zen Buddhism" sponsored by the Tresidder Memorial Union Board of Stanford University. Roshi will speak on "Zen Beyond Consciousness" on February 14, at 4:15 pm in Tresidder Lounge. The talk will be followed by a discussion period. Other speakers on the program are Alan Watts, Kenneth King, and members of the Los Altos Writers' Round Table.

NEW LIBRARY HEAD

A news item which escaped the last Wind-Bell is that we have a new head librarian, Lynn Warkov, who took over the job from Trudy Dixon last September. The small library, which was started in the early days of Zen Center, was resuscitated in the spring of 1965 by Jean Ross, Pat Herres-hoff and Trudy, who reorganized it last summer with the help of Lynn and many volunteers.

Lynn is assisted by Judy Hyde. They report the new system is working well, and wish to thank all those who have donated books to the library this past fall. Books may be checked out for a one-month period. For the sake of others waiting for the books, Lynn urges library users to return borrowed books on time.

MAILING LIST

JOB CHANGE

With this issue, Tim Buckley assumes responsibility for the Wind Bell's mailing list. Our thanks to Betty Warren and Ruth Reid, who for many years have voluntarily prepared Wind Bell stickers and kept our mailing list up-to-date.

ALPHA BRAIN WAVE STUDY

Katagiri Sensei and four Zen students (three from the Los Altos and one from the Berkeley meditation centers) were subjects in a scientific study of alpha brain waves in November and December of the past year. The project is conducted by Dr. Joe Kamiya of the Langley Porter Neuropsychiatric Institute in San Francisco. He is interested in discovering how, and to what extent, it is possible for human beings to control their own alpha brain waves.

Dr. Kamiya did some of the original research on dream sleep and coined the phrase that you 'sleep in order to dream,' which reverses Freud's statement that you dream in order to sleep. He became interested in meditators when he discovered that they could learn to control their brain waves in his experiment in about four hours instead of the usual forty hours. Dr. Kamiya will lecture on 'Introspection as Internal Communication' this spring in a University of California Extension conference on communication organized by Richard Baker, president of Zen Center. After February 6 zazen will no longer be held in Jeanie and Howard Campbell's home at 2919 Fulton Street in Berkeley. The Campbells, whose front room has served as a zendo every Monday morning for the past year, are moving to San Francisco.

Those in the East Bay who have regularly participated in the early morning sessions will miss the Campbells. The problem arises of where in Berkeley zazen can be held when they leave. The zendo at the Campbells held from ten to fifteen people, but often was overcrowded. A room large enough to hold at least twenty to twenty-five people seated would be preferable. If you know of a suitable place and a person willing to take charge of making arrangements, please contact Zen Center (346-0442 or 346-7540). Meditation is presently being held in the home of Mel Weitsman, Monday mornings in Berkeley. (TH 5-2403)

Book

NEWS FROM LOS ALTOS

Haiku Zendo in Los Altos now has regular meditation from 5:45 am to 7:40 am daily except Sunday. On Saturdays, except when there is a sesshin in San Francisco, meditation is held from 5:45 am to 9:00 am. On December 8, in honor of Buddha's Enlightenment Day, the first formal Japanese breakfast was held in the zendo. Members plan to make this a once-a-month practice.

On January 12, Suzuki Roshi gave a lecture on Zen Buddhism to a group of students at Awalt High School in Los Altos. Roshi reports that the students were very interested in "our Way" and asked perceptive questions.

Three members of Haiku Zendo traveled to Japan this fall. Charles Hornig spent a week in Kyoto. June French took time out from a conference on cancer research held in Japan, to visit Eiheiji with her husband. Mary Kate Spencer spent a week in Japan at a Zen Buddhist Temple on her way to Nepal.

NEWS FROM NORTHAMPTON

A small group of people interested in Zen is meeting regularly for zazen at the home of Mrs. Dorothy Schalk in Northampton, Massachusetts. Suzuki Roshi was able to visit this budding New England "Zen Center" in the fall of 1965, and Mrs. Schalk has come to San Francisco twice to participate in sesshins. The following news was sent to us by Mrs. Schalk and Dorothy McFarland of Northampton.

The Northampton Zen Center, which has been meeting in the home of Mrs. Dorothy Schalk, held its first formal sesshin September 29 to October 1. Mrs. Schalk, who attended the week-sesshin in San Francisco last August, led the group. She was assisted by George Weir, who acted as leader of a small group which sat for forty-minute periods upstairs. Those less accustomed to long periods of zazen sat downstairs with Mrs. Schalk in the main room. On Saturday afternoon a brief talk was given by Joseph Havens, a psychologist at the University of Massachusetts counselling service, on his personal interest in Zen. After dinner Robert Hurley, a College professor from Vermont, spoke of his experiences in Mr. and Mrs. Robert Aitken's Zen group in Hawaii, where he attended a sesshin directed by Yasutani Roshi. Sunday morning after breakfast the silence which had been observed during sesshin was broken, and those who could drove up to Mrs. Schalk's property in Vermont where a small house is being built as a Zen retreat. Though they had to do without the direction and inspiration of a Roshi, the group felt that the sesshin was an important and rewarding experience. A total of fifteen people attended, including Tord Swenson of the Cambridge Buddhist Society. Mr. and Mrs. Renfrew also from Cambridge visited the sesshin on Saturday.

In December the group set aside a quiet day to devote just to the practice of zazen. On January 2 they held their second formal sesshin lasting one full day from 10 am to 8 pm. Eleven people attended. The sesshin was led by Phillip Wilson who spent two weeks in Northampton over the holidays. Phillip, a member of the San Francisco Zen Center, re-

turned last fall from a year and a half's stay in Japan, where he spent over six months training at Eihei-ji Monastery. He brought a gift of a 'kyosaku' (a long flat stick used to wake up meditating Zen students) from Suzuki Roshi, who made it himself for the Northampton Center. During the sesshin Phillip gave two lectures, one on the "Kyosaku", its history, symbolic significance, and meaning in Zen training, and one on "Breath", the in and out flow of Zen practice. It was reported that Phillip was a great help to the group, and they appreciated the experience of practicing with him.

Lectures

LECTURE BY SHUNRYU SUZUKI, ROSHI

The following talk was recorded in Los Altos, California, in January, 1966.

In our scriptures (Samyuktagama Sutra, Vol. 33) it is said that there are four kinds of horses: excellent ones, good ones, poor ones and bad ones. The best horse will run slow and fast, right and left, at the driver's will, before it sees the shadow of the whip; the second best will run as well as the first one does, just before the whip reaches his skin; the third one will know how to run when it feels pain on its body; the fourth will run after the pain penetrates to the marrow of his bones. You can imagine how hard it is for the fourth one to know how to run.

When we hear this story almost everyone wants to be the best horse. Even if it is impossible to be the best one, we want to be second best. This is, I think, the usual understanding of this story, and of Zen. You may think that when you sit in zazen you will find out whether you are one of the best horses, or one of the worst ones. Here, however, there is a misunderstanding of Zen. If you think the aim of Zen practice is to train you to become one of the best horses, you will have a big problem. This is not the right understanding of Zen. Actually, if you practice Zen in the right way, it does not matter whether you are the best horse or the worst one. That is not the point.

When you consider the mercy of Buddha, how do you think Buddha will feel about the four kinds of horses? He will have more sympathy for the worst one than for the best one. When you are determined to practice zazen with the great mind of Buddha, you will find the worst horse is the most valuable one. In your very imperfections you will find the basis for your firm, way-seeking mind. Those who can sit perfectly, physically, usually take more time to obtain the marrow of Zen, the true way of Zen, the actual feeling of Zen. But those who find great difficulties in practicing Zen will find more meaning in it. So, I think that sometimes the best horse may be the worst horse, and the worst horse can be the best one.

If you study calligraphy you will find that those who are not so clever

usually become the best calligraphers. Those who are very clever with their hands encounter great difficulty after they have reached a certain stage. This is also true in art, and in Zen. So when we talk about Zen we cannot say, 'He is good', or 'He is bad', in the ordinary sense of the words. The posture taken in zazen is not the same for each of us. For some it may be impossible to take the cross-legged posture. But even though you cannot take the right posture, when you arouse your real way-seeking mind, you can practice Zen in its true sense. And actually it is easier for those who have difficulties in sitting to arouse the true way-seeking mind than for those who can sit easily.

When we reflect on what we are doing in our everyday life, we are always ashamed of ourselves. One of my students wrote to me saying, "You sent me a calendar, and I am trying to follow the good mottos which appear on each page. But the year was hardly begun, and already I have failed." Dogen Zengi said, "Shyoshaku jushaku." 'Shaku' generally means mistake or wrong. 'Shyoshaku jushaku' means to succeed wrong with wrong, or one continuous mistake. According to Dogen, one continuous mistake could also be Zen. A Zen master's life could be said to be so many years of 'shyoshaku jushaku.' This means so many years of one, single-minded effort.

We say, 'A good father is not a good father.' Do you understand? One who thinks he is a good father is not a good father; one who thinks he is a good husband is not a good husband. One who thinks he is one of the worst husbands may be a good one, if he is always trying to be a good husband, with a single-hearted effort. If you find it impossible to sit because of some pain or some physical difficulty, then you should sit anyway, using a thick cushion or a chair. Even though you are the worst horse you will get the marrow of Zen.

Suppose your children are suffering from a hopeless disease. You do not know what to do; you cannot lie in bed. Normally the most comfortable place for you would be a warm comfortable bed, but now, because of your mental agony, you cannot rest. You may walk up and down, in and out, but this doesn't help. Actually, the best way to relieve your mental suffering is to sit in zazen, even in such a confused state of mind and bad posture. If you have no experience of sitting under these kinds of difficult conditions, you are not a Zen student. And other activity will not appease your suffering; it is hardly better than lying in bed. In these restless positions you have no power to accept your difficulties, but in the zazen posture, which you have acquired by long, hard practice, your mind and body have great power to accept things as they are, whether they are agreeable or disagreeable.

When you feel disagreeable it is better for you to sit. There is no other way to accept your problem and work on it. Whether you are the best horse or the worst, or whether your posture is good or bad is out of the question. Everyone can practice zazen, and in this way work on his problems, and learn to accept them.

Suppose you are sitting in the middle of the problems you have now. Which is the more real to you: your problems or you, yourself? Your

problems may be in your imagination, but that you are here, right now, is ultimate fact. This is the point you will realize by zazen practice. In continuous practice, under a succession of agreeable and disagreeable situations, you will realize the marrow of Zen, and acquire its true power.

TALK GIVEN BY DAININ KATAGIRI, SENSEI

*The following talk was recorded in Los Altos
in August 1966.*

As you know, Zen Buddhism possesses a very profound teaching. But actually, it is hard to say whether or not Zen Buddhism lives in our daily life. As a matter of fact, it is actually very difficult for Zen Buddhism to live in our daily life. We are always at a loss to know what we should do. This is why it is necessary to have Zen teaching. But there is no special form of Zen Buddhism. Actually Zen Buddhism is nothing but living your own life, little by little.

When Dogen Zengi was nearly fifty years old, he lived in the mountains of Eiheiji. One winter, he composed the following poem:

Nothing in my life has left me
a trace of the Path;
I have lost my way between
the true and the false.
For long lost days the snow has
covered the mountain
This winter I am aware that
the snow makes the mountain.

In looking back over our life, nothing comes up to our expectations. Even though we continue to practice very hard day after day, a tiny thing often produces something false, and we plunge back into a kind of hell. We believe that if we can only completely understand what is good and what is bad, we will never be at a loss to know what we should do. Actually it is not so. So Dogen Zengi said, "I have missed the truth between the true and the false."

During the long winter in the mountain, the snow was quite a burden for Dogen. It had been necessary for him to build a snow fence, and to uncover the buildings and paths, which had been buried by the snow. But Dogen was aware of the truth that "the snow makes the mountain." The mountain covered with snow manifests itself in great charm, a charm not found in the scene without snow. The mountain without snow manifests itself in great beauty too. So Dogen Zengi, who was then nearly fifty years old, was aware of the truth of how we are to live in this world. He was able to accept life in every season, as the mountain presented its various appearances: during winter, during summer, during spring, and during autumn.

You can see from the poem that even Dogen Zengi was afflicted with the problem of how to live in this world. He had to find his own way by his own experience. There is no special form of Zen Buddhist teaching. You should make every effort to discover your own way by your own experience.

REPRINT FROM THE WINDBELL,
DECEMBER 1962

by Shunryu Suzuki, Roshi

The more we attempt to manage religious activity, the more we lose our fundamental way. The more we study the teaching of Buddhism as if it were philosophy, the more we lose the original teaching.

The founder of Eihei-ji Monastery, Dogen Zengi, respected students who sincerely practised zazen rather than intelligent or learned students. Dogen emphasized organizing everyday life as the practice of Zen. He felt that this was the proper activity for Buddhists. When he spoke of the basic teaching of Buddhism, the transiency of life, he stressed it as an actual fact and not as a teaching of the sutras.

Dogen Zengi lost his father when he was three and his mother when he was eight. His mother was a Fujiwara, the most eminent family of the time. She understood well the teaching of transiency, and she wanted Dogen to be a sincere priest. He decided to follow her will. After his mother died and he sat by her cold body, he reached a profound understanding of impermanency, watching a few lines of incense smoke drift. Dogen said, "I can walk on the edge of a white blade, I can do without food and drink, but it is not possible for me to forget my mother's last words."

In *Zuimonki** it is stated that Dogen said, "In order to have a strong way-seeking mind, it is necessary to see the transiency of life. This actual fact of life is not something conceivable in our brain or something to be dwelled on as an object of meditation. It is an actual fact. You should not wait even for Buddha's teaching."

In *Denki*** it is stated that Dogen said, "When we are not sincere enough to be Buddhists, there is a difference between the intelligent and the dull . . . If you lose your life (Buddahood can only be attained when you have human life) you cannot have your life again. This way is Buddha's true teaching. We should encourage ourselves with great holy desire and devote ourselves to Buddhism under the guidance of a true master."

And again in *Zuimonki* he says in regard to right activity, "Some people think building a temple or pagoda means that Buddhism is prospering. This attitude is a great mistake. Even a building of gold and precious stone is not the prosperity of Buddhism. The only prosperity of Buddhism is the practice of Buddhism, without wasting a single moment."

* *Zuimonki* is a book written by Dogen's main disciple, Ejo, after Dogen's death.

** *Denki* is a biography of Dogen Zengi.

Publishing Editor: Richard Baker
Editor: Trudy Dixon
Staff: Mike Dixon, Marion Derby
Art: Taiji Kiyokawa
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Mailing List: Tim Buckley
Mailing: Laura Kwong,
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