

ZEN CENTER

REV. SHUNRYU SUZUKI • FILLMORE 6-7540

May 17<sup>th</sup> '66

Dear Helen Walker

I am so sorry that my letter did not reach you. Since I came home I have been so busy ~~and~~ <sup>that</sup> at last, while I was reading a scripture with other priests, I lost my senses. I did not fall down from my chair or feel dizzy but perspiration was bad enough to call the attention of the chairman who came to me and asked something, to whom I said "all right". The scripture that we were reading was the one of the most familiar ones to us all, but strangely enough, my mouth did not go on. I tried to follow the characters but I was unable to do it. My mind fade in the memories of my boyhood when I was trying hard to follow the difficult chinese characters and reciting voice of my master. In those experiences, I use to be so scared of my master rather than <sup>feeling</sup> ashamed of myself in front of the many people who might have been watching me. If I died at that moment, I would have banished in this memory.

I think I know that I was <sup>always</sup> ~~so~~ sure that even though the experiences I had under my master was very very ~~hard~~ hard ones, <sup>But</sup> they are all beautiful and unselfish true ones, that is why I loose myself <sup>and I think</sup> in it.

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your question of 'who is you?': This question will be answered when <sup>you</sup> intellectually recognize that there is no ~~self~~ <sup>self</sup> besides the Temporal union of various factors, objective and subjective, physical and mental e.t.c. <sup>moreover</sup> ~~and~~ body or brain ~~is~~ are just Temporal existence. Although they are Temporal they exist in the smallest particle of time but strictly speaking they are constantly changing to one being to another. If so our body and mind is the non-graspable. Only way to have full experience of it is to follow the being ~~as the two hands of a watch follow the reality.~~ <sup>which has no name</sup> To follow your breathing is to follow the reality. This is how to have the direct experience of being, the absolute being which is more than objective or subjective, mental or physical.

*It means that you are completely free from intellectual problem (result of thinking what is body and brain. or emotional loneliness)*

It is wonderful that you had been following your breath ~~from~~ successfully. Do it <sup>with</sup> more conviction! until you find composure within your self.

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All the experience you have had and you will have will be absorbed in your practice, no matter how difficult they may look like, ~~not~~ because when you are completely concentrated on breath you are not just emotional or intellectual being.

The more you practice this practice as many people did, the more you are able to free yourself from various problems.

I am waiting for your visit

With Gassho

S. Suzuki