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## NEWS

### WEEK-SESSHIN BEGINS AUGUST 15

The word "sesshin" means literally "to gather one's mind." A sesshin is a period of one or more days devoted to the practice of zazen (meditation sitting in cross-legged position). The fifth annual week-sesshin at Zen Center will begin at 4:45 a. m. on Monday, August 15, and end at 8:30 p. m. on Friday, August 19.

There are several changes this year. Because of a Soto Zen Buddhist meeting in Los Angeles at the end of the week, the sesshin will last only five days. We are beginning at 4:45 a. m. instead of 5:45 a. m. each day, both because of the shorter over-all time of the sesshin and because the earlier hour is more in the tradition of Zen sesshins. Those of you, who for transportation or other reasons cannot arrive by 4:45 a. m., may join us at the regular 5:45 a. m. time.

Each day's schedule will include forty-minute periods of zazen alternating with fifteen-minute periods of kinhin (walking meditation). Also scheduled will be seiso (work periods), dokusan (private instruction), lectures, and three meals each day. Participants in sesshin help to prepare meals and clean up. Bill Kwong, who is in charge of the kitchen, will let you know when and where to help. Except for rest periods and kitchen work, all activities take place in the zendo (meditation hall). If there are too many in attendance to fit into the zendo, there will be extra places to sit this year on both sides of the balcony.

There is no charge for sesshin, but contributions are welcome in order to help meet expenses (which are about \$1.00 a day per person). Persons wishing to sleep at the temple during the week should make arrangements with Reverend Suzuki and plan to bring their own bedrolls.



2) All activities of sesshin are considered an extension of your MIND or zazen (your sitting practice), and the following rules of procedure help to foster this spirit. Thus if you plan to attend, please observe the following:

- Maintain silence throughout all phases of sesshin (except at certain times, such as during meal preparation, when a minimum of speaking may be necessary). Care should be taken during meals to keep the noise of eating and utensils at a minimum. It helps to put bowls and cups down with both hands.
- Be on time for each activity.
- Clothing should be clean, simple, and loose-fitting enough for zazen posture. Women should wear wide skirts.
- When walking about the building during sesshin, keep your hands and eyes in the same position as for kinhin: the shashu hand position with both hands held at your stomach or chest, right over left, left fingers encircling left thumb; eyes focused down about six feet in front of you.
- It is the Buddhist custom to eat everything served to you. If you wish more or less food at the next meal, please let the kitchen know.
- If you cannot come for the entire sesshin, it is beneficial for yourself and others to have a regular daily time of attendance. Please try to come at least at half-day intervals so as to interrupt the sesshin continuity as little as possible. Once at the temple, strict adherence to the sesshin schedule is important for the same reason.

Those who wish to attend just the afternoon and evening lectures (1:00 and 7:30 p.m.) are welcome to do so. We hope that again this year, Bishop Togen Sumi from Los Angeles will be able to be with us for at least part of sesshin and give us a lecture and instruction.

#### ROSHI SUZUKI TO JAPAN

The increase of interest in Soto Zen in this area, particularly during the past year, and the growth of Zen Center and its Peninsula and Berkeley chapters has resulted in heavy demands upon our two resident priests. One of the purposes of Roshi Suzuki's forthcoming Japan trip will be to elicit further assistance for Sokoji Temple and Zen Center. He will leave San Francisco on August 25, and plans to spend about two months in Japan, primarily at his temple in Yaisu.

#### NEW LOS ALTOS ZENDO

Thanks to the combined efforts of San Francisco and Peninsula Zen Center members, Marion Derby's double garage has been converted into a new zendo for the Peninsula Chapter. Many thanks to all who helped.

Marion calls this new zendo Haiku-Zendo because 17 people can sit in it. Haiku, the Japanese short poem consists of 17 syllables. If there are more than 17 syllables in it, we call it "Jiamari". Soon she will call her zendo "Jiamari Zendo".

#### MEMORIAL SERVICES FOR ZEN MASTER

On July 17, morning and afternoon services were held at Sokoji Temple and Zen Center in the memory of Daicho Hayashu Roshi, Reverend Katagiri's late master, who passed away on May 30. (It is traditional in Japan to hold memorial services forty-nine days after a death.) Hayashi Roshi was noted for his independent spirit, his self-reliance, his appreciation of silence.

#### MEMORIAL SERVICE FOR ZEN SCHOLAR, DAISETSU SUZUKI

Dr. Daisetsu Suzuki, internationally known Zen Buddhist scholar, died on Tuesday, July 12 at 5:05 a.m. of thrombosis of the intestinal artery at St. Luke's Hospital in Tokyo. He was 95, born in Ishikawa Prefecture on October 18, 1870. We held a memorial service for him Sunday, July 24 at Zen Center.

#### FUNERAL FOR TANYA WOSCIK

On Tuesday, May 31, Reverend Suzuki conducted funeral services at Madison and Brown Funeral Home for Miss Tanya Woscik, who was killed in a traffic accident. Tanya was a frequent visitor to Zen Center, and we all join in offering our sympathy to her mother, Mrs. Dorothy Woscik, for her tragic loss.

## OBON FESTIVAL OBSERVED

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The Obon Hoyo Ceremony was held at Sokoji Temple on July 10. Obon is a traditional Japanese festival during which respects are paid to Buddha and to our ancestors. These memorial services play an important part in Japanese spiritual life. Following the services, refreshments were served by the Sokoji Fujinkai (the Women's Society of the Sokoji Temple congregation).

## PRESBYTERIAN MINISTERS VISIT ZEN CENTER

About 14 Presbyterian ministers who are studying Japanese language and culture visited Zen Center Saturday afternoon, July 9. Roshi Suzuki talked about and discussed Zen Buddhism with them for about two hours.

## DONATION TOWARDS LAND PURCHASE

Zen Center is now looking seriously into the possibilities for the purchase of land as a site for a future Soto Zen monastery in America. We wish to thank the anonymous person who last month donated \$1,000.00 for this purpose.

## NEW SECRETARY

At the recent business meeting on July 16, Toni Johansen turned in her resignation as secretary of Zen Center, and Evelyn Lentz was elected to take her place. We wish to thank Toni for the particularly good job she did, especially in her replies to the many requests we receive for information on zazen.

## SOTO ZEN BUDDHIST MEETING IN L. A.

On August 20 and 21, the annual congregation of American Soto Zen Buddhists will be held in Los Angeles, led by Togen Sumi Roshi, Bishop of Soto Zen in America.

## JAPANESE PROFESSORS TO VISIT

Two professors from Komazawa University in Japan plan to visit Sokoji and Zen Center on August 18 and 19. They are Dr. Wakatsuki, Dean of Education, and Dr. Nakajima, Professor of English.

## SUMIYE EXHIBIT

There will be an exhibit of the Sumiye paintings of Chickugyu Ono here in the zendo from August 12 - 14. All interested are invited to come and see them.

## LIBRARY REVAMPED

There is both a new location and a new check-out system in the offing for Zen Center Library. Plans are now under way to move the books to the east side of the balcony in order to leave the present site free for a coat and shoe room.

We wish to recall all books for the changeover to a new system, which will initiate sign-out cards in the back of each book and do away with the lengthy procedure of the present sign-out sheets. Under the new method, books will be due in four instead of three weeks, and there will be no need to cross your name off when returning them. Please return your books immediately so that we may reopen the library as soon as possible.

# LECTURES

The following lectures were recorded during the one-day sesshin held December 11.

## MORNING INSTRUCTION by Reverend Katagiri

This morning during breakfast I noticed that your way with utensils was careless. There was too much noise while we ate. These utensils are easy to make noise with and so we must pay particular attention to no-noise -- to not making too much noise. You may think this is a small thing in your training; but it is very important in the study of Zen Buddhism to watch with care. It is within the domain of small things that you will find the Buddha Nature which you manifest, and which you should manifest, whether you recognize this nature or not.

4) Anyone may enter a Zen Monastery to train. The door of a Zen church is always open. There is a familiar saying: If you knock the door will open. But with Zen Buddhism there is no door on which to knock. Anyone may enter. That is why it is important to watch your activity with care based on sincerity.

Dogen Zenji said that those who want to train by Buddhism should first have a sincere mind, the so-called way-seeking mind. The way-seeking mind is not a particular mind outside your life. When you use your utensils with care the way-seeking mind exists at that time. In a Zen Monastery monks are always advised by the Master not to make too much noise in whatever they do. When a monk's utensils fall on the floor, he must bow nine times to the image of Buddha. In the Zendo, all events, no matter how insignificant they seem, are important for you. Every effort of your mind and body should be centered on your activity. At this time your way-seeking mind, your Buddha-nature, should be aroused.

Thank you very much.

## AFTERNOON LECTURE by Reverend Suzuki, Roshi

Most of you are beginners, so it may be rather difficult for you to understand why we practice zazen or meditation in this way. We always say, "just sit." And if you do, you will find out that zen practice -- just to sit -- is not so easy. Just to sit may be the most difficult thing. To work on something is not difficult; but to not work on anything is rather difficult. When we have the idea of "self," we want some reason why we work on something. But if you do not have any idea of self, you can remain silent and calm whether or not you work on something. You will not lose your composure. So to remain silent and calm is a kind of test we receive. If you can do it, it means you have no idea of self. If your life is based on the usual idea of self, what you do will not be successful in its true sense. There will be success in one way, but in another you are digging your own grave. So to work without the idea of self, is a very very important point. It is much more important than making a good decision. Even a good decision based on a one-sided idea of self will create difficulties for yourself and others.

So for students of Zen, to work on something or to help others is to do things with our single mind. Our effort is concentrated within ourselves. This is the activity of our essence of mind, according to the Sixth Patriarch. He said that in the realm of our essence of mind, we do not do things outside of the mind. All that we do is the activity of our essence of mind which is not dualistic. By essence of mind he means the Big-Mind and not the selfish-mind. Of course there is dualistic activity, but it takes place within the Big-Mind. This kind of single-minded activity is distinguished from ordinary dualistic activity.

When you practice zazen you will of course have physical pain in your legs and mentally you will have some difficulty. You will find it difficult to be concentrated on your breathing. One after another images will come into your mind. Or your mind will go out for a walk and wander about. I have many difficulties in my practice, so I think you, too, will find it very difficult to sit in good zazen.

All the difficulties you have in zazen should not take place outside your mind. Your efforts should be kept within your mind. In other words you have to accept the difficulty as not being other than what you are. You should not try to make some tentative particular effort based on your small mind like -- "my practice should be better." My practice you say, but zazen is not your practice, it is Buddha's practice. Your effort is based on Big-Mind which you cannot get out of. If your small self begins to act without the care of Big-Mind, that is not Zen. What you do should be well taken care of by Big-Mind. Our practice should be based on MIND or original way-seeking mind which works on and on continuously.

The secret of practice is also true in observation of Buddhist precepts. The dualistic idea of whether to observe or not to observe the precepts takes place within your MIND when you practice Zen. There are no precepts to break and there is no one who is violating the precepts. To make up your mind to make the very best effort to observe the precepts constantly, forever, whether your effort is complete or not, is Buddha's -- Buddha-Mind's effort. But if you put yourself outside of the precepts or Buddha-Mind then there is no time to observe them completely. If your activity is involved in Buddha's activity, whatever you do is Buddha's effort. Then even if it is not perfect, you are manifesting Buddha's mercy and activity.

Dogen Zenji was enlightened when he heard his master strike and say to the disciple

sitting next to Dogen, "What are you doing? You have to make a hard effort. What are you doing?" That effort is Zen.

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That effort is to observe the precepts. If we make our best effort on each moment with confidence, that is enlightenment. When you ask whether your way is perfect or not, there is an insidious idea of self. When you do your best to observe the precepts, to practice Zen, within the Big-Mind then there is enlightenment. There is no special way to attain enlightenment. Enlightenment is not some certain stage. Enlightenment is everywhere. Wherever you are, enlightenment is there. Whenever you do with best effort enlightenment follows. This is very important for our Zen practice and our every day life. We should make our effort in our everyday life as well as in practice of Zen.

In order to have this kind of practice in everyday life, you want your friend, you want your master, you want the precepts we have. Some form is necessary because it is not possible to be concentrated on an uncertain way. There must be strict rules to observe. Because of the rules, of the way of sitting, of the way of practice, it is possible to be concentrated. It is the same thing in your everyday life. Without purpose or aim you cannot organize your life.

My master Kishzawa, Roshi, used to say that we had to have a vow or aim to accomplish. The aim we have may not be perfect in its strict sense, but even so it is necessary for us to have it. It is like the precepts. Even though it is almost impossible to observe them, we must have them. Without an aim in our life and the precepts we cannot be a good Buddhist, we cannot actualize our way.

We should be very grateful to the rigid formal way of practicing Zen and Zen precepts. You may think these precepts are useless if we cannot observe them perfectly. But they are the traces of human efforts based on the great mercy of Buddha. The life we have now is the result of such useless effort. From one-celled animals to monkeys, I do not know how long, but we wasted much time, many efforts until we came to this human life. The giant redwood trees of Muir Woods have annual rings or layers and we have these annual layers in our human life too, I think. That is precepts in its wide sense. You say we don't want them, but you have them. As long as you do, you should sit, and thus you have to know how to continue your effort to have another annual ring. In this way we will develop Buddhism more and more forever.

Strictly speaking we must have more precepts in America. You think two-hundred and fifty precepts for men and 500 for women is awful and that it should be made simpler. But I think you have to add some more to the precepts we have in Japan. Actually, I think you will have more difficulty in practicing zazen in America than we do in Japan. This kind of difficulty should be continued forever or we will not have peace in our world. Without the precepts there can be no congenial life for human beings. By reflecting on our human life and by respecting the precepts and rules of humanity, we will know the direction in which to make an effort and we will have the right orientation in our life. This is how we practice Zen and how Buddhism has been developed.

Do you have any questions?

Q. You think we may need more precepts in the United States. Can you suggest some.

A. No, not now. I do not want to disturb your practice.

Q. What is the basic difference between Rinzai and Soto Zen?

A. Each has some characteristic differences. We are concentrated on a fundamental way or traditional way originating with Buddha. Rinzai emphasizes more its own characteristic way or "family" way. Soto does not emphasize our family-way so much. We treat Zen as Buddhism itself -- Zen and Buddhism are the same.

Q. What does it say over the door of the Zendo?

A. That was written by Takashina Zengi, the present Archbishop of Soto Zen. It says, "To take refuge in the Buddha."

## EVENING LECTURE by Reverend Suzuki, Roshi

Buddhism has many annual layers like a big tree. It is our tradition to respect those efforts which our patriarchs have made for more than 2000 years. There has been a great effort, we have made a great effort to develop Buddha's way. This is a very important point for Buddhism as a religion. Without appreciation for the efforts of our patriarchs it is difficult to have religious feeling in Buddhism.

This temple was founded in 1934. At that time there were not many priests in America and the founder made a great effort to collect the donations to buy this building. He

## A SITE FOR A ZEN MONASTERY IN AMERICA

These pictures are of a possible site for a Zen Monastery in America on an old homestead of 160 acres surrounded by 350,000 acres of National Forest. It is appropriately inaccessible over 20 miles of mountainous dirt road inland from Big Sur California, but not approachable from the coast except by trail. It has the kind of insect and bird silence of the deep mountains far from automobiles and cities that is conducive to meditation. (Both cities and mountains are needed.)

A Zen monastery is not a place for permanent retirement from the world, but is used primarily for training and practice, sesshins and intensive periods of meditation, working and living together. There will be a two or three month summer training period which will be open to anyone who wants to learn or practice meditation in this way. Some or a few persons will probably live there all year round. We cannot invite many other Zen Masters and monks to come to America for life because they have responsibilities in the Orient, but with a monastery we can invite some to stay for a few months or years. Teaching at the monastery will emphasize the practice and understanding of Zen Buddhism, of meditation, and of religious life in general.

The land will cost about \$150,000. This is much too expensive for Zen Center which by necessity must concentrate its resources primarily on maintaining a good place to meditate in San Francisco. If we are to buy this land we will have to have the help of persons all over America who are interested in establishing such a meditation center for this country. The location and seclusion of the land are the best we have seen in California. It is an opportunity we should not pass up.

















The pictures below are of Eiheiiji Monastery in Japan. While the first building on the land for an American monastery will probably not look like this, eventually we would like to bring an architect and master carpenter from Japan to build a monastery in this style.



was able to raise only part of the cost and the Japanese members year after year paid on the mortgage. Even when they were in detention camps during the war they collected money for the mortgage. This was an important effort they made in the camps, but it is nothing compared to the effort and devotion of our ancestors and patriarchs in India, in China, and in Japan in preserving and developing Buddhism. Even one line of a gatha or scripture is the result of their actual effort. That is not just teaching. We should continue these efforts generation after generation forever. Our responsibility as a Buddhist is to continue this effort wherever we are.

As I said this afternoon, it is necessary to have an aim in our life. The most important aim of a Buddhist is to be a successor of the patriarchs. If you do not understand this aim you are studying Buddhism from the outside. For outsiders Buddhism is nothing. When you accept Buddhism as your own and try to develop it as your own, then Buddhism will have tremendous meaning to us.

Intellectual study of Buddhism is of course necessary, but you should not stay at the edge of Buddhism. Intellectually, Patriarchs made a great effort. Even though they were often treated as heretics, they studied from a pure intellectual point of view and tried not to ignore the smallest illogical point of Buddhism. Historically there is some doubt about our lineage especially before Bodhidharma. Today everyone knows that the names and connections are not historically perfect, but we also know that Buddhism has been transmitted from warm hand to warm hand from Buddha's time until our own day. The fact and spirit of the teaching have been transmitted. Historical or scientific studies are not perfect. There is a limit to scientific truth.

The artistic expression of Buddhism is also not perfect. But that which is painted may be more real to us. It is the same with our teaching which is more human than actual human nature. The precepts which are most difficult to follow are the ones which appeal more directly to us, encourage us more, and help us more, than worldly rules which it is possible to observe.

The usual meaning of rules and law is that we observe them to protect citizens for the benefit of society. But Buddhist precepts are for each one of us and not for some one else. The precepts which look unreal and idealistic are really more practical for each human being and better satisfy our inmost request.

It looks like a very impractical waste of time to sit here all day on your cushion; but if you understand yourself you will understand why we practice zazen. The necessity of zazen and the precepts is within yourself and not outside.

I am a priest and you are laymen. You may say that Buddhism written in a book is for some particular persons; and you as laymen can ignore the precepts. But if you realize that religion is for everyone and should be observed as our way of life, you will know that book-precepts that cannot be actualized, cannot be part of our everyday practice. When we are sincere about our everyday life and about the meaning of religion, we will not be able to live with precepts which were set up for some other people. We should have our own precepts. In this way Hyakujo, Zenji (720-814) established Mahayana precepts for the first time for Mahayana Buddhists. Mahayana was introduced into China in the beginning of the first century; and for many hundreds of years they observed the Hinayana Indian precepts. Probably just the priests observed the Hinayana precepts ignoring the life of the ordinary Chinese people. The Zen Buddhists were very serious about their own and the people's way of life and they renewed the Indian Hinayana precepts. In India the monks were supported entirely by other people, while in China the monks had to support themselves and so could not sit all day long. Whatever they did they felt should be Zen. So Chinese Zen was more practical.

A single piece of thread is not useful until we make a beautiful cloth with it. So each single school of Buddhism is meaningful as part of the overall religious life. In this sense our way has two faces. One is how to find the true meaning of religion through our own way, and the other is how we remain one of the schools of Buddhism. I belong to the Soto School. I am just a piece of thread, but we know how to make ourselves a useful piece of material. This is the Soto way.

Without knowing how to make ourselves useful, to observe some lofty way of practice does not make much sense. So as Dogen says, "That we move ourselves and understand all things is ignorance." He gives the definition of ignorance. This is red, this is pink, this is blue. Then what is enlightenment? Enlightenment is, "that things advance and understand themselves." The whole cloth. Who is Buddha? Someone who understands ignorance. Who are the people? Those who are ignorant of enlightenment. "When

7) Buddhas are truly Buddha, they are not necessarily aware of themselves as Buddhas. But they are enlightened ones. They advance in enlightenment." We are not necessarily just Soto priests, we are Buddhists. We cannot practice all the ways of practice. Although we practice just the Soto way we are nevertheless Buddhists.

Everyone knows zazen is very difficult. You cannot practice it completely. But we should not give up. There are enough reasons why we should continue. Zen was developed in this way; and in a busy country like America there must be some time to spare for zazen. We should have more composure in our life and we should respect our tradition, both Buddhist and Christian.

Thank you very much. Will you just stand up and bow to Buddha from your standing posture.

The following section is compiled from Roshi Suzuki's sesshin and Sunday lectures to complete this discussion of Buddhist precepts.

The secret of the entire teaching of Buddhism is how to live on each moment. Moment after moment we have to obtain absolute freedom, and moment after moment we exist interdependent with the past, future, and other existences. In short, if you practice zazen concentrating on your breathing moment after moment that is how to keep the precepts, to have an actual understanding of Buddhist teaching, to help others, yourself, and to attain liberation.

In India there was an Indian way of life, in China a Chinese, and in Japan a Japanese. To keep the precepts is not to keep an Indian way of life. When you are here, you should eat here. You cannot eat in India all the time. If you want to keep the precepts literally you have to go to India. There is a story about an Indian monk who came to China, but who had to return because he could not keep the Indian precepts in China where the customs were different. If you know how to keep the precepts, Buddhism will continue to develop as Zen developed in China.

Time is originally one with being. Twelve hours is the duration from sunrise to sunset. The sun needs twelve hours for its rising from the east and setting in the west. When your mind follows your breathing, it means your mind drives your breathing as water follows waves. Your breathing and mind are one. Here we have absolute freedom. We become one independent being. We should not say firewood becomes ash. Ash is ash, firewood is firewood. But ash includes firewood with everything and firewood includes ash with everything. So one breath after another you attain absolute freedom when you practice, when you are concentrated on each exhale and inhale.

When Dogen speaks about the evanescence of life, he speaks of exhaling and inhaling. After all what is inhaling and exhaling? When you are completely absorbed in your breathing there is no self. What is your breathing? That breathing is not you, nor air. What is it? It is not self at all. When there is no self you have absolute freedom. Because you have a silly idea of self you have a lot of problems. So I say your problems are homemade. It may be very delicious. That is why you like them. On the other hand, if you like them, as long as you LIKE them, it is all right.

Dogen Zenji says, "It is specifically taught in Buddhism that life does not become death. For this reason life is called no-life. It is also taught that death does not become life. Therefore death is called no-death." It is not a matter of life or death. When death is accepted through and through, it is not death anymore. Because you compare death with life it is something. But when death is understood completely as death, it is not death anymore; life is not life anymore. Dogen Zenji says, "Flowers fall with our attachment and weeds grow with our detachment."

In the Genjo Koan Dogen says, "When we first seek the truth we are far away from its environs. When we discover that truth has already been correctly transmitted to us, we are ourselves at that moment. If we watch the shore from a boat, it seems that the shore is moving. But when we watch the boat itself directly, we know that it is the boat that is moving. If we examine all things with a confused body and mind, we will suppose that our self is permanent. But if we practice closely and return to our present location, it will be clear that nothing at all is permanent. Life is a period of itself and death is a period of itself. It is like winter and spring. We do not call winter the future spring, nor spring the future summer." So when you practice zazen even for a moment, the

whole universe is reflected in you as the moon in a drop of dew in the grass. This is a fact you may say. The period of reflection long or short will prove the vastness of the dewdrop and the vastness of the moonlit sky. Dogen says, "When the truth does not fill our body and mind, we think that we have enough. When the truth fills our body and mind, we know that something is missing. For example, when we view the world from a boat on the ocean it looks circular and nothing else. But the ocean is neither round nor square, and its features are infinite in variety. It is like a palace. It is like a jewel."

You say you attained some stage in your practice. But that is just a trivial event in your long life. It is like saying the ocean is round, or like a jewel, or palace. For a hungry ghost the ocean is a pool of blood; for a dragon the ocean is a palace; for a fish it is his house; for a human being it is water. There must be various understandings. When the ocean is a palace it is a palace. You cannot say it is not a palace. For a dragon it is actually a palace. If you laugh at a fish who says it is a palace, Buddha will laugh at you who say it is two o'clock, three o'clock. It is the same thing.

Eternity is in mortality. When you become a mortal being through and through you will acquire immortality. When you are absorbed in sheer ignorant practice, you have enlightenment. So in order to be a true Buddhist, you must find the meaning of life in your limited activity. There is no need for you to be a great man. In your limited activity you should find out the true meaning of yourself. If you pick up even a small stone you have the whole universe. But if you try to pick up the tail of a comet you will be crazy. People will sympathize with you.

For this limited activity we need such precepts as: Do not kill. Do not steal. Do not commit adultery. Do not lie. Do not sell liquor. Do not bring up the faults of others. Do not boast and blame others. Do not withhold material and spiritual possessions. Do not become angry. Do not debase the triple treasure.

I cannot explain them all at this time, but I will explain a few.

Do not kill means to realize our true nature. It does not mean just to have mercy. It is deeper than that. Of course it does mean we should not kill even an insect or an ant, but that is not the real meaning.

Do not steal. When we think we do not possess something, then we want to steal. But actually everything in the world belongs to us so there is no need to steal. For example my glasses. They are just glasses. They do not belong to me or to you, or they belong to all of us. But you know about my tired old eyes and so you let me use them.

Do not commit adultery means do not be attached. This precept emphasizes especially our attachment to particular things as we attach to a woman or man.

Do not sell liquor means not to boast or emphasize the advantages of things. Liquor may be medicine if taken in the right way, but we should take into consideration that by nature we are very susceptible to temptation. If you boast about the profundity of Buddhist teaching, you are selling a kind of liquor to the people. Any spiritual teaching by which we are intoxicated is liquor. Do not sell liquor means absolute freedom from all teachings. We should keep the precepts and yet not be bound by them. That is our way.

"When a fish swims in the water there is no end," says Dogen, Zenji. It is very interesting that there is no end. Because there is no end to our practice it is good. Don't you think so? Usually you expect our practice to be effective enough to put an end to our hard practice. If I say just practice hard for two years, then you will be interested in our practice. If I say you have to practice your whole lifetime then you will be disappointed. You will say, "O Zen is not for me." But if you understand that the reasons you are interested in this practice is because our practice is endless, that is true understanding. That is why I am interested in Buddhism. There is no end. If there were an end, I would not think Buddhism was so good. Even if human beings vanish from this earth, Buddhism exists. Buddhism is always imperfect. Because it is not perfect, I like it. If it were perfect someone would do it. Many people will be interested and there would be no need for me to work on it. Because people are very much discouraged with Buddhism, I feel someone must practice Buddhism.

A while ago when we had Wesak service with all the Buddhists in the First Unitarian Church I thought it might be better to bow in the way we usually do at Zen Center. But someone said if we bow in that way people may be discouraged. It is true, very true. I know people will be discouraged. I know we are causing a lot of discouragement for American people when we bow nine times, when they bow only three times in Japan. I know that very well. So I bow nine times here in America. Buddhism needs our continual effort eternally. Until you are interested in this point you cannot understand Buddhism.



9) Mortality makes eternity, eternity makes mortality. Enlightenment makes practice, practice makes enlightenment. Dogen Zenji says, "Birds make the sky, and the sky makes birds. Fish make birds, birds make fish. In this way there must be further and further analogies to illustrate our practice." In short, if you do one thing with sincerity that is enough. There is no need to try to know the vastness of the sky or depths of the sea.

You may say, now realization of the truth takes place through my activity. But it is not so. Or you may say it is a process of realization. It is not so. For you, the realization of the truth you have now is the absolute realization of the truth. You cannot compare your realization with other things. Each one who realizes this fact and who practises in his own way has absolute freedom. This is how we live in each moment, moment after moment. Thus all things are made possible: the observation of the precepts, the attainment of enlightenment, freedom from the various sects, and perfect satisfaction in our life. Your realization of the truth is the same as Buddha's realization of the truth. There is no difference at all.

Excuse me, it is too late.

Thank you very much.

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Monday through Friday

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Afternoon MEDITATION 5:30 - 6:30 p. m.

(except Wednesday)

Wednesday LECTURE 7:30 - 9:00 p. m.

Saturday

MEDITATION 5:45 - 10:00 a. m.

Sunday

MEDITATION 8:00 - 9:00 a. m.

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Thursday evenings, 7:30 - 8:30

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