

Wind Bell

PUBLICATION OF ZEN CENTER

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NEWS

WE NEED MONEY FOR THE MOUNTAIN ZEN CENTER

We have taken on what seems like an impossible plan to raise \$150,000 in a very (at least for the initial payments) short time. We have paid \$2500 down on the signing of the agreement this month, and must raise \$25,000 by December 15 of this year and another \$25,000 by March 15, 1967. If we pay off the entire amount by March 15, 1967 the purchase price will be reduced \$15,000 to \$135,000. If we do not raise the \$135,000 by then, the remaining payments will be \$25,000 on September 15, and December 15, 1967 and March 15 and September 15, 1968, except that the last payment will be \$22,500 to account for the initial \$2500 down payment. Interest will begin at 3% on March 15, 1967.

• We have committed ourselves to purchasing this land because it is such a beautiful and ideal site for a mountain Zen center or monastery. The site itself is good, but what makes it perfect is that it is in the middle of the wilderness of a 350,000 acre National Forest comprising most of the coastal range between Carmel Valley and Santa Barbara. It will never be urbanized or within the sound of traffic. The only access to the land is a



Zen Center 1881 Bush Street San Francisco FI 6-7540

Shunryu Suzuki, Roshi, (Zen Master)

20 mile dirt road cleared by the county once a year. (There is a future possibility of an additional 320 acres nearby which include hot springs.)

As you know, Shunryu Suzuki Roshi, the Zen Master and Head of Zen Center, came to America about eight years ago for a short stay. A few persons who were looking for someone to instruct them in meditation came to the old building called the Zen Soto Mission on Bush and Laguna streets. Suzuki Roshi said that he meditated early every morning and that they could join him. Since then, because of the kind and number of persons who have joined him in meditation (he says that he enjoys sitting with Americans and likes their spirit) he has given up his temple in Japan and plans to stay in America permanently. Dainin Katagiri Sensei came to America about three years ago to help Suzuki Roshi and Zen Center. Their way of teaching is based on letting the essentials of Zen be expressed through each person's "great function" and own American way.

At the present time there are about 150 persons who meditate and attend lectures at Zen Center occasionally. About fifty or sixty persons meditate every day, some twice a day. The recent week-long sesshin held in August was attended by more than eighty persons. Considering that one or two disciples is a lot for a Zen master, Suzuki Roshi and Katagiri Sensei need more help and a location for a center in the mountains where there can be more extensive contact between teacher and student. It has long been a hope of Suzuki Roshi to have such a place in the mountains to complete or add to the opportunity for Zen practice in this country. And Katagiri Sensei and the membership and the Trustees of Zen Center voted unanimously to buy it. Suzuki Roshi himself is particularly pleased with the land.

The land was homesteaded so that it contains 40 relatively flat acres suitable for farming; springs enough to supply water all year around for people, irrigation, and the creation of a small lake; and so that it controls a small valley enclosed by mountains or ridges on all sides, over 4000 feet on one side, nearly 2000 feet above the valley floor. It is a wilderness of animals, birds, mountains, and trees.

A Zen monastery is not what the word monastery implies in English: a place to retire fairly permanently from the world. This Zen mountain center would be a place to practice Zen and meditation intensively for a time in a more universal environment. It would be open to anyone who wants to learn and practice Zen meditation.

In the beginning we would plan to have one, but later two or more, three-month training periods at the mountain center. These training periods, as said, would be open to anyone who wanted to practice Zen meditation. There seems to be a large number of persons in this country who would like to meditate at such a center. The interest we have had from colleges in the East and other places in addition to our own membership would make a first summer training period possible of from 150 to 200 persons.

At first we would probably build simple frame platform tents or buildings, but later we would like to have a Japanese architect and master carpenter help us design buildings appropriate to that mountain area.

Zen Center is a strong meditation group because of its young members, daily morning and evening meditation, and monthly and yearly sesshins; but it does not have much money. Because of the predominance of younger members (many students and artists, as well as, of course, doctors, lawyers, carpenters, teachers, etc.) our income is limited — sufficient to maintain any ongoing expenses, but not enough to accumulate capital or to make mortgage payments (it is nearly impossible to finance vacant land anyway). So we will have to raise all of the \$150,000 (or possibly only \$135,000) in order to purchase the land and begin the development of the mountain center.

We have to buy the land now, because the owner is under financial pressure to sell in the near future. Because of the manner in which the land was homesteaded in relation to the valley, the flat land, and the springs it is necessary to have the whole of the 160 acres. And of course for this reason the owner would not sell only a portion of it. He has also been negotiating with other parties who can afford to buy the land outright, but he prefers the use we will make of the land which will conserve and preserve its natural character. He has suspended other negotiations to see if we will be able to go through with the purchase.

Zen Center needs money for this purchase: large and small gifts or a substantial long term loan which will allow us to meet the initial payment by December 15, 1966 and ideally the reduced purchase price by March 15, 1967. If you can help with gifts or a loan of any size, please do. If each person reading this issue sent a few dollars we would be well on our way.

This is the first time we have ever really asked you for money like this. Will you please help if you can. You will be contributing to a most important effort to establish Zen in America. If we are successful we will have gone a long way to making Zen and meditation experience available to everyone who desires it in America.

Zen center is a non-profit organization under California state and U.S. federal laws. Contributions are tax deductible. Checks should be made out to Zen Center.

Credits for the following photos of the Mountain Center site are:

Pg. 4, Robert S. Boni (top), Richard Baker

Pg. 5, Morley Baer

Pg. 6., Morley Baer

Pg. 7, Morley Baer (top), Tom Buckley

Pg. 8 & 9, Robert S. Boni











AFFILIATED MEDITATION CENTERS

Zen Center has two affiliated meditation centers in the Bay Area - one in Berkeley and one in Los Altos. Ideally each should have its own resident leader as well as visits from Suzuki Roshi. But at the present time Suzuki Roshi and Katagiri Sensei taking turns are able to visit each location only one day a week. There is interest also in beginning an affiliated center in Marin county, but Suzuki Roshi has said that until they get more help, it is not possible.

BERKELEY ZENDO

The East Bay group has been meeting for zazen in the front-room-made-into-a-zendo of the house of Jeannie and Howard Campbell at 2919 Fulton Street in Berkeley. The group began to meet in February when the location was moved from the back of the antique store on College Avenue. There is room for eleven persons to sit for zazen.

Suzuki Roshi and Katagiri Sensei take turns coming to Berkeley on Monday mornings at 5:45 a.m. to lead meditation and service. Instruction in meditation (zazen) is given to those coming for the first time. The development of this center has not been emphasized because at the present time it is not large enough for the many students from the University at Berkeley who are interested in learning about Zen and meditation.

HAIKU ZENDO IN LOS ALTOS

(This account of the beginning and growth of the Peninsula group affiliated with Zen Center was written by Marion Derby, whose garage was made into a zendo or meditation hall. Her car was banished to a new car-port. There are just seventeen places to sit in this zendo, and so it was named Haiku Zendo after the traditional seventeen-syllable Japanese poem.)

Almost two years ago a group of Zen students began meeting on Thursday mornings in Palo Alto to practice zazen and study Buddhism under the guidance of Suzuki Roshi. Later an evening group began meeting in Redwood City.

Last summer the morning group moved to my house in Los Altos, and the evening group followed a few months later. We added an informal breakfast to the morning session which gave us more time for discussion.

Feeling the need for more formal and intensive practice, I asked the group what they thought about converting my garage into a zendo. "Do you think it would be worth the investment?" I asked.

"You'll never know unless you do it," was the answer.

Work began the next day. Suzuki Roshi designed the room and William Stocker, assisted by volunteer helpers from Los Altos and Zen Center in

San Francisco, built it. On August 4, six weeks later, the opening ceremony was held.

Was it worth the investment? It was no investment.

An old pond silence
Seventeen of us plunge in
A sound of no sound.

Furu ike ya
Jushichi tobikomu
Oto mu on.



Above, Katagiri Sensei (left) and Suzuki Roshi in new Los Altos zendo. *Side*, Suzuki Roshi with students. *Below*, Marion Derby (left) with helpers during construction.



ROSHI TAKES FORMAL LEAVE OF HIS TEMPLE IN JAPAN

One of the reasons Suzuki Roshi went to Japan for the past two months is to officially turn over his temple, Rinsoin, to his son Hoitzu Suzuki Sensei. Rinsoin is in the mountains between Kyoto and Tokyo near Yaezu City in Shizuoka Prefecture.

The special service for the retirement of Shunryu Suzuki and the installment of Hoitzu Suzuki will be held October 23. Most of us have never met Suzuki Roshi's son, but we are thankful to him and the members of Rinsoin for letting Suzuki Roshi come to the United States.

RINSOIN HIT BY TYPHOON

The typhoon which ravaged southern Japan in September did considerable damage to Rinsoin. Mrs. Suzuki says that no major damage was done, but that a lot of little damage was done all over the large building. Zen Center sent a small contribution to help with the repairs. Phillip Wilson, Grahame Petchey, and Claude Dalenberg, Zen Center members in Japan, helped clean up and work on the repairs.

PHILIP AND GRAHAM TO LEAVE JAPAN

Grahame Petchey and Phillip Wilson have both been in Japan studying Zen Buddhism. They both stayed in Eiheiji Monastery for over six months. Eiheiji is the large seven hundred year old training monastery in the mountains on the western coast in Fukui Prefecture. It is one of the most beautiful (some say the most beautiful) monastery complex in Japan. After leaving Eiheiji, Grahame continued his study at Antaiji in Kyoto, and Phillip continued in Kamakura.

Grahame and his family left for England in the beginning of October. He has not been home to England or seen his family there for over eight years. He will stay in England probably a year before returning to San Francisco.

Phillip's wife visited him in Japan this summer and he plans to rejoin her in Northampton, Massachusetts where she teaches in the English Department of Smith College. Phillip will assist Mrs. Schalk with her new zendo there.

Two or three other members of Zen Center are in Japan, but we have no specific news from them.

ZAZEN INSTRUCTIONS AVAILABLE

In the March-April issue of the *Wind Bell* this year was printed a short poetic treatise by Reirin Yamada Roshi, former Bishop in Los Angeles, giving directions for the composure of body and mind during zazen (sitting meditation). Copies of this have been separately reprinted and are available from the secretary of Zen Center.

SEVENTH ANNUAL WEEK SESSHIN

This year the week sesshin (an extended period of meditation) was held from August 15 to 19. It was a day and a half shorter than usual because of the Soto Zen annual national conference held in Los Angeles the weekend of the 19th. Because of this we experimented with beginning sesshin an hour earlier than usual at 4:45 a.m. The time worked very well and we have decided to try beginning the one-day monthly sesshins at this earlier hour.

Each year the number of those attending has increased by about 50% over the preceding year. And this year we about reached our upper capacity, with over forty persons sitting in the sixteen-seat main zendo, mostly on mats spread on the floor, and another forty persons sitting along the two sides of the balcony which has been cleared and made into two long rows of tatamis. With some creative building stretching perhaps we can seat over a hundred next year. But if next year's attendance follows the same exponential increase and reaches 120 persons, we are going to face quite a problem.

Each year the feeling of the sesshin improves. This must be because everyone knows how to sit a little better and there are more older students to establish the framework and rhythm of the sesshin. The rule of silence throughout the sesshin from morning to night was much better observed this year. Bill Kwong did a fine job in the kitchen of feeding everybody and maintaining a silent working atmosphere in the kitchen.



For the good feeling and success of the sesshin all of the participants are to be congratulated, but especially the leaders: Suzuki Roshi, Bishop Togen Sumi Roshi, and Katagiri Sensei whose spirit helped us through the hard spiritual struggle of the sesshin.



Zazen, sitting meditation



Kinhin, walking meditation
photos by Robert Boni

ROSHI AND SENSEI

Alan Watts wrote us a letter praising the *Wind Bell* and sending a contribution to the Mountain Center land fund and to the Wind Bell (Thank You), but also pointing out that Reverend is only an adjective and not a title. In the past, others have drawn our attention to the fact that calling Suzuki Roshi "Reverend" was not really a correct use of the word; but Alan's letter moved us to action and it was discussed with Suzuki Roshi and Katagiri Sensei. They agreed that perhaps now was the time to change. Zen Master is clumsy as is "the Venerable Mister" used in England. So Suzuki Roshi and Katagiri Sensei decided on Roshi (meaning old teacher and Zen Master) for Suzuki, and Sensei (a term of respect meaning teacher) for Katagiri. In Japan titles are placed after a man's name.

ZABUTANS FOR SALE

Evelyn Wentz with several volunteers made a large number of zabutans (large flat rectangular cushions that are used by many persons during sesshin under the zafu or smaller round cushion) for the annual week sesshin. Extra ones are for sale at cost: \$3.50

LAND PROJECT MEETINGS ARE BEING HELD EVERY SATURDAY

Because of the large amount of work and importance of the effort to raise money to buy the land for the Mountain Zen Center, a number of persons suggested and we decided to have meetings every Saturday after zazen at 10 a.m., except when there is sesshin on Saturday and then the meeting will be held after the lecture on Sunday at 10 a.m. Everyone is welcome of course at these meetings.

NO ZIP CODE, NO WINDBELL

If your address on this issue does not include your Zip Code, please send us a card with your name and complete address including Zip Code. By January all bulk mail must carry a zip code to be accepted by the post office.

ALSO — PLEASE notify us of address changes. Thank You

LECTURES

BC
#45

8/19/66

CONCLUDING LECTURE OF
1966 ANNUAL WEEK SESSHIN,
FRIDAY EVENING*given by Shunryu Suzuki Roshi*

I think that we already have a pretty good understanding of our practice because we have studied it from the *Blue Cliff Records*.^{*} I think you can easily understand this subject.

Main Subject: Attention! A monk asked Jo-shu: "All the dharmas lead up to the One, but what does the One lead up to?"

Jo-shu said: "I was in the province of Sei. I made a hempen robe. It weighed seven pounds."

This is a very famous story. A monk asked Jo-shu, "All the dharmas - all the teachings - lead up to the One. What does the One lead up to?" And Jo-shu replied, "I have been in the province of Sei. I made a hempen robe. It weighed seven pounds." That was his answer. Jo-shu is the famous Chinese Zen Master who joined our order at the age of sixty. He studied our practice, zazen, for twenty years under Nan-sen. He became a temple master which he remained until his death at the age of 120. Historically this is said to be his correct age. His way was so simple. And his life was so bare — bare enough to just support himself. He always sat in a broken chair. One of the four legs of his chair was always mended by a rope. He was a unique powerful Zen Master.

Someone asked him, "If all things end up in One, then in what does the One end up?" This is the story. This is the question. Of course this is the familiar philosophical problem of the One and the many. The materialistic or mechanical understanding of this problem is that, with time, many lead to One — it takes time by mechanical understanding. But in Buddha's understanding, One and many exist simultaneously. Many and One are the same thing. If you count all the student's there may be fifty or more. That's many. But all are one group. One and many are not different. Because you count one by one there are many. But if you don't count, this is one group. One and many are simultaneous beings.

And when we say one, you know, many is understood already. If you lack one thing, then nothing exists. So one is always necessary. And if there is one thing, many are understood. One is all and all one. But one cannot always remain as one because everyone and everything is changing.

For us, the dualistic pair of one and many is itself the unit of existence.

^{*}In Japanese called the *Hekigan Roku*, this is a famous collection of 100 zen koan stories. The one Suzuki Roshi discusses here is Model Subject No. 45.

It is the same with man and woman and with other pairs of duality. Here I am the speaker and you are the audience. In this case, speaker and audience make up the relationship, the duality. Because of this duality there is some activity going on now. If there is no duality, nothing will happen! Where there is a problem, there is something to do. If there is no problem, we cannot work on anything. We will all be dead.

It is only because of the mechanical understanding of life that we have this problem of One and many. If many teleologically become one, then what is the purpose of the One? Where does it go? Such a question is based just on a mechanical understanding.

But from our viewpoint, One and many are simultaneous beings. Our life is a succession of events. Each event happens in a dualistic way — each event is a duality. This is what makes the succession of events possible. One event ensues from another. But at the same time, there is no continuity. One is one and the other is the other — A is A and B is B. This is the more appropriate understanding for us. But because of a mechanical understanding of our practice, sometimes we become proud of our past achievement, or we become discouraged by what we did. But anyway, you cannot make the same mistake again. What you have done is already over, and you are doing something quite new. So there is no reason why you should be discouraged. And if what you have done is already over, why are you proud of what you have done? If you have this kind of understanding, your mind is always wide open like a mirror. Then you always have composure without being disturbed by anyone or by the past or future. This is our understanding.

Jo-shu's answer is very interesting. He does not care what he says, you know! It is out of the question. The monk's understanding of our life was just mechanical. But our life does not go in that way. In actuality our life is going quite a different way — from form to formlessness. Something which was formed is already finished, and we have to form something else, you know — relate with something else. The former dualistic life is over already. And we attained oneness. After we attain oneness, our mind is ready for some duality. You will have some new event with something else. This is Jo-shu's understanding of life.

For him One does not become many, nor many become One. But he is asked, if many become One, then where does the One go? So he says, "Bamboo is growing. Bamboo is tall. Pine tree is short." Whatever you say is the answer. "I bought a very good piece of material in Sei province, and I made a heavy robe with it. It weighs seven pounds." That is the way things go, you know. Things are going in this way. There is no need to answer such a question.

Just see what is going on. Look closely at what is going on, then you will understand what it is. One is many, many are one. And one after another, things, events take place for everyone. That's all. This is Jo-shu's understanding. But it does not mean that he ignores his practice according to the rules, but those rules do not control things in time order or in space

order. Things themselves have their own function and quality. Each thing goes according to its own function and its own quality.

The nature of things is their way of going. Thus, things determine themselves. Things themselves know the answer to the question, 'Where does it go?'. Everything goes in due course, that is our understanding. So something which you should put in a higher place you should put in a higher place. And something which should be put in a lower place, should be put in a lower place. That is our way. If it is heavy fine material, you can make a beautiful robe. If it is not so good, you can scrub your floors with it, that's all. If it is good heavy hemp, the robe you make will weigh seven pounds. That is our teaching.

But this monk asked, "Where does it go?" 'Where does it go?' is itself the answer, you know. It goes 'where'. What place does it go? It goes 'what place'. 'What place' is anywhere you like. It will go whatever place it likes. So 'what place' is the answer. And 'what place' means dynamic change — dynamic stream of change. This is the key point of Buddhism. Wherever you go there is the dynamic stream of change. So 'where does it go?' is itself the answer.

It is the same with traditional physics too. Mechanically speaking, we say one and many, but one is acting on many and many on one. Our world is counteracting. And where counteracting takes place, nothing can remain in the same state. Everything will change in the world of counteraction and counter-reaction. Thus this world of counteraction is called the world of transiency. It is the world of transiency because in the world of counteraction things always change. So where does it go? It goes into the world of counteraction.

In that world of counteraction many things happen. Jo-shu bought some fine material at a place in China. In some other place, if someone is very thirsty, he will pay a lot of money for even a cup of water. Many things happen. So we say, when someone is striking a drum in the southern country, in the northern country someone will dance! Many things happen in the world of counteraction; many things become possible, it becomes possible to work or to act. And whatever we do, when we realize that we are working in the world of counteraction, our life is creative and the unfolding of our inmost desire.

You may say that our life is an expression of our inmost desire. As expression, it is creative. In this unfolding of our inmost desire there are some rules and there is some goal. We know where to go because of our inmost desire. It knows intuitively where we should go. So our life is both creative and at the same time controlled by some rules. Where there are no rules, there is no creativity. We cannot ignore rules.

"Where does it go?" is a very interesting question. And Jo-shu's answer was 'where does it go?'. Space gives us some meaning. Time gives us some meaning. Usually we strive to ignore our time-bound and space-bound restrictions. That is the usual idea of liberty which people strive for. They just want liberty. But that is not possible. They say liberty, but their idea

of liberty is based upon a mechanical understanding. We are not mechanical. We are human beings and we should understand what that means.

This is nearly the same question as Dai-zui was asked, you know. "When this world is devoured by karmic fire, where does our true mind, our true self go?"* As was discussed in an earlier lecture, sometimes he says it will perish, sometimes he says it won't perish. There are many of these stories in the *Blue Cliff Records*. In Japanese, this book is called the *Hekigan-Roku*, and almost all Buddhists know its name. It is supposed to be a very difficult book to understand, even for teachers. Do you know why? It is because our thinking is always based on mechanical understanding, or idealistic understanding, or sometimes intellectual understanding. But when we see things as they are, then the book is not difficult to understand.

Here is another similar story. Main subject:** Attention! A monk asked To-san: "Cold and heat come upon us. Oh, it is very cold! How should we avoid this cold?"

To-san said: "Why don't you go where there is no cold and no heat?"

This is quite mechanical understanding. If you go to Alaska, it is very cold, but if you go to Southern California it is very warm. Why don't you go to San Francisco? This was his answer! This is a very mechanical question and answer. To-san said, "Why don't you go where there is no cold and no heat?" But this is impossible, you know. Wherever you go we have cold and heat. The reason we say it is cold, is because we are so accustomed to warm weather - that is why it is cold. Cold itself always makes a pair of opposites with warm. There is no climate which is just cold or just warm. There is no feeling of cold, nor one of hot without the other side of the pair. So cold and hot are coexistent. It is not that cold comes after hot. Cold and hot are actually simultaneous feelings. Because you know how cold it is in winter, in summer you say, "Oh, it is hot!" Even though you think you are not comparing, your skin, your feeling is comparing. So the duality of the opposites cold and hot is always involved. Cold and hot are coexistent, thus there is nowhere to go, you know.

But To-san said, "Why don't you go somewhere where there is no cold and no heat?" 'No cold and no heat' is the real answer, the perfect answer - no heat, no cold. When cold and heat are simultaneously understood in terms of awareness, then you have understood what is the problem of mind. When you understand this problem and overcome this problem, you are already where there is no cold or no heat.

But the monk went on to ask, "Is there such a place without cold and heat?" Through and through, from beginning to end, his question is just materialistic. And To-san answered, "When cold, be thoroughly cold; when hot be hot through and through." That is right. The feeling of cold and of heat is one. Sometimes our mind will go from heat to cold, sometimes from cold to heat. Actually they are one, because they are so closely

**Blue Cliff Records*, Model Subject No. 29.

***Blue Cliff Records*, Model Subject No. 43.

related that they are understood as a one. So when we say, 'Oh, it is cold!' it means it is hot! What you say differs, but the actual understanding of reality is the same. Without using your head, without working your brain your mind, you judge things in the right way — you know things already. So if it is cold, you may say it is cold. If it is hot, you may say it is hot. That must be done.

I think it is strange enough to find out that Hegel and Dogen had these similar ideas. Hegel came later than Dogen, but this kind of deeper understanding was understood by many ancient thinkers. More than 700 years ago, Dogen observed things in this way, but it is also, surprisingly enough, the traditional way of Buddhism.

If you go to Eiheiji Monastery, you know, you will be bored! This is because you repeat the same thing over and over again everyday. Fortunately Phillip and Grahame*** couldn't speak Japanese! They had something to study there. To them the language difficulty was a big problem, but I think it was very good that they couldn't understand or speak Japanese. It is only because our understanding of life is usually and habitually so firmly based on mechanical understanding, that we think that our everyday life is a repetition of the same thing. But it is not so. No one can repeat the same thing over. Whatever you do, it will be different from what you do in the next moment. That is why we should not waste our time.

I was told when I was quite young by my master, "You should not waste your time." I thought it meant to work hard all day long and all night long, or since we cannot work at night — at least to behave all night long! That was what I thought he meant. But it was not so. Sometime later he said, "To understand what Buddhism is, is not to waste your time. If you do not understand Buddhism, you are wasting your time." I thought this was a very good way to encourage us, but I was not so encouraged! It seemed too convenient a logic for him to use. But now I understand what he meant.

Not to waste your time is not to waste even a grain of rice. It is to do something appropriately, to do something when you should do it. It should not be too late nor too early. In Eiheiji if you get up ten or fifteen minutes earlier than the others you will be scolded. That is selfish practice. You should get up just when everyone else does — that is enough. You should not be an especially good student. And we have no answer to this scolding. We feel like we swallowed a straight stick. No answer — we cannot move. "Umph!" — that's all we can say.

You may think our teaching is very strict. But our teaching is always near at hand — not easy, not difficult to observe. At the same time, however, it is very strict — and very delicate. Our mind should always be subtle enough to adjust our conduct to our surroundings.

I think I have told you this story many times, but for some of you it may be quite a new story about me. When at Eiheiji, I was told to serve Kishizawa Ian Roshi, who later became my life-long teacher. Once

***Phillip Wilson and Grahame Petchey are two Zen Center members who spent some months training at Eiheiji Monastery.

when I was serving him, I opened the sliding door on the right as usual. He said, "Don't open that side." So I closed the door and opened the other side. That was all right. The next morning, I again opened the left side. But he said, "Don't open that side!" I couldn't understand at all. First he said to open the left side, and now he was telling me not to. But I obeyed and opened the right side again. And that was all right, but it was not all right with me! I thought about it over and over, but it was not at all all right!

Now the reason he had first said, "Don't open the right side," was because there was a visitor there. Before I opened the door, I should have known on which side the guest was — on which side he was talking. It was because I opened the side where the guest was, that I was wrong.

The same thing happened to me when I served the tea. The first time I had served tea to my teacher, he said, "This is not enough." So I had poured more and he drank it. The next day, however, when a guest came, I filled a cup perhaps 80 or 90% with hot tea and served it to him. My master said, "Don't fill the tea cup so much!" My master liked a cup filled with plenty of hot water, but most people do not like a cup so full of bitter hot tea. So in one case a filled cup is all right, but when serving guests, we shouldn't fill it so much.

Thus the answer always must be 'where' or 'when'. And 'where' and 'when' are indications of a dynamic world. In the world's dynamic change various problems will be resolved. We call it a progressive solution — progressive result. When our understanding is naive and poor — before we have the idea of 'when' and 'where', which is dynamic change, we have various problems. These problems should be solved by the understanding of dynamic change. If you say everything is changing, that truth will solve various problems that you have. That is, you know, eternal truth. And our practice is based on this truth, thus it is always true.

As you know, I have to go to Japan, so this is perhaps the last lecture to you for awhile. Since I came to America, I have studied many things. Much of what I came to study was caused by the very language difficulties I had. In Buddhism, we have many convenient technical terms. That is to say, I have many fancy sharp tools. But sometimes we have abused these tools. When we should have used the chisel, I think we must have used the plane. That was, I think, what I had been doing. But because of the language difficulty, I have to think and think and think to express myself. This thinking helped me a lot, and I am very grateful for the difficulty I have in this country with you.

And I think that it is the same thing with you. You must have great difficulty in understanding my talk. What is he saying?! At least I give you the chance to think! And I think that this has helped you a lot. I hope so. It was not a waste of time for you, and it was not a waste of time for me either. Anyway, we should be grateful for every problem we have everyday. It is not a repetition of the same thing. We are making progress everyday. Even in this five-day sesshin, you made great progress — a lot of progress. Thank you very much for your attendance and sincere help.

CONTEMPORARY TEACHING

a lecture given during the 1966 Week Sesshin by Bishop Togen Sumi

A teaching that can lead to a sane and sober view of life and a practical path of action for individual and social peace, happiness, and prosperity, is what men require. Such a teaching can not be connected with any form of unreality and it must be able to show things as they are. In such a teaching the intelligent can have confidence; in it they can have interest and develop the effort necessary for overcoming the ills of life, and for progress and growth and good.

The Buddha Sakyamuni had given us such a teaching; it is his Dharma, the path to complete freedom from superstition, wrong understanding of life, fear, greed, and hate.

Buddhism is not atheism in the ordinary sense of the word. The ordinary atheist is a man whose atheism is an excuse for license: "Nobody can see me nobody hears me. I shall do as I like." . . . For Buddhists there is no God who can absolve them from sin. There is no one corresponding to the priest in theistic religions, to be the intermediary between God and man. For the Buddhist there is only the idea of action and the result of action, the religion of dispassionate, unmitigated personal responsibility, and therefore the religion for men who have developed out of the common run and who know that in the realm of reality nothing is given for nothing.

Sakyamuni Buddha was the first to declare this independence of human spirit which is a road of reason and science and fruitful activity at any time. He also proclaimed independence with his idea of Non-violence and Non-self against slavery, oppression, and any domination of the weak by the strong. Sakyamuni also for the first time destroyed the barrier of the so-called inferiority of women.

With effort, says the Buddha, one overcomes ill. The teaching of the Buddha generates energy for noble action. It is impossible to come into close contact with the Dharma and not be stirred to action. The principle characteristic of Buddha's teaching is its power to change men's outlook. When the Dharma permeates a society men will be governed by friendliness and sympathy and voluntary restraints of virtue.

This teaching will train men in responsibility. It will teach them to be careful of their own and others' good. This teaching should instill equanimity into the human mind, and give it serenity and calm. The kinship of blood, race, or language is feeble in comparison with the kinship of ideas and action and the spreading of a true culture. The kinship of ideas from the pure consciousness of man transcends the bonds of family and nation. Such ideas unite people who have never seen one another. In entering the ocean of Dharma, people have a wealth of ideas that are incomparable for their potency and usefulness in producing a happy world within and without.

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Afternoon Meditation 5:30 — 6:30 p.m.
(except Wednesday)
Wednesday Lecture 7:30 — 9:00 p.m.

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Meditation 5:45 — 10:00 a.m.

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Meditation 8:00 — 9:00 a.m.
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