

WIND BELL

Monthly Newsletter of Zen Center

July - August 1963 Vol. II No. 5

NEWS OF THE PAST MONTH

Reverend Suzuki returned to San Francisco on July 3rd. He was accompanied by Jean Ross who has been staying at Eiheiiji monastery for the past year. A party was given on July 6th to celebrate their return.

The O-Bon festival was celebrated at this temple on July 14th. Bishop Yamada officiated at the ceremony and gave the address.

A memorial service for Reverend Quang Duc, the Vietnamese Buddhist monk who burned himself to death to protest the current religious persecution in his country, was held on Sunday July 28th. A Vietnamese student addressed the congregation.

A letter from Zen Center Members is being sent urging the United States Government to take action in preventing further persecution of Buddhists in South Viet Nam.

Some members of the Center visited Middlebar Monastery in Stockton, California, to participate in a "week of work and meditation" held July 28th - August 3rd.

CONFERENCE IN LOS ANGELES

A conference of members of the Buddhist Church in America will be held in Los Angeles on August 16 and 17. The main topics to be discussed will be the problems of spreading Buddhism in this country. Members of Zen Center will be attending.

Please note that there will be no Zazen on August 17. There will be no eleven o'clock service on Sunday, August 18.

SESSHIN

Zen Center's annual sesshin (August 26 to September 1) will be conducted this year by Reverend Suzuki. All are welcome and the temple will provide the sesshin. Free meals and sleeping accommodations will be available for those who need them.

Regular morning zazen will begin at 5:45 a.m. but afternoon zazen will begin at 6 p.m. No lecture Wednesday evening, but Sunday service will be the same.

RULES FOR SESSHIN

- I. General
 - A. Indicate on the meal chart on the bulletin board the number of meals you will take that day upon first arriving at the temple.
 - B. Clothing should not be too bright or fanciful. Women should wear wide skirts and men should be either barefoot or wear clean stockings without holes.
 - C. Silence should be kept at all times during the Sesshin. If conversation is absolutely necessary, please speak in a whisper.
 - D. While walking keep hands in a Shashu position as if walking in Kinhin.
- II. During Meals
 - A. You should eat all food that is set before you.
 - B. Eat silently with quiet utensils.
- III. Sleeping-In
 - A. Those staying at the temple overnight should bring toilet articles, towels, changes of clothing, and a sleeping bag or blankets.
 - B. There should be no talking or reading of newspapers or magazines.

DAILY SCHEDULE OF SESSHIN

5:45-6:25	Zazen (Meditation)	9:40-10:20	Zazen	2:40-3:20	Zazen
6:25-6:50	Choka (Morning Chant)	10:20-10:30	Kinhin	3:20-3:30	Kinhin
6:50-7:15	Kisshiku (Breakfast)	10:30-11:10	Zazen	3:30-4:10	Zazen
7:15-7:50	Zazen	11:10-11:30	Nicchyu	4:10-4:40	Banka (eve. service)
7:50-8:00	Kinhin (Walking Meditation)	11:30-12:00	Kippon	4:40-5:00	Rest
8:00-8:40	Zazen	12:00-1:00	Instruction	5:00-6:00	Yakuseki (dinner)
8:40-8:50	Kinhin	1:00-1:40	Zazen	6:00-6:50	Zazen
8:50-9:30	Zazen	1:40-1:50	Kinhin	6:50-7:00	Sutra
9:30-9:40	Kinhin	1:50-2:30	Zazen	7:00-7:30	Clean Up
		2:30-2:40	Kinhin		

Personal Instruction will be given the last two days of the Sesshin, August 31 - September 1.



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Introductory Word

ENGO, INTRODUCING THE SUBJECT said, If a man comes to a standstill at some stage, feeling spiritual pride in his enlightenment; he will find himself in a sea of poison. If he finds his words unable to astonish men of lofty spirit, then what he says is quite pointless.

If one can discern the relative and the absolute in the spark of a flint stone, and can apply the positive and negative way in right order; then one is said to have acquired the stage that is as stable as fathomless cliffs.

Main Subject

Attention: The hermit at Lotus Peak took up his staff and said to the crowds, "Look at my old staff. What was the intention of the Patriarchs of former days in using their staffs?"

Since the crowds had no answer, he himself answered, "They did not have to depend on their staffs."

Then asking them what the supreme goal was, he answered for them again, "Carrying my palm-staff on my shoulder, without any companion, I immediately enter the thousand, ten thousand peaks of the mountains."

Appreciatory Word

With dusty eyes and dirty ears this strange old hermit did not even want to stay at the top of a lofty peak. Where is he now: In a beautiful garden full of flowers? By a flowing stream?

If you wonder with twinkling eyes, he is already beyond your sight.

Notes

It was not right for the ancients to be attached to their staffs (practice), or to the top of a mountain (result of practice - enlightenment). For more than twenty years this hermit gave instruction about non-attachment with his staff.

For those who understand this secret, a life of non-attachment, it may be quite an interesting problem. Yet, for one who does not understand this way of life; the question may be a difficult one. Even if a student has a good answer for it, the answer may be as difficult for him as gold dust in his eyes.

Therefore, one day, the hermit himself answered for his students, "Because they did not have to depend on their staffs."

In these circumstances, what is non-attachment?

Once upon a time celestial nymphs poured down many kinds of beautiful flowers on Bodhisatvas and other Buddhists who were listening to Yui-ma's lecture. The flowers which fell on the great Bodhisatvas fell from their robes. However, some of the flowers remained on the robes of the other disciples, no matter how hard they tried to remove them.

One of the heavenly beauties asked these disciples why they were annoyed with the kind of gift of flowers. Sharihotsu said to her that beautiful flowers should not be on the robes of disciples who live in simplicity. It is beautiful to put ordinary fragrant flowers on a Japanese Ukata, but it is not so good to have a pink flower on a priest's robe.

At this the heavenly maids became quite angry saying, "Whatever your liking may be, a flower is a flower and is beautiful. If the flower is good or bad, it is because of your discrimination and not because of the flower."

This statement made all the disciples except the great Bodhisatvas feel very ashamed of their narrow view.

When one keeps his pure mind on some object or movement, leaving its true nature to the object itself, the oneness of subjective and objective occur. Here exists one sole independent activity. Flowers should be left to their own colors and their own graceful movement.

The hermit should use and care for his staff; yet he should neither depend on it, nor ignore it. He should treat the staff the same way he treats his breath in Zazen.

In our Zazen our mind must always be kept on our breathing; the breathing should not be too long, short, heavy, or light. It should be natural. We say our exhale does not come out of the world, and our inhale does not stay in our five skandhas.

This way, when we sit, we become one with one whole world. Here the great activity takes place; the absolute independence comes true. That is why the hermit said they didn't have to depend on their staffs.

Setcho says in his Appreciatory Word on this subject, "In the beautiful garden or by the flowing stream, the hermit does not stay. He is already beyond your sight." This is the way we Buddhists should be.

ZAZEN AND LECTURE SCHEDULE

Lectures: Sundays at 11:00 a.m.
Zazen: Mornings at 5:45, except Sunday when it is held at 7:00
Evenings at 5:30, except Saturday and Sunday
Note: Zazen is not held on calendar days that contain a 4 or a 9.

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