

# Wind Bell

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Last summer Zen Center was at a critical stage in its evolution. The numerous changes resulting from the advent of Zen Mountain Center needed to be consolidated into a satisfactory and stable teaching situation for Suzuki Roshi and the students. Zen Center found that a number of donors were willing to contribute for the specific purpose of freeing the students from the pressures of fund-raising so that they could concentrate on continuing the development of Zen Center and Zen Mountain Center. Nearly \$65,000 was donated. This amount was turned over to Bob and Anna Beck, the previous owners of Tassajara, to cover the next three payments. In return they reduced the final purchase price.

Zen Center will now be able to diminish the expense and energy drain of two fund-raising drives a year and direct its funding activities in a more balanced way. It is hoped that enough will be donated in an annual drive early each fall to secure the following December and March payments in advance. However, if you had planned to make a contribution towards this December's payment, please do. \$12,000 in personal loans is already overdue and \$104,000 is still owed on the Zen Mountain Center land.

Why one should help cannot be easily explained. There may not be any personal benefit derived from doing so. In the *Diamond Sutra* Buddha asks:

*"What do you think, Subhuti, if a son or daughter of good family had filled this world system of a 1,000 million worlds with the seven precious things, and then gave it as a gift to the Tathagatas, the Arhats, the Fully Enlightened Ones, would they on the strength of that beget a great heap of merit?"*

*Subhuti replied: "They would, O Lord, they would, O Well Gone! But if, on the other hand, there were such a thing as a heap of merit, the Tathagata would not have spoken of a heap of merit."*

The Emperor of China asked a similar question of Bodhidharma:

*"Since I ascended the throne," began the Emperor, "I have erected numerous temples. I have published many sutras; I have benefited the monks in countless ways. What merit shall I obtain?"*

*"None whatever," said Bodhidharma.*

*"What is your name?" demanded the Emperor.*

*"I don't know." said Bodhidharma.*



## IN MEMORIAM CHESTER F. CARLSON

by Richard Baker

*On Thursday September 19th, Chester F. Carlson, a generous benefactor of Buddhism in America and the first founder of Zen Mountain Center, died in New York. The following is a tribute to Mr. Carlson written by Dick Baker, who attended the funeral with Suzuki Roshi at Mrs. Carlson's request.*

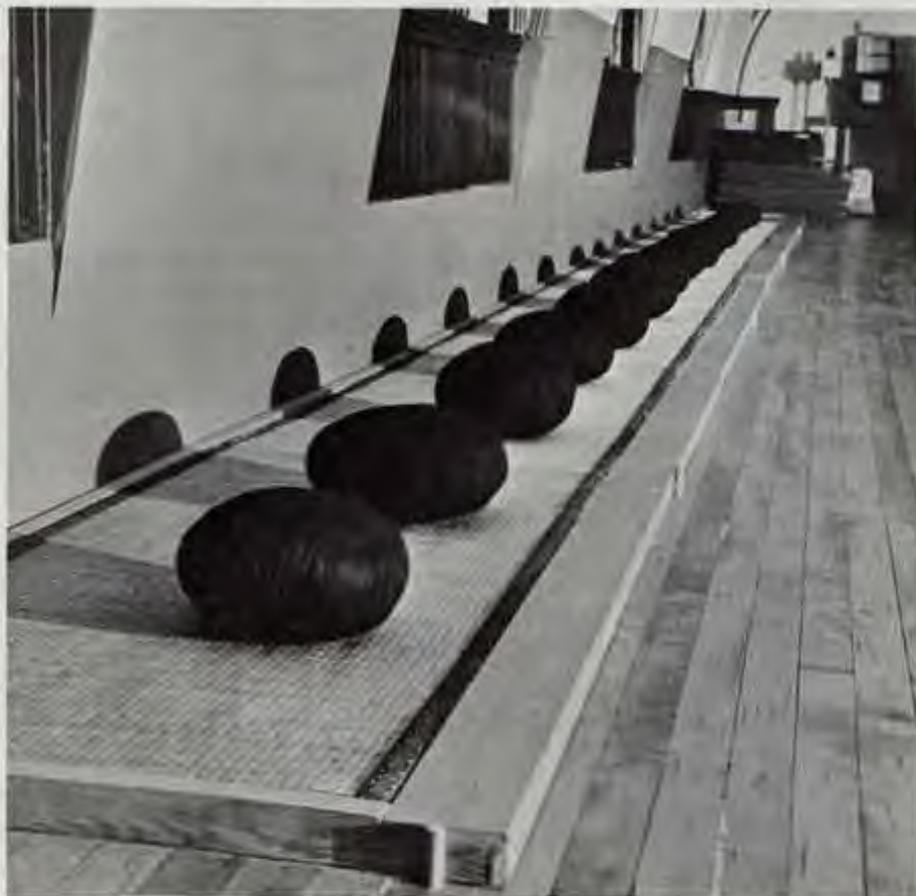
Chester Carlson must have surprised everyone who met him, for he exceeded what we imagine it possible for a human being to be. How could a man accomplish so much and yet live on the fragile edge of what it means to be human with a sense of the beyond, the greater than oneself? convey the ephemeral quality of his life in the way he listens, giving you a chance to listen to yourself? do so much concrete good in his life and world when he knows it to be continually passing away? Perhaps such a man can best be known by knowing yourself. Chester Carlson appeared as a very gentle and quiet man who liked to listen; but within that listening there was a clarity and focus that gave and realized possibilities for all of us.

He did accomplish a great deal. Although he wished to remain anonymous at least some of the things he has done are known. He solely conceived of and completed one of the great modern inventions, xerography, creating a whole new field of scientific research and one of the largest modern business successes, the Xerox Corporation; he was one of the best patent attorneys ever, his patents being used as examples in law schools; and he was one of the greatest philanthropists of our time, viewing his immense fortune, earned only since the 1940s, as a public trust in which the value of the dollar was determined by the good it could do for those who needed help. He supported—at levels no other individual has equalled—the peace movement, physical research, civil rights and integration, institutions dedicated to preserving our basic freedoms, universities, Vedantism and Zen Buddhism, and important individual research of such persons as a Nobel Laureate and a Vietnamese monk. These accomplishments were attributes of a man everyone felt kindly towards.

So far this portrait of Mr. Carlson may be too personal, as I really did not know him well. He cannot, for me, be known by details or by his success—even though it is measured in tributes from U Thant and others—but rather by the intimate and actual impression he made on everyone. He seemed both strong and weak, very human and yet not limited. To so make apparent to others a fullness of human possibility is the work of men and of Buddha.



On the day before he died Mr. Carlson bought a balloon on a New York corner and immediately released it to fly over the city. He told his wife, "I wanted it to be free." The next day he died. I find him now in every person I meet. And for all the people practicing at Zen Mountain Center, which he did so much to create, he is there too.



*East side of the balcony zendo*

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## ZEN CENTER REPORT

### MEMBERSHIP IN ZEN CENTER REDEFINED

The problems resulting from the constant and natural growth of Zen Center have had simple, organic solutions. As more persons each year wanted to study with Suzuki Roshi, additional tatamis and mats were put into the zendo and Katagiri Sensei came to San Francisco. As the number of students continued to increase, the balcony zendo was begun and affiliated zendos were opened by students who lived south, east and north of San Francisco, in Los Altos, Berkeley and Mill Valley. When it became evident that a place was needed for students to practice Zen more completely in their everyday lives by working, studying, eating, with teachers and other students, Zen Mountain Center was founded; Chino Sensei, who had been invited to America to lead the Los Altos zendo, instead went directly to Tassajara. Then as the students returning to San Francisco from Tassajara wanted to integrate more communal practice into their everyday city lives, Zen Center rented several adjacent flats so that students in the city could have the opportunity to live, eat, and in some cases, work together.

In the same manner the zendo practice evolved. Each change in the practice was inferred by and dependent upon the change which preceded it. Students in 1960 had to sit once daily and attend weekend sesshins before students in 1961 could sit twice daily and attend one-week sesshins, or students in 1967 could live at Tassajara, sit six hours daily and do five days of tangaryo. The practice at Tassajara may seem to be difficult, but the earlier students may have had a harder time.

These changes have occurred because problems existed. Students have always been able to sit at Zen Center as often and as long as they wanted, be it a year, a month, or a day, and free to sit wherever they found space. But by last summer up to eighty students were coming to sit each day and the faces changed so rapidly, day by day, seat to seat, that Suzuki Roshi and Katagiri Sensei did not know who their students were. Likewise the older students often did not know the persons sitting on either side of them on any given day. This sort of situation makes it difficult for students to form the 'dharma brother' relationships which are supportive of practice, and generally lessens the feeling of stability in the zendo. To counteract this and to intensify the zendo practice in a way that would reflect the influence of Zen Mountain Center and Zen housing, the membership in Zen Center was redefined into three categories: Practicing Members, General Members and Annual Members.

Practicing Members are those students who have been practicing at Zen Center or Zen Mountain Center for at least six months and whose commitment to practice has been accepted by Suzuki Roshi and Zen Center. Each Practicing Member sits in the main zendo, is given jiki-do duties (zendo/temple cleaning), receives dokusan from Suzuki Roshi, and has first opportunity for practice at Zen Mountain Center. Practicing Members at affiliated zendos participate through their own zendo as defined by the students of each and must apply separately for Practicing Membership in Zen Center.

General Members are those newer students who wish to eventually become Practicing Members; or those students whose relationship to Zen Center is limited to attending lectures or sitting occasionally, or who wish to be affiliated with Zen Center but not as Practicing Members at this time. A General Member sits in the balcony zendo and receives individual instruction from Katagiri Sensei.

Annual Members are those who are interested in and support the efforts of Zen Center, but who live some distance away and find their participation necessarily limited.

These differences in membership should not exclude or isolate anyone, as the former lack of definition may have. The opportunity for practice is the same and the limitations on the newer students may help them to clarify their commitment to themselves and to a teacher, and also make the teachers and older students alert to their needs as newer students. Several Practicing Members sit in the balcony zendo to strengthen the feeling there and to give zazen instruction. And, of course, anyone can still come and sit regularly or occasionally, as his circumstance and interest permit, whether he is a member or not.

The cost of operating Zen Center also changed when its development made a salaried secretary, a new office and other expenses necessary. In the past Zen Center had been financed by a few members contributing large pledges each month, a majority contributing smaller pledges, and some contributing not at all. This no longer sufficed. Zen Center has not paid for any of these increased expenses out of the donations for Zen Mountain Center, feeling that it isn't right and that a religion becomes stultified unless its members are fully responsible for it, are the central participants and not primarily the supporters of priests who perform occasional rituals for them. In order that the everyday support of Zen Center continues to come from the students themselves, suggested pledges have been set for each of the new memberships.

The current expenses of Zen Center are about \$1100 a month. This includes a part of the priests' and secretary's salaries, the rent for the zendo and office, utilities, telephone, office supplies and printing costs, miscellaneous expenses, and insurance, plus some savings set aside against the cost of bringing over new teachers from Japan next year, and of helping to renovate Sokoji or to relocate Zen Center the year after. When these communal expenses are divided into proportionate shares, the suggested monthly pledge works out to be \$20 for Practicing Members or \$30 for families, and \$10 for General Members or \$15 for families. The suggested pledge for Annual Members is \$20 a year.

The pledge for Practicing or General Members at affiliated zendos who wish equivalent membership in Zen Center is one half of the above amounts. Each zendo will determine the pledges it requires from its members. Practicing or General Members of Zen Center will not be expected to meet their pledges when studying at Zen Mountain Center.



*Zen Center student Paul Alexander, with his friend Robert Hunt, began five years ago to rebuild the old tracker action organ at Sokoji. They have worked at least half a day a week since then, and completed it late last summer. Paul is shown tuning in preparation for a celebration recital by Alexander Post, Professor of Organ from San Francisco State, given at Sokoji on September 23rd. The instrument was originally built by Joseph Severin Mayer California's first resident organ builder, in 1872 for Congregation Ohabai Shalome, which moved from Post and Mason Streets to 1881 Bush Street in 1896. In 1909 the organ was remodeled to suit the Romantic tastes of the time, but Paul has reconverted it along Northern German Classic lines. The instrument is now being offered for sale.*

#### ZEN CENTER RE-INCORPORATES

Zen Center has dissolved its original corporation in which elected officers and trustees managed Zen Center for the owner members and employed the priests, and has reincorporated as a Corporation Sole. In this form the organization is founded by a single person—in the case of Zen Center, the Chief Priest, Suzuki Roshi—who is usually solely responsible for the corporation. In the Zen Center articles of incorporation, however, the founding Chief Priest is required upon incorporation to appoint a Board of Directors; thereafter the Board of Directors and the Chief Priest are mutually responsible for Zen Center and for appointing or changing officers and directors. If the Board and the Chief Priest do not agree on a particular issue, the Practicing Members must decide it by majority vote. The successor to the Chief Priest is chosen by the Chief Priest himself, but if he has not done so upon his retirement or death, the Board of Directors must make the choice.

Suzuki Roshi has appointed the following Board of Directors: Richard Baker, Tim Buckley, Claude Dalenberg, Silas Hoadley, Bill Kwong, Jean Ross, Peter Schneider. There is no limit on the number of directors but there must be at least five. The Board meets at least every three months.

## ZEN CENTER OFFICE MOVED

Zen Center has exchanged apartments with the Katagiris and moved its office downstairs to the first two floors. The new entrance is 1884 Bush Street, across the street from Sokoji. The exchange was made so that the Katagiris could have quieter quarters for their children and so that the office could be on the ground floors. The office now occupies the two front rooms on the first floor and the two rooms on the second floor which go with the apartment are used as a library and a private office for the president and officers. The office hours are 12:30 to 4:30, Tuesday through Friday, and there is a 24-hour telephone answering service. The library hours are the regular office hours and 7:30 to 9:00 Monday and Wednesday evenings.



*Zen Center Secretary Yvonne Rand*

## SESSHINS AND PRACTICE PERIODS

August 19th through 25th the annual summer sesshin was held at Zen Center. Suzuki Roshi headed the sesshin, with Bishop Sumi Roshi joining him on the third day and with Katagiri Sensei assisting throughout. Over one hundred persons attended and of these seventy-five sat the entire six days. The winter sesshin will be held February 3rd through 8th.

One-day sesshins are also held monthly throughout the year at Zen Center. The dates of forthcoming one-day sesshins are November 16th, December 21st and January 11th.

The Fall 1968 Practice Period is currently being held at Zen Mountain Center and ends December 10th. The Spring 1969 Practice Period will begin one month earlier than last year, on January 20th, and will end on April 20th. For information about any of the above sesshins or practice periods, write to Zen Center, 1884 Bush Street, San Francisco 94109.

## BON VOYAGE PARTY FOR THE BAKERS: THEY LEAVE FOR JAPAN

In order to give the members of Zen Center and other friends of the Bakers a chance to see them before they left for Japan, a surprise bon voyage party was held for Dick, Ginny and Sally at the East Wind Printers' new workshop on the first Sunday in October. Jeannie Campbell with the help of Yvonne Rand, Renée Luby, Loring Palmer, the residents of Zen housing and many others made the preparations, which included decorating the empty warehouse with flowers and paper hangings, setting up a small stage for the musicians,

and providing great quantities of good fare—cheese cakes, cream cakes, rice cakes with caviar or mushrooms or seaweed or sesame seeds or black beans, bowls and platters of nuts and cookies and crackers, champagne and cider, coffee and tea. They also arranged for the entertainment and saw that the warehouse was cleaned the next morning.

The party began late in the afternoon. Most of the two to three hundred persons there either were or had been students of Zen Center, but there were also many writers and painters, lawyers and professors, drop-ins and drop-outs. Over twenty students from Zen Mountain Center came to San Francisco for the party and returned the next day. In a way it was all a little overwhelming. The Bakers said what really surprised them was the number of friends there. One wished there were time and quiet enough to be with each old friend for a little while, but the big room soon filled with people and music.

The entertainment began with Mel Weitsman and Calvin Wall performing recorder duets. Ken Spiker and John Thompson followed them with solos on the shakuhachi and flamenco guitar, respectively; and Lou Harrison and his ensemble gave a short, impressive recital of Chinese music on classical instruments. Then the Marble Farm, a new rock trio, played two long sets. Lights were by Richard Fletcher (Dr. Allbright) and a slide show of Tassajara was shown between the sets. Afterwards a pick-up band composed of two-thirds of the Marble Farm and the dormant Tassajara Non-Burnables jammed on into the night.

At 2:00 p.m., Wednesday, October 30, Dick, Ginny and Sally Baker, after two weeks of postponement, sailed on the *California Bear* for Kobe, Japan. The preceding day a small shipboard party was held on the *Bear* by their close friends and then the Bakers went back to their apartment to finish packing.





*Hakuun Yasutani Roshi*

## ZEN MOUNTAIN CENTER REPORT

### YASUTANI ROSHI AND SOEN ROSHI VISIT TASSAJARA

In July Zen Mountain Center was visited by the masters and teachers of the Zen Studies Society and affiliated zendos, and of the lineage of Nyogen Senzaki, the first Zen teacher in western America. In the group were Hakuun Yasutani Roshi, successor of Harada Roshi; Soen Nakagawa Roshi, abbot of Ryutakuji and Senzaki Sensei's choice as his successor in America; Eido Tai Shimano Sensei, resident monk of the Zen Studies Society and disciple of Soen Roshi; Robert Aiken, Chairman of the Diamond Sangha in Honolulu and a former disciple of Senzaki Sensei; Charles Gooding, President of the Los Angeles Bosatsu-kai, the organization of the students of Senzaki Sensei; Ryoju Yasutani Sensei, the son of Yasutani Roshi; and Hakuyu Maezumi Sensei, teacher at the Los Angeles Zen Center.

Suzuki Roshi had not known Soen Roshi and had only briefly met Yasutani Roshi, so this coming together in America was both unique and significant. Their feeling was that Zen should not be sectarian, that, as Yasutani Roshi suggested, "ancient Chinese Zen should be our model." Suzuki Roshi explained to the students later that "in China the Zen schools were formed by the disciples and descendants of the Sixth Patriarch. These disciples and descendants knew each other and considered themselves dharma brothers and would advise their students to leave them and go study with another of the Sixth Patriarch's disciples and descendants. Most of them came back to their teacher, but some did not. It is a good idea to give students freedom to study whatever teaching they want."

Most of the Zen center students had not met masters from other schools before, though some had attended sesshins conducted by Yasutani Roshi and one had studied with Soen Roshi at Ryutakuji. The visit of the Roshis gave the students the opportunity to compare the Roshis' differences with the similarity of their spirits. Some said that with all three Roshis together the feeling was like that in a sesshin.

The leaders of the Zen Studies Society also had the opportunity to experience Zen Mountain Center. Although about a dozen of their students practiced at Tassajara this summer and several others had done so previously, the teachers themselves had not been there. But the 'baby monastery' seemed to please them and they were very complimentary. Tai-san said that "Tassajara will become, in fact already is, the *hara*, the center of gravity, of Zen Buddhism in America."

The group arrived early in the evening of the 9th and next morning Yasutani Roshi lectured in the zendo. He began by saying that Soto and Rinzai have the same content but different wrappings. Then he spoke about the training of Dogen Zenji, the founder of Japanese Soto Zen. "Dogen was the disciple of Eisai, the founder of Japanese Rinzai Zen, and at the age of fourteen had a big experience in Eisai's monastery. Later he went to China with Eisai's successor, Myosen, and he had difficulty finding any teachers with deep understanding. How could he have known this if his own understanding wasn't already advanced? Eventually Dogen did find a teacher and experienced full enlightenment by doing *shikan taza* (just sitting). Does this invalidate his

fifteen years of *koan* training? An archery student hits the bull's eye with his hundredth arrow because of the practice he got shooting the first ninety-nine."

That afternoon the Roshis did calligraphy in the fireplace room and talked and exchanged their work with one another. Suzuki Roshi later said that there was much that he could learn from Yasutani Roshi and Soen Roshi, and gave calligraphies by them to some of his disciples.

In the evening Suzuki Roshi spoke to the students and said that Yasutani Roshi's lecture had painted an eye in the dragon that he, Suzuki Roshi, had been drawing for years, and that he looked forward to Soen Roshi putting in the other eye for him. "Before, when I heard the word *Rinzai* I always felt a little uncomfortable. I see why. It was because I felt a separateness. Now when I hear the word *Rinzai* I feel complete."

Zazen followed lecture and after zazen everyone drove up to the top of the mountain to watch the full moon rise. As the moon edged over the ridge to the east, Soen Roshi began the Heart Sutra and the teachers and students chanted with him as the moon rose, clapping their hands in time to the voices. When the Sutra had been recited twice and nearly everything else the students knew in Japanese once, Soen Roshi chanted in English "May we all exist in unity" and suggested "we form our own moon" by joining hands and dancing in a circle. "This is true hippie dance," he said. "May Tassajara help all sentient beings to achieve peace."

Later that night, Soen Roshi said the next morning during his lecture, he was out walking and met the fire-watchman who imagined for him The Narrows in the moonlight. They ended up hiking all the way downstream, swimming, and returning just in time for zazen. "There is a *koan* in *Zen Flesh, Zen Bones*, by Nyogen Senzaki, about two monks who are going to visit a famous nun. They are walking up a path beside a stream which runs by the nun's temple when they see a radish top float past them. They turn and go back down. Yesterday I couldn't bring myself to unwrap one of the cakes of soap in my room and finally found some used soap in the washroom. When I was young I thought that Americans were very fortunate to be able to take one drink from a paper cup and throw it away. Now I think that is a great shame."

In 1958 Soen Roshi came to America to perform the funeral service for Nyogen Senzaki and had returned to Japan with half of Senzaki Sensei's ashes. This year Soen Roshi was bringing the ashes back to enshrine them at the new Zen Studies Society Zendo during its dedication on September 15th. On the second day of his stay at Tassajara the ashes were placed on the zendo altar. The next and final morning he offered to leave some of the ashes at Tassajara. During zazen it had rained—extraordinary for July—and as Suzuki Roshi was accepting the ashes during the service that followed zazen, it began to rain again and a double rainbow extended from the mountains to the west into Grasshopper Flats. The ashes remained on the altar until two full moons later. Then, on the evening of the third day of summer sesshin, Suzuki Roshi, Chino Sensei and the students drove up to where they had watched the moon rise before, and, chanting the Heart Sutra, hiked a freshly cut trail to the highest peak visible from Zen Mountain Center, and there enshrined the ashes.



*Soen Nakagawa Roshi*



*From left to right: Maezumi Sensei, Soen Roshi, Tai-san, Suzuki Roshi, Dick Baker, Yasutani Roshi, Yasutani Sensei and Chino Sensei*

#### VISITORS TO ZEN MOUNTAIN CENTER

Many of the visitors to Zen Mountain Center are interested in observing the possibilities of Zen practice for westerners. Often they have their own Ways, are poets or psychologists, musicians or priests, and come to Tassajara with aesthetic feelings about Zen but with little idea of its practice and no experience of it as everyday life. But they have a kinship with the students in their feeling for the suffering of men as they exist in this time and this space, and their ultimate urges to fulfillment, freedom, enlightenment, joy. By sharing this with the students, the visitors help to deepen the community and bring something of Zen away with them when they leave.

Among the poets who have been to Zen Mountain Center are those who began experimenting with Zen in the fifties. Gary Snyder visited Tassajara when its purchase was first being considered. Gary led one of the first sesshins in America with seven of his friends in 1956, including Zen Center Vice President Claude Dalenberg and poet Michael McClure, who has twice read to the students. Several Zen Center students began practicing because Gary had proven someone could do it. Other poets and writers who have visited Zen Mountain Center are Denise Levertov, Mitchell Goodman, Richard Brautigan and Herbert Gold. Allen Ginsberg, Daniel Moore and Lawrence Ferlinghetti came together and accompanied one another on a harmonium, Chinese horn and Hindu bells, as they read their poems and chanted mantrams and sutras with the students.

There have also been three concerts at Tassajara. Modern composer Lou Harrison gave a recital of traditional Chinese music with four friends; two members of the Baul devotional community from Bengal sang Hymns to Krishna; and the members of the Jefferson Airplane played for small groups of students.

Several scholars have lectured to or held seminars with the students. Paul Lee of the University of California at Santa Cruz spoke on the similarities between existential Christianity and Zen; Huston Smith of MIT discussed the implications of emptiness; and Ernst Benz of the University of Marburg, Germany, read papers on the early history of Buddhism in Europe and in the United States, at Zen Center and Zen Mountain Center, respectively. Buddhist scholar Edward Conze spoke at Zen Center on the impossibility of practicing Buddhism, but had to cancel his planned visit to Tassajara. Another person who has spoken in both San Francisco and Tassajara is psychologist Joe Kamiya from the Langley Porter Institute. Dr. Kamiya is an authority on brain waves as measured by electroencephalography and currently his staff is recording the EEG of Zen Center students and teachers as they meditate. The data will be analyzed by computer to determine if zazen is similar to other



*In July both generators broke down within the same week and the guests and students had to use kerosene lamps. Soon a generator was repaired but no one wanted it on and the power remained off the rest of the summer. This reflects the spirit of the guest season this year. Everyone seemed very much at ease with everyone else. Guests, many of whom had been coming to Tassajara longer than any students had, would discuss the changes from last and previous years with the students that they knew, and then explain to the newer students and guests what has been happening at Tassajara. On Saturday nights usually a third of those in the zendo were guests.*

*The bee keeper is holding two Tassajara-built honeycomb frames. The bees were brought in seven hives from Los Angeles in 1967 and were nearly decimated by the trip. This year the comb area in the surviving six was enlarged but little honey was taken out so that the colonies could rebuild. Still the surplus was about 250 pounds and the expected yield for next year is approximately double. In June a rattlesnake was seen several times, curled around the leg of a hive. David Chadwick surrounded the hive with signs that read: "Do not disturb. 100,000 working bees and possibly one curious rattlesnake." And ecologist Sterling Bunnell introduced a king snake from his Sonoma Ranch.*



forms of meditation or states of mind, and if the same state can be produced by other methods. One of the students' favorite speakers is psychoanalyst Sterling Bunnell, who goes hiking with them and talks about the ecology of Tassajara. An article by Dr. Bunnell appears in this issue.

It is the psychologists generally who are most curious about Zen, but their concern often is not directly with Buddhism but with the therapeutic effects of meditation. However, several schools of psychology have philosophic similarities with Zen, particularly gestalt therapy. Suzuki Roshi held a one-day sesshin at Esalen Institute in January, and eighteen Esalen residents and staff



*In August novelist Herbert Gold gave Zen Center his Jaguar sedan and it was traded in on the new 6-ton Dodge platform truck shown here. Work Foreman Paul Discoe is building the side boards. Until now all the heavy supplies have come into Tassajara a half ton at a time and the new truck can carry twelve times as much—for example, twenty-four barrels of kerosene instead of two. On a usual trip the 6-ton takes out scrap metal and other non-burnable materials, and brings back kerosene, gasoline and sand, Portland cement and manure, lumber and sacks of brown rice.*

were guest students at Tassajara in early October. Esalen teachers Charlotte Selver and Charles Brooks studied and taught at Tassajara for two weeks in May. Their methods of sensory awareness are described elsewhere in this issue.

Several Christian clergy have been to Zen Mountain Center. Benedictine priest and hermit Dunstan Morrissey, who studies pottery and searches the coast for isolated land to eventually settle on, has stopped twice at Tassajara. Brother Dean Winter, an evangelical missionary in Spanish-speaking countries, was a student for a month in the spring of 1967. This summer two priests, Fathers Keith and Stephen, came for one night and the next morning hiked up the Horse Pasture Trail to celebrate Mass in the meadow, using Tassajara bread for the communion and an oryoki bowl as a chalice.

*Brother David and Peter Schneider in a film clip from the KQED TV special on Zen Mountain Center. The program was aired in the Bay Area on Thanksgiving Day and should appear on other educational stations nationwide this winter. Time Magazine carried an imaginative article on Tassajara in its October 18th issue.*



Their guide was Brother David, a Viennese psychologist who came to the United States in the late forties, became a Benedictine monk, and now does zazen at the Zen Studies Society with his abbot's permission. This July Brother David was head dishwasher at Tassajara and before he left he entirely revised the washing ritual and retrained the students. Later, from his home monastery in Western New York, Mount Saviour, he sent the work foreman his suggestions for future dishwashers. They ranged from "a little vinegar in the rinse water makes the glasses sparkle" and "the cats do appreciate the milk left in the glasses from the guest table", to "We should listen to the sound of the water and the scrubbing, to the various sounds the dishes make when they hit each other. The sounds of our work tell us much about our practice . . . Most people dislike dishwashing. Maybe they can learn to appreciate the touch of the wooden bowls, the pots and mugs and everything they handle, the weight of what we lift up and set down, the various smells and sounds. St. Benedict, the Patriarch of Western monks, says that in a monastery every pot and pan should be treated with the same reverence as the sacred vessels on the altar."



*In November the masons at Tassajara completed the stone walls of the new kitchen. By the New Year the carpenters should have the roof on.*

#### CHARLOTTE SELVER AND CHARLES BROOKS TEACH AT TASSAJARA

Charlotte Selver and Charles Brooks, teachers of sensory awareness at the New School for Social Research in New York, spent two weeks at Tassajara in May, sitting and eating in the zendo and giving classes to the students and guests as a donation to Zen Mountain Center. Miss Selver has been teaching sensory awareness in the United States for 25 years and was joined by Mr. Brooks, her former student, in 1964. They give seminars each year in Monhegan, Maine, their New York City studio, Rio Caliente, Mexico, San Francisco, and Big Sur, as well as numerous weekend seminars throughout the country. In the winters of 1967 and 1968, they held two very successful benefits for Zen Mountain Center with Suzuki Roshi.

The Roshi invited them to Tassajara and said he hoped some of his students would become their students also. As he is quoted in their brochure, the work they do "is the inner experience of entire being, the pure flow of sensory awareness when the mind through calmness ceases to work—deeper than mind-made awareness. What is this 'entire being'? If you want to say something about it, you should know how to be it."

Charlotte and Charles want their students to be aware of the way their habits and inhibitions misuse them, and of the natural feelings to be found in just letting themselves be, as very young children or Zen Masters do—fully involved in the present and not lost in habits calcified by an unhappy past or in the fantasies of an impossible future. They say that in their classes “the student gradually comes to a state of balance from which more contact is possible with himself and with his immediate environment. Now he can function with greater freedom and integrity, being neither held back nor drawn ahead.” This is called “being all there”.

The classes at Tassajara were held on the dining room porch. As the students arrived, they were asked to lie down, and by observing them collectively, Charlotte and Charles would determine where to begin. The students might be asked to make minimal movements with a specific part of their bodies, usually a joint, like the wrist, knuckle, or elbow. When that area was “awakened”, the students’ concentration was extended from the extremity towards its connection at the torso. At this point the students usually worked together helping each other to move muscles which they probably had never before been aware of. Towards the end of each class the student’s attention was entirely focused on the center of the body, often on breathing and on the peacefulness of himself as an entity.

However, Charlotte and Charles deny having a certain teaching or even a formal technique. When asked by a student if a particular exercise had worked as well on other occasions, they admitted never having tried it before and said that it came about because the porch was too cold and the students had to be kept warm.

*Cookie & tea zazen*



## DEDICATION OF ZEN STUDIES SOCIETY ZENDO

from a description of the ceremony sent by Brother David

September 15 was a silent, sunny Sunday morning in New York. The remodeling of the zendo building was not complete, but far advanced, and the dirty backyard of a few weeks ago had been transformed into a beautiful little garden. Chairs were set up in the zendo for about 130 people. One knew more or less everybody, and there was a certain feeling of belonging together.

On the altar was the Buddha statue Soen Roshi had brought with him as a gift—a wood-carved, four-foot standing gilded figure that came from China to Japan probably in the 13th century. Soen Roshi calls it "The Buddha of Endless Dimensions Universal Life." In front of it stood a wood-carved figure of Bodhi Dharma. (It looks like a statue of St. Benedict. I guess they had more in common anyway than merely being contemporaries.) The main statue was flanked by a figure of Manjusri, the Bodhisattva of Wisdom, carrying a sword, and by Fugen, the Bodhisattva of Compassion, on an elephant. There was also on the altar a photograph of Nyogen Senzaki, the man who had introduced Zen practice to western America and whose successor is Soen Roshi.



While we were silently waiting, one could catch glimpses of the garden whenever the soji-screen behind the altar opened a little. When the preparation bell rang—it was a recent gift and this was its first official use—another bell answered it and was in turn answered by a bell that seemed a great distance away. This dialogue of bells opened up whole eons and enormous depths of space.

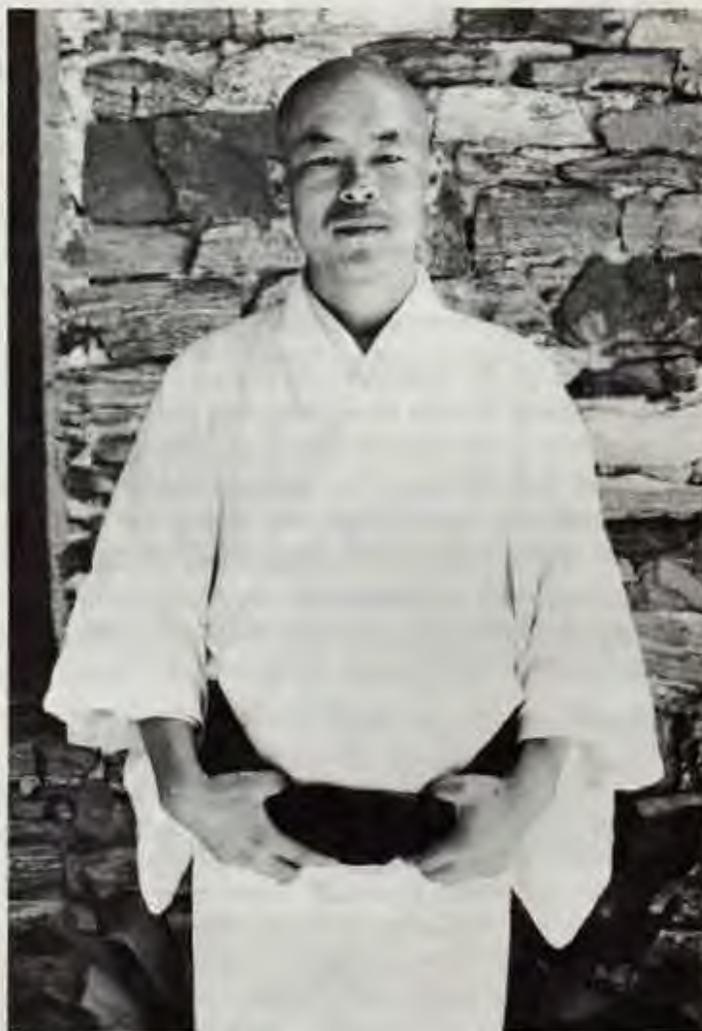
To the sound of a bamboo flute the four guest priests entered: Josu Sasaki Roshi of Los Angeles, Rev. Hakuyu Maezumi of Los Angeles, Rev. Kan of the Buddhist Academy in New York, and Rev. Boris Erwit of the Buddhist Fellowship in New York. Suzuki Roshi and the West Coast Sangha were

represented by a beautiful rock they had sent. It arrived the day before the opening and at first we wanted to place it on a cushion amidst the visiting priests. It ended up near the altar and looked wonderfully alive and fresh from the water that had been poured over it. The moss was as green as if it had come right out of Tassajara Creek.

Soen Roshi, who had been fasting in preparation for this event since the beginning of the month, came in radiating something which is hard to describe—that “after the bath” feeling which we all know, comes closest to it. He offered ceremonial tea to the Buddha in perfect co-ordination with the sound of the bamboo flute and with marvelously powerful gestures.

Then Tai-san went out (like an arrow in slow motion) to bring in Yasutani Roshi. The Roshi approached the altar, offered incense and recited the following poem:

Three-story brick building changed into a Zendo.  
Let us now continue the true Dharma.  
Who knows the real meaning of today's dedication?  
A new flower opened in the midst of New York.



*Eido Tai Shimano  
Sensei  
at Tassajara*

His voice sounded ancient but powerful, and the last word *naka* (in the midst of) came out with the thrust of a bud in early spring or with the impact of a meteorite.

Then everyone began chanting the Heart Sutra and all the priests offered incense. Yasutani Roshi bowed three times to the ground, and Soen Roshi pronounced the dedication, starting with The Buddha of Endless Dimensions Universal Life. Next the ashes of Nyogen Senzaki Sensei were enshrined permanently on the altar. During the dedication the playful and singing voices of children came in from the street. There was no sound of cars in Midtown Manhattan on this Sunday morning; only these joyful shouts in the distance, a background of spring-like promise.

After the dedication Henri Leighton introduced Tai-san as the "man who dreams for others and whose dreams come true" and Tai-san in a muted lion's voice gave a sermon. He thanked all who had made this day possible; he outlined the history leading up to this event, from the time fifteen years ago that he became Soen Roshi's pupil, and later was sent to Hawaii, then came to New York in 1962, became an American citizen, and started the first and second zendos. This is the third.

He said: This zendo belongs to no one in particular, to no sect, neither Soto nor Rinzai. It is dedicated to Buddhism and just that. It is not a hall of tranquility, but a furnace-room in which we work with all our might on the combustion of our egoistic delusions. We vow to save all things—*all* things. *Save* means, negatively, not to waste (for instance water, energy, time). Positively it means to affirm the value of that which one saves, the absolute value of all things—of dust, of suffering even. Our life is a chain of millions of moments and the meaning of each moment is that we offer ourselves and so fulfill our vows. This zendo is to be a place dedicated to the practice of this attitude, to earnest and intense practice.

Next Mr. W. H. Johnstone spoke as friend, advisor and helper of the Zen Studies Society. On the background of the fleetingness of time he brought out the significance of today's event as cutting across time. He referred to the history of this building, this Buddha statue, and this five hundred year old gong which still says everything it has to say in one word. Then Henri Leighton spoke a few concluding words of thanks as a member of the Board of Directors and a representative of the Sangha. All guests received gift packages containing incense, printed cloth, a little book of daily sutras, and a calligraphy by Soen Roshi; also a copy of Yasutani Roshi's poem.

Chester Carlson, to whom the New York zendo owes so much, had come in for the ceremony. A few days later he suffered a fatal stroke. The day before he died he went across the street to buy a balloon in the park. Right away he let it fly and followed it for a long time with his eyes—smiling. If this gesture was a beautiful anticipation of his death, it is also a non-verbal expression of what Yasutani Roshi may have meant when he said: "Who knows the real meaning of today's dedication?"



## IMPRESSIONS OF THE TASSAJARA LANDSCAPE

by Sterling Bunnell

These mountains are young, in a geologic sense, and even now rising. Streams notch them deeply and have not had time to broaden the steep-walled canyons to gentler slopes and shapes. The sun's heat and long rainless seasons make water scarce, a condition shaping the pattern of plant distribution. The north-facing hillsides are not so dry and are covered with forests of oak, madrone, California laurel, and other broad-leaved trees. But the south-facing slopes feel the sun longer and more intensely and they support grasses, shrubs, and patches of chapparal, dominated by chamise and manzanita, all plants adapted to drought and fire.

There are many cliffs and outcroppings of sedimentary rock, once formed in horizontal layers on the ocean bottom many millions of years ago, now twisted and convoluted by the undulation and upthrust of the mountains. Waves of water roll and break in seconds, those of rock in eons.

Lower down in the canyons the granite core of the coastal ranges shows whitely through the earth's vegetational pelt, and chunks of polished granite mosaic the stream beds.

The animals who live here know their way about and must practice their art intensely to persist in the existent image. Aware foci of solar energy trapped in intricate biochemical form, they seek the conditions which will allow their flickering subjective fields to develop through transformations true to their own nature.

Around daybreak, flocks of juncos, little sparrowlike birds with dark heads, fly quickly along Tassajara Creek, darting through sycamore after sycamore for cover (hawks have watchful eyes and needs of their own) until they come to a particular buckeye tree which overhangs a series of small pools. Within

this barricade of twigs they feel safe and gradually trickle down through the air one or two at a time to bathe in puddles between the stream boulders. As their confidence swells they grow quarrelsome, and dominant birds drive the others away from favored bathing sites. If any junco becomes alarmed at some sign or thought of external danger, they all rush back to the tree, from which if calm prevails they will once again slip down to the baths.

Events occur in an awesome range of overlapping rhythms, most either too rapid or slow for us to notice. Our senses and mind are prone to grasp at those cyclically recurring patterns to which plants and animals have evolved conspicuous adaptations, to the cycles of day and year.

Leaf, bud, and deer, flower, seed, insect, rodent, and bird, all must exist in relationship and all rise, spread, and sink on the shifting surfaces of physical occurrence—wind, rainstorm, drought, heat, and cold.

The breathing, photosynthesizing hillsides catch sunlight for many months and their shrubs and grasses use its stored power to make quantities of seeds, each with an embryo holding in its cells the genetic identity of individual and species and each with a packet of life fuel for seedling or animal. A whole web of alert, moving creatures, insects, lizards, snakes, birds, rodents, badgers, and foxes exist as and by the energy derived from leaf and seed.

The acorns of the oak forest, which contain carbohydrate concentrated from vast areas of foliage, have a corresponding importance to gray squirrels and jays, and, formerly, to the Indian people of California. In some years the acorn crop fails. The jays can turn to other food or leave the area, but the gray squirrels are liable to starve.

As summer dries the earth's surface, that visible stem of the water table that we call a stream drops in places below its rocky channel, leaving isolated pools. Some of the smaller ones eventually dry up, dooming the fishes and other water creatures in them, but others are large enough to last til the rains.

In the streams and pools plants and animals have food chain relationships similar to those in the woods and grasslands above the surface. Filamentous algae are the green light-catchers and there are vegetarians which browse on them and in turn support predators, scavengers, and parasites.

Mayfly larvae, caddisfly larvae, snails, tadpoles, and native minnows are the counterparts of grasshoppers, rodents, sparrows, quail, and deer, while dragonfly nymphs, predaceous diving beetles, trout, garter snakes, and kingfishers correspond to the lizards, snakes, hawks, owls, foxes, and bobcats of the uplands, and crayfish live omnivorously like skunks and bears.

Conditions of terrain are as important underwater as above. Rocks, overhanging banks, and thick clumps and fringes of algae are refuges to little fishes as bushes are to birds. In deep pools where crayfish are beyond the reach of raccoon paws, they are bold and crawl openly about over boulders and ledges which they claim are theirs.

In some parts of Tassajara Creek the algae-covered rocks are decorated with an even distribution of circular bare patches, each with a dark spot in its center, producing a visual effect which would do credit to any craftsman.

The dark centers are water pennies, peculiar flattened beetle larvae which adhere to rocks (here and in the streams of the Himalayas) and the bare areas around them are their grazing territories.

The biologist von Uexküll showed some feeling for the actuality of what seems like a limited part of nature when he wrote: "Let us take as an example a certain oak tree and then ask ourselves what kind of environmental object will that oak tree be, in the environment of an owl that perches in its hollow trunk; in the environment of a singing bird that nests in its branches; of a fox which has its hole under its roots; of a woodpecker which goes after wood-fretters in its bark; in the environment of such a wood-fretter itself; of an ant which runs along its trunk, etc. And, eventually, we ask ourselves what the role of the oak tree is in the environment of a hunter, of a romantic young girl, and of a prosaic wood merchant. The oak, being a closed planful system itself, is woven into ever new plans on numerous environment stages, the tracing of which is a genuine task for the science of nature."

Along the cliffs above The Narrows in the brightest and hottest part of the day, numbers of white-throated swifts can be heard chattering and screeching in excitement as they plunge, turn, and rise again, high in the air and barely discernible as meteoric crescent-winged dark forms against the deep blue summer sky. These swifts, so superbly adapted to the ocean of air that they catch flying insects with only a moment's effort, can so easily satisfy their need for food that they may spend their time hurtling ecstatically through space in play, courtship, or companionship like the dolphins of the sea. But even they, free though they appear, are totally dependent on the living fabric of earth and stream from which arise the insects that sustain their incandescent spirit.

Each day a family of mountain quail forages carefully over the hillsides near the buildings at Tassajara. The parents and their children keep in constant contact, calling to each other with soft voices, as they gather seeds and insects or lounge and bathe in the soft earth pushed up by burrowing rodents. By August their young were down to seven, perhaps half the original number and even that too many for all to find food in the coming winter. Though so attractive to predators they judge each situation for itself and can be seen complacently scratching and pecking only a few feet from Chino Sensei as he splits logs with an axe.

One morning at dawn I stood on a hill by the Beehive Trail and watched the sun rise over the ridges. Insect wings hummed and birds sang as light rays warmed and illuminated the canyons. The sound of the wooden bell came from below and I felt in an intimate way the relationship of everything perceived.

Our organs of sense are so constructed that they only respond to differences in the energies impinging on them. Our senses and mind separate the universe into different things whereas in actuality it is unified, but we are unable to grasp the true nature of anything, including ourselves. We exist like eddy pools in a transforming river of what the physicists call energy. Like eddy pools we as separate entities have a relative reality because of a seeming persistence of form, but this energy and form do not differ in their intrinsic nature from what we call empty space.



*The pot Suzuki Roshi is holding contains the first rice crop at Tassajara.*

**LECTURE** by Shunryu Suzuki Roshi

*The following lecture was given at Zen Mountain Center in July 1968.*

I want to explain *shikan taza*, what it means *just to sit*. Some monk said to a Zen master, "It is very hot. How is it possible to sit somewhere where there is no hot or no cold weather?" The master answered, "When it is hot

you should be hot Buddha. When it is cold you should be cold Buddha." This is Dogen Zenji's understanding of the story. Actually the master said, "When it is hot you should kill hot. When it is cold you should kill cold." But if you say *kill*, the *kill* is extra. If you say to *attain* enlightenment, the *attain* is extra. Dogen was very direct when he said, "When it is hot you should be hot Buddha. When it is cold you should be cold Buddha." That is what *shikan taza*, *just to sit*, means.

When your practice is not good, you are poor Buddha. When your practice is good, you are good Buddha. And *poor* and *good* are Buddhas themselves. *Poor* is Buddha and *good* is Buddha and *you* are Buddha also. Whatever you think or say every word becomes Buddha. I am Buddha. *I* is Buddha and *am* is Buddha and *Buddha* is Buddha. Buddha. Buddha. Buddha. Buddha. Whatever you say. Then there are no problems. BuddhaBuddhaBuddhaBuddha. There is no need to translate it into English, no need to be bothered with fancy explanations of Buddhism. Everything is Buddha: sitting is Buddha, lying down is Buddha, each word is Buddha. If you say BuddhaBuddhaBuddhaBuddha, that is our way, that is *shikan taza*. When you practice zazen with this understanding, that is true zazen.

Even though we say *just to sit*, to understand this is rather difficult and that may be why Dogen Zenji left us so many teachings. But this does not mean that his teachings are difficult. When you sit you know what he means without thinking or without expecting anything, and when you accept yourself as a Buddha, or understand everything as an unfolding of the absolute teaching, the truth, the first principle, or as a part of the great being, when you reach this understanding, whatever you think or see is the actual teaching of Buddha and whatever you do is the actual practice of Buddha. Problems arise because you are trying to do something, or because you think that nothing will result from doing something, or because you feel that you can rely on something.

Before you attain enlightenment, enlightenment is there. It is not because one attains enlightenment that enlightenment appears. Enlightenment is always there and if you realize this, that is enlightenment. If you think, however, that enlightenment is some particular thing you can reach, which you can attain sometime, you will be discouraged because you are seeking for it. But if you feel that it is not possible to attain enlightenment, you will also be discouraged, give up your practice or try to find some other teaching which is more worthwhile and can be strived for. In this way you will change from one teaching to another and have no time to realize your true nature which is the same in everyone.

So whether or not you realize your true nature, or attain enlightenment, is a minor problem and not the big one. It is all the better if you do, but even if you don't there is no need to seek for some other special teaching, because the teaching is always right here. This kind of understanding may be difficult to accept. You may give up if you don't think you have made some progress after practicing one or two months. But true religion cannot be obtained by seeking for some good. This is the way to attain something in a material sense. The way to work on spiritual things is quite different. Even to talk about spiritual things is not actually spiritual but a kind of substitute.

That you are here means that you will vanish. Things which exist are bound to vanish and things which you attain cannot be perpetually retained. Only something which exists before everything else appears, exists forever. As long as you seek for something, you will get the shadow of reality and not reality itself. Only when you do not seek for anything will you find it and only when you do not strive for enlightenment will you have it. Because you try to attain something you lose it.

Because A tries to be C or D there are problems. A is just A and A is bound to disappear and that is renunciation. To have renunciation is to be beyond various forms and colors. We have full appreciation of forms and colors but they are bound to disappear and we should not be caught by that. We do not give them up but accept that they go away; that is renunciation. If A always tries to remain A, that is attachment, which does not exist, is delusion and not renunciation. A should just be A and should vanish in the form of C or D. But C or D should not try to be something different from C or D.

When I was young the other students and I used to discuss about what the goal of practice was. The reality cannot be the idea, but is practice the bridge from the reality to the idea? We had this kind of discussion. But according to Dogen, practice is just practice-Buddha, bridge is just bridge-Buddha, reality is just reality-Buddha, idea is just idea-Buddha. There is no problem. When you say, "I am a human being," that is just another name for Buddha. Human being-Buddha.

So there is no need to have a bridge to the other shore. Other shore is the other shore-Buddha. This shore is this shore-Buddha. Everything is Buddha himself—just the names are different. How renunciation is attained is by this shore being this shore and the other shore being the other shore. Only when





A is A, only when we satisfy ourselves as A, as I, is there a chance to have renunciation, a chance to vanish. If A could be something else, then A might be a perpetual being, but no such perpetual being exists. Only when A is just A is it possible for A to vanish. Something which exists must vanish. Is there something which does not? If you don't vanish you are a ghost!

So we say *just to sit* or *just A should be A*, and this *just* directly points out liberation from A. You only lose your reality because you try to be something else. Do you understand? I should be *just A*, *just I*. Then I have liberation, have enlightenment, am not caught, am not a ghost, I exist here. I am Buddha himself.

This is not some fancy teaching. No teaching could be more direct than *just to sit*. You cannot say anything about it, not even yes or no. But this is not something you should believe in because I say so or because Buddha says so. This is the truth which is waiting for you to find it and is the only way to attain renunciation without causing any problems for yourself or anyone. *Just to be yourself* is no problem whatsoever. This is what is meant by *just to sit*.

Masters who understand the Soto Way may give you the koan *Mu* instead of telling you *just to sit*. What is *Mu*? *Just to sit!* There is no difference and *just to sit* itself will be various kinds of koans for you. There may be thousands of koans for us and *just to sit* includes them all. This is the direct way to enlightenment, liberation, renunciation, nirvana, or whatever you say.

Thank you very much. Do you have some question?

*Student 1:* It seems that sometimes you emphasize the idea of non-attainment,

that there is nothing to do except simply give up and sit and be whatever you are at each instant. And yet at other times it seems that you speak of exerting your best effort and when I think of exerting my best effort it is in order to attain something. Why bother speaking about effort at all? Why not stay to the teaching of not trying to do anything?

*Roshi:* That is a very good question. Even though I say "do whatever you want" you are doing something with some effort. Can you do it without any effort? No, you cannot. (Anyway, you have some problem and it is better to have a good problem than a bad one.) If you weren't making an effort, didn't sit, hadn't come to Tassajara, I don't know what you would be doing right now. But for you to know what you are doing moment after moment is very important. It is the same as having a clock. To know it is ten past nine can be very important. But actually there is no such time. While I am doing this it will become eleven past nine. I am pointing to something which is non-verbal. We say *just to sit* but this *just to sit* is extra.

Your question is something like: If all the air is the same, if everything is one whole being, in what direction, in what way, is the air changing? If your purpose for doing zazen is *just to sit*, then it is possible for you to improve yourself, to find out what direction you are going in. But before you realize who you are, it is not possible for you to go your own direction; because you are bound by some idea, you cannot find your way for yourself. Only when you can *just sit* can you find out your way.

I am explaining this as if it were some good teaching, as if I knew some secret. It is not so. I am speaking about everyone's own way. Why we put emphasis on *just to sit* is because everyone does have his own way. There are myriads of ways or Dharmas and moment after moment you will find your own way when you *just sit*, when you are exactly you yourself.

*Student 2:* What about being *just* angry? Is there any connection between that and *just* sitting?

*Roshi:* There is a big distinction. That is why we sit. Then you cannot be angry. Anger only appears when you lose yourself, when you are enslaved by C or D.

*Student 3:* I think he means could someone be *just* angry and nothing else?

*Roshi:* If you could forget all about anger after you were angry, that would be good. But usually anger lasts for a long time because ideas like "he made me angry" or "I am no good" afterwards make you even more angry. Then you are not *just* you. That is why we say you cannot *just sit* when you are angry. Anger is something. Anger, greed and delusion appear when you are not *just* you.

*Student 2:* But is it possible to forget about everything, just become so foolish, greedy, or angry that you don't think of anything else?

*Roshi:* I don't think so. Animals may be able to but not human beings.

*Student 4:* What about *just* loving?

*Roshi:* Love is usually a very egocentric idea. We know that, but we make

some excuse for it. We know pretty well why we love; there are many because. You don't *just* love anyone. Love is a very mysterious thing. Don't laugh.

*Student 5:* What does *form is form* mean then?

*Roshi:* Before you can understand *form is form* in its true sense, you must understand *form is emptiness* and *emptiness is form*. Before then *form is form* just doesn't mean anything.

*Student 5:* But suppose a person understood what *form is form* means. Couldn't that include *just* anger?

*Roshi:* We don't say that anger is not good, anger that is *just* anger, that is. But if you find or have some excuse for being angry, for yourself or for some purpose, that is not *just* anger. And unless you practice our way and understand what *form is form* and *emptiness is emptiness* means, it is rather difficult to be *just* angry—like a thunderstorm. Kiiihhh! Next moment nothing. That is beautiful. Raaa! That's all. I wish I could do that.

Thank you very much.



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#### ZAZEN AND LECTURE SCHEDULE

ZEN CENTER & AFFILIATES	ZAZEN				LECTURES (Including 4 & 9 dates)
	Monday through Friday		Saturday Morning	Sunday Morning	
	Morning	Evening			
SAN FRANCISCO	*5:45-6:45	*5:30-6:30 except Tues.	*5:45-10:00 ***	8:00	Tues. evening 7:50 Sun. morning 9:00
BERKELEY	*5:45-8:00	*6:15-7:15	—	—	**Mon. morning
LOS ALTOS	5:45-6:45	7:15 Wed.	5:45-9:00		**Wed. evening **Thurs. morning
MILL VALLEY	*5:45-6:45	—	—	—	**Wed. morning

\*There is no zazen on dates containing a 4 or 9, such as 14, 29, etc.

\*\*In Berkeley, Los Altos and Mill Valley, lectures are held after zazen including 4 and 9 dates.

\*\*\*Zazen instruction for new students is given on Saturday morning in San Francisco from 10:00 to 11:00.

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