



WIND BELL

Monthly Newsletter of the
San Francisco Zen Center
1881 Bush Street

Dec. 2, 1961
Issue No. 1

WIND BELL

Hanging in space by his mouth
His whole body is his mouth

East, West, South and North Wind
He does not care

Always, he talks in many ways
about Prajnaparamita for others

Tsu Chin Tsun Ryan
Tsu Chin Ryan
.....Dogen

Those people interested in Zen Buddhism may be glad to know that there is a Zen Center in San Francisco which, for nearly two and a half years, has been under the guidance of Roshi Shunryu Suzuki.

The regular and 'special events' schedules are outlined in our Newsletter and everyone is welcome to attend, of course.

Please come.

Shunryu Suzuki came here from Japan on the afternoon of June 22, 1959. Since then he has been on the cushion conducting Zen at Sokoji.

His associate, Dr. Kato, professor at San Jose State College, assists by giving lectures.

WEEKLY LECTURE PROGRAM

A series of lectures by Roshi Suzuki, entitled "The Pillow Under Mt. Fuji", are now being given every Wednesday evening at 7:30 p.m. Lectures on the Heart Sutra and the Diamond Sutra are now being concluded, to be followed by the Lotus Sutra, using "The Manual of Zen Buddhism" by D.T. Suzuki (Evergreen Paperback edition) as a background text.

GUEST LECTURE PROGRAM

Dr. Douglas Burns, a Buddhist scholar, will present a series of four lectures on the development of the Zen way. The series will be held at the Center, 7:30p.m., Friday evenings, scheduled as follows:

- | | |
|---------------------|---------------------------------------------|
| Friday, December 1 | Early Hindu Thought as a basis for Buddhism |
| Friday, December 8 | Theravada Buddhism |
| Friday, December 15 | Taoism |
| Friday, December 22 | Chan (Chinese Zen) |

ONE AND A HALF DAY 'SESSHIN' AND TRAINING PERIOD IN DECEMBER

From 5:45 a.m. to 8:30 p.m. on Saturday, December 16 and from 5:45 a.m. to 12 noon on Sunday, December 17, the Center will hold a one and a half day 'Sesshin'. (Sesshin is a Japanese term for a full day of meditation over an extended period of time). Meals will be served at the Center.

The 'Sesshin' will open a two month training period of morning and evening meditation (zazen) in accordance with the regular schedule below.



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January, 1962 / Issue No. 2

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TRUE ZEN

If you want to meditate you must have instructions of right teacher, especially when you want to meditate at home.

It will take at least six months before you get your own right posture. Everyone has their own right posture but without instructions you cannot find it.

For to be your true posture, there must be spirit which is called Essence of Mind. Without spirit it cannot be your own.

So we say, "When you become yourself than Zen becomes Zen."

WEEKLY LECTURE PROGRAM

A series of lectures by Roshi Suzuki, entitled "The Pillow Under Mt. Fuji", are now being given every Wednesday evening at 7:30 p.m. They will be on the Lotus Sutra, using "The Manual of Zen Buddhism" by D. T. Suzuki (Evergreen Paperback edition) as a background text.

GUEST LECTURES

Mr. Philip Kapleau studied nine years in Japan and is returning there after making a short visit to the United States and the Hawaiian Islands. On January 3, he gave us a lecture on Basui's letter. Basui was a famous Zen Master in Japan.

Dr. Douglas Burns gave us four series of lectures on early Hindu thought, Theravada Buddhism, Taoism, and Chan (Chinese Zen). On Friday, January 12th, he will give his concluding lecture.

It will take at least six months before you get your own right posture. Everyone has their own right posture but without instructions you cannot find it.

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So we say, "When you become yourself than Zen becomes Zen."

01-00





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Monthly Newsletter of the
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February 1962/Issue No. 3

WHAT IS ZEN?

To study Zen is to particularize the Essence of Mind which is transmitted from Buddha through patriarchs to us all.

The transmitted Essence of Mind is water in a river. A river originating in a deep mountain may come down through a ravine into a lake.

According to the place we dip water we want different kinds of dippers. The water itself is the same, but the dippers are not the same. Although the water in the dippers is the same, we must dip it with a special dipper, in accordance with the place we dip.

Just to talk about dipper is not our way.
Just to talk about water is not our purpose.

What is the benefit of a dipper or water?

WEEKLY LECTURE PROGRAM

Roshi Suzuki has concluded his Wednesday evening lectures on the Lotus Sutra and has begun a new series, "Buddha's Last Word". This teaching is especially important. It was at this time all the animals, bodhisattvas, demons, gods and Buddha's own mother came to hear his last words of Loving Wisdom.

EVENTS

The yearly schedule of the Zen Center will include both a seven day sesshin and a weekend sesshin. The seven day sesshin will be given twice a year at six month intervals. The weekend sesshin will be given every other month.

Lodging for sesshin will be provided, free of charge at the temple, for people who live too far away to commute. Be prepared to eat Japanese food. Our meals together are part of the sesshin practice.

Please come if you have no money, but if you can afford it, be prepared to pay around two dollars a day, more or less, to help defray expenses.

TEMPLE GUESTS

Mr. and Mrs. John Mitchell of Cambridge (Mass) Buddhist Association, a Soto Zen Group, were in San Francisco on their way from Australia to Boston. They came to Sokoji Tuesday, January 30th. Mrs. Mitchell joined in the evening zazen and afterwards met Rev. Suzuki and the members present.

LECTURE AND ZAZEN SCHEDULES

Lectures: every Wednesday 7:30 P.M. and Sundays at 11:00 A.M.

Zazen: every morning at 5:45 (except Sundays when there is Zazen at 7:00 A.M.) every evening at 5:30 (except Saturdays and Sundays)

Note: There will be no zazen on those days with either a 4 or a 9 in them.

WIND BELL

Monthly Newsletter of the

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March 1962 / Issue No. 4

SQUARE ZEN

The idea of emptiness does not mean annihilation. It means selfless original enlightenment, which gives rise to every existence. Once selfless enlightenment takes place, every subjective and objective existence resumes its own nature (Buddha-nature) and becomes valuable jewels to the person who has attained it and to us all.

In Mahayana Buddhism every teaching is supposedly based on the idea of emptiness. The Tendai Sect emphasizes the Lotus Sutra, the highest of all the sutras. The Kegon Sect bases their teaching on the Kegon Sutra, the first sutra told by Buddha about his original enlightenment. However, each sutra has its own incomparable absolute value when it is accepted under special circumstances.

Original enlightenment makes this acceptance possible. How we accept is the practice of zazen. This practice is called "the wondrous practice". Oneness of enlightenment and wondrous practice is the ultimate purport of Zen Buddhism as well as Buddhism in general.

We have begun to practice more detailed Zen rituals so that we will be able to participate with monks and priests.

WEDNESDAY EVENING LECTURES

Roshi Suzuki has concluded his lectures on "Buddha's Last Word". He will now commence on "the five articles for Buddhist grace at meal time", beginning on March 14th.

EVENTS

The bi-monthly sesshin will be held on the 14th and 15th of April. Everybody welcome! Inquire at the Zen Center for further information.

Higan Hoyo (annual memorial service for our ancestors as well as others, which is usually held on the spring and autumn equinox day) will be held on Sunday, March 18th at 2 P.M. at Sokoji Hall. Bishop Reirin Yamada from Los Angeles who is the head priest of Soto Zen of North America will give a talk about it after the service.

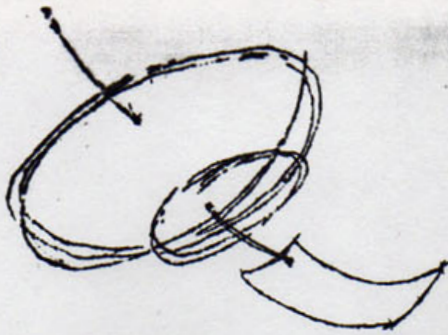
"Sayonara Party" for Miss Jean Ross will be held at Laure and Bill Kwong's home, Friday, March 16th at 9 P.M. On her trip to Japan, she will represent our Zen Center in offering a gift to the Eihei-ji Temple, headed by Dogen Zenji, and Sojiji, founded by Keizan Zenji. Her tentative plan is to study the Japanese language and its culture before visiting a monastery for a period of time.

LECTURE AND ZAZEN SCHEDULES

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WIND BELL

Monthly Newsletter of the
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April 1962 / Issue No. 5

A BUDDHA STORY

In an old scripture told by Buddha there are four lands, two of which are Hokkuroshu (uttara-kura) and Nanonbudai (jampudipa). In Hokkuroshu the people obtain their food without any farming. In order to cook, they just put a fire-stone under their pan. When they eat, there is always enough food. They are quite innocent. There are no thieves or bandits, no king or law. Life is without hazards.

However, in the land Nanonbudai life has many difficulties, as well as pleasures. Where there is joy there is sorrow, and where there is good there is evil.

In which land would you like to live?

Hokkuroshu is full of gold and jewels; and although you cannot stay in Hokkuroshu forever, you are supposed to live there for one thousand years.

Now then, which land would you prefer?

One of the few books highly recommended by Reverend Suzuki is THE WAY OF ZAZEN by Rindo Fujimoto. This book is designed for those students interested in zazen. It is available either at the temple or Fields Bookstore for \$1.00.

GUEST SPEAKER

On March 28th, Wednesday evening, Reverend Iru Price gave a report and showed slides on the sixth conference of the World Fellowship of Buddhists held in Cambodia in 1961. He was one of the Buddhist delegates representing America.

EVENTS

The celebration of Buddha's birthday was held at the temple April 8th at 1:30 P.M. The ceremony was conducted by Reverend Suzuki with the assistance of Dr. Nako Kato and Reverend Kojo Kato. Refreshments followed.

Traditional and modern Japanese dancing was performed from 6:00 to 10:00 that evening under a beautiful cherry-blossomed stage. Teachers and students from all over the Bay Area participated and a sampling of their best work was enjoyed by everyone.

On Saturday March 24, Reverend Suzuki and some of the members of the Zen Center drove up to Jenner, California to view some property at the invitation of Richard Heib. A certain portion was offered to be used as a proposed site for a monastery and grounds to our group; but due to many complications involved, the Zen Center has not yet reached any decision.

TWO DAY SESSHIN

The date of the bi-monthly sesshin has been changed to the 21st and 22nd of April. Everyone is welcome. Please inquire at the Zen Center for further information.

LECTURE AND ZAZEN SCHEDULES

Lectures: every Wednesday at 7:30 P.M. and Sundays at 11:00 A.M.
Zazen: every morning at 5:45 (except Sundays when there is zazen at 7:00 A.M.)
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WIND BELL

Monthly Newsletter of the
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May 1962 / Issue No. 6

WHAT IS THE LAW

05-00
One day the World Honoured One mounted the pulpit, and the first principle was proclaimed. Manjusuri struck the table with a gavel and said, "The Law. Understand the Law. The Royal Law is like this." The World Honoured One came down from his seat. If you think what he proclaimed is the Royal Law, that is not right. The Royal Law was there when he was on the pulpit.

"Like this" was as strong as the sound of the gavel. If Manjusuri had not struck the gavel, no one could know what was the Royal Law. The World Honoured One would not have had the chance to come down from his seat. You may say when Manjusuri struck the gavel, Buddhism as we practice it began. If the World Honoured One were to be always on the dais, no one could mount the dais after him.

THE EVENT

On May 20 our Zen Temple Sokoji will have a Shinsanshiki Ceremony for Master Suzuki. This Buddhist tradition originated in China, then to Japan and now to America for the first time. Shinsanshiki is one of the old classical ceremony for a new temple master. In this ceremony, Master Shunryu Suzuki is supposed to enter the temple for the first time in the capacity of a temple master in his qualified robe. He will follow behind a long beautifully organized procession with guest priests and officers, members of the temple, and Sunday School children with flowers in their hands.

Incense and special gatha will be offered to each Buddha in the temple and a temple seal will be received. Following an old Zen custom, he will give a grace in gatha form for world peace and the welfare of human beings and then proclaim his vision of the first principle of Buddhism when he mounts his new pulpit.

The deep meaning of this ceremony may be found in The Blue Cliff Records translated and edited with commentary by R. D. M. Shaw, Model Subject No. 92 - The World Revered One Takes His Seat.

NEWS

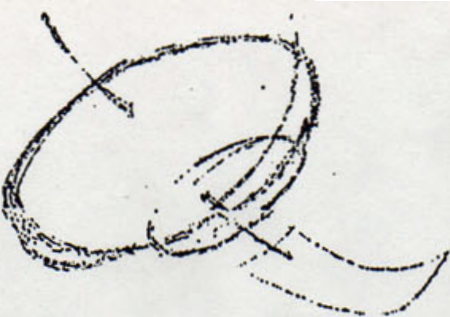
Letter from Jean Ross - Eihei-ji Temple:

"For the past 4-5 days I've gotten up at 3 A.M. Actually a monk doesn't come thru the halls with bells until 3:30, but I like to get in and out of the wash room etc. We meditate from 3:45 to 4:15, and several of these odd instrumental effects you hear in the record are used at the beginning and the end. Following this there is two hours of chanting, and I climb 95 steps from one building to another. Breakfast is around 7:00 A.M.

These priests from the country are MEN not saints. Their faces express a high degree of individualism tempered by much discipline. I have no doubt they have or indulge in the normal appetite appeasement. Zen is life and a priest must be experienced in order to hold up a mirror so we can see ourselves."

LECTURE AND ZAZEN SCHEDULES

Lectures: every Wednesday at 7:30 P.M. and Sundays at 11:00 A.M.
Zazen: every morning at 5:45 (except Sundays when there is zazen at 7:00 A.M.)
Saturday mornings from 5:45 - 10:00 A.M.
every evening at 5:30 (except Wednesdays, Saturdays, and Sundays)
Note: no zazen held on those days with either a 4 or 9.



WIND BELL

Monthly Newsletter of the
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June 1962 / Issue No. 7

ON ZAZEN

06-00

While you do zazen you will come to understand yourself completely and realize that there is no such thing as an "I" which exists. Still, in this moment, there is something participating in cosmic activity. In this moment, something exists as a part of cosmic activity, or as a part of temporal existence and in this way "I" has an absolute value in itself.

If you think, "I practice zazen," that is a misunderstanding. Buddha practices zazen, not you. If you think, "I practice zazen," there will be many troubles. If you think, "Buddha practices zazen," there will be no trouble. Whether or not your zazen is painful or full of erroneous ideas, it is still Buddha's activity. There is no way to escape from Buddha's activity.

Thus you must accept yourself and devote yourself to yourself, or to Buddha, or to zazen. When you become yourself, zazen will become zazen.

THE SHINSANSHIKI CEREMONY

On May 20 Roshi Suzuki was installed as Master of Sokoji in the traditional Shinsan-shiki Ceremony. For those of us who attended, it was an occasion of haunting beauty never to be forgotten. Zen Center members contributed much time, effort and money to its success and were rewarded handsomely. For those who could not attend, we are happy to reprint portions of the poems that Roshi Suzuki composed and read during the service.

(At front door)

Like the birds I came -
No road under my feet,
A golden-chained gate
Unlocks itself.

(After mounting pulpit)

After I lift this one piece of incense,
It is still there;
Although it is still there
It is hard to lift.
Now I offer it to Buddha
And burn it - with no hand,
Repaying the benevolence of this temple's
Founder, successive patriarchs, and my
Master Gyokujun Soon Daiocho.

TEMPLE WEDDING

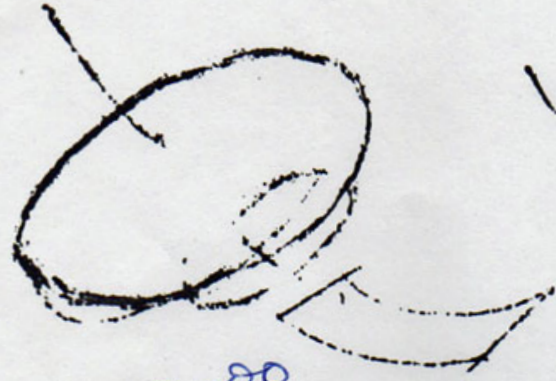
Another beautiful ceremony was held on May 26, when Virginia Brackett and Richard Baker were married by Roshi Suzuki. A reception was held afterwards at the Graham Petchey's to celebrate the happy occasion.

NEWS OF COMING EVENTS

SUNDAY JUNE 10 - the Sokoji Annual Picnic at Golden Gate Park. Directions and details are enclosed. Everybody welcome! (No regular Sunday service on this date, of course.)

JUNE 16 and 17 - the weekend of the bimonthly Sesshin, traditional Zen practice of all day meditation, from 5:45 A.M. to 7:00 P.M. All interested ask at Zen Center for details.

REGULAR ZAZEN - every morning at 5:40 (Sunday at 7:00); evenings at 5:30 (except Wednesday Saturday and Sunday). NOTE: no zazen on days with either a 4 or 9.



WIND BELL

Monthly Newsletter of the
San Francisco Zen Center
1881 Bush Street

July 1962 - Issue No. 8

ON OBON

62-07-00

Originality and universality are the same thing for a sincere student. Universal truth must have an original approach for everyone. Mind and body are one; subjective and objective worlds are one in our single minded practice. Observing that mind and body are one, and that subjective and objective worlds are one, many people fear death. Reasoning will not solve this problem. Hakuin Zenji said, "If you want to know about life after death, ask the man who wants to know!". Thus there is no other way than to ask yourself, for this problem does not belong to the category of knowledge. You yourself must solve it by practice. Buddha's practice after his enlightenment is not different from each individual's practice before enlightenment, if there is no idea of self. When you are engaged in selfless practice, you are free from the idea of past, present and future; from the idea of this world or another; from the idea of coming or going.

OBON FESTIVAL - "ALL SOULS' DAY"

This festival is Buddhist observance of DANA, the saving of others through charitable acts. When Ananda in meditation saw his mother suffering in hell, he asked the Buddha how he could save her. In answer to this question, the Buddha provided a series of ceremonies, including the offering of food, to be performed by his disciples yearly.

The original Japanese religion included a strong concept of soul, so this festival became very popular. The ancestors are supposed to return to the household alters on the night of July 13, where they remain until the morning of the 16th. Offerings of food, drink, flowers and money are made at each house and temple. Pine pitch is burned on tiles at the front gates, and the temple priests visit each home. Lanterns are lit everywhere to dispel darkness, fear and ignorance. There is much rejoicing and dancing in the streets. On the night of July 16, little wooden boats with glowing lanterns are set adrift to conduct the souls safely back to their abodes.

Obon will be celebrated at Sokoji on July 15 at 2:00 P.M. Bishop Yamada will preside at the occasion. (There will be no 11:00 A.M. service on this day.) It is customary to bring offerings of food, preferably staples which will keep.

On the evening of July 14, the Japanese Buddhist churches of San Francisco will join in dancing and festivities on Buchanan Street between Post and Sutter.

COMING EVENT

Plan for the Sesshin, August 27 to September 2, to be conducted by Bishop Yamada.

COMING EVENT

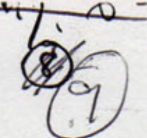
Plan for the Sesshin, August 27 to September 2, to be conducted by Bishop Yamada.

LECTURE AND ZAZEN SCHEDULES

Lectures: Wednesdays at 7:30 P.M. - 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 Wednesday, Saturday and Sunday.

Note: Zazen is not held on calendar days that contain a 4 or a 9.

Aug 62 

07-00

TO TAME A TIGER

A government official named Shiba visited Hyabujo Mountain and was taken by the great beauty there. He decided to ask a monk to build a monastery on the mountain.

He chose between two monks, Karin and Isan (Reiyu Zengi). Isan was chosen when Shiba watched the way he walked. Karin, who was seen first, was not discouraged by not being chosen. Years later when Karin was known as a famous Zen Master, he lived on a remote mountain and his Zen was known by birds and animals.

One day a government surveyor came across a hermitage on a mountain and found a great tiger standing at the gate. The tiger disappeared into the hut, and soon an old Zen Master came out. He was Karin.

The kind of Zen which walks an elegant way is quite different from the kind of Zen which tames a tiger. Nevertheless, both should be a creative form of the transmitted original Zen from Buddha. We should acknowledge the ways of both monks as the pure and fully transmitted zazen as well as recognize the ways as the restriction placed on each monk by a particular occasion. In other words, we should not be captivated by some particular form of Zen nor should we discriminate some particular type of Zen. ---Zen must always be creative.

ZAZEN'S SCRIPTURE

Zazen is scripture itself. To do zazen for weeks or hours is to bring scripture into being. No scripture is left out of zazen, Buddha's whole life teaching is there. In zazen Buddha (we) creates scripture, Buddha (we) creates Buddha. In zazen we are Buddha.

SESSHIN

The Temple's annual week sesshin (August 27 to September 2) will be conducted this year by Bishop Yamada. All are welcome to attend the whole or any part of the sesshin. Three meals a day will be served and sleeping accommodations will be available for those who need them.

Regular morning zazen will be at the usual time, but afternoon zazen will begin at 6p. m. No lecture Wednesday evening, but Sunday services will be the same.

RULES FOR SESSHIN

The following suggestions are presented to those participating in the sesshin so that their best effort can be put forth.

- 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 apparel is best in subdued colors.
 - C. Silence should be kept at all times during the Sesshin. If conversation is absolutely necessary, speak in a whisper.
 - D. While walking, keep hands in Shashu position as if walking in Kinhin.
- II. During Meals
 - A. You should eat all food that is set before you.
 - B. Eat silently and be quiet with dinner 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. Talking and reading newspapers or magazines is prohibited.

DAILY SCHEDULE OF SESSHIN

5:45-6:30 Zazen	12:00-12:30 Clean Up
6:30-7:00 Choka (morning chant)	12:30- 1:10 Zazen
7:00-7:30 Kisshiku (breakfast)	1:10- 1:50 Kusen (instruction)
7:30-8:00 Clean Up (Zendo, Zen Yukai, steps, 1st floor, restrooms)	1:50- 2:30 Zazen
8:00-8:40 Zazen	2:30- 2:40 Kinhin
8:40-8:50 Kinhin	2:40- 3:20 Zazen
8:50-9:30 Zazen	3:20- 3:30 Kinhin
9:30-9:40 Kinhin	3:30- 4:10 Zazen
9:40-10:20 Zazen	4:10-4:40 Banka (eve.service)
10:20-10:30 Kinhin	4:40- 5:00 Rest
10:30-11:10 Zazen	5:00- 6:00 Yakuseki (dinner)
11:10-11:30 Nicchyu	6:00- 6:50 Zazen
11:30-12:00 Kippou	6:50- 7:00 Sutra
	7:00- 7:30 Clean Up

Sept. 62

WIND BELL

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9-00

MONTHLY NEWSLETTER OF ZEN CENTER
1881 Bush Street • San Francisco

BODHIDHARMA'S ZEN

The Emperor Wu built many temples, translated many scriptures, and encouraged many men and women to believe in the monastic life. The Emperor thought he would attain Nirvana as a result of these works he considered meritorious.

When Bodhidharma came to the Emperor's land, the Emperor asked, "What is the Holy reality?"

Bodhidharma answered, "Emptiness, no Holiness."

The Emperor asked again, "Who are you then?"

Bodhidharma said, "Something intangible (Holy reality)."

True merit is the result of pure and whole practice of Zen. Holy reality is not the result of works of merit. Because the Emperor's attitude toward reality and merit was the opposite of Bodhidharma's, he could not respond to Bodhidharma's statement.

After the interview with the Emperor, Bodhidharma crossed the river to the state of Wei; but in reality he did not leave the Emperor. The Emperor is not always with us, but Bodhidharma is always in this place. Thus all the schools of Zen originate from Bodhidharma's Zen.

If the Emperor's view of merit were correct, for whom would there be Holy reality?

What is pure and whole practice?

NYU SHIN SHIKI CEREMONY

This year's week long sesshin was well attended throughout the week. Beginning Wednesday, Bishop Yamada conducted the sesshin and gave an inspiring series of lectures on Nagarjuna's and Bodhidharma's Zazen. He also presented some interesting problems in the form of Zen stories for us to solve. He conducted Dokusan for all those attending.

The week finished Sunday with a Nyu Shin Shiki ("initiation") ceremony for fifteen persons who have practiced Zazen at this temple for one year or more. Each person was given a Buddhist name and a Rakusu or Buddhist robe. Those receiving the robe were Betty Warren, Della Goertz, Charles Gilman, Bob Carr, Bill Kwong, Richard Aspen, Paul Alexander, Constance Luick, Philip Wilson, Jan Hailey, Al Levinson, Urbain Kinet, Sally Unger, Grahame Petchey, and Richard Baker.

VISITORS FROM JAPAN

The seventieth anniversary of the introduction of Buddhism to America brings a group of thirty five members of different sects to San Francisco and other cities in the U.S.A. There will be five people representing the Soto sect: Shoshun Iwamoto, Bishop of Sojiji Monastery; Shyich Kongo, Head of the Soto H.Q.; Dodan Kuruma former Head of the Soto H.Q. and two professors. This group will be visiting our temple from October 3 to October 6.

On Thursday, October 4 at 7.30 p.m. a special ceremony will be held at this temple to celebrate the seventieth anniversary of Buddhism in America and to honor the visit of the group from Japan. Afterwards we want as many people as possible to meet the visitors and talk with them about the problems of spreading Buddhism in America. We hope you will be able to attend. Further details about the anniversary schedule may be obtained from Zen Center later this month.

(continued on other side)

AUTUMN EQUINOX FESTIVAL

Please come to the Higan Hoyo (Autumn Equinox Festival) at Sokoji beginning 1:30 p.m. September 23. All who wish to attend are invited. Simple refreshments and food will be served.

ZEN CENTER

Last month Zen Center became an incorporated non-profit organization under the laws of the State of California. As you know, our general purpose in forming this organization is to provide a fund for the building and maintenance of a center in which laymen may practice and study Zen. Active membership is open to anyone wishing to donate regularly to the Center and associater membership is open to those who wish to donate only from time to time.

During the period from July, 1961 to August 21st, 1962 we received a total of \$4769.58 from our membership and other interested persons. We wish to express our deepest gratitude for all your gifts. Most of this money was contributed to Sokoji Temple and Reverend Shunryu Suzuki or spent in the general maintenance of our Center. A more comprehensive report may be seen on our notice board at present. We are left with \$550 which now forms the basis of our building fund. We hope you will continue to support our organization.

LECTURE AND ZAZEN SCHEDULES

Lectures: Wednesdays at 7:30 p.m. - Sundays at 11:00 a.m.
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ZEN CENTER
REV. SHUNRYU SUZUKI • FILLMORE 6-7540
1881 Bush Street • San Francisco 9, California



Miss Betty Warren
70 Rodeo Avenue
Sausalito, Calif.

WIND BELL

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MONTHLY NEWSLETTER OF ZEN CENTER
1881 Bush Street - San Francisco

OCTOBER, 1962

SUN-FACED BUDDHAS, MOON-FACED BUDDHAS

Introduction

Although you are looking forward to the bliss of teaching, you do not know that you are always in the midst of the teaching. Once you are convinced of your innate holy nature, your true life comes to bloom.

This true life is beyond aspiration or criticism. All the demons may come out from hell, but they cannot touch even one of their strongest fingers to you. All the Buddhas in the three worlds come up to you to honor your supreme life.

The true life is quite personal to you and essential to all existence.

Main Subject

Baso, the great teacher, was unwell. The temple's chief accountant visited him. "Sir, during these recent days, how is your health?" The teacher said: "Sun-faced Buddhas, Moon-faced Buddhas."

(This Main Subject is story no. 2 in the "Blue Cliff Records" - Hekigan Roku, - a collection of one hundred stories of Zen Masters of ancient China.)

70TH ANNIVERSARY OF BUDDHISM IN AMERICA

Zen Center members took an active part in welcoming the forty-seven representatives of all Japanese Buddhist sects to San Francisco. The group was here to celebrate the anniversary of the introduction of Buddhism to America. Activities included dinner at the Buddhist Church of San Francisco on Wednesday, October 3, a ceremony and discussion at this temple on Thursday, and a discussion at the Buddhist Church in Berkeley on Friday afternoon. All events were well attended.

D. T. Suzuki had planned to join the visiting but unfortunately was unable to do so.

ANNOUNCEMENTS

TWO-DAY SESSHIN

A two-day sesshin will be held at this temple on Saturday and Sunday, October 27 and 28. It will be conducted by Reverend S. Suzuki. All are welcome to attend.

Three meals a day will be served. The cost is \$2 a day or 75c per meal. Sunday services will be held as usual.

LECTURES

Master Suzuki will be continuing his present series of Wednesday evening lectures on the "Blue Cliff Records." R.D.M. Shaw's translation of this book is published by Michael Joseph Ltd., London, England. We have ordered copies from England and so hope to have it available at cost price later in the month.

ZEN CENTER

Zen Center is a religious non-profit organization incorporated to fund the maintenance and, in future, the building of a center where laymen may practice and study Zen. Active membership is open to anyone donating regularly to the Center, and associate membership is open to anyone who donates from time to time.

A MEMBER IN JAPAN

Jean Ross has left Eiheiiji Monastery in Fukui and is now at Sojiji Monastery in Yokohama. She will return to Eiheiiji in time to attend the sesshin beginning December 1 and lasting until December 8.

LECTURE AND ZAZEN SCHEDULES

Lectures: Wednesdays at 7:30 p.m. - 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 Wednesday, Saturday and Sunday

Note: Zazen is not held on calendar days that contain a 4 or a 9

ZEN CENTER

REV. SHUNRYU SUZUKI • FILLMORE 6-7540

WIND BELL

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MONTHLY NEWSLETTER OF ZEN CENTER
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SHAKUHACHI PLAYER

Uin Nyodo, the famous Shakuhachi player, gave a demonstration of his art at this temple on Sunday, October 21. The Shakuhachi is a bamboo wind instrument which was played by members of the Fuke sect as a practice toward achieving enlightenment. Uin Nyodo's art is protected by the Japanese government as a National Treasure.

SESSHIN FOR BUDDHA'S ENLIGHTENMENT

December 8 is the day recognized as the anniversary of Buddha's enlightenment. To commemorate this event, Zen Center will hold a two-day sesshin Saturday and Sunday, December 1 and 2. The charge for food and maintenance of the temple during the sesshin will be \$2.00 a day or \$.75 a meal. All are welcome to attend.

Sunday services will be held as usual.

LECTURES

Master Suzuki will continue his Wednesday evening lecture series based on the Hekigan Roku or Blue Cliff Records.

MEETINGS

On the first Saturday of every month at 10 a. m. Zen Center holds a meeting to discuss the business and administration of the Center. All members are welcome to attend these meetings and express their ideas.

If the Saturday is a 4th or 9th of the month (see zazen schedule), the meeting is postponed until the following Saturday.

THE DECEMBER MEETING will be held on December 8, because the first Saturday of the month will be the first day of the sesshin celebrating Buddha's enlightenment.

COMMENTARY AND INTRODUCTION BY MASTER SHUNRYU SUZUKI TO MODEL STORY NO. 6 OF THE HEKIGAN ROKU (THE BLUE CLIFF RECORDS)

Zen Practice

Each existence, animate and inanimate, is changing during every moment day and night. The change is like flowing water which does not ever come back and which reveals its true nature in its eternal travel.

Water flowing and clouds drifting are similar to a well-trained old Zen Master. The true nature of water and clouds is like the determined, single-minded, traveling monks, who do not take off their traveling sandals even under the roof of sages. Worldly pleasure, philosophical pursuit, or whimsical ideas do not interest the traveling monk, sincere to his true nature; for he does not want to be fat and idle. Such a monk does not care for hospitality which would stop his travels. He recognizes as true friends only those who travel with him on the way.

Wabi or Sabi

The idea of this kind of travel may make you feel lonely and helpless.

In Japan Zen is understood by the word wabi or sabi. These two words are nouns, but today they are used mostly as adjectives: wabishi or sabishi. One meaning of wabishi and sabishi is lonesome and monotonous. The intellectuals understand these words to mean the simplest and most humble form and style of beauty.

In the strict sense wabi and sabi mean reality which does not belong to any category of subjective or objective, simple or fancy. However, it is this reality which makes subjective and objective observation possible and perfect, and which makes everything (simple or fancy) able to come home to our heart. In the realm of wabi or sabi, even on one drop of dew you will see the whole universe.

Acceptance or Analysis

Contrary to wabi and sabi, usually when some object is put into the range of perception, our first reaction is not acceptance, but rather rationality, repulsion, or emotional disturbance. The way of western civilization is not directed at acceptance so much as at "how to organize many objects and ideas in the realm of perception or thinking" and "how to control the sense data of the sensual world."



Introduction to the Main Subject

In the world of wabi and sabi there is no attempt, no attainment, no anger, joy, sorrow, or any waves of mind of this kind whatsoever. Each existence in this world is the fruit of subjective self-training and objective pure and direct understanding. The savor of fruits comes home to our heart, and confirmation of reality takes place. We observe falling flowers at their best. By repeating this kind of direct experience, one may have calm and deep understanding of life and deliverance from it, like a traveling monk who has full appreciation of everything and is nonetheless completely detached from it.

Now may I call your attention to the following subject:

Main Subject

Attention! Um-mon introduced the subject saying: I do not ask you about fifteen days ago. But, fifteen days hence? Come, say a word or verse about this. He himself replied for them: Every day is a good day.

Note: Today does not become yesterday and Dogen Zenji states that today does not become tomorrow. Each day is its own past and future and has its own absolute value.

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MONTHLY NEWSLETTER OF ZEN CENTER
DECEMBER 1962

RELIGIOUS ACTIVITY

The more we attempt to manage religious activity, the more we lose our fundamental way. The more we study the teaching of Buddhism as if it were philosophy, the more we lose the original teaching.

The founder of Eiheiji Monastery, Dogen Zengi, respected students who sincerely practised Zazen (cross-legged meditation) rather than intelligent or learned students. Dogen emphasized organizing everyday life as the practice of Zen. He felt that this was the proper activity for Buddhists. When he spoke of the basic teaching of Buddhism, the transiency of life, he stressed it as an actual fact and not as a teaching of the sutras.

Dogen Zengi lost his father when he was three and his mother when he was eight. His mother was a Fujiwara, the most eminent family of the time. She had full experience of the teaching of transiency, and she wanted Dogen to be a priest of great sincerity. He decided to follow her will. After his mother died and he sat by her cold body; he reached a profound understanding of impermanency, watching a few lines of incense smoke drift. Dogen said, "I can walk on the edge of a white blade. I can do without food and drink, but it is not possible for me to forget my mother's last words."

In Zuimonki it is stated that Dogen said, "In order to have a strong introgressive way-seeking mind, it is necessary to see the transiency of life. This actual fact of life is not something conceivable in our brain or something to be dwelled on as an object of meditation. It is an actual fact. You should not wait even for Buddha's teaching."

In Denki it is stated that Dogen said, "When we are not sincere enough to be Buddhists, there is a difference between the intelligent and the dull . . . If you lose your human life (Buddhahood can only be attained, when you have human life) you cannot have your life again." This way is Buddha's true teaching. We should encourage ourselves with great holy desire and devote ourselves to Buddhism under the guidance of a true master."

And again in Zuimonki he says in regard to right activity, "Some people think building a temple or pagoda means that Buddhism is prospering. This attitude is a great mistake. Even a building of gold and precious stone is not the prosperity of Buddhism. The only prosperity of Buddhism is the practise of Buddhism, without wasting a single moment."

JEAN ROSS IN JAPAN

During the three months Jean Ross has been away from Eiheiji Monastery she has visited a number of places. At the beginning of September she went to Sojiji Monastery and remained there one month. Then she visited the temples of Reverends Dainin Katagiri and Tetsuya Inoue. She also had an opportunity to study Zen under Roshi Rindo Fujimoto at his temple Shorinji. She visited Koshoji Monastery which was built by Dogen Zengi in 1234, before he founded Eiheiji Monastery. She then returned to Eiheiji for the traditional one-week December sesshin.

SESSHIN FOR BUDDHA'S ENLIGHTENMENT

December 1 and 2 Zen Center held a sesshin to commemorate the anniversary of Buddha's Enlightenment, December 8.

DECEMBER ZAZEN AND LECTURE SCHEDULE

Zazen and lectures will be held at the usual times during the holidays.

Lectures: Wednesdays at 7:30 p. m. - 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 Wednesday, Saturday and Sunday

Note: Zazen is not held on calendar days that contain a 4 or a 9

