

WIND BELL

MONTHLY NEWSLETTER OF ZEN CENTER
JANUARY - FEBRUARY VOL. II NO. I

SESSHIN FOR BUDDHA'S ENTRY INTO NIRVANA

February 15 is recognized as the anniversary of Buddha's death and entry into Nirvana. In commemoration of Buddha's Nirvana, Zen Center will hold a two and a half day sesshin beginning Friday, February 22 (Washington's Birthday). The sesshin will be conducted by Bishop Reirin Yamada and Master Shunryu Suzuki. All are welcome to attend. Sunday services will be held as usual.

SERVICE FOR BUDDHA'S ENTRY INTO NIRVANA

There will be a special service on Sunday, February 17 at 2 p.m. in the main hall to mark Buddha's Nirvana. No eleven o'clock service will be held on this date.

PSYCHIATRY AND ZEN

Dr. Douglas Burns will give two lectures on the subject of psychiatry and Zen on Wednesday, February 6 and Wednesday, March 6 at 7:30 p.m. Master Suzuki's usual Wednesday lectures will not be held on these evenings.

BC114

COMMENTARY BY MASTER SUZUKI ON MODEL SUBJECTS #14 & 15 FROM THE BLUE CLIFF RECORDS:

UM-MON ZENGI AND THE TEACHING GIVEN BY SHAKYAMUNI DURING HIS LIFETIME

First Question:

A traveling monk asked Um-mon Zengi: What is this first age of teaching? (The Teaching told by Buddha during Buddha's own lifetime.)

Um-mon replied: The teaching confronts each. (Model Subject #14)

Commentary:

The teaching given by Shakyamuni Buddha during his lifetime was accommodated to each disciple's particular temperament, and to each occasion's particular circumstances. For each case there should be a special remedy. According to the circumstances there should even be teachings other than the teachings which were told by Buddha. In the light of this, how is it possible to interpret and pass down an essential teaching which can be applied to every possible occasion and individual temperament?

Second Question:

The same monk asked Um-mon a second question: What would Buddha have done if there had been no one to hear the teaching and no occasion on which to apply the teaching?

Um-mon replied: Topsy-turvy idea. (Model Subject #15)

Background: the Founding of Sects

These questions and answers are quite interesting. This questioning monk had a preconceived idea of Zen Buddhism as an esoteric Dharma transmitted thru the Zen Patriarchs which is different from the teachings of other schools of Buddhism based on supposedly "dead" scriptures. Um-mon's answer points out the monk's misunderstanding of the real nature of the sects of Buddhism. (Um-mon's way of Zen was quite rough, but it was rough and strong enough to support Buddhism during the severe persecutions of his time.)

During Um-mon's time, so-called "Daruma Zen" (Bodhidharma's Zen) was becoming known as "Soshi Zen" (Patriarchal Zen): an esoteric school claiming special transmission outside the scriptures from Buddha to Mahakasyapa to Bodhidharma and the Zen Patriarchs. The school was popular in South China because of these claims of special transmission and because of the rough and whimsical methods of instruction used by the Zen Masters of the period. Eventually this school slighted scriptures and ignored precepts on the ground of Buddha's reported statement that "words are not the first principle."

All the Sects Are One

The first principle of Buddhism is called by many names: Buddha-nature; Dharma-nature; Reality; Voidness; Tao; One Phrase of the Pre-voice; Great Light; Universal-nature; Butathagata; Saddharma; wonderful law or truth as revealed in the Lotus Sutra (Tendai Sect); the One Vehicle which contains final complete law (Kegon Sect); True Words (Shingon Sect); Anuttarasamyaksambodhi (or Anubodhi); unexcelled, correct, complete, universal wisdom of Buddha (a term often used by Dogen).

However, according to the most authentic tradition, the first principle, Buddha's teaching (as attained by Buddhas) in its pure and formless form, is not expressible by word or idea. Hence, the contribution of each sect to Buddhism is to give system to the scriptures, to set up the true words of the Tathagata (Buddha's highest title) in a consistent way so that people may understand and follow Buddha's way of life. The fundamental philosophy of Mahayana Buddhism affirms the absolute character of all phenomena and the possibility for ordinary people to attain Buddhahood.

The leading two Mahayana schools, Tendai, Kegon, applied Zen practice (Shikan) in order to attain thorough and deep insight into the Dharma. For the Shingon Sect, the pure and genuine teaching is in the Dainichi Sutra because it was supposedly told by Buddha in his samadhi to himself and not to an audience. The origin of this sutra is supposed to give it incontestable importance among all the sutras, and thus the Shingon Sect used it to authorize their teaching.

For the teaching of the Shingon Sect to be authorized should not mean that it is superior to other sects. The Zen practice of Dharma-zen transmitted from Bodhidharma may be considered different from the Zen practice of the Tendai and Kegon schools, and the idea of the Dharma-nature of samadhi may provide a turning point by which to differentiate the Zen school from other schools, but this does not mean that the Zen Sect or Soshi Zen is superior to other schools. Dharma-zen emphasizes practice instead of teaching, that is all; but this emphasis does not mean to ignore the words of Buddha.

The Nature of the Teaching

Whatever the teaching may be: the teaching confronts each. In accordance with the circumstances, the teaching has absolute value; and to accord with the circumstances the teaching should have an infinite number of forms.

Buddhism in its pure and formless form is given to us in somdhi or zazen when we are ready to accept Buddhism without expecting anything. Buddhism is not something you will find out when you try. When you are just ready to accept it, everything you see flashes forth the great light, everything you hear is the wonderous Pre-voice. That is why we sit.

Engo Zeng, in his introduction to Main Subject #15, mentions the "Life-taking Sword" in order to clarify Um-mon Zengi's answer, "Topsy-turvy idea." "To kill" means not to expect anything, not to put any object in front of you, and to be one with what is given to you, as if you use your own hands. "To kill Buddha" means just to be ready to be Buddha. To be ready to accept everything as it comes to you, one thing after another, is Buddha's activity. In this way the gist of the teaching does not escape you.

If you have a preconceived idea of the first principle, that idea is topsy-turvy; and as long as you try to find out what is the first principle which can be applied to every occasion, you will have topsy-turvy ideas. Such ideas are not necessary, Buddha's great light shines forth from everything, each moment.

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JANUARY & FEBRUARY ZAZEN AND LECTURE SCHEDULE

Lectures: Wednesday at 7:30 p.m. - Sundays at 11:00 a.m.
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Monthly Newsletter of Zen Center

March 1963

Vol. II No. 2

OPENING OF A NEW SOTO TEMPLE

A ceremony to mark the opening of a new Soto Temple in Monterey, California, will be conducted by Bishop Reirin Yamada on Sunday, March 17, at 2:00. During the ceremony, called NYUBUTSUSHIKI, a new Buddha will be installed on the altar. We hope that all those who are interested will attend. Please ask at Zen Center for details about transportation.

There will be no 11 O'clock service at Zen Center in San Francisco on this date.

OHIGAN

Higan Hoyo is observed twice a year at the spring and autumn equinoxes. A special service in memory of our ancestors is usually held at these times. To mark the coming Ohigan a service will be held at the Temple on Sunday, March 24, beginning at 2 o'clock. It will be conducted by Master Suzuki. Refreshments will be served after the ceremony.

There will be no 11 o'clock

BUDDHA'S BIRTHDAY CELEBRATION

On Sunday, April 7, a special celebration will be held to commemorate Buddha's birthday. The celebration will include a procession, a ceremony, and a performance of Japanese dancing. Details will be announced in next month's WINDBELL.

COMMENTARY BY MASTER SHUNRYU SUZUKI ON MODEL SUBJECT 19 FROM THE "BLUE CLIFF RECORDS"

Gutei's lifting up one finger

Gutei lived in a small hermitage to be free from the fierce persecution of the first part of the ninth century, A.D. in China.

One day a nun named Jissai came to visit him, entering with her hat on her head and her pilgrim staff in her hand. She looked around the seat where Gutei was sitting and said, "I will take off my pilgrimage hat, if you give me a satisfactory statement." When he could say nothing, she started to leave. He tried to stop her, because it was late and dark out. Then she said, "If you can offer one word good enough to stop me, I will be happy to stay."

When he could not, he became quite ashamed of himself and decided to leave his hermitage on a pilgrimage in order to study Buddhism some more. That night he dreamed a Bodhisatva visited him and said that an incarnate Bodhisatva was coming to teach him.

The next day the famous Zen Master Tenryu came. Gutei told him about Jissai's visit and about the dream. Tenryu, in answer, lifted up one finger. Gutei was enlightened at that moment, and he said, "I have acquired Tenryu's 'one finger zen' as an inexhaustible treasure for the rest of my life."

From that time on, he answered innumerable questions by lifting up one finger.

Later to his surprise, he found one of his disciples using the same gesture as an answer to questions. So Gutei asked him a question and when his disciple answered by lifting one finger, Gutei reached out and cut his finger off. As the poor man rushed away, Gutei called him back and held up one finger. The disciple was enlightened.

Commentary by Engo Zengi

Introducing the subject, Engo Zengi said, "If one grain of dust is lifted up, the great universe is involved. If one blossom opens, the world vibrates."



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Commentary by Master Suzuki

One gains a good understanding by approaching this statement from a scientific viewpoint. Everything in the universe is closely related to every other thing and to the whole, and the whole is involved in each separate part.

Yet Engo from another standpoint raises a new problem: What happens before the speck of dust is picked up, or before the flower opens?

Here he is talking about the necessity of practice, if one is to realize the oneness of the subjective and the objective. If one does not practice, he is driven by various impetuses to repeatedly wrong activity. Ignorance causes illusive ideas which encourage wrong intellectualization and discourage right observation. It is impossible to attain Reality without being One with the objective world. When perfect acceptance takes place, there is no subjective or objective world.

In the realm of Reality there is nothing that disturbs perfect acceptance: there are no illusive ideas (which are usually) mistaken for the true nature of things. We cut off the complications caused by self-centered desires in order to allow one's own "home treasure" (oneness) to reveal itself.

Engo refers to an ancient saying: If one snips off one place, the whole reel of thread will be cut through.

Yet here is a great problem: We are always too much concerned with the superiority of enlightenment. This concern is caused by a kind of self-conceit. We should cut off the complications moment after moment, one after another, big or small - including such egotistical ideas.

Gutei's one finger always tells us when and where the thread of complications should be cut off.

Now the chance is right here - in this moment! There is no time for anyone to use his mouth or tongue. Tremendous numbers of blind tortoises in the dark sea are landing on Gutei's one small finger, one after another.¹

There is no time for anybody to lift up another finger.

¹ There was once a tortoise living in the deep sea. It had no eyes in its head, but only one in the middle of its belly underneath. So the poor creature could not look up to see and worship the sun, and it was greatly distressed. But one day, by great good luck, a single board with a hole in it came floating by. The tortoise managed with considerable difficulty to cling onto it from underneath in an upside-down position. Thus he was able to put his eye to the hole in the board and look upwards to see the light.

This old legend of the blind tortoise is found in the Parinirvana Sutra, the Agamas and other Scriptures.

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Betty Warner
70 Nadeo Ave
Sausalito

1963.

WIND BELL

Monthly Newsletter of Zen Center

April

Vol. II No. 3

BUDDHA'S BIRTHDAY CELEBRATION

Buddha's birthday is observed on April 8th of each year. The celebration is called GOTANE or more popularly HANAMATSURI (Flower festival). Sokoji temple will celebrate this event on Sunday, April 7th.

We will begin with a procession around the neighboring streets, starting at 12:30 midday and returning about 1:30 pm. At 2 o'clock there will be a special service during which the members of the congregation will be invited to pour amacha (sweet tea) over a statue of the Infant Buddha. Reverend Suzuki will address the congregation at 3 o'clock. At 4 o'clock, refreshments will be served by the women's group of the temple.

In the evening at 7 o'clock a performance of traditional Japanese dancing will be held in the main hall. A group of fourteen dancers from the Japanese Classical Dancing School of Los Angeles are among the performers. They are pupils of the well-known Japanese dancer Kansuma. The dancing will finish about 11 o'clock. There will be no charge for admission, but donations are welcome.

There will be no 11 o'clock service on this date, April 7th.

On April 10th, Reverend Suzuki will be leaving for Japan, where he will spend about three months. During this period we are hoping a priest from Los Angeles will be coming to Sokoji. Zazen will be held as usual, the only change being a temporary suspension of the Wednesday evening lectures. All other services will be held as usual.

We wish Reverend Suzuki a pleasant trip and look forward to his return.

This year's week sesshin will be held August 26 thru September 1. Everyone is welcome.

COMMENTARY BY MASTER SHUNRYU SUZUKI ON MODEL SUBJECT #19 FROM THE "BLUE CLIFF RECORDS"

Zen may be said to be the practice of cultivating our mind to make it deep and open enough to accept the various seeds of ideas and thoughts as they are. When this kind of perfect acceptance takes place, everything will orient itself according to its own nature and the circumstances. We call this activity the Great Activity. Reality can be said to be the bed that is deep and soft enough to accept everything as it is.

When you accept everything, everything is beyond dimensions. The earth is not great nor a grain of sand small. In the realm of Great Activity picking up a grain of sand is the same as taking up the whole universe. To save one sentient being is to save all sentient beings. Your efforts of this moment to save one person is the same as the eternal merit of Buddha.

For a person who wants to understand Buddhism logically, it may be difficult for him to understand why he should study over and over again stories such as are collected in the Hekiganroku (Blue Cliff Records). Yet, when a student realizes how difficult it is to incorporate into his daily life what he learns in these stories, he will acknowledge the necessity of practising zazen and reading. This practice and reading will in turn encourage him to read these stories over and over again. To do this over and over means perfect acceptance. Finding out the significance of everyday activity is the Great Activity.

Today's Problem

In Japan we call this era of civilized life the "instant age" because of the prevalent idea that quick solutions to problems are possible without difficulty. This idea takes many forms — instant coffee, instant Sukiyaki, operations for physical disease, pills for mental illness. In spite of all the benefits from our civilization, it is difficult for people to remain strong enough to be happy physically and mentally. Why? Perhaps because a most important point is missing.

Support from without is sometimes too strong, sometimes too weak, sometimes only partial, and sometimes harmful to other parts. The operation must be successful and in addition the patient must survive.



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The important point is to arrange ourselves from inside. Orientation from our inmost nature is wanted. The problem is how to make use of our civilization and not be ruined by it. The solution to this problem is Zazen: by sitting we have to resume to our own nature and by Great Activity we should acquire absolute freedom.

Main Subject

Attention — Ryuge asked Suibi, "What was Bodhidharma's intention in coming to China"?

Suibi said, "Pass me the meditation chin-rest." (When a Zen monk sleeps in zazen posture, he rests his head on a wooden board called a zenpan or chin-rest.)

Ryuge handed Suibi the chin-rest and then Suibi struck Ryuge with it. Ryuge said, "If you strike me, I will let you. But, after all, that was not the intention of the patriarch coming to China."

Ryuge later visited Rinzai. He asked Rinzai, "What was the intention of Bodhidharma in coming to China."

Rinzai said, "Pass me the meditation mat." No sooner had Rinzai received the mat then he struck Ryuge with it.

Ryuge said, "If you strike me, I will let you do so; but that is not the Patriarch's intention in coming to the west."

Interpretation of the Main Subject

According to the Appreciatory Word of Setcho, the compiler of these stories, Ryuge was struck because he did not understand why Suibi wanted the chin-rest and Rinzai asked for the meditation mat. Their treatment of Ryuge was in the realm of Great Activity and helped Ryuge understand Bodhidharma's Zen. There are no regulations in the Great Activity. A chin-rest and a meditation mat can be used for scolding slaps.

This power of Great Activity should be acquired by meditation (sitting quietly). There was no other intention in Bodhidharma's coming to China.

For Ryuge, who practised Bodhidharma's Zen, there was no need for outside help. He could understand the Great Intention of Bodhidharma, Suibi, and Rinzai; but he knew that these intentions had nothing to do with his own Great Activity. In other words, he was enlightened in Bodhidharma's Zen.

A long time after this event, Ryuge said in his answer to a monk, "I do recognize the Great Activities of those two Zen Masters, but that has nothing to do with Bodhidharma's Zen."

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1963

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Monthly Newsletter of Zen Center
May - June Vol. II No. 4

ANNOUNCEMENTS

Reverend Suzuki is in Japan. He left on April 10th and will return around the middle of July. During his absence zazen is continuing as usual except for one change in the schedule: instead of the Wednesday evening lecture there is zazen at 5:30 p.m. as on other weekday afternoons. Dr. Kato gives the Sunday morning lecture.

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At present Zen Center operates on an August to August fiscal and business year. This schedule requires two annual financial reports: one at the general meeting in August and one during the first part of the new year for income tax purposes. If the general meeting and the concomitant election of officers were moved from August to January or February, we would only have to prepare one financial report each year.

In order to effect a changeover, it would be necessary to extend until January, 1964, the term of office of the present trustees and officers whose terms end in August. Whether to effect this changeover will be voted on at the next business meeting on July 6 at 10 a.m.

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This year's annual week sesshin will be held August 26 through September 1. Everyone is welcome.

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RULES FOR ZAZEN (MEDITATION)

The following is compiled from the essay Fukanzazengi (rules for zazen), written by Dogen Zengi in the latter half of 1227. The translation is by Professor Reiho Masunaga and is found in the book The Soto Approach to Zen. In the latter part of 1227 Dogen was 28 years old and had just returned from China.

If the true way is universal, why are training and enlightenment differentiated? If the supreme teaching is free, why study the means to it? Why adhere to the means of "wiping away?" Although truth is not apart from here, and the means of training are useless; if there is the slightest gap between truth (the supreme teaching) and training, the separation is as great as that between heaven and earth.

There is no reason why modern man cannot understand. Just withdraw and reflect on yourself. If you cast off body and mind naturally, the Buddha Mind emerges. If you wish to gain quickly, you must start quickly.

You should meditate in a quiet room or place. Eat and drink in moderation. Give up entanglements and myriad relations. Abstain from everything. Do not think of good and evil. Do not think of right and wrong. Stop the function of mind, will, and consciousness. Keep from meaning memory, perception, and insight. Do not strive to become the Buddha. Do not cling to sitting or lying down.

In the sitting place, spread a thick square cushion. Put a round cushion (about a foot in diameter) on top of the square cushion. Sit in parayanka (full cross-legged sitting; full lotus) or in half-parayanka (half-lotus). Wear your robe and belt loosely.

Rest your right hand on your left foot and your left hand in your right palm. Press your thumbs together lightly. Sit upright. Do not incline to the right or to the left or forwards or backwards.

Your ears should be in the same plane as your shoulders and your nose should be in line with your navel. Keep your tongue against the roof of your mouth and keep your lips and teeth closed. Keep your eyes open.

Inhale quietly. Settle your body comfortably. Exhale sharply. Move your body to the left and to the right. Then sit crosslegged steadily. Think the unthinkable. How do you think the unthinkable? Think beyond thinking and unthinking. This is the important aspect of sitting.

This sitting is not a step-by-step meditation. It is merely comfortable teaching. It is the training and enlightenment of thorough wisdom. The koan will appear in daily life. You are completely free--like the dragon that has water or the tiger that depends on the mountain. You must realize that the Right Law appears naturally and your mind will be free from sinking or distraction.



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When you arise from zazen, shake your body and arise calmly. Do not move violently.

The supreme function (lifting the finger, using the needle, hitting the wooden gong) and enlightenment signs (raising the hossu, striking with the fist, hitting with the staff, shouting) are not understood by discrimination. Sitting, standing, and sleeping are beyond voice and visible things. Don't argue about the wise and the foolish. If you can only train hard, this is true enlightenment. Training and enlightenment are by nature undefiled. Living by Zen is not separate from daily life.

Buddhas in various worlds and the Patriarchs in India and China equally preserved the Buddha seal and spread the true style of Zen. All actions and things are penetrated with pure zazen. You have already obtained the vital function of a man's body. Don't waste time in vain. You hold the essence of Buddhism. The body is transient like dew on grass and swift like a flash of lightning. The body passes quickly and life is gone in a moment. Join yourself to the wisdom of the Buddhas and Patriarchs. If you practice zazen for some time, you will be like them. Then the treasure house will open naturally, and you will enjoy it fully.

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Monthly Newsletter of Zen Center

July - August 1963 Vol. II No. 5

NEWS OF THE PAST MONTH

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

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

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

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

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

CONFERENCE IN LOS ANGELES

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

Please note that there will be no Zazen on August 16, 17 and 18. There will be no eleven o'clock service on Sunday, August 18.

SESSHIN

Zen Center's annual week sesshin (August 26 to September 1) will be conducted this year by Reverend Suzuki. All are welcome to attend the sesshin for a minimum of one day. Three meals a day will be served and sleeping accommodations will be available for those who need them.

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

RULES FOR SESSHIN

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

DAILY SCHEDULE OF SESSHIN

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

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



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MODEL SUBJECT #25
TRANSLATION AND COMMENTARY BY REV. SUZUKI, ZEN MASTER OF ZEN CENTER

Introductory Word

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

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

Main Subject

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

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

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

Appreciatory Word

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

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

Notes

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

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

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

In these circumstances, what is non-attachment?

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

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

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

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

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

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

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

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

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

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WIND BELL

MONTHLY NEWSLETTER OF ZEN CENTER

SEPTEMBER - OCTOBER, 1963

VOL. II, NO. 6

NEWS OF THE PAST MONTH

Dr. Wako Kato has been appointed to direct the new department of Asian and African studies at Los Angeles City College. Dr. Kato has been closely associated with Sokoji and Zen Center and has held teaching positions in several Bay Area colleges and universities. We wish Dr. Kato success in his new position, but will miss his presence here.

On September 14th Grahame Petchey left San Francisco for a three month period of study at Eiheiiji Monastery in Japan. He will return in December after the week Sesshin at Eiheiiji.

A party was given on September 8th in honor of Dr. Kato and his family, and Grahame Petchey. We wish them well in their new undertakings.

A Soto Zen Conference was held at Zenshuji Temple in Los Angeles on August 16th and 17th. Eleven members of Sokoji attended. Topics discussed included the problems of establishing Buddhism in America, and plans for a tour of Japan in April, 1965, on the occasion of the 600th anniversary of the death of the second patriarch of Sojiji. This temple is one of the two head temples of Soto Zen in Japan. Members of the Los Angeles Zazen-kai and Zen Center exchanged ideas on the various problems which confront new groups of this kind. A banquet was the final event of the conference.

Zen Center's annual week sesshin was held from August 26th to September 1st. Among those attending was Tatsuo Nakama from the Soto Temple in Los Angeles. We were also visited by Miss Alexa Roy of the Soto Temple in Chicago. Miss Roy was on her way to teach at the Lumbini Orphanage in Japan. On Saturday afternoon we were lucky enough to be served tea in the beautiful traditional Japanese Tea Ceremony by Mr. and Mrs. Katsuyama. We are most grateful to them for this educational and aesthetic experience.

Higan Hoyo is observed each year at the Spring and Autumn equinoxes with a special ceremony in memory of our ancestors. On Sunday, September 22, the Ohigan Autumn Service was conducted by Master Suzuki at Sokoji.

There will be a one-and-a-half day sesshin at Zen Center on the weekend of October 26 and 27. Meditation will be scheduled from 5:45 a.m. to 7 p.m. on Saturday, and from 5:45 a.m. to 10 a.m. on Sunday. Three meals will be served on Saturday and one on Sunday. Sunday service will be held as usual at 11 a.m. All are welcome to come for the whole or part of the sesshin. Zen Center has decided to support this sesshin out of its own budget and so there will be no charge for the sesshin. However, contributions are always welcome.

On Wednesday, September 25, Dr. Tanabe talked to Zen Center about Japanese and American architecture. Dr. Tanabe is well-known Japanese architect whose speciality is temple architecture. One of his most recent buildings is the new Taisodo at Sojiji. It is the largest building of this kind in Japan.

Archbishop Rosen Takashima of the Soto Zen Sect is on a world-wide trip to initiate an annual peace conference of religious leaders from all major religions. Archbishop Takashima feels that the peace movement has been unsuccessful because it has been misused as an aspect of political ideology. To be successful he feels that the movement must be free from politics and include the cooperation of religious leaders.

The Archbishop will arrive in San Francisco on October 17. There will be a special service for the success of the peace movement and a service for our ancestors. He will lecture about Zen to Zen Center.

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MODEL SUBJECT NO. 30
JO-SHU'S LARGE RADISHES
Commentary by Reverend Shunryu Suzuki, Roshi, Zen Center

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There is no Introductory Word to Model Subject No. 30 from the Blue Cliff Records, but I will apply the following statement from A Buddhist Guide for Laymen by Sita Paulickpulla Renfrew (publisher: Cambridge Buddhist Association, Cambridge, Mass.) as an introduction.

(over)



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"According to Buddhist ethics, no person or authority can ever impose upon another any code of conduct lower in morality or humanity than the individual himself wishes. Neither can anyone make another act on a higher plane than the individual himself desires. Each individual can act only according to the level of his state of evolution, and he has to live by the consequences thereof."

Main Subject from the Blue Cliff Records

Attention! A monk asked Jo-shu, "I hear by rumour that you were at one time closely associated with Nan-sen. Is that so, or not?" Jo-shu replied, "Chin-shu produces very large radishes."

Appreciatory Word by Seccho

Chin-shu produces large radishes. Monks everywhere have taken this as a model for replies. It is obvious from ancient to modern times that one cannot ask a swan why it is white or a crow why it is black.

A rascal, a rascal! He has already twisted the monks' noses.

Notes by Master Suzuki

A student who is familiar with his own true nature will become familiar with his teacher's true nature as well as the true nature of a radish--the true nature of all existence. It is true that there should be no problem merely because one thing happens to be big and another small, or one person the teacher and another the disciple, if their true nature is the same. But what will happen if a swan is black and a crow is white? It is natural for a swan to be white and a crow to be black. This is Buddha Nature.

Do not say there is no need to practice Buddhism because we have Buddha Nature intrinsically. There is Buddha Nature (eventually there is happiness) only when a swan is white, a crow is black, a human being is a human being, and a Buddhist practices Buddha's way of life.

If a Buddhist does not behave like a Buddhist, one cannot say he is a Buddhist, or a Christian. Who is he? There is no composure. Eventually he will be unable to be aware of his true nature.

In Shobogenzo, Raihaitokuzui, Dogen Zengi says, when you meet with a right teacher, who teaches you highest wisdom, you must not consider his caste or race, nor attend to his favorable or unfavorable appearance, nor consider his shortcomings. You should be respectful of him only because of his true wisdom. You should not have a feeling of aversion, but serve him and bow to him truthfully.

If you practice Buddhism without hypocrisy but with truthfulness, this truthfulness penetrates into the innermost nature of all existence and will encourage man and nature; and the true nature of man and nature will encourage your sincere practice.

This sincerity accepts the level to which we have evolved, wakes up our slumbering moral faculties, and extends our true nature beyond the discrimination of good and bad, perfect and imperfect. You will always have a good reaction with continuous Zen practice.

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WIND BELL

Monthly Newsletter of Zen Center

November

Vol. II No. 7

NEWS OF THE MONTH

Margaret Ikeda and Seiyu Tsuji were married on the afternoon of October 19. We wish them lifelong success.

A two-day sesshin was held October 26 and 27. Zen Center tries to have a sesshin approximately every two months. The next sesshin will be at the end of December.

Archbishop Rosen Takashina, Primate of Soto Zen Buddhism, came to San Francisco October 17 for a three-day visit. He was at the end of a peace mission which had taken him to see religious leaders in Russia, Italy, England, and the United States.

Dr. Koji Sato, Professor Psychology at Kyoto University, showed and lectured on his film, "The Science of Zen." This film by this well known scientist and author is a report on a study of the mediation (zazen) of novice Zen monks and of older Zen Masters. The monks' respiration, metabolism, reaction to stimulus, and brain waves were measured. Dr. Sato said that there is a scientific basis for maintaining that the practice of zazen encourages physical and mental health. He also discussed the application of Zen principles in modern Psychotherapy.

Reverend Dainen Katagiri, who in Japan has been very helpful to Americans studying Zen Buddhism, arrived in San Francisco on October 8 on the President Wilson. He was in San Francisco one day and then he went to Los Angeles where he will assist Bishop Yamada. Reverend Katagiri plans to spend at least two years in America.

MAIN SUBJECT NO. 36 FROM THE BLUE CLIFF RECORDS

Cho-sha's "Strolling about Mountains and Waters"

Attention! One day Cho-sha went for a walk. When he returned to the gate, the gate-keeper asked, "Sir, where have you been walking?" Cho-sha said, "I have been strolling about in the hills." "Where did you go?" asked the gatekeeper. "I have walked through the scent of herbs and wandered by the falling flowers." said Cho-sha. The gatekeeper said, "Very much like a calm Spring feeling." Cho-sha said, "It transcends even the cold Autumn dew falling on the lotus stems."

Set-cho, the compiler of the Blue Cliff Records, adds the comment, "I am grateful for Cho-sha's answer."

Commentary by Reverend Shunryu Suzuki, Master of Zen Center

"Strolling about mountains and waters" means in Zen the stage where there are no Buddhas or Patriarchs to follow and no evil desires to stop. Not only climbing up a mountain or wandering about waters, but all activities of Cho-sha are free from rational prejudices and emotional restrictions. His mental activity is free from any trace of previous activity. His thinking is always clear without the shadows of good and evil desires.

It is important to have a good memory and to be able to go into every detail of activities so that effective decisions can be made. Yet one's mind cannot respond to the coming of new objects into the consciousness if it is full of the traces of former thinking. It is useless to remember everything. There is no point in remembering things just so we can cry, be jealous, or be proud. The mind should be spotless so that everything may be observed as it is. If the mind is free from the traces of past thinking and is always clear, without tainted ideas or desires; then mind will always be calm and natural like the flowers that come out in Springtime or the red leaves that turn in the Autumn. Your mind and your nature will have the same pace.

When you have reached this stage, your everyday life is called the life of "yusan gansui" -- the life of wandering about mountains and waters. Cho-sha's answer, "I had walked through the scent of herbs and wandered about by falling flowers," refers to his well-trained everyday life which surpasses good and bad experiences and is always calm and clear.

The gatekeeper's reply that this is "very much like a calm Spring feeling" suggests Cho-sha is attached to the calm Spring feeling when his mind should always be like a mirror reflecting everything as it is, transcending forms, colors, and feelings. So Cho-sha replied meaning that: the state of mind expressed in my statement that I have walked through the scent of herbs and wandered by the falling flowers transcends the warm Spring feeling and the cold Autumn feeling when icy dew is on withered leaves and stems of the lotus.



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Engo's commentary says, "The first arrow is shallow, the second one is deep." Yet we must know the pain by the first arrow (statement). Because the gatekeeper did not appreciate fully Cho-sha's second statement, Set-cho in his commentary says, "I am grateful for that answer."

Appreciatory Word by Set-Cho

The Great Land¹ transcends its small dusts.² What man's eyes are not open? Following the herbs and wandering around by falling flowers.³ The enfeebled stork flutters around a cold withered tree. The mad monkey chatters on a balcony.⁴ Oh! Cho-sha's impossible way of putting things into words.

TOTSU ! 咄⁵

1. "Land" can mean a well-trained Zen mind.
2. "Dusts" are evil desires, anger, ignorance, stagnation, agitation, doubt, remorse, etc.
3. This remark of Cho-sha's means that his mind is always one with falling flowers and the scent of herbs (outward objects). There is no trace in his mind of former activity.
4. This is Set-cho's remark. There is no sign of worldly feelings put into words in this statement. Do not say whether Set-cho's or Cho-sha's remark is better.
5. TOTSU is a kind of exclamatory word or scolding voice. Sometimes it is the same as

KATSU ! 喝, or 咳... 咳.

It is shouted out in order to cut off entanglements completely. In this case, Set-cho means infinity or endlessness.

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Hanging in space by his teeth,
his whole body his mouth.

Eastwind, Southwind, West, North
he does not care.

He talks for others in many ways,
always Prajnaparamita.

Tsu Chin Tsun Ryan
Tsu Chin Ryan

Dogen

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WIND BELL

Monthly Newsletter of Zen Center

DECEMBER 1963

Vol. II, No. 8

NEWS

On Sunday, November 24, at 11 a.m. there was a special memorial service for our late President Kennedy. Rev. Suzuki compared President Kennedy to a Bodhisattva for his statement, "Ask not what your country can do for you, but what you can do for your country." This is the Bodhisattva spirit and vow -- to help others and forego enlightenment. On Monday the Main Hall downstairs was open all day in tribute to Mr. Kennedy.

COMING EVENTS

Grahame Petchey, President of Zen Center, will return this month from Japan where he has been for three months at Eiheiji Monastery, the oldest and largest Soto Zen monastery in Japan. His stay concluded with the December week-sesshin at Eiheiji. We look forward to his return.

Zen Center will hold a two and a half day sesshin from Friday, December 27 until Sunday, December 29. On Friday and Saturday, the sesshin will begin at 5:45 a.m. and end at 7:30 p.m. On Sunday, it will begin at 5:45 a.m. and will end with the regular Sunday lecture by Master Suzuki at 11 a.m. Daily zazen meditation, kinhin (walking meditation), lectures, and meals will be practiced on the usual sesshin schedule. Meals will be served in the Zendo (Meditation Hall) three times each day on Friday and Saturday and breakfast only on Sunday. There will be no charge for this sesshin, however any contributions that will help us toward meeting expenditures will be appreciated. All are welcome.

On January 4 (and on the first Saturday of each month), there will be a Zen Center business meeting from 10 to 11 a.m. after Saturday morning meditation.

On Saturday, February 1, at 10:00 a.m. the annual general meeting will be held for the election of new officers, the replacement of any trustees whose terms have expired or been vacated, and the presentation of the annual fiscal report. In other years this annual meeting has been held in August, but this year the trustees voted to hold the meeting in February in order to allow for the preparation of a single annual fiscal report -- for the Center and for general government tax purposes.

ANNOUNCEMENTS

On Sunday, January 12, 1964, there will be no lecture at 11 a.m.

Will all subscribers to the Wind Bell please send us the new address when moving? Other methods of trying to keep addresses straight are expensive and time consuming, and many copies of the Wind Bell go astray. Please write legibly. The Post Office will not forward the Wind Bell.

We wish everyone a pleasant holiday season.

MODEL SUBJECT NO. 40 FROM THE HEKIGAN ROKU (BLUE CLIFF RECORDS): RIKKO'S 'HEAVEN AND EARTH ARE THE SAME ESSENCE'

Rikko is said to have lived from 764-834. He was a high official of the Tang government in China. He was a disciple of Nansen Fugan. His writings and biography are in Koji-buntoroku. There were many famous lay Zen Buddhists during the Tang Dynasty. The most famous of these lay Buddhists are:

Ho Koji (Ho-un) -- see Model Subject No. 42

Hak Rakten (Hak Kyoi) -- the most famous writer and poet of the Tang Dynasty.

Haikyu -- Highest public official of the time. His teacher was Obaku (Huang Po). Haikyu was the compiler of Obaku's *Denshin Hoyo* (a collection of sermons and dialogues).

Riko -- a high official and the scholar author of *Fukuseisho*

Sai Gun -- a high official and scholar

Chinso -- see Model Subject No. 33

Sojo was one of the four most famous disciples of Kumarajiva, who came to China in 401 from Kucina, near Tibet. Kumarajiva and Genjyo were epoch-making translators of Buddhist scriptures. Kumarajiva translated many of the Vaipulya scriptures and sutras of the Prajna Paramita group. The Prajna Paramita Hridaya Sutra (Shingyo), which is said to have been translated seven times, was also translated by Kumarajiva, but his translation is said to be lost.

Nansen Fugan (748-834) was a disciple of Baso. See Model Subjects No. 28, 31, 40, 63, 64, 69.



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Introductory Word

Enso, introducing the subject, said: When complete liberation from the cord of desire takes place, and when there is a perfect cessation of effort motivated by wrong desires, then, even from an iron tree, blossoms might open out. Is it so? Is it so? Even a very artful or clever boy may make a mistake because of his cleverness. Even if one's skill is tactful enough for free activity in seven verticals and eight horizontals, one will still be led by the nose. Think where is the fault? Ponder the following:

Main Subject

Attention! While conversing with Nansen, the official Rikko said, "Sojo said that heaven and earth and I are the same root--all things and I are of one substance. This is a wonderful statement."

Nansen called Rikko over to him, pointed to a flower in the front garden and said, "People of this time who see this flower are like men in a dream."

Appreciatory Word

Seeing, hearing, and knowing are not the same. Mountains and rivers do not see a mirror even though they are in a mirror. The frosty sky, the setting moon, and the middle of the night: with whom shall I share the coldness of the clear depths of the reflected shadows?

Commentary by Reverend Shunryu Suzuki, Master of Zen Center

Sojo's famous statement in his last work that 'Heaven and earth and I are of the same root. All things and I are of one substance' is wonderful, when it is not applied to Rikko's own attached view of the oneness of all things being in the realm of the explicable. As long as Rikko clings to the idea of oneness, he is said to still be making an erroneous effort motivated by wrong desires or craving. This attachment will lead to disappointment, even though the idea of oneness is not wrong.

Rikko should try to know why he clung to a particular idea, and he should try to follow the way to attaining singlemindedness free from points of view. This effort is necessary if he is to have full appreciation of Reality. Because people and Rikko seek for temporal satisfactions from a worldly view-point, cling to their own stand-points, and do not follow the right way practicing zazen with perseverance, they cannot see things as they are. So Nansen pointed at a flower and said, "People of this time who see this flower are like men in their dreams."

Setcho, in his Appreciatory Word, brings each phenomenal existence into the realm of Reality and stresses the independent meaning of things. He said, "Seeing, hearing, (smelling, tasting, etc.), and knowing do not take place in the same realm. Mountains and rivers do not see (depend on) a mirror. (A mountain is a mountain, a river is a river, and a mirror is a mirror.) Late at night when frost is everywhere, the moon is setting, everything is sleeping, with whom shall I share the severe coldness of the reflected shadows (each phenomenal existence) in the clear water (in the realm of Reality)?"

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