

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 Eiheiji Monastery in Japan. He will return in December after the week Sesshin at Eiheiji.

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 Zenshujii 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 Taisoda 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.

MODEL SUBJECT NO. 30
JO-SHU'S LARGE RADISHES

Commentary by Reverend Shunryu Suzuki, Roshi, Zen Center

There is no Introductory Ward 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)



Zen Center
1881 Bush Street · San Francisco
Rev. Shunryu Suzuki · Fillmore 6-7540

03136

ZEN CENTER
1881 BUSH STREET
SAN FRANCISCO

"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.

Zen Center was formed to help maintain a place for Buddhist meditation and practice. Zen Center is supported by contributions from its members and friends. There are two kinds of membership -- associate and active. If you are interested in joining Zen Center, please contact Richard Baker, treasurer.

**ZAZEN AND
LECTURE SCHEDULE**

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

ZEN CENTER
1881 BUSH STREET
SAN FRANCISCO

NON-PROFIT ORGANIZATION

