



Wind Bell

PUBLICATION OF ZEN CENTER

Volume VII Nos. 1-2

Summer 1968



With the continued and sustaining support of our donors Zen Center has been able to make two more payments on Zen Mountain Center: \$40,000 on December 15th, 1967 and \$20,000 on March 15th, 1968. Thus, \$137,500 is now paid of the \$300,000 purchase price. The amount still owed is \$162,500 due in \$20,000 installments every December 15th and March 15th until the final payment of \$22,500 on March 15, 1972, plus \$21,000 in loans and \$7,000 in interest.

Back in 1965, the total Zen Center income was \$6,612 and the officers were able to do all the administrative work in their spare time. Even as late as March, 1967, President Dick Baker and Treasurer Silas Hoadley could still handle everything with the help of one part-time secretary who wrote thank-you notes. But this year both Dick and Yvonne Rand are salaried, and Silas, John Steiner and Claude Dahlenberg, who have independent incomes, are able to donate their time to Zen Center, as do several other full-time and many more part-time volunteers. Six more students work in the office at Zen Mountain Center. Much time is spent in preparation and distribution of the literature which informs people of our purposes, activities and needs, and then in answering by letter or in person the many inquiries that result from these mailings. Also considerable time and energy must go into running the guest season at Tassajara, so that Zen Mountain Center can be self-supporting once the property is paid for.

Parkinson's Law that work expands as the number of workers increases does not apply here, as all these workers are Zen students who would be content to learn Suzuki Roshi's way by laying stones or sewing robes. The concern of Zen Center, after all, is not to operate a religious business but to give those who wish it the opportunity to study Zen in America, so that teachers can be trained and the tree that has been planted in our sandy mountain soil can continue to grow.

For all our American impatience, Buddhism grows slowly and must be carefully tended. It is in the nature of Zen that it cannot develop quickly despite the demands made of it by our modern ways and media. A Zen master can train only a limited number of students himself and must have the support of other teachers and of his own experienced disciples. Yet one effect of the fund-raising publicity has been a large increase in the number of people studying at Zen Center and Zen Mountain Center. Because of this influx of new students, Suzuki Roshi has not been able to concentrate on intensively training his older students or even personally meeting with the many who wish to be his students. Accordingly, Zen Center is inviting two or three young priests to come to America next year from Japan and is sending Dick Baker to Japan to represent Zen Center while continuing his studies there. These new priests will improve the ratio of students to teachers and thus lessen the strain on Suzuki Roshi. We will lose for a time the leadership of Dick, however.

Zen Center has grown rapidly over the last nine years, from two students and Suzuki Roshi sitting on pushed-together pews, to several hundred sitting in a main zendo in the city, with its associated zendos in Los Altos, Berkeley and Mill Valley, and in a community for intensive practice in the mountains. Now is the time to refuse the pressure for further expansion, so that these



students can have the best conditions for deepening and polishing their practice and so that Suzuki Roshi can direct himself fully towards his essential work of training successors.

For these reasons we are asking our donors if they can help us complete our payments this year. This would mean making one contribution now instead of several over the next four years. It was your extraordinary support which made it materially and emotionally possible to purchase the Hot Springs buildings and lands instead of the undeveloped Horse Pasture property originally proposed. Thus full-time practice was begun five years earlier than anyone thought possible.

With your assistance we can again make a significant step forward. If the payments can be made before the end of this year, that energy which the Zen Center students and staff would have to divert into fund-raising over the next four years could instead be put to its proper use: to fully practice Zen in America in a community centered on meditation and on an undogmatic approach to Buddhism. Will you please help us complete the purchase now?



*Meditation at Zen Mountain Center*

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## ZEN CENTER REPORT

### CHANGE OF OFFICERS

At the end of May Dick Baker resigned as President of Zen Center, Director of Zen Mountain Center, and Editor of the *Wind Bell* in order to prepare for his extended trip to Japan this October. Gary Snyder is giving Dick his house in Kyoto to rent and Dick plans to stay there for a year to learn Japanese and to practice at Antaiji and Daitokuji. After that he will spend several months each at Eiheiiji and Sojiji, the two Soto training monasteries, and then some time at a Rinzai Zen monastery and perhaps Shingon and Tendai temples before returning to the United States. As Dick will be representing Zen Center while in Japan, and will be returning later to Zen Center, we wish to sponsor him and his family. Any contributions towards their support would be welcome.

The new President of Zen Center is Silas Hoadley, a member for four years and Treasurer the past two. Until earlier this year he was the owner of Traders of California, Importers. The new Vice President is Claude Dahlenberg, a member for eight years and a first order priest. The other Vice President and Director of the Zen Mountain Center is Peter Schneider, a student in 1961 and 1962 who returned last summer to manage the guest season at Tassajara. The new Assistant Director of Zen Mountain Center is Tim Buckley. John Steiner, who began practicing during the first practice period at Tassajara, is the new Treasurer of Zen Center, and Yvonne Rand continues as Secretary of Zen Center and Office Manager in San Francisco.



*Silas Hoadley and Yvonne Rand in the Zen Center office. The building across the street is Sokoji.*

### SAN FRANCISCO ZENDO ENLARGED

The 8-tatami, 16-student zendo in San Francisco was slowly expanded over the past eight years by putting more and more mats and zafus (cushions) in the center of the room. Thus spaces were provided for a maximum of forty students to do zazen. Then two years ago ten tatamis were installed along the right side of the balcony in the auditorium, and last winter ten more were installed along the left side, increasing the number of places to eighty. These additions make it possible for the practicing members to have regular seats in the main zendo, which will stabilize the feeling there more and enable Roshi to know the students better. New students will be required to do zazen on the balcony for an initial period of six months.





*The five student flats and Sokoji Temple. Sokoji was a synagogue before the Japanese Soto congregation bought it in the 30's.*

#### ZEN CENTER HOUSING

In response to students' needs for better ways of living and practicing in the city, particularly those students who are returning to San Francisco from Tassajara, Zen Center has leased five adjacent flats nearby for use as student houses. In the past students had been leasing two of the flats themselves, and their efforts, especially those of Jeannie Campbell, Ron and Joyce Browning, and Evelyn Lentz, were what encouraged Zen Center to assume responsibility for those two flats and the three others. By becoming a landlord, Zen Center hopes to make housing available which is not just economical and convenient, but which will allow students to practice together as a community.

The residents, Zen Center leaders, and Suzuki Roshi meet regularly to consider what shape the community should take. For example, should only practicing members be allowed to become residents? If so, should residents who are not practicing be asked to move out even if they have become residents before the rule was made? It was regretfully decided so. Should the flats be places where anyone who wants to can find a free meal and bed? Those for leaving the doors open felt that it was against the new ethic to deny anyone room and board; those for closing the doors felt that it was too difficult to practice collectively in a place full of strangers. When the lines for the bathrooms got so long that students were missing zazen, the decision was made to limit the number of residents per apartment. Should the residents take their meals together in a common dining room? Those for eating together said that it would be easier and would help their practice; those opposed said that each student should be allowed to find his own practice in the city and that communal eating was too monastic too soon. But the issue really was whether or not the housing should be patterned somewhat after Tassajara. No one felt it should be the same—everyone agreed with Roshi that oryokis were impractical in the city. At present, the residents of each flat are eating communally.



The general manager of housing is Claude Dahlenberg, the new Vice President of Zen Center and a founder and participant in several communal living experiments, including the East-West House. All applications for rooms should be addressed to him at 1828 Bush. Students applying as permanent residents should be practicing members and be willing to join one of the communal eating groups. Students wishing to stay for limited periods can make reservations with Claude or the Zen Center Office for space in a dormitory/guest room.

#### NEW OFFICE AND LIBRARY

Zen Center has moved its office and library from 1881 Bush across the street to 1800 Laguna. Previously Zen Center had shared a one-room office with Katagiri Sensei, and the books had been shelved in a corner of the balcony. But the balcony was needed as an additional zendo and the influx of administrative work that began with the birth of Zen Mountain Center made it impossible to get everything done within the existing office space. Consequently, Zen Center has rented from the Japanese congregation the flat above Katagiri Sensei's apartment, and has painted and converted the rooms into offices and a library/reading room.

With these physical restrictions removed, the office staff, headed by Yvonne Rand, could begin to find improved procedures for handling the ever increasing correspondence. The filing system was reorganized by Alan Whitt and form letters were created to answer recurring inquiries. John Steiner devised an efficient method for mailing the brochures. First, arrangements were made to exchange mailing lists with other organizations. Then all the new addresses were retyped and the resultant 55,000 sorted according to ZIP code numbers and affixed by some 50 volunteers coming in at different hours over a two month period.

The new office hours are from 12:00 to 3:00 p.m. Tuesday, Wednesday and Thursday and there is a 24-hour answering service. The library/reading room is open 6:30 to 8:00 p.m. Monday and Thursday, 5:00 to 7:00 p.m. Wednesday, and 10:00 to 12:00 a.m. Saturday, except on 4 and 9 days.

#### SESSHINS

From 1968 on, there will be two one-week sesshins at Zen Center each year. The first winter sesshin was held in early February and the dates for the 7th annual summer sesshin are August 19th through 24th. Anyone wishing to attend a one-week sesshin could plan to come to either of these. The sesshins at Zen Mountain Center are open only to students in residence there at the time of the sesshin.

One-day sesshins are held monthly at Zen Center and work sesshins when necessary. This year there have been work sesshins to paint the office, clean the yards of the new student houses, and work on brochure mailing. There was also a one-day sesshin at Esalen Institute in Big Sur on January 23, and then on the 24th and 25th a two-day work and zazen sesshin for the students and staff at Pacific High School in Saratoga.



### THREE SOTO ARCHBISHOPS DIE

In the Soto School there are two main training monasteries, Eihei-ji and Sojiji, which were founded by Dogen Zengi and his third generation successor, Keizan Zengi, respectively. Each of these monasteries is led by a Zen master whose title, in English, is archbishop; the only other archbishop is the head of the Soto School. Last winter all three archbishops died within a two-month period: Chisan Koho, the abbot of Sojiji, on November 1st; Taizen Kunazawa, the abbot of Eihei-ji, on January 7th; and Rosen Takashina, the head of the whole Soto School, on January 19th, immediately after he had performed a funeral service for Taizen Kunazawa at Eihei-ji.

Roshi has said that a tremendous teaching was left us in the way each of them acted during his last moments. Archbishop Koho of Sojiji, even though he hadn't stood up for two years, asked his attendants to help him get into zazen posture, and then died sitting in full-lorus. Archbishop Kunazawa of Eihei-ji, on the evening of January 6th, finished a calligraphy that a branch temple of Eihei-ji had asked him to do, and went to bed as usual. But at midnight he called for his attendant and asked him what time it was. "It is 12:00," the attendant said, and then observing that something seemed wrong, asked, "Shall I get you a doctor?" The Archbishop said, "No, it is not necessary. Give me some water." When the attendant brought in the full pitcher, the Archbishop took it and drank directly, shouted, 'Katsu!', and died. No one knows what he meant by this. Archbishop Takashina, whose life, Roshi said, was like a jewel rolling on a smooth surface, died in an unusual way by doing nothing special.

None of them had been ill previously, and their deaths were not anticipated, particularly one after another in such a short period. Chisan Koho was 86, Taizen Kunazawa was 94, and Rosen Takashina was 92. Formal funeral services were held for them this spring on the following dates: April 12th for Archbishop Chisan Koho, April 21st for Archbishop Taizen Kunazawa and May 4th for Archbishop Rosen Takashina. Bishop Sumi represented the Soto School in North America at the ceremonies, and Katagiri Sensei represented Zen Center and Sokoji for Suzuki Roshi.

The new archbishops have since been appointed; Taishun Sato and Shushin Iwamoto, the former assistant archbishops of Eihei-ji and Sojiji, respectively. They will also share the post of the Soto School Head, alternating every two years, with Taishun Sato first. The new assistant archbishop at Sojiji is Shuitsu Kongo and at Eihei-ji, Yamada Roshi, who had been the Bishop of North America and gave dokusan with Suzuki Roshi at several of the early Zen Center sesshins.

All of the new archbishops have shown great interest in Zen Center and Zen Mountain Center and have offered their help by training priests who can speak English and by encouraging the exchange of Zen students between America and Japan. While in Japan, Katagiri Sensei talked to priests and nuns who were interested in coming to America to work with Suzuki Roshi. Hopefully, two or three very good ones will be coming, the first perhaps in mid-1969.



## ZEN MOUNTAIN CENTER REPORT

### SPRING 1968 PRACTICE PERIOD

Practice periods are not isolated, "special" parts of the year at Tassajara, but intensive and highly concentrated phases occurring within the general flow of everyday life. As the practice periods and guest seasons change one into the other, they are experienced as an evolving unity. Students respond to the phases of this continuum in varying ways, of course, since they arrive at Tassajara at different times and with different stores of experience.

During the first practice period last summer, the common problems the students faced were in trying to follow the daily schedule and in accepting the outward uniformity of appearance and actions—for example, shaved heads and zendo etiquette. Just getting to zazen on time can dominate a student's practice. These kinds of difficulties had diminished by the end of the practice period, however, and when the schedule was relaxed for the fall guest season, new problems became evident as the time and practice became more the students' own responsibility again.

In the following practice period that began late in February, students became more aware of the effects of accepting these external forms of practice. For example, through relinquishing suzerainty over time and space comes the recognition of the tyranny imposed by these concepts. Thus conscious of the habits that have kept him in illusionary pasts and futures, an individual's actions follow more freely, moment after moment, and his practice becomes more natural to him.

To strengthen this new awareness of a present expanded to include both past and future, everyone was given a booklet of *gathas*, or four line stanzas, in Japanese and English, to recite upon beginning and ending the ordinary but central events in their life each day: going to sleep, getting up, working, bathing, studying, and eating. These chants focus attention and help bring a deeper and more collected consciousness into the acts themselves. By becoming aware of the beginnings, ends, and interpenetrations of all events, their simultaneous births and deaths, one begins to experience each of these acts as sacred.

A student who was working at laying stone for the new kitchen was bothered by the fact that he smoked cigarettes. He reflected that the events in his daily life were like the stones, laid one beside the other, row on row. It occurred to him, with some intensity, that he used smoking like mortar, or glue, filling in spaces between events, trying to hold one to the other. Seeing this he decided to stop smoking and face the threat of these apparently empty spaces. In this way, personal, or "hidden", practice grows within communal practice.

An addition to the schedule emphasized this interrelationship of individual and group practice at Tassajara. Student discussions, lasting from one and a half to two hours, were held on the morning of every 4-day. (Calendar dates including a 4 or a 9, such as the 14th, 29th, etc., are reserved for attending to personal needs with no regular work scheduled.) During these discussions,



students were often surprised by the similarities in everyone's feelings, problems, and insights about practice. Although it seemed irritatingly natural to disagree, having differences of opinion no longer seemed as necessary or as satisfying.

Many interesting statements came out of these open discussion periods. On the differences between Christianity and Buddhism, the topic on Easter Sunday, a young student remarked: "When you go to Mass, it's not nearly so lonely as when you have to sit on a cushion for forty minutes. That takes . . . guts . . . I guess." Concerning the relationship between memory and the experience of the present, an older student commented: "When you put your finger on the present and think you finally have it—that's memory." Another student gave the following proposition about the connection between experience and knowledge: "You jump in the bath and something strikes you about where fish are at." And when a certain discussion became too analytical for one student, he asked: "Don't you understand how greedy and egocentric the words *what*, *why* and *where* are?"

Thus the nature of practice at Tassajara has changed in the past year. In the beginning students were held together mainly by the external structure of daily life. Now these "externals" seem simply the normal modes of life and the community is unified on a deeper level by the mutual respect, love, of students responsible to themselves for their practice of a single Way.





## WORK

Most of the work at Tassajara is ongoing and does not change. During the practice period it takes seven students to run the kitchen and three to staff the office; during the guest season a minimum of ten students and sometimes as many as fourteen are needed in the kitchen, six in the office and two or more to do rooms and cabins. Then the baths must always be cleaned, the garbage disposed of, the garden tended, the vehicles serviced and repaired, and the land and the 40- to 90-year old buildings generally cared for. And all supplies must be brought in 30 or 40 miles and whatever isn't totally used, eaten or burnt must eventually be brought back out.

So finding workers for the construction projects can be difficult, particularly during guest season. The work foreman must often decide which work cannot afford not to be done, and then who should do that plus his customary work. Still a goodly amount has been accomplished. The baths have been replastered where necessary and repainted, the two large bridges over the dry creek rebuilt, and the garden doubled in size and revitalized with compost made from chicken and horse manure, leaves and leaf mold, wet garbage, and other organic matter. Robes were made for the men and long skirts and blouses for the women. And the new kitchen and its sewage system are over half-completed.



*Top:  
Christopher Flynn*

*Lower left:  
Lynn Good*

*Lower right:  
Jane Westberg*







*The top soil at Tassajara is mostly gravel and decomposed granite. In the garden shown here, the students dug down two feet, then sifted out the pebbles and refilled the holes halfway with compost and organic fertilizers before putting the dirt back in.*

For the sewage system two eight-to-ten feet deep holes were dug; one eight by twenty-six feet for the septic tank, and the other twenty by fifty feet for the leaching field that the fluid from the tank drains into. Because of both our budget and our interest in doing everything we can by hand, all the digging was done without machines. The job took several students about four months to do, what with the number of stones encountered and the seemingly inevitable cave-ins. The septic tank hole was finished the week after Christmas and a 7000-gallon tank was formed in place by the carpenters and poured with concrete. The leaching field hole was refilled with four feet of fist-sized stones that the students had previously gathered from the creek one by one, pipe, another foot of stone, tar paper, and then the original stones and earth. The left-over fill was used to terrace the garden next to Suzuki Roshi's cabin.



*The leaching  
field hole*



In January the County Building Department finally issued a building permit for the kitchen. It required that the proposed stone walls go four feet deep and be three feet wide, tapering to seventeen inches at ground level and above. First the footings for this were dug, and then a passage excavated for the subterranean walkway from the kitchen to the cold storage rooms under the zendo. When the old hotel burnt down in 1949, Bill Lambert of Jamesburg had bulldozed the Tassajara-quarried sandstone blocks into what had been the cellar and made a parking lot. This later became the garden and the student gardeners dug them up to make room for root crops. Most of the foundation for the kitchen was built from these old stones. The nearly completed wall above ground is made from granite stones of varied weights, colors, textures and shapes which the masons gathered from the creek beds and banks west, north and east of Tassajara. Not one of the masons, including head mason Dan Welch, had laid stones previously, but they got pretty good and are invariably complimented by visitors. The masons themselves wish they were more experienced and could let the wall have more imperfections.

As the wall went up, Paul Discoe and Niels Holm, a student from Denmark, were prefabricating the roof out of timbers rough cut from Monterey Pine in Carmel Valley, Tassajara sycamore slabs, and Coulter pine logs felled on Chew's Ridge (top of the mountain road). The joints were made by traditional Danish methods (no longer used there) and by Japanese techniques Paul and Niels found in books. No nails were used. At the same time Jim Morton was building the cabinets and tables mostly by hand. This stress on craftsmanship developed naturally. The carpenters were greatly relieved to have the opportunity to do things as well as they possibly could, and in their own time. Not many workmen nowadays are asked to build something to last hundreds of years.







*After lunch in late winter*

## PARTY

It is traditional for Zen monasteries to have one party a year, a New Year's celebration, at which the monks eat and drink delicacies they haven't had since the last party. Those monks who have entered the monastery during that interval are required to prepare and serve the food and drink, and to entertain. Accordingly a party was held at Zen Mountain Center on the first day Roshi could be there after the New Year, January 8th. For drink, there was cider and beer, saki and plum wine; for food, assorted nuts, cookies, cheese and crackers, and traditional mochi (pounded rice cakes).

The students had made the one hundred and ten pounds of mochi previously during an all night work period that followed evening zazen. Bucket after bucket of steamed rice was brought from the kitchen and scooped into a mortar-shaped vessel. Two students circled the mortar with mallets and pounded the rice in time to the chanting of the other students awaiting their turns. A third student watched the rice and occasionally rushed in to turn the glutinous matter. When he could no longer see or feel any grains in it, he scooped the now homogeneous mass out of the mortar and tossing it hand to hand because of the heat, ran with it to a pastry board covered with rice flour, where others shaped it into mochi. And at the party the students ate it with traditional enthusiasm.



Everyone had to entertain, as there was no one with a year's seniority. Each student was called upon and those with "singles" performed them. The remainder of the students joined in a jug band led by the Non-Burnables, a funk quartet named that afternoon for the bass made out of a discarded garbage can once reserved for metal scraps. The other instruments were a water bucket bass and a tuba made from a toilet elbow and a fire engine primer bucket; a vocalist, Niels Holm, recited extemporaneous Danish poetry (the only line he later translated was, "There are twenty-four cows in my mother's kitchen"). After a few numbers an acoustical guitar amplified by the battery-run PA system used for Roshi's lectures in the zendo, two one-gallon cider bottles, a washboard, a mouth organ, and a couple of aluminum pot drums were added, along with primitive rock singers and dancers. Suzuki Roshi, his long butterfly sleeves aflap, accompanied the group with an improvised strobe light—a sheet of cardboard held in front of an Aladdin lamp—and towards the end Chino Sensei sang a traditional New Year's song about saki as everyone danced in a circle about him.





## GUEST SEASON

Students often heard from guests this summer that Tassajara was one of the nicest places they had ever been, though it didn't seem like a monastery to them . . . but could they sit with the students? Jim Forest, a former editor of the *Catholic Worker*, said that almost all monasteries in America had guest facilities, but that because of the enforced separation between the guests and monks, the guests often felt ill at ease, concerned that their presence might be disruptive. He felt that Zen Mountain Center was the only community he had visited in which this tension was non-existent. We hope this is true. Tassajara should be a place where anyone can come to enjoy the mountains and hot springs and then, if he wishes, observe Zen practice and get some idea of the community, and even do zazen with the students, work, or attend Suzuki Roshi's lectures.

This openness also provides the students with a good opportunity for practice. Soto Zen students in Japan return to their home temples each year after a period of training in a monastery. At Tassajara this rhythm of intense practice part of the year and more ordinary life the other part is made possible by the natural alternation between guest seasons and practice periods.

## GUEST STUDENTS

Many guests come to Tassajara who are really more like students. If they have come principally to study Zen and are staying more than ten days, they are given a reduced rate. These guest-students don't have to be totally committed students of Zen, and are not required to go into tangaryo or to follow the student schedule entirely, though they may. They are expected to do zazen with the students three times a day, attend all the lectures and classes, and work at least half a day. Their meals are taken with the guests.

## FALL 1968 PRACTICE PERIOD

The fall practice period begins October 12th and will end with a sesshin in honor of Buddha's enlightenment. The sesshin begins on December 1st, traditionally the day when Buddha vowed to sit under the Bo tree until he was enlightened. He remained there until the morning of the 8th, when he realized his true nature as he watched the morning star rise. On the afternoon of the 8th there will be a student discussion and on the following day general cleaning. Students can leave on or after the 10th.

## APPLICATIONS FOR ZEN MOUNTAIN CENTER

Generally only students who have sat at Zen Center, or with other Zen groups for an extended period, can be accepted for the fall and spring practice periods. Zen Mountain Center is primarily for regular students of Zen Center who wish to deepen and develop their practice, and for some new students from other groups. Less experienced students should apply for space sometime during the summer months, from May through September. Applicants will be accepted either as students, guest-students, or guests, depending upon their experience, the length of time they want to spend at Tassajara, and what accommodations are available at that time. For more detailed information and/or rates, write Zen Center, 1800 Laguna Street, San Francisco, California.





*Abbot Suzuki Roshi*

## LECTURE BY SHUNRYU SUZUKI ROSHI

The following lecture was given by Suzuki Roshi during the sesshin that ended the first practice period. It is the final lecture of three he gave on the *Genjo Koan* by Dogen Zenji, a translation of which appeared in the last *Wind Bell*.

### INTRODUCTORY NOTE

*Originally a koan was an official order from a king. So koan means the first principle—which we have to understand from various aspects and experience through practice. What we normally call koans are examples of realizations by Zen masters of this first principle.*

*Genjo means everything. Koan means first principle. Genjo Koan means the various activities we do as our practice is extended from zazen. It is the oneness of everyday life and practice as attained through pure practice.*

Form is emptiness and emptiness is form. Form is form and emptiness is emptiness. Thus we understand things in four ways.

Form is emptiness may not be so difficult to understand, but it is easily misunderstood. Some hasty person might think, "Yes, form is emptiness. There is no need for us to attach to some particular thing." This looks very clear and maybe this view is better than the view which attaches to particular forms and colors. The view of non-existence may be deeper than the view of



existence: when you just see things it looks like they are permanent and have self-nature, but there is no special self-nature for anything. Everything is changing; nothing is permanent. So this understanding of form as emptiness may be a more advanced view.

That emptiness which is enlightenment itself, is form is more difficult to understand. Whatever you do is enlightenment itself. Even though you think that emptiness should be quite unusual, it is really something very common. Even though your practice is not perfect, that is enlightenment. This may be hard to accept, especially when you practice zazen. No, my practice is not perfect, you feel. But if you understand that form is emptiness and emptiness is form, back and forth, in this way, and that form is form and emptiness is emptiness, when emptiness comes, everything is emptiness, when form comes, form is form. We accept things as they are. There is no problem.

This means that when the moon is in the water, the moon does not get wet, nor is the water broken. That is, moon is moon and water is water. Here there may be a misunderstanding because if form is form and emptiness is emptiness, you may think there is no need to practice Zen. But an understanding of each view should include the other three. Actually they all are the same. So instead of saying form is form and emptiness is emptiness, form is emptiness and emptiness is form, it is really enough to say just one. This is the true understanding of the *prajna paramita*.

*Priest Hotetsu of Mt. Mayoku was fanning himself. A monk approached and said, "Sir, the nature of the wind is permanent and there is no place it does not reach. Why, then, must you fan yourself?"*

Do you understand? If the wind is everywhere, why do you fan yourself? If everyone has Buddha nature, why must you practice Zen?

*"Although you understand that the nature of the wind is permanent," the master replied, "you do not understand the meaning of its reaching everywhere."*

In other words, even though the monk understood that form is emptiness, he did not understand that emptiness is form, because he thought there must be something which is permanent besides form.

*"What is the meaning?" asked the monk. The master just fanned himself. The monk bowed with deep respect.*

There is a great difference between a man who fans himself and one who does not. One will be very hot and one will be cool. Even though the wind was everywhere, the monk just fanned himself.

*This is an experience of proving Buddhism and its correct transmission. Those who say we should not use a fan because there is a wind know neither permanency nor the nature of wind. The nature of wind is permanent—the wind of Buddhism actualized the gold of the earth, and ripened the cheese of the Long River.*

"Ripen the cheese of the Long River" is a quotation from the Bandavyuha Sutra. The water of the Long River is supposed to be pure milk. But only by going through the right process can it become cheese. Milk is milk and cheese



is cheese. If you want to ripen milk into cheese you must work on it. Even though there is wind, a fan will make you cool; even though there is gold in the earth, if you do not pick it up you cannot use it. This is a very important point.

People may think Zen is a wonderful teaching, that they will acquire perfect freedom by studying it, that whatever you do, if you are in a Buddhist robe, it is all right. This looks like the teaching that form is emptiness, but this is not what is meant by it. Back and forth we practice. We train our mind, our emotion, our body. And only after these practices do we acquire perfect freedom and that freedom is acquired only under some limitation.

When you are in your position, are limited, the realization of truth will be there, will happen to you. But if you do not work anywhere, wandering from this place to that place, without knowing where you are, without knowing the place where you work, there will be no chance for you to realize your true nature. Even though you use something to make yourself cool, like a round Japanese fan or a big electric fan six feet high, if you are always changing from one to the other as you wish, then you are spending your time just changing your equipment and will have no time to appreciate the cool wind. This is what most people are doing.

Reality is experienced only when you are in some particular circumstance. That is why we say emptiness is form. Emptiness is very good but it can only be experienced in some form or color or under some limitation. But we cannot be attached to the limitation. It is wonderful to use this big electric fan at Tassajara, but if you use it in San Francisco, what will happen to you? You cannot be attached to *anything*.

But you should appreciate what you are doing right now, moment after moment, and to do that you must know what condition you are actually under. If you are a teacher you should behave like a teacher. If you are a student you should behave like a student. So first of all you should know what your position is, or else the realization of the truth will not happen to you. To realize our position and find ourselves is our Way.

When Priest Hotetsu says to the monk, "Even though you know the nature of the wind is permanent," strictly speaking this is a kind of politeness. The monk does not know the nature of the wind at all—nor what is meant by permanence or the meaning of its reaching everywhere. How does the wind reach everywhere and what is everywhere? What is there to reach? The monk has no idea.

How is the nature of the wind permanent? When the wind blows in a certain direction and under certain conditions, then the nature of the wind appears. Do you see? There is no emptiness without form. And reaching everywhere means that the cool wind blowing in a certain direction with a certain velocity covers the entire world. The form is emptiness itself. In that moment, the movement of the wind is both the whole world and the independent activity of the wind. Nothing can be compared to it under these conditions. Just as ash is ash and has its own past and future, and firewood is firewood and has its own past and future, and firewood and ashes are therefore completely independent and reach everywhere, so does the wind.



This activity is beyond the idea of time. When we attain enlightenment all the patriarchs attain enlightenment at the same time. You cannot say Buddha is before and we are after. When you have enlightenment you are independent from everything and have your own past and future, just as Buddha had his own past and future. And his position is as independent as your position is independent. If so, this realization is beyond time and space, and the wind reaches everywhere. Do you understand? You cannot say that Buddha is before and we are after, just as firewood is not before and ashes after. In this way the wind reaches everywhere, and the nature of the wind is permanent.

The monk did not understand and it was impossible for Hotetsu Zenji to explain about his direct experience of reality, so he just fanned himself in appreciation of the cool wind.

*Compound hip post for the roof of the new kitchen*





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 The voluntary subscription price of the *Wind Bell* is \$2 per year.

### ZAZEN AND LECTURE SCHEDULE

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

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

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

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

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