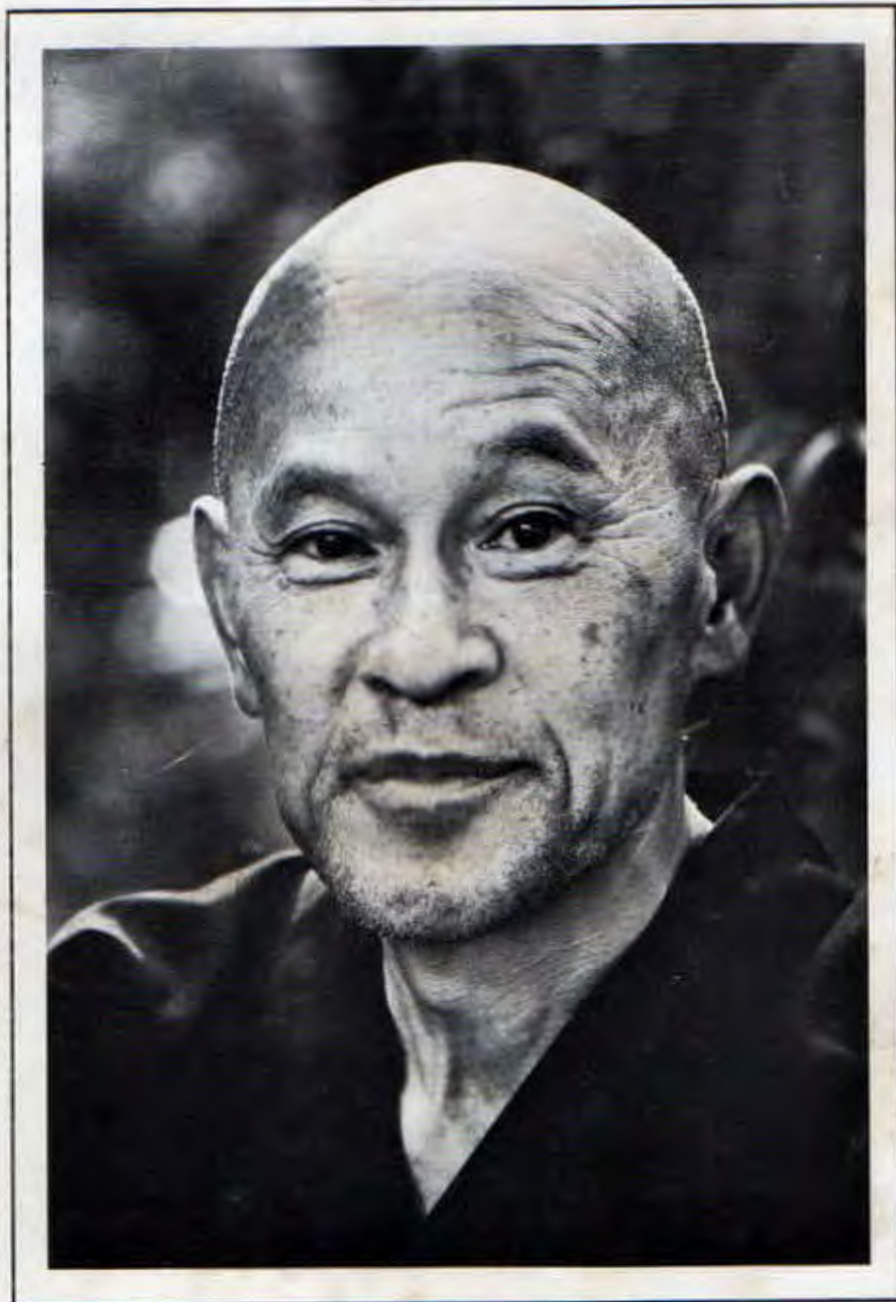


Wind Bell

PUBLICATION OF ZEN CENTER VOLUME XI, 1972





Gate, gate, paragate, parasamgate! Bodhi! Svaha!

Gone, gone, gone beyond, beyond beyond! Bodhi! Svaha!

Our teacher is gone. Nothing can express our feeling for Suzuki-roshi except the complete continuation of his teaching. We continue his existence in the light of his mind and spirit as our own and Buddha's mind and spirit. He made clear that the Other Shore is here. This time includes past, present and future, our existence, his existence, Buddha's time. It was and is true for Suzuki-roshi. We are him and he is us. He expressed this in teaching us by going away.

Gone, gone to the Other Shore! Beyond the Other Shore! Bodhi! Svaha!

Gyate gyate hara gyate hara so gyate! Boji! Sowaka!



IN A LETTER that went out to some of you from Yvonne Rand, President of Zen Center, she wrote: "Suzuki-roshi died early in the morning, Saturday, December 4, 1971 just after the sounding of the opening bell of the five-day sesshin commemorating Buddha's Enlightenment. He left us very gently and calmly. And he left Zen Center very carefully, teaching us in everything he did. There is almost no sense of his being gone, for he continues to live clearly in the practice and community that were his life work. His last appearance in public was on November 21 at the ceremony to install Richard Baker-roshi as his successor, according to his long-standing plan. He left specific directions for the ways he wanted the community to develop, and his wishes are being carried out."

Mrs. Suzuki, Otohiro his son, and Baker-roshi were with Suzuki-roshi when he died. Shortly after, the older disciples came up from the Zendo and moved him to the room where he usually met with students for *dokusan* (personal interview) or tea. The disciples offered incense and chanted the Heart Sutra in Japanese and English. Then all of the one hundred and fifteen students attending the sesshin came up and one at a time offered incense. They were joined by many of the older students from all over the Bay Area. The incense offering lasted until he was taken to the funeral home late in the afternoon. The funeral was to be done according to Japanese custom here in America. We waited a week for the arrival from Japan of Hoichi, his son and Abbot of Suzuki-roshi's former temple, Rinso-in, and for Niwa-roshi, his Dharma-brother and Abbot of Eiheiji in Tokyo. During this week two students at a time sat with him and did zazen and helped the many people who came to sit or offer incense.

THE FUNERAL CEREMONY was calm and very beautiful, on Sunday, December 12 at 2 p.m. It was led by Niwa-roshi, Katagiri-roshi, and Moriyama-sensei, the successor of Suzuki-roshi as Head Priest of Sokoji Temple. About five hundred people attended, including Buddhist priests of many schools and countries. Hoichi-sensei and Baker-roshi, as Suzuki-roshi's direct disciples, bowed and offered incense for all the disciples. The ceremony ended with a statement by Baker-roshi of all our feeling:

"There is no easy way to be a teacher or a disciple, although it must be the greatest joy in this life. There is no easy way to come to a land without Buddhism and leave it having brought many disciples, priests and laymen well along the path, and having changed the lives of thousands of persons throughout this country; no easy way to have begun and nurtured a Sangha and community that include a mountain monastery, a large city practice center, and other practice centers in California and elsewhere.

"He brought us Buddha, himself, and an understanding of Buddha which included us. There was room for everyone. He knew himself that well. He brought us Dharma, such a thorough understanding and living of the teaching that grasses, trees, flowers, tables did actually teach us. He brought us Sangha, the traditional ancient Buddhist community, giving us a full sense of how to live through Buddhist tradition, to learn from his own Japanese culture, and to include our own culture through which Buddhism must find its expression.

"But this 'no-easy-way', this extraordinary accomplishment, rested easily with him, for he gave us, from his own true nature, our true nature. In Hazel Paget's funeral ceremony and Trudy Dixon's funeral ceremony he spoke of three minds:



Niwa-roshi and, behind him, Katagiri-roshi

Joyful Mind, the joy of Buddha's mind in all conditions; Compassionate Mind, which includes all of us without any idea of self; and Big Mind, as big as a mountain, deep as an ocean, without discrimination, penetrating fully and exactly, one with everything simultaneously.

"Through the intimate and unconditioned relationship of teacher and disciple, he left us intimate with Buddha and ourselves. He left as much as any man can leave, everything essential: the mind and heart of Buddha, the practice of Buddha, the teaching and life of Buddha. He is here, here in each one of us, if we want him, and in the life here, which was his life work to allow us to continue.

"Let us do everything possible to allow his passage, in many forms, to be complete, treating each other as Buddha. Let us each be reborn now. Let us realize our own true nature.

"At the beginning of Buddha's Enlightenment sesshin, just after the bell opening the first period of zazen, our great teacher, Suzuki Shunryu-daiosho, joined Buddha. He passed with decision and gentleness. A few days before he died, when it was difficult for him to speak, I asked him, 'Where will we meet you?' A small hand came out from underneath the covers, made a small bow, and drew a circle in the air."



L. Mrs. Suzuki
R. Mike Dixon, Hoichi-san, Baker-roshi, Otohiro-san, Silas Hoadley

THREE YEARS AGO when Peter Schneider was President of Zen Center and Editor of the *Wind Bell* he spent time with Suzuki-roshi gathering material for a *Wind Bell* about his life and practice in Japan as a boy and a man before coming to America. Roshi asked that it not be published while he was alive. The following is a brief part of the story gathered by Peter.

Shunryu Suzuki-roshi was born in 1904 in Tsuchisawa, Kanagawa Prefecture. His father Sogaku Suzuki was a Soto Zen priest and Roshi. Instead of following the custom of becoming the direct disciple of his father, Shunryu left home and school when he was 13 to become the youngest disciple of his father's disciple, Gyakuju So-on-roshi of Zoun-in, who was one of the leading teachers of the Soto School at that time. Within a few years the four other disciples of that period had run away to avoid the strenuous practice, but Shunryu remained at Zoun-in until he was 19. At that point So-on-roshi sent his disciple to the high school attached to Komazawa University, and Shunryu continued on into his undergraduate studies. In his junior year he moved into the house of Mrs. Ransom, his English teacher, as her helper. She was British and had been the tutor of the last Manchu Emperor, and was then tutoring the Japanese Crown Prince, as well as teaching at Komazawa. At first Mrs. Ransom teased Shunryu about his superstitious religion, but eventually she became his first convert. After Shunryu completed his senior year and thesis (on bowing) at Komazawa, he went on to become a monk at Eiheiji. Mrs. Ransom visited him there for six weeks as a student.

After one year at Eiheiji, Shunryu entered Sojiji and remained there another six months. (Eiheiji and Sojiji are the two head training monasteries of the Soto Zen School.) Previous to this So-on-roshi had moved to a much larger head temple, Rinso-in in Yaizu, and his disciple was made the priest of Zoun-in. However, upon leaving Sojiji, Shunryu asked Gyakuju So-on's permission to let him teach the Dharma in some foreign land, maybe North America, but So-on-roshi refused, saying that Shunryu must stay at Zoun-in and also must help rebuild Rinso-in.



Bell tower at Rinso-in

When Suzuki-roshi was 31, Gyakuju So-on-roshi died, and Suzuki-roshi succeeded him as head of Rinso-in, despite a crucial dispute among the laity and local priests as to whether someone so young should become head of this major temple, responsible for 200 other temples. A year later Suzuki-roshi married and again prompted discussion among the congregation when he and his wife made their home in the temple, contrary to usual tradition. Within this period he also became the lifetime student of Kishizawa-roshi who was then the foremost scholar on Dogen-zenji, the founder of Soto Zen.

Militarism was rising during this time and Suzuki-roshi formed a large local group of lay Buddhists to discuss the limited understanding behind such ways of thinking. The national government asked him to make a lecture tour, and he accepted, then resigned the next day. Even after the militarists came into absolute power, Suzuki-roshi continued to speak, and apparently published his lectures, for when the United States occupational government following the war revoked the teaching certificates of all Zen Buddhist priests because of their support for the war, Suzuki-roshi appealed, using his publications as proof. Consequently his license to teach high school English, which he had received upon graduating but had never used, was returned to him by the government.

In 1951 his first wife died, leaving four children, and Suzuki-roshi remained unmarried for seven years, his wife's mother helping him with the children. During that period he continued the work on Rinso-in which had been interrupted by the war. In the construction he insisted, to his congregation's amazement, that the workmen use the original, 300-year-old style of carpentry. By 1957 the restoration of Rinso-in was completed. After the war Suzuki-roshi had re-founded two local kindergartens, and in 1958 he and the principal, Mitsu Matsuno, were married. She had already helped Suzuki-roshi for a long time and knew his children and their grandmother well. In the same year he unexpectedly accepted a three-year position as the resident priest of Sokoji Temple in San Francisco. He arrived in May of 1959 and two and a half years later his wife and the youngest child of his first marriage, Otohiro, were sent to San Francisco supposedly to bring him back. They stayed, however, and Suzuki-roshi asked for another three-years' leave of absence. In 1968 his eldest son, Hoichi, acquiesced to the congregation and became the priest of Rinso-in.

In San Francisco at first Suzuki-roshi did zazen by himself. If anyone asked him about Zen he said he sat every morning at half past five. A group formed around this practice, and in 1962 they incorporated themselves as Zen Center and began publishing a mimeographed newsletter which Suzuki-roshi named the *Wind Bell*. As Zen Center continued to grow, Suzuki-roshi began looking at possible sites

LEAVING FOR AMERICA, TOKYO AIRPORT, 1959



Hoichi-san with his father.



for a country meditation center, and Richard Baker, then the President of Zen Center, took him to see Tassajara Hot Springs, a 100-year-old resort deep in the California coastal mountains south of Monterey. Students and friends were asked to help, and the subsequent monastery was dedicated in 1967 as Zenshinji/Zen Mountain Center. Meanwhile other Zendos, led by older students from Zen Center, were being founded in the suburbs of San Francisco. By 1969 Zen Center had grown too large to continue sharing Sokoji with the patient Japanese laity, and moved with Suzuki-roshi into a 50-room, former residence club at 300 Page Street in San Francisco, where he and his students could practice more closely together.

In the winter of 1969/70 Suzuki-roshi's health was weakened by influenza. It remained poor, but he was still able to visit Japan late in the year. There he formally recognized as his Dharma heir, Richard Baker, who was then in Japan studying Buddhism and Japanese culture. In the autumn of 1971, when Suzuki-roshi became much weaker, Richard Baker returned to San Francisco and Suzuki-roshi installed him as the second Abbot of Zen Center.

In the early morning of December 4th, about 3 a.m., Suzuki-roshi asked to be given a bath. He didn't speak afterwards and during the first period of zazen of the Rohatsu Sesshin, the traditional week of intensive meditation which commemorates Buddha's Enlightenment, he died in the presence of Mitsu and Ohiro Suzuki, and Baker-roshi.



THE MOUNTAIN SEAT CEREMONY Richard Baker, now Baker-roshi or Zentatsu-roshi, and Shunryu Suzuki-roshi spent six weeks together during the Fall of 1970 at Rinso-in, Suzuki-roshi's former temple in Japan. Baker-roshi received formal Dharma transmission in a main ceremony in the middle of the night on December 4, 1970 and in a completing ceremony on December 8, 1970. A year later, on November 21, 1971, at the Mahabodhisattva Zendo in San Francisco, in the traditional Mountain Seat Ceremony, Suzuki-roshi installed Richard Baker as his successor and Chief Priest of Zen Center and afterwards acknowledged him as Roshi. The following impression of the ceremony is from a paper written by Denis Lahey, a student of the Berkeley Zendo, for Professor Robert Bellah's sociology class at the University of California, Berkeley. After the paper is an outline of the traditional ceremony including the poems and statements Baker-roshi made for each of the stations of the ceremony.

"I arrived at the Zen Center on Page Street well before the time of the ceremony, but found that there was already a sizeable crowd. Every bit of space in the upstairs halls was filled with chairs. I was seated upstairs for a while, and could see that they had built a large raised platform at the end of the Buddha Hall to serve as the Mountain Seat. Incense and candles were much in evidence. Cer-

tain dignitaries began to arrive: Lama Kunga, Tulku of Thartse, from the Evam Choden Center in Berkeley; Abbot Hsuan Hua and his retinue from the Gold Mountain Temple in San Francisco, and other figures of the spiritual life in the Bay Area. Sasaki-roshi from Los Angeles and Mt. Baldy Monastery was there with two disciples. Soon the word was passed around that the meditation students should go downstairs to the Zendo (Meditation Hall), and wait there for the fourth station of the ceremony, when Richard Baker would enter the Zendo to offer incense and a gatha (Buddhist poem). We all did so, and soon the Zendo was full and people were lined up out in the hall in front of the door. For a few moments we watched people arriving for the ceremony entering by the lower street door, and then all became silent. Suddenly, far off upstairs sounded a deep bass note on a huge drum, followed by a bell which began to toll in the lower hall. The drumbeats continued, quite slowly at first, but following one another in an ever more rapid succession, until the drummer was beating out a long, thundering roll which reverberated all through the building, punctuated by the slow, rather doleful strokes of the bell.

"Upstairs, the procession was arriving at the front door of the building, having come from Dainin Katagiri-roshi's house up the street. We could hear faintly the procession entering the Buddha Hall for the preliminary offerings. Every few moments came the jangling thud of the Master's staff on the ground. The staff is six feet long and of heavy wood, and the top end is hung with brass rings which rattle loudly when the staff is thumped on the ground. Presently, the procession left the Hall and drew near to the stairs to the lower levels. Through the noise of drum and bell, we could hear the eerie sound of the two small bells carried by the processioners. These are just a half-tone apart in pitch, and their effect, coupled with the steady drumbeats and the low, mellow gong in the hallway, was to make the hair on the back of my neck stand on end, as the procession descended the stairs and approached the Zendo. I believe the rest of the procession remained out of sight around a turn in the corridor, for finally, only



Kobun Chino and Richard Baker

Richard Baker himself appeared, walking slowly down the narrow hall in the semi-darkness, holding the fly-whisk of horsehair, and wearing a robe given to him by Suzuki-roshi of sky-blue and gold cloth, decorated with brightly colored phoenixes. All heads bowed as he passed and entered the Zendo, where he made an offering at the altar. He returned a moment later, and, looking neither right nor left, he walked steadily back to join the rest of the procession. We heard them going back upstairs, the solid bangings of the staff and the strange notes of the bells receding in the distance, until only the gong and the drum broke the stillness of the dimly-lit hallway.

"Then we were summoned upstairs to the Buddha Hall. We filed in through the Zendo and out through its rear door, then up the stairs and into the main corridor. Walking slowly, we entered the Hall, passing the great drum, and filled up the wide expanse of tatami mats left in front of the Mountain Seat Altar. Visitors were seated in chairs all around the perimeter of the mats, while we sat on our heels, Japanese style. Meanwhile, the procession had gone upstairs to the next floor, to the room of the Master, Suzuki Shunryu-daiosho, the founder of Zen Center, whom Richard Baker was succeeding. Everyone who knew this man loved him, and I myself, though I had only met him once, regarded him with the deepest respect. I knew that he was quite ill at that time, but when he, at the head of the procession, entered the Hall, I was shocked to see him as frail and shrunken as the man who appeared, a ghost of the person whose immense vigor and spiritual strength had guided the Center through the first uncertain years of its existence. He entered, practically being carried by his son, but holding his staff firmly, and thumping it on the matting as he approached the Mountain Seat. He bowed at the altar, and was helped to a place to the right of the platform. Richard Baker entered then with the retinue, and seated himself in a lacquered chair facing the Mountain Seat Altar. The great drum fell silent. We chanted in unison the Prajna Paramita Hridaya Sutra in English, and then, having offered prayers and incense in front of the Altar, Baker-roshi ascended the steps of the platform and stood, several feet above the onlookers, offering incense to the Buddhas and Bodhisattvas and the Patriarchs, to the benefactors of the Center, and, finally, to his own beloved teacher, Suzuki-roshi. He said:

This piece of incense
Which I have had for a long long time
I offer with no-hand
To my Master, to my friend, Suzuki Shunryu-daiosho
The founder of these temples.
There is no measure of what you have done.

Walking with you in Buddha's gentle rain
Our robes are soaked through,
But on the lotus leaves
Not a drop remains.'

"Then Katagiri-roshi, acting for Suzuki-roshi, recited the brief authentication verse with a full-bodied shout, in true Zen fashion. For his sermon, Baker-roshi stated simply, 'There is nothing to be said.'

"This was perfectly true. Then followed the so-called Dharma-questions, when the other priests seek to test the new Abbot's understanding. The following marvelous dialogue ensued between Baker-roshi and the priest from the Mill Valley Zendo:

(Bill Kwong) 'Chief Priest!' (shouting)

(Baker-roshi) 'Is it host or guest?'

(Bill Kwong) 'Iiii!' (shouting)

(Baker-roshi) 'Show me your True Nature without shouting!'

Bill then simply bowed, and returned to his seat.

"Following congratulatory telegrams and such, the ceremony was concluded. Suzuki-roshi was helped to his feet and moved to the front of the altar to make his bow. But when he turned to face the people, there was on his face an expression at once fierce and sad. His breath puffed mightily in his nostrils, and he looked as if he strove vigorously to speak, to say something, perhaps to exhort the disciples to be strong in their practice, or to follow Richard Baker with faith; no one can say. He faced the congregation directly as if to speak and instead rolled his staff between his hands sounding the rings twice, once looking to the left and once to the right side of the hall. It was as though some physical shock had passed through the hall; there was a collective intake of breath, and suddenly, everywhere people were weeping openly. All those who had been close to the Roshi now realized fully what it would mean to lose him, and were overcome with a thoroughly human sorrow. As their Master falteringly walked from the



*Reb Anderson,
Baker-roshi,
Angie Runyon*

Hall, still marking each step with his staff, everyone put his hands palm to palm before his face in the gesture known as gassho, and bowed deeply. And that was all. Very simple and direct, the ceremony had lasted little more than an hour.

"On December 4 in the early morning, a scant two weeks after the Mountain Seat Ceremony, Suzuki Shunryu-daiosho passed from this life. His work was finished. In the already-quoted words of his disciple and successor, Zentatsu Myoyu Richard Baker,

'There is nothing to be said.' "



MOUNTAIN SEAT CEREMONY (Shin San Shiki)

I. Beginning Rest (Angesho) at Katagiri Dainin-roshi's House

II. Front Gate (Sanmon)

Through all the worlds
The cloud-path leads to this gate.
The golden chain is gone.
Although no one passes
Everyone greets Buddha himself.

Offering of incense.

III. Buddha Hall (Butsuden) at Usual Altar

This incense is offered for the Buddha of no-marks
For the Buddha who is all things

For Shakyamuni Buddha
For all the Buddhas who do not know they are Buddha
For the Protectors of Buddhism
For the Patriarchs who with unceasing effort
Crossed the ocean-of-one-point
Bringing us this immense Dharma.
For this fruit of many kalpas
All the world pays homage.

Offering of incense three times followed by nine bows.

IV. Meditation Hall (Zendo)

Silent Gatha

Offering of incense for the teaching which shows us a Way.
Three bows and passage through the Zendo.

V. The Roshi's Room

Although I don't know how I came,
Through your heart-teaching
I am always here.

Offering of incense for the Way which gives us teachers.

Three bows.

VI. Buddha Hall at the Mountain Seat Altar

A. Suzuki-roshi enters.

B. The presentation of the robe.

C. Chanting of the Heart Sutra.

D. Declaration of Official Appointment

by Silas Hoadley, President-Treasurer of Zen Center

E. Gatha facing Mountain Altar

This Mountain Seat, climbed many times before,
Is the Everywhere Bodhimandala.
With the help of my Master and everyone here
In the ten directions and the three times
I will climb this mind-seal altar.
Do not wonder about it at all.

F. Climbing the Mountain Altar

As the new Chief Priest of Zen Center, Mahabodhisattva Zendo and Tassajara Zenshinji, I offer this incense from the very no-beginning to the immense compassion and wisdom of Buddha's teaching; to the Mahayana Vairocana Buddha; to Manjusri, Avalokitesvara, and all the Bodhisattvas; to the great historical Shakyamuni Buddha; to all the Patriarchs through Dogen Zenji to my own subtle and compassionate teacher, Suzuki Shunryu-daiosho. May their immeasurable Bodhi-practice benefit and inspire in peace and harmony all beings in every world, life after life.

I offer this incense penetrating everywhere for all beings in the six worlds, for Trudy Dixon, for Mr. Chester Carlson, for all who have given in every way to make this sangha real. May their passage be free from hindrance.

I want to offer a special incense for my teacher, the Tozan Seido Roshi of Zen Center, Mahabodhisattva Zendo, and Tassajara Zenshinji, Katagiri Dainin-roshi. Every day he shows us Dogen's Way.

This piece of incense
Which I have had for a long long time
I offer with no-hand
To my Master, to my friend, Suzuki Shunryu-daiosho
The founder of these temples.
There is no measure of what you have done.
Walking with you in Buddha's gentle rain
Our robes are soaked through,
But on the lotus leaves
Not a drop remains.

G. Attendant (Jisha) offers incense

H. Authentication (Byakutsui-shi)

1. Katagiri-roshi

Hoën Ryuzōshu Tōkan Dai Ichi Gi!
Dragons and Elephants!
Accept this holder of Buddha's First Seat!

2. Zentatsu Myoyu Richard Baker

a. Statement (Suigo)
b. Dharma Questions (Mondo)
c. Backbone (Teiko)

3. Katagiri-roshi

Taikan Hōōhō Hōōhō Nyoze!
Complete Comprehension! Dharma King! Buddha's Teaching!
Just this!

1. Greetings and Telegrams, Peter Schneider, Zen Center Officer;
Representing the Visiting Priests, Chino Kobun-sensei, Head Priest of
the Los Altos Zendo

J. Return to rest at Suzuki-roshi's room.



Tascajara
1967

CONTINUATION AND TRANSITION

This has been an extraordinary time of continuation and transition. We have wanted to bring out a *Wind Bell* to communicate this with you, but there has been no time to stop and explain what is happening. Buddhist practice was Suzuki-roshi's way of life, and Zen Center as a Sangha and community was an expression of his practice and of our way of practicing with him. Zen Center was held together by his great personality, by his egolessness (there was almost no one there except us), by his calmness and complete ordinariness, by his endless patience and perfect wisdom, by his skillful means, by his unwavering example, by his constant openness and acceptance of each moment and every life and death situation, by his fearlessness, by his unstoppable compassion, by his deep feeling and sharing with us, by his Heart which showed us the Way, by his Mind which included us, and by Enlightenment. Zen Center was held together almost by magic. And we were held together by him. But his teaching was to send us away, to not let us rest anywhere, to realize that Zen Center, even this world, is only a temporary place where we practice. There is no way to express how we feel to have him gone, but to go is the way of Buddha's teaching. Still it is not easy, he was such a warm friendly man, who gave up his country and his culture to live with us. He knew how to please us, how to be one with us, how to bring out our deepest feelings, how to make us alive seemingly for the first time, how to bring us out of ourselves, how to be tough with us and sure and demanding in ways that we knew only within ourselves, and how to know and face and be one with the true power and beauty of this world-self.

The form of Zen Center was Suzuki-roshi's presence. And although he gave us a form and practice over the last thirteen years that is wedded to our own life, much that he suggested or that was implied in the development of Zen Center, did not need to be expressed while he was here, while his presence contained us. Now we find that necessity is articulating some of the suggestions he made. The first have been those he made in the last months of his life. These have been major steps toward the completion of the form of the Zen Center community.



Zen Center is a place for the intensive practice of Zen and the unfolding of our fullest individual and social possibilities. It is a community, not based on living together but on practicing together. As a community it thoroughly merges with the larger community, yet it still exists as a separate group of people trying to practice Zen and trying to find the ideal and real possibilities of practice. The community gives individuals a chance to find a daily continuity and life which allows them to return again and again to practice. Suzuki-roshi's illness and going away has necessarily brought our daily life and our practice closer together, fusing community and practice into an expression of each other. He knew it was happening and was relieved to see us growing in that way.

GREEN GULCH, THE ZEN FARM CENTER Not everything that has happened over the last nine months can be mentioned, but there are several significant ones—the Zen Farm, the Work Company and the City Practice Period.

In March we began the purchase of a farm at probably less than a fifth of the actual value by exercising an option three weeks before it expired. It put us under some pressure to act quickly but the incomparable location and the exact appropriateness for Suzuki-roshi's intention and Zen Center's needs, led the Board, following general meetings with the students, to decide to try to purchase and start work on the farm. We will grow vegetables, fruit, berries, and nuts in as ecologically sound a way as possible, and in a way that allows others outside Zen Center to learn from and study our successes and failures. The farm is just over the Golden Gate Bridge where Highway One cuts to the sea. It is 17 miles and a 30-minute drive from the doorstep of the City Zen Center, and may be the closest farm land to San Francisco. The farm is the 70 acres of bottom land of a mountain valley in the foothills of Mount Tamalpais. Greenly stretching down to Muir Beach and the Pacific Ocean, it has a deep, quiet feeling.

There is a fairly large house, built on an old hay platform, that has five bedrooms; a big kitchen and a small kitchen; a library or office; and two large sitting rooms with fireplaces, one opening onto a deck above the garden and one opening onto the garden. Next to the big house there is an enclosed swimming pool and sauna. There is also a small bunkhouse; a double trailer with three bedrooms; and a ranch house with four bedrooms, a large studio, and a large sitting room. Probably the best for us is the oldest building, a huge barn with two ground level floors, the upper one the perfect size and proportions for a traditional Zendo.



The Zen Farm Center in the Green Gulch Valley

There are also tool sheds, garages, and a number of outbuildings used for the cattle and prize bulls that used to be raised on the ranch. We are now using all the space with about 25 persons living at Green Gulch. And work parties go out regularly from the city to help. The barn is now being transformed into a temporary Zendo for about 30 persons until we can do the repairing and remodeling necessary for the finished Zendo. We expect the Zendo will be used by the neighboring communities of Mill Valley, Sausalito, Stinson Beach, and Bolinas, as well as by the students at Green Gulch.

The farm and the valley itself are very beautiful, but we have been even more fortunate because the great gardener and farmer, Alan Chadwick, has been willing to spend several months getting it started, directing the overall development and growth of the farm and gardens, and teaching the students how to work in a productive way without chemicals and large machinery. Alan Chadwick was Head of the well-known Student Garden Project and Lecturer in Environmental Studies at the University of California at Santa Cruz, and is the Garden Consultant to the city of Saratoga, California. Already things are growing and sprouting everywhere at Green Gulch, and the long-range planting plans have begun also. We have been picking daily since August. In February 145 hens will start laying.



Garden at Zen Farm Center



*The Barn Zendo,
Farm House and
roof of Main House*

*Manjusri (Lion
Wisdom Bodhisattva)
in Barn Zendo*



The previous owner, George W. Wheelwright III, is helping us in many ways, most of all by the twenty years of care he put into the valley, studying and developing it, irrigating it, creating drinking water systems, improving the soil, planting wind breaks, building and improving the structures, planting gardens and drought resistant grass, building reservoirs and dams above ground and underground, and thus turning a relatively dry brown valley green, usable, and beautiful.

We bought the farm in conjunction with and through the help of The Nature Conservancy, one of the most active and creative conservation groups in the United States. Under the leadership of Huey Johnson, the Western Regional Director, The Nature Conservancy has been very successful in acquiring and protecting important pieces of land all over the United States and now they are exploring various ways of continuing the preservation of individual parcels. Zen Center is working with The Nature Conservancy and George Wheelwright to find the best way to take care of Green Gulch in perpetuity.



THE WORK COMPANY Zen Center is almost entirely supported by the contributions of work and money of the students who practice regularly at Zen Center. For students who live in the building this monthly amount comes to \$105 for room, board, and teaching costs. Those planning to go to Tassajara must also earn enough to save toward this goal. But finding jobs puts students into the traditional bind of what is right livelihood, right survival—and also into confrontation with their own lack of skills and the desire to do careful craftsman-like work in a job market that asks mostly for make-do efficiency. Out of this situation we began the Work Company—to work within our economic system and to try alternatives to the usual ways of collecting and dispersing money, and of course to find the conditions for work that allow it to be a natural flow of the desire to make and do with others.

Point Foundation gave Zen Center \$5,500 to get the Work Company started, and with the money two trucks were purchased and outfitted, some carpentry tools and painting equipment bought, and a secretary hired. The Work Company does interior and exterior carpentry and painting. Financially it has been paying the foundation grant back to itself as a reserve, paying relatively low wages according to individual needs to the fifteen or so persons comprising its two main crews, and on the whole about breaking even. Some of the Work Company students are quite skillful and others are apprentices. Since its inception the Work Company has come to include housekeeping and may include gardening, toy manufacturing, cabinet making, etc.

None of these work activities will ever be very large and if there are profits above wages and necessary expenditures they will be given to a foundation managed by people completely unrelated to Zen Center. We are not trying to establish a large work force or economic base for Zen Center, though the students individually do contribute to Zen Center through being able to pay their room and board and teaching expenses and go to Tassajara more easily, etc. The Work Company is one way of trying on a small scale to find out how to combine work and practice and develop a craft tradition. Zen is our ordinary life activity and our work is an expression of our being on each moment.

THE CITY PRACTICE PERIOD In April we began the first City Practice Period. It was led by Baker-roshi. At the same time the Practice Period at Zen Mountain Center was being led by Katagiri-roshi. The City Practice Period was quite different from the regular Tassajara one. There was no *Shuso* (head monk) and no *Shosan* Ceremony (public *mondo* with the Roshi) and not everyone in the city participated directly. The purpose of the City Practice Period was to provide an opportunity for more intensive practice in the city, to help prepare students for Tassajara, and to give newer students an opportunity for more contact with the Roshi. The Practice Period began and ended with a week sesshin. Students had assigned seats in the center of the Zendo and were expected to sit four zazen periods a day. The students had *dokusan* once a week, morning tea (*chosan*) with the Roshi twice a week, and a study-project that each worked on such as comparing the Patimokka and St. Benedict's Rules; Hassidism, Gnosticism and Buddhism; the sounds and forms of ceremonies; Buddhist iconography. Claude Dalenberg gave a series of lectures on the Paramitas, and Jack Weller gave a series on *anatman* (non-self). Three students in the City Practice Period, Chuck Hoy, Katherine Thanas and Jerome Peterson, helped lead it.



Lay Ordination, August 1971

NEWS

KATAGIRI-ROSHI Katagiri-roshi has been our teacher since 1964. With Suzuki-roshi he has been deeply responsible for the development of the Buddhist life and teaching at Zen Center. In recent years as Suzuki-roshi became older

and especially after his bout with Asian flu three years ago, weaker, Katagiri-roshi has helped immeasurably by bearing the teaching responsibility in San Francisco and Tassajara.

During the years since he came from Japan he occasionally expressed an interest in starting his own group, and although Suzuki-roshi thought this was an important step for Katagiri-roshi, Suzuki-roshi always joined the students in encouraging Katagiri-roshi to stay with Zen Center longer. Then a year and a half ago Katagiri-roshi's by then firm decision was put off again because of Suzuki-roshi's illness. Finally Katagiri-roshi agreed to stay half of this year with Zen Center and also to help the Zen group in the Carmel-Monterey area. He moved to Monterey with his family and opened a Zendo in his house, but he also led the Winter 1972 Practice Period at Tassajara, and in the Fall came to the City Zen Center to lead the City Practice Period as well as give lectures and *dokusan* for all the students.

In late December Katagiri-roshi moved to Minneapolis to open a Zendo there. Many old Zen Center students and students of Katagiri-roshi live in that area and have prepared for his arrival. It is a good city to start a Zen group in. There has been no teacher there, but many people have been practicing together in small Zendos and living rooms. For some unexplained reason more Zen Center students seem to have come from Minnesota and the Minneapolis area than any other place in the United States except perhaps the New York City area and California.



Katagiri-roshi at Mountain Seat Ceremony

Zen Center will help Katagiri-roshi and his students in Minneapolis to establish the new Zendo in every way we can. But we will miss him at Zen Center. We hope he will be able to come back on a regular basis to lead practice periods and be with us.

SUZUKI-ROSHI'S WIFE We are very grateful that Mrs. Suzuki has decided to stay at Zen Center, continuing to live in the apartment she and Suzuki-roshi had in 300 Page Street. She is a great help to all the students. This was especially true during Suzuki-roshi's illness when she nursed and cared for him and also helped the many students who had difficulty facing the seriousness of his illness.

By living with us she has given us an understanding of a woman's Japan, and has



taught us many aspects of Japanese culture. She has regular classes in Tea Ceremony, and sometimes has given lessons in cooking, making pickles, sewing, flower arranging, and even occasionally a demonstration of Japanese dancing. She is an advisor to and close friend of many students, both men and women. For everyone she is a real continuation of Suzuki-roshi's presence and life-style, with the refinement, softness, and strength of his background in Buddhist and Japanese culture.

Mrs. Suzuki and tea student

HOICHI-SAN Hoichi Suzuki-sensei, Suzuki-roshi's elder son and the son of his first wife, is the Head Priest of Rinso-in, Suzuki-roshi's Master's temple and Suzuki-roshi's own temple before coming to America. Hoichi-san has visited America twice, once during Roshi's illness and once for the funeral. It was very reassuring to have him with us at Zen Center. He is young, 33, with a look in his eye of good humor and a sense that situations always have a kind of joke in them. It made us think of what his father was perhaps like at the same age. He gave two lectures, one at Tassajara and one at San Francisco, and they were much like his father's lectures in the way he talked directly to the students and their practice, and not about Buddhism as a subject. He was very relaxed and friendly.



*Hoichi-san in front of
Rinso-in Buddha-Dharma Hall*

Hoichi-san came the first time with his older sister, Yasuko-san, and Genichi Amano-san, the senior layman of Rinso-in and Suzuki-roshi's closest supporter. It was interesting for them to be at Zen Center. For the first time they had a real idea of what Suzuki-roshi had been doing in the United States since 1958. From Japan it is impossible to imagine—their buildings are older, students less numerous, and everything is carried in a tradition marked by continuation and seldom by change. Mostly the people of Suzuki-roshi's area and temple just missed him and wished he would return. What could he be doing out there on the frontier in the land of wealth! Hoichi-san, Yasuko-san, and Genichi Amano-san returned to Japan with the feeling that Suzuki-roshi had started in America what they had almost forgotten had a beginning. They returned to Japan to explain to the members of Rinso-in.

CHINO-SENSEI Chino-sensei continues as head of the Los Altos Zendo and a zazen group in Santa Cruz. He is also teaching Buddhist courses at Foothill College and Stanford University. While Chino-sensei is too busy to spend much time with Zen Center, he can occasionally spend a week or two at Tassajara, and is a great help in advising us about ceremonies and practice for America. He has a great knowledge about traditional Buddhism and a deep sensitivity for and understanding of America.



Chino-sensei with Suzuki-roshi

RYUHO YAMADA is a young (31) priest who came to the United States about a year ago to practice with and help Zen Center. In Japan he studied at Kasuisai, Antaiji, and Sojiji monasteries, and went to the Kobe University of Foreign Studies for five years (1961-66). Ryuho-san is very responsive to America, his English is good, and he is able to enter directly into the spirit of the actual practice here, helping us find out how things are done in Japan and how it makes sense to do them here. He spent his first six months in San Francisco and the last six months at Tassajara, practicing with us as a regular monk and teaching us through his example, although in Japan he would be head of his own temple. He

is also an expert on shiatsu (pressure massage based on the same understanding of the body as acupuncture) and was a great help to Suzuki-roshi in the last months of his illness, easing Roshi's pain and increasing his feeling of vitality and ability to move.



*Reb Anderson,
Ryuko-san,
Pat Herreshoff*

CHILDREN'S CENTER The Children's Center began this year when a group of parents living near the Page Street Zendo met to see if they could find a place for their children to play together for part of the day and be cared for during zazen periods and lectures. While in the past Zen Center has made an effort to adapt to the needs of individual families wishing to live in a formal practice situation, particularly at Tassajara, the opening of the Children's Center in San Francisco this Spring marks the beginning of the first sustained effort among Zen Center parents to provide for regular care of their children within the practice community. Zen Center is providing the space and the parents are providing most of the financial support for the leader and for converting the space into an indoor and outdoor play area.



New kitchen



New gate

ZEN MOUNTAIN CENTER The Winter-Spring Practice Period of 1972 was led by Katagiri-roshi, while Baker-roshi was in the city. And this Fall the Practice Period at Tassajara was led by Baker-roshi, while Katagiri-roshi led the City Practice Period four days a week. The new kitchen is finished and has been in use for nearly two years, and the new gate has been finished for about the same length of time. Both are the work of Paul Discoe, Zen Center's carpenter-leader. He and his family now live in Japan so Paul can study Japanese temple carpentry.

CITY ZEN CENTER The new Zendo in the building has been finished for a little over a year. The new City Practice Periods have already been discussed in



*City Zen Center
courtyard*

this *Wind Bell*. The 300 Page Street building functions as a residence for monastic practice; as a Zendo for people living in the city; as a Buddhist study center offering classes, lectures, and tea ceremony and chanting lessons; and as a place for Zen Center's offices. We have been trying to work with our neighborhood to improve the look and feeling of the building and the neighborhood. One of the most noticeable things done has been to arrange to have trees planted up and down both sides of the near streets. The City Zen Center is Zen Center's door to Zen Mountain Center and to the Zen Farm. People must first practice at the City Zendo before they can go on to Tassajara or Green Gulch. But the building also has a strong practice of its own for the students living there, taking care of the building, often working at outside jobs, and making it possible for the new students to have a place to practice.

TWO MEMORIAL OR FOUNDER'S HALLS have been created at Zen Center, one at the City Zen Center and one at Zen Mountain Center. The one at Tassajara is in the Zendo, to the left of the main altar, and consists of Suzuki-roshi's picture and a table with incense and flowers. Someday we will have a separate Founder's Hall for him there. In the City the Founder's Hall is in a separate room overlooking the inner courtyard. The room is in the center of the building, at the head of the first floor stairs, and is the one Suzuki-roshi used during the last months of his illness because it was quiet and sunny. In these two Founder's Halls we do memorial services for Suzuki-roshi on the evening of the third and the morning of the fourth of each month.

ASHES CEREMONY The Ashes Ceremony for Suzuki-roshi which was scheduled for October 21 had to be cancelled because of the heavy rains and the condition of the Tassajara Road. We have rescheduled it for April; by that time the yearly Spring road work should be done. The ashes site that Suzuki-roshi chose and began work on has been completed and a beautiful stone, one that Suzuki-roshi particularly liked, has been brought from the stream bed by his cabin up to the ashes site near the top of the ridge.

VISITORS

RENPO NIWA-ROSHI was one of Suzuki-roshi's oldest friends. They had known each other since they were youths studying Dogen together under Ian Kishizawa-roshi, a great Master and the scholar on Dogen at that time. Niwa-roshi is now the Kannin (perhaps equivalent to Director and Archbishop or Cardinal) of the Tokyo branch of Eihei-ji monastery. He visited the United States for the first time in February 1971, and then came again by special invitation to perform Suzuki-

roshi's funeral ceremony. He led the ceremony with great care, calmness, and dignity.

Niwa-roshi gave Zen Center the wood sculpture entitled *Nirvana* which now stands in the City Zen Center entrance hall. It was made by one of Japan's best young wood sculptors.

MUMON YAMADA-ROSHI visited Zen Center on his way to and from Mexico City to see his disciple Ejo Takata who has a Zendo there. Mumon-roshi is a very gentle calm man, not very tall, balding, with wispy white hair and beard. He has a refinement, softness and a strong but gentle manner reminiscent of Suzuki-roshi. He is head of several temples in Japan and formerly was President of the Rinzaï Zen University, Hanazono Daigaku. His temple, Reiun-in, within the Myoshinji complex (the largest head temple and school within the Rinzaï sect), is a beautiful, well-known temple, with a simple strong garden and rooms that are considered National Treasures by the Japanese government. His monastery, Shofuku-ji, on a mountain above Kobe, is equally beautiful. It is one of the largest Rinzaï training monasteries in Japan with nearly thirty monks, seven of them Westerners. He is also head of a convent in Kobe. His life as a religious leader in Japan includes a great deal of work outside the monastery including such varied things as working with a leper colony, giving public lectures, giving controversial and critical advice to the Japanese government, and practicing calligraphy (he is known as one of the greatest living calligraphers).



Mumon-roshi's Jisha, Noritake Shunan-san; Dan Welch; Mumon Yamada-roshi; Silas Hoadley

YOGO SUIGAN-ROSHI we have been hearing about for some years as a very good teacher with a real feeling for Westerners practicing Zen. He is the Godo-roshi of the large Soto training monastery, Sojiji, in Yokohama. In a Soto monastery the Godo is head of and directly responsible for the complete practice of the monks. Yogo-roshi visited Zen Center in June, 1971, after a month's residence in Colorado as guest of the Aspen Institute for Humanistic Studies. His first visits to this country were encouraged by Mr. and Mrs. Armand Bartos, the parents of Jonathan Altman, an old student of Zen Center.

DR. EDWARD CONZE is one of the great Buddhist scholars. He is the author of several definitive and popular surveys of Buddhist thought and history, but more, he has studied and translated the central Buddhist teaching of the Prajnaparamita, *Gone Beyond Wisdom*, literature. Without his work it would be practically impossible to study Zen or Mahayana Buddhism in the West. From the Fall of 1971 until the Spring of 1972 he taught at the University of California, Berkeley. Suzuki-roshi thought that it was important for the older students of Zen Center to study with Dr. Conze, so ten to fifteen Zen Center students attended his lectures and seminars. Dr. Conze's intelligence and learning range in every quarter, touching on everything—society, culture, history, thought, psychology, and recent events, even the classroom situation in which he is teaching, are brought together to elucidate the field of religion and the process of Buddhism. It is a deep, rewarding, witty and moving experience to study with him. There is a possibility he may be able to teach at Zen Center for one to two months early in 1973 through a gift that was made anonymously for this purpose.



Tada-san



EITARO TADA-SAN From January to March of 1971, the well-known Nanga painter and calligrapher, Eitaro Tada, lived and taught at the City Zen Center. He began painting when he was 19, studied in Japan and China, was head of his own school, and honored by many prizes and exhibitions. But then twelve years ago, after the death of his wife, he turned away from public life to concentrate on zazen and painting the figures of Bodhidharma and Avalokitesvara again and again. His practice is to enter with each painting into the being of Bodhidharma or Avalokitesvara. He has painted more than 10,000 Bodhidharmas, usually giving them away to whomever happens to be near. "Every morning I meet Bodhidharma", he says. During his stay at the Los Altos Zendo with Chino-sensei, a student asked him, "Why do you always paint Bodhidharma?" He answered, "It is a picture of you."

NEW OFFICERS

THE NEW TANTO of the City Zen Center is Silas Hoadley, which position he has held now for about six months. We have never articulated this position before as there was no one ready to fill it. The Tanto is the Head Priest of the City Zen Center, responsible for the practice of all the students there and for all the building activities which affect practice. Silas has held nearly every kind of position in Zen Center in the City and at Tassajara, and he is in many ways responsible for the direction and stability of the development of Zen Center, especially in the overall financial organization (as Treasurer or President for over five years), in the Guest Program at Tassajara, and in establishing the Page Street practice.

THE NEW INO is Dan Welch who moved to the City with Louise and 1-year-old Johanna after being at Zen Mountain Center almost continuously for five years, taking care of his and Tassajara's practice. He is now taking care of things in the City as a Vice-President and the Ino. The Ino is specifically responsible for the practice in the Zendo and the ceremonies in the Buddha Hall. Silas and Dan bring these two positions of Tanto and Ino closer to their traditional form and responsibility in Zen practice. Both the City Tanto and Ino give practice instruction interviews to new and old students, and give regular lectures at the City Zen Center and nearby Zendos.

ZEN CENTER OFFICERS Yvonne Rand is now President of Zen Center after years of being its General Secretary and in recent years being Suzuki-roshi's personal assistant. She is responsible for the overall administration of Zen Center. It is a complex and demanding responsibility since Zen Center is still developing its basic practice facilities especially now Green Gulch Farm.

Lew Richmond has been the General Treasurer of Zen Center for nearly a year. He is continuing the development of our financial organization, making it simpler and clearer with the help of Silas Hoadley. It is a very difficult job to manage the finances of a voluntary organization as complex as Zen Center, and at the same time to discover and articulate, within the long-range directions and limitations suggested by Suzuki-roshi, the interplay of Zen Center's particular financial situation, the tradition and role of Buddhist communities within an economy, and America's own changing money economy.

Jane Schneider, formerly the Ino at Tassajara, has been the General Secretary of Zen Center for about a year. Fran Keller became the new General Secretary this Fall. The General Secretary is responsible for the correspondence and records, and for communications among the three practice places at Zen Center.

OFFICERS-AT-LARGE This position is for those older students who have an active executive or advisory relationship with Zen Center and who have already held nearly all the regular positions, giving them up to newer people. Work positions in Zen are a definite part of the practice and are rotated on a regular basis. The Officers-at-Large include Silas Hoadley, who is also Tanto; Peter Schneider, who is Baker-roshi's Jisha in the City; and Claude Dalenberg, who is now the General Librarian. Last year Peter and Claude in addition went back to school in Sanskrit and Buddhist Studies. With the Tanto and Ino, Peter and Claude share the regular lecturing responsibilities at the City Zen Center.

THE DIRECTORS of the City Zen Center, Zen Mountain Center and the Zen Farm are now Bill Lane, Mel Weitsman and Steve Weintraub. Bill was manager of the Farm when Zen Center people first began to live there; before that he was the Ino in the City. Mel is on leave from being Head of the Berkeley Zendo and has been at Tassajara now for six months. Before Steve went to Green Gulch a few months ago he was Director in the City for about a year.

THE TRADITIONAL SIX OFFICERS (Rokuchiji) actually number about seven to ten, depending on whether it is at the City, the Farm, or the Mountain. Basically each location is taken care of by the day-to-day decisions and weekly meetings of the Director, Head Cook, Ino, Guest Leader, Work Leader, and Treasurer, and sometimes the Secretary, Head Gardener, Head Carpenter, etc. These positions rotate every three months to a year and are the main practice positions in the daily life of Zen Center.

PETER SCHNEIDER AND JANE RUNK WESTBERG were married June 17 by Baker-roshi at the home of June McKnight in Woodstock, Vermont. Peter has been with Zen Center since 1962 and continuously since the opening practice period of Tassajara. Jane has been with Zen Center continuously since the first Tassajara Practice Period. Peter was one of the first Directors of Zen Mountain Center and later a President of Zen Center. He was ordained in 1970.

There are many couples practicing in Zen Center and many of the priests and older students are married, so it will be up to students like Peter and Jane to find a way for couples to practice Buddhism thoroughly and fully. For many centuries Buddhism has primarily emphasized or been the possession or activity of single male monks, although there have been some monastic communities of women. It is through the practice situations of monastics, laymen (men and women), and couples that American Buddhism will find its own ground.



Joshin-san

SEWING BUDDHA'S ROBE is a practice that Zen Center began when Yoshida-roshi came to Zen Center in 1970 and taught us how to sew our own robes as part of our practice and preparation for initiation as priests or lay Buddhists. Initiation is a very important part of Buddhism which makes our practice and direction sure through the mutual acknowledging of vows that cut through ordinary thinking. This practice is being continued now by Joshin-san who has come here for about four months through the kindness of Uchiyama-roshi, Abbot of the Soto monastery Antaiji at Kyoto. Joshin-san is a tiny, lively, in-

credibly good-humored and active nun. She is going back and forth between San Francisco and Tassajara, with Pat Herreshoff and Virginia Baker as her assistants, teaching and helping about eighty students to sew Buddha's robe.

TEA CEREMONY AND NOH CHANTING are being taught at the City Zen Center by Nakamura-san. Suzuki-roshi wanted us to study Tea Ceremony because he felt it was one of the best ways we could understand and make active the usually dormant intelligence of our body, an intelligence upon which Zen practice and ceremonies depend. Noh chanting is based on body and breath in the same way and is closely related to Buddhist chanting. There are about thirty students taking chanting and about ten studying tea with Nakamura-san. She is an excellent teacher who is primarily interested in working with Zen students. She will be here for about a year.

Nakamura-san



Gandhara Buddha, Tassajara



SUZUKI-ROSHI AT TASSAJARA Suzuki-roshi went to Tassajara for six weeks during the summer of 1971, only a few months before he died. It was a very moving time for Zen Center because he worked clearly and intensively as if he were completely well. His health seemed the best it had been since his gall bladder operation in March. As soon as he arrived there he began preparations for the lay-ordination of fifty-five students planned for the end of August. These preparations alone are an enormous amount of work requiring much consideration of each student, particularly in choosing appropriate Buddhist names, and doing the extensive calligraphy required on the back of each *rakusu* and on the *kechimyaku* (lineage papers). By working all day long and into the evening every day he finished these preparations well ahead of schedule, and

from then until he returned to San Francisco he gave long intense lectures to the students every evening. He followed the regular student schedule, gave *dokusan* and worked in the garden. This was during the hottest time of the year with temperatures often around a hundred. No one could slow him down although everyone tried, especially Mrs. Suzuki. We discovered later that Mrs. Suzuki and Suzuki-roshi both knew that he might not be as well as he seemed. They had decided not to tell the students everything they knew from the doctor.

His *Jisha* and *Anja* (important training positions as attendants to the Roshi), Niels Holm and Margret Kress, had quite a difficult time trying to help Mrs. Suzuki keep him from overworking and get him to take naps in the afternoon, and at the same time trying to follow Roshi's instructions to them as *Jisha* and *Anja*. Mrs. Suzuki was adamant in trying to see that he did not overwork, and Suzuki-roshi was equally adamant in insisting on working.



Roshi's favorite activity was working with stones in his garden. Mrs. Suzuki always tried to stop him. So when she appeared he would quickly stand up and pretend to just be giving instructions to Niels to move this or that stone. As soon as she would go he would immediately be back down trying to place a stone exactly. Niels was sometimes posted at a vantage point and told to whistle a warning if Mrs. Suzuki was on the way. No one knew quite what to make of the situation. Suzuki-roshi was always in good humor, and could often be seen doing such things as laughing and ducking low under his wife's cabin window to get back to the garden to work.

One of the funniest, serious, and most unusual things that happened was when Suzuki-roshi decided to make *udon* noodles for a small group of about ten older students. Pretty soon he had the whole kitchen involved in rolling out and pounding the wheat flour dough on the floor of the kitchen. More and more dough kept being added. Soon Mrs. Suzuki came to take him away, knowing he was doing too much. They had what looked like an argument and he pushed her out of the kitchen. Still everyone worked on pounding the dough. The whole of Tassajara was interrupted and involved. Again a few hours later Mrs. Suzuki returned, this time visibly upset. She took Suzuki-roshi and pulled him out of the kitchen. He turned laughing, waving goodbye to the students. Everyone in Tassajara ate noodles for two days; more than 200 servings had been made.

Two months earlier, when also in apparent good health, in a lecture in San Francisco he talked about Jodoshin-shu, the faith school of Amida Buddha. He said that some people claim that Buddhism in Japan is dying, then he paused and said, with what students remember as a kind of fierce intensity, almost a cry, "But when something is dying it is the greatest teacher." On August 20 he left Tassajara and on the way to San Francisco stopped at the St. Francis Retreat to join the final sitting and closing ceremony of the sesshin led by Nakagawa Soen-roshi and Shimano Eido-roshi. It was a wonderful day and Soen-roshi made tea for Suzuki-roshi in a tea bowl he had brought from Jerusalem. Two days later Suzuki-roshi went to bed and was almost never able to be up again.

Suzuki-roshi at Tassajara in 1969 passing the wooden sounding board and hammer that is used to announce zazen, lectures and the arrival or departure of the abbot from the monastery. A translation of the characters is below:



Listen well everyone
Great is the problem of Life and Death
No forever gone gone
Awake awake each one
Don't waste your life!*

**Suzuki-roshi's translation is: "Don't goof off!"*

ZAZEN AND LECTURE SCHEDULE

ZEN CENTER	ZAZEN AND SERVICE		LECTURES
SAN FRANCISCO	Monday through Friday: 5:00-7:10 a.m. 5:30-6:30 p.m. (exc. Tues.) 8:30-9:15 p.m. (exc. Tues.)	Saturday: 5:00-10:00 a.m. (incl. breakfast & work period)	10:00 a.m. Sat.
GREEN GULCH	Sunday through Friday: 4:40-6:45 a.m. 8:00-8:45 p.m. (exc. Fri.)	Sunday: 4:40-10:00 a.m.	10:00 a.m. Sun.
TASSAJARA	Fall Practice Period: September 16 to December 16 Winter Practice Period: January 10 to April 10 Guest & Summer Practice: May 1 to September 8		
AFFILIATES	ZAZEN AND SERVICE		LECTURES
	Monday through Friday	Saturday	
BERKELEY	5:00-6:45 a.m. 5:40-6:20 p.m. 8:30-9:15 p.m. (exc. Tues.)		Monday morning after zazen
LOS ALTOS	5:30-6:30 a.m. 8:00-9:00 p.m.	5:30-9:15 a.m. (incl. breakfast & work period)	8:30 p.m. Weds. Thursday morning after zazen
MILL VALLEY	5:45-6:45 a.m.		6:45 a.m. Weds.
MONTEREY	6:00-7:00 a.m. 5:30-6:30 p.m. (exc. Thurs.) 7:00-7:50 p.m. (Thursday)	8:00-9:45 a.m. (two sittings)	7:50 p.m. Thurs.

*In San Francisco, zazen instruction is given for new students Saturdays at 8:30 a.m. Please call the San Francisco office, 863-3136, for information on sesshins.

*In Berkeley, Los Altos and Mill Valley lectures are given after zazen, as indicated.

*In Berkeley there is no zazen on days that end with a 4 or 9 except Mondays when there is always zazen followed by lecture. Zendo is open Monday through Friday only.

*In Los Altos a discussion group meets alternate Tuesday evenings at 7:30.

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