

# Wind Bell

PUBLICATION OF ZEN CENTER

VOLUME XII, 1973





## ASHES CEREMONIES

During the first few of the twelve years Suzuki-roshi was here in America, he kept deciding to postpone leaving, then to stay for longer and longer periods, then to spend the rest of his life in America, and finally he asked to have his ashes scattered on a high mountain overlooking the monastery he founded here, and also beneath a stone in the valley of the monastery. The mountain where his ashes were scattered is the first and last place (and highest) from which the monastery, Tassajara Zen Mountain Center, can be seen going in and out over

*Cover: Gandhara Buddha, over one thousand five hundred years old, on the altar of the Buddha and Lecture Hall at Zen Center, San Francisco.*

the fourteen-mile dirt road. On its first peak in the summer of 1968 the ashes of Nyogen Senzaki, the first Zen monk to make his home in America, were scattered by Yasutani-roshi, Nakagawa Soen-roshi, and Suzuki-roshi. Yasutani-roshi and Soen-roshi had brought these ashes to Tassajara in a wonderful gesture of recognition of the unity of Zen in America. On the night of the full moon they and the Tassajara students went to the mountaintop, chanted the *Heart Sutra*, and danced holding hands in a circle on Soen-roshi's suggestion that "we form our own moon."



#### ASHES SCATTERING CEREMONY

On the full moon night of April 17, 1972, Baker-roshi, Mrs. Suzuki, the ordained disciples, and the Tassajara students went up to the mountain's second peak (next to the one on which Senzaki's ashes had been scattered). In the Tassajara valley, the weather had been calm, but on the mountain the weather and wind were so fierce we had to support each other in order to wend out to the peak. We almost gave up, but everyone wanted to try despite the complete darkness, the wind, dust, and fog which was shooting up on the far side of the peak and into the sky, threatening to obscure the not-yet-risen moon. When the moon did rise over the distant mountains through the streamers of fog, everyone chanted the *Heart Sutra* while Baker-roshi scattered the ashes. As Mrs. Suzuki remarked later, it was weather characteristic of Suzuki-roshi. She said, every time there was an important ceremony in Japan that he had to perform, there had been fierce weather like this. "It's just like him." Mrs. Suzuki wore Roshi's zoris (shoes) from San Francisco to Tassajara because during his illness Roshi had said he wanted to go to Tassajara one more time.

The following day, during the Ryaku Fusatsu Ceremony, Baker-roshi said, "Last night on the mountaintop, in the wind and with the full moon we scattered the ashes of our beloved teacher Shogaku Shunryu Daiocho and chanted the Maha Prajna Paramita Hridaya Heart Sutra in English and Japanese. Some of his ashes blew up into the air like a cloud, some settled into the earth. On that peak he chose, where you enter and leave Tassajara, Soen Nakagawa-roshi, Hakuun Yasutani-roshi, and Suzuki-roshi scattered the ashes of Nyogen Senzaki-roshi, their predecessor in America. Now we have chanted the Ceremony of Becoming a Bodhisattva as done since ancient times on full moon nights. Many times Suzuki-roshi said he was a cloud. May he be a cloud and a mountain and watch over us forever."

#### TRADITIONAL ASHES CEREMONY

The place Suzuki-roshi chose for the traditional ceremony and burial of ashes is a small, shaded clearing on the ridge at the upper end of the Tassajara valley. A ten-minute walk from the Zendo, it is a wonderfully quiet spot—the one place in the entire Tassajara valley where the sound of the creek can barely be heard. From this place, it is only a short walk to the top of the hill, where a hundred-foot waterfall can be heard and seen across the valley. After Trudy Dixon's death in 1969, Suzuki-roshi worked on leveling the site and then he laid the basic foundation stones for the spot for Trudy's ashes and the one for his own.

Suzuki-roshi had been the abbot of two temples in Japan, Rinso-in and Zoun-in, and shortly after he died, Mrs. Suzuki took half of his ashes to Japan. In February, 1972, a major ceremony was held at Rinso-in to bury his ashes next to those of his predecessors, the thirty-five former abbots. Besides the Suzuki family and the members of the congregation, the ceremony was attended by many of his dharma-brother priests, other priests of the Soto school, and several Zen Center students who were in Japan. Other portions of the ashes went to the Suzuki family and to Zoun-in, of which Suzuki-roshi had been the twenty-eighth abbot.

That same spring, work to prepare the burial site at Tassajara was begun. Continuing Suzuki-roshi's earlier work, the clearing was enlarged slightly and a stone wall built against the hillside. As Roshi wished, his resting place was to be a natural unmarked stone. Suzuki-roshi loved working with stones. He would spend hours looking in the creek bed for good stones, and whenever he had a spare moment he would be in his garden moving and placing stones. Students who had worked with him knew of several large stones in the creek that he especially liked, and one of these was chosen for the burial site. It weighed over two tons, and it took many days of vigorous effort—using winches, pulleys, sleds, and lots of muscle—to move it up the hill and into place.

The formal Ashes Ceremony, held on April 29, was attended by over two hundred fifty people, including more than thirty members of the Japanese congregation of Sokoji, and other representatives of the San Francisco Japanese community. It was the most developed Buddhist ceremony ever performed by Zen Center, and was possible only through the many years of experience working on and doing Buddhist ceremonies with Suzuki-roshi, the Japanese congregation, Katagiri-roshi, Chino-sensei, and many others. Chino-sensei was especially helpful in the preparations for this ceremony.



*Mrs. Suzuki and disciples*

The large densho bell began ringing early in the morning, and was struck one hundred eight times at regular intervals until the beginning of the ceremony at two in the afternoon. The ceremony began with a long procession of the ordained disciples, led by Baker-roshi carrying the urn of ashes in a white cloth suspended from his neck. As the procession arrived at the stone, people were already waiting, standing or sitting among the live oak, manzanita, and wild lilac all around the clearing. During the ceremony Baker-roshi, then Mrs. Suzuki, Suzuki-roshi's son Otohiro, and then each of the ordained disciples and a few older lay disciples one by one carefully lifted a piece of the ashes with special chopsticks, held it in the incense smoke for a moment, and then placed it into the opening that went under the stone. Then everyone went up to pour spring water from a bamboo dipper over the stone. Gradually the stone, with its patches of brilliant green moss, came glisteningly alive in the sun, while the *Heart Sutra* was chanted over and over until everyone had offered a dipper of water to Suzuki-roshi onto the stone.

The ceremony lasted for over two hours and had a feeling of intense concentration and power, especially as Baker-roshi stood facing the stone and for several silent minutes made signs and mudras to consecrate the stone as Suzuki-roshi's own body and dwelling place, a natural pagoda. Afterwards there was a buffet dinner in the Zendo garden at which many old Zen Center people were able to be together with a deep mutual feeling of connection and gratitude to Suzuki-roshi for the many tiny and great ways he brought our lives together.

Our Teacher left us alone, but so carefully, that the mountain and the stone and the whole earth is his great body.



*During the Ashes Ceremony there were a number of audible statements made by Baker-roshi. Here are parts of several of them.*

*Opening:*

Suzuki-roshi said, "Which do you prefer, the whole earth or a small stone?" And then he answered himself, "I rather prefer a small stone which we can carry or move."

Suzuki-roshi! We have assembled the disciples, assembling your Great Body. We have moved here for you this favorite stone. But we know your true stupa is hard to see, that your Great Spirit is reflected everywhere.

*Middle:*

This stupa is the body of the Tathagata. Do not try to see it! If you desire to see Shogaku Shunryu-roshi's body: Look here! Just in front of you! By your own Great Vow you will hear his Lion's Roar.

Suzuki-roshi, from now on make this rock your peaceful home. Receive the offers that are flowing from every direction, returning from your own kind heart. Please protect endless generations of practice here.

*End (Eko):*

We have offered light, incense, flowers, something from the sky, something from the earth, something from the sea to this mountain stone, this formless tree, your pure body that we may continue to serve you. Farewell. May we meet you always before us in the light of your wisdom that shines from everything.

*Commentary on Blue Cliff Records Case Number Eighteen by Suzuki-roshi,  
February 13, 1963, and February 8, 1971*

*Commentary*

Nanyo Echu Kokushi was a famous disciple of the Sixth Patriarch, a very good Zen Master, and quite a scholar of Buddhism in general. It is unfortunate for us that he did not have many good descendants, because as a result we do not know him so well. But he himself was a great Zen Master. After receiving transmission from the Sixth Patriarch, he practiced for forty years on Mount Hakugai without ever leaving the mountain.

*Main Subject*

Attention! The Emperor Shukuso asked Nanyo Echu Kokushi, who was sick, "A hundred years from now what kind of memorial do you want?" Nanyo replied, "For this old monk an untiered seamless mound will do." The Emperor asked, "Master, please tell me what design you would like?" Nanyo was silent for a while, and then he said, "Do you understand?" The Emperor replied, "No, I do not understand." Nanyo answered, "This poor monk has an attendant (jisha) who will be my publicly appointed successor, please ask him after I am gone."

After Nanyo Echu died the Emperor summoned Oshin, Nanyo's successor, and asked about the earlier conversation with Nanyo. Oshin did not say anything for a bit, and then said, "Do you understand?" "No, I do not," replied the Emperor. Then Oshin replied with the following verse. (Setcho, the compiler of the Blue Cliff Records, has added his own comments, in parentheses.)

South of Sho and north of Tan  
(One hand does not make a sound.)  
The land is filled with gold.  
(A mountain-shaped pilgrim's staff.)  
Under the shadowless tree, a ferry-boat,  
(The sea is calm and the river clear.)  
No one notices in the emerald palace.  
(The summarizing is over.)

*Appreciatory Words*

An untiered mound is difficult to see.  
In the deep water are dragons and snakes.  
Unaffected and openhearted,  
The simple mound grows tier by tier.  
Tens of thousands of generations will see it.

*Commentary, February 13, 1963*

A traditional Buddhist memorial is a tower like a pagoda or stupa, divided up into five tiers representing (starting from the bottom): earth, water, fire, air, and Buddha Nature or emptiness. But the memorial stone for a Zen Master should be a simple untiered mound.

Sho and Tan are the names of the two rivers in China which were the boundaries of the main area in which Zen was flourishing. Between Sho and Tan may be the four elements, or everything that is, and gold may be Buddha Nature or emptiness. I think you know Hakuin Zenji's koan of one hand clapping—one hand usually does not make any sound by itself. "Mountain-shaped" and the "pilgrim's staff" of plain wood or the branch of a tree, mean many things—Dharmakaya, emptiness, compassion, or a tombstone, something that covers everything. And the same is true of the tree without form or shadow under which people happily pass their lives.

You may say the emperor should have understood when Nanyo remained silent. Buddha did not answer the Brahman who asked what the unstated teaching was. And Bodhidharma, as you know, said, "I don't know," when asked who he was. Buddhism should be understood within us, and the emperor is the disciple and he should understand what Nanyo meant. This understanding is OK, but it is too much concerned with remaining silent. To say Buddhism is this or that is like building a big monument. It is to create waves on calm water. This is not calm. To see the untiered mound is indeed difficult—means that you want to see it. But because you want to see it, you cannot see it. In pure clear water there are no dragons. In dead clear water dragons do not live. They live in rivers and oceans where there are things to eat. To say that I am a Zen Master may rock the boat filled with various kinds of people—wise and foolish. This is the way to lose the boat. If the emerald palace has no understanding, there is no trouble. The summary is over and Nanyo is quite happy under his tombstone. The shadow of the mound is round and everyone can see it.

*Commentary, February 8, 1971*

One student may say it will cover the whole state, and another may say it will cover the whole earth, but I would rather say, as Nanyo Echu said, "Any stone will be good enough." Even a small stone can be good enough for me. You know, which do you like—the whole world or a small stone? I rather prefer a small stone which we can carry or move. The small stone is you yourself which covers everything. If you think the whole big universe is yourself, you will be lost. It does not make any sense. You need one small room for yourself. That is very true. When you find yourself really in the small room, as one of your rooms, then there is you yourself and the whole universe is there. The whole universe makes sense to you. Without your room, the whole universe does not make any sense.

So what you need now is the small room, and what you will need after your death is a small stone maybe. This is very true. This is actual reality which is always true with everyone. So do not talk about the whole universe or some mysterious experience, but just find yourself in the small room or in the rigid practice of Zen. "You should not go that way, you should go this way. You should cross your legs this way." Under this kind of limitation, you will find yourself. Real self is here you know. But because you discuss whether this room is good or bad, big or small, you lose your real self. Before you discuss, before you are caught by discriminating and thinking mind, you own your room.

To find true joy under some limitation is the only way to realize the whole universe. There is no other way for us to approach the whole universe. When



you exist right here, the whole universe makes sense to you. Before you think about it. You must give up your foolish discrimination, your foolish idea of freedom. In this way we should practice our way. If the rules are provided on a big scale, you may feel very good, but you will find it very difficult to follow that kind of complicated big-scale rule. The simpler the better, and the stricter the better. Actually it is so. But we must be careful not to make the rules too strict or you will rely on them, or find them too easy and just goof off. It is easy to follow strict rules. But if you do exactly what your teacher says, it works. That is all.

Our rules were formed by Hyakujo Zenji. He made them not too big and not too small. He and many others have thought about the various rules that patriarchs and Zen Masters have followed. That is how Zen rules originated and since then we try to improve our rules according to the circumstances under which we practice. You can trust our rules because they are the improvement of many Zen Masters. Of course I think we should improve our rules, or have more appropriate rules for us, but not from a scientific attitude or by generalization. The point is, the spirit is, to follow or understand why we must follow our way, why we must have some rules in our practice.

We should come to the point where we can give up superficial self or universal self, a self that you can replace for someone else's self. We enjoy some universal medicine which is good for everyone, but if so it will not actually help you much. Do you trust some medicine which is for everyone? Medicine should be just for you, prescribed for our practice and for each circumstance. Not medicine we can sell to many people. This is real medicine. It is better to stick to one thing rather than to try to understand many things. It is better to appreciate things one by one, rather than to try to put everything into your pocket where you will not see it. We put emphasis on validity, on direct effect on each one of us.

Why you practice zazen is to be filled with the spirit of the Bodhisattva and the real feeling of your being. Being which transcends our thinking mind and emotional activity. As long as you do not give up your thinking mind, it is not possible to make your, to have your enlightenment happen to you. That experience may happen to you in various ways. You say big enlightenment, small enlightenment, but actually there is no small enlightenment or big enlightenment. After you are dead do you need a big stone or a small stone? It doesn't make much sense. Anyway you need something. Any stone will do. That's all. You need something. And better to have smaller one, you know. Better to have very narrow rigid practice. It is easier for you to follow.

Session lect #3  
Feb 71

## IN MEMORIAM

**YASUTANI-ROSHI** Hakuun Yasutani-roshi died at the age of 88 on March 28, 1973. He died in his sleep, with no previous illness, only two days after holding sesshin and leading a lay ordination ceremony. For the many Japanese and American Buddhists who studied with him, their Master is gone. But his life and spirit go on forever in American Buddhism. News of his death came to Zen Center during the seven-day sesshin concluding the spring practice period at Zen Mountain Center. Memorial services were held for Yasutani-roshi at the City, Farm, and Mountain; and Baker-roshi gave a lecture, from which the following comments have been excerpted.

"We could say that until recently there have been two main schools of Zen Buddhism in America. One is Yasutani-roshi's school, or way, and the other is Suzuki-roshi's way. A large percentage of all Zen Buddhists in America now are descendants of Yasutani-roshi or Suzuki-roshi. Yasutani-roshi's way was to spread the seeds of groups and to begin people practicing, and Suzuki-roshi's way was more to work continuously with one particular group of students. There has been quite an intimate relationship between Yasutani-roshi's groups and Suzuki-roshi's group. Yasutani-roshi visited Tassajara in the summer of 1968 with Nakagawa Soen-roshi, and during his visit the three Roshis enjoyed each other a lot. Talking to the Tassajara students about the visit, Suzuki-roshi said: 'Soen-roshi put in the left eye of the dragon, and Yasutani-roshi put in the right eye of the dragon, and it came completely to life, so I don't have to do anything.'

"Yasutani-roshi was a courageous man. As you know, although he studied with masters in both Soto and Rinzai schools, he himself was neither exactly contemporary Soto nor Rinzai. He had the courage to say that neither school in Japan was fulfilling its true purpose to help people practice zazen and directly realize their essence of mind. So, withstanding others' criticism, he had his own way. In Japan, this is quite unusual, as was Suzuki-roshi's being a pacifist in the last war. Both these men had some



unique courage to stand up to their own culture as Buddhists. It was no accident that they were able to come here and meet with us so freely, understanding us better than we understand ourselves."

*Memorial Service Eko (Dedication)*

"We have offered light, tea, and sweet water for Hakuun Yasutani-roshi whose great courage and steadfast practice brought true Zen to America. He has left many disciples. May they and his practice in world after world, moment after moment continue to illuminate us all."



JEAN LUISE CAMPBELL (1944-1973)

Jeannie Campbell was our friend. Head of Alaya Stitchery, making pillows and cushions for our zazen. One of the first persons to work on the founding of Tassajara Zen Mountain Center. Head of the Berkeley Zendo for a long time. Sister of Dan Welch. Full of loving energy. Everyone knew her. O Jeannie, we wish you were still here.

At the funeral service Baker-roshi said:

"O Jeannie, you are resting, and now you may rest more. We let go of your karma. Here are your ashes. Here are all our thoughts about you. Here is your work that we will finish for you. Here is all the love and deep feeling that you matured for the benefit of all beings. Jeannie, we come closer to resting our own karma in this life. We feel you all about us coming more and more to rest. "O Jeannie, rest, rest."

## ORDINATIONS

On January 27th of this year, eight Zen Center students received priest's ordination from Baker-roshi in a ceremony held in the City. This was the largest ordination ceremony so far at Zen Center, and the first since Suzuki-roshi's death. Those who received ordination were: Yvonne Rand, Jerome Peterson, Pat Herreshoff, William Lane, Jane Schneider, Steven Weintraub, Mary Williams, and Philip Whalen.

The disciples spent the months preceding the ceremony sewing their *kesa* (priest's robe), *zagu* (bowing cloth), and *rakusu* (small robe) under the expert guidance of Joshin-san, a nun from Antaiji monastery in Japan. The sewing of these robes is not like ordinary sewing. Each robe or cloth is sewn together from many smaller pieces, cut out and assembled according to an exacting, centuries-old traditional pattern. Everything is done by hand, and with each tiny stitch the formula "*Namu Kie Butsu*"—"I take refuge in the Buddha"—is recited. Working a few hours every day, it took the disciples two or three months to complete their robes.

The ceremony of ordination is the most important ceremony of Buddhism. The disciples take a solemn vow to follow the precepts, their hair is shaved off, symbolizing the cutting off of all worldly attachments, and they make a firm commitment to follow the Bodhisattva path.





The following excerpt from the ceremony takes place as the Rōshi shaves the last bit of hair from the head of each disciple.

*Beginning Head Shaving*

The Ino (head of Zendo practice) chants through once and then the disciples chant three times:

Only the mind of a Bodhisattva  
Can cut through this drifting-wandering life  
On the path of Nirvana.  
This virtue cannot be defined.

*During Head Shaving*

Ino chants through once and then the disciples chant three times:

Within the karma of past, present, and future  
O the ties of affection are hard to break  
But beyond these worlds of karma  
Is the realm of true compassion.

*After Head Shaving*

Rōshi chants through once and then the disciples chant three times:

In this world of birth and death  
When we realize our imperturbable way-seeking mind  
Bodhi is near at hand.  
This very beginners-mind Bodhisattvas know  
As immeasurably deep and wide.  
Even Buddha cannot define it.

### *Final Head Shaving*

Roshi:

This last hair is called the Shura.  
Only Buddha can cut it off!  
Now I will cut it off!  
Do you allow me to cut it off?

Each disciple:

Yes!

### *After Shaving*

Roshi:

Shaving your head and again shaving your head,  
Cutting your attachments,  
You are now in the path of Buddha  
With the imperturbable mind of Enlightenment,  
To free all beings from suffering.

Disciples:

Freed from karma and wordly attachments,  
Freed from form and color,  
Everything is changed  
Except my deep desire to live in truth  
And save all beings.

All disciples bow to Roshi.

The ceremony continued with the giving of the monk's outer robe, Buddha's robe (*okesa*), and monk's eating bowls by Baker-roshi to each of the disciples, and concluded with the giving of the precepts.



## NEWS

**KATAGIRI-ROSHI** In the last issue of *Wind Bell*, we reported that Katagiri-roshi had moved to Minneapolis to begin a Zendo there. We miss him very much, but his presence and influence continue with us. His new group is in Minneapolis, one of the main hometowns of Zen students in America. The following report comes from Lynn Warkov.

"Minnesota Zen Meditation Center officially began in December 1972 when the group was incorporated as a non-profit religious organization in anticipation of Katagiri-roshi's move here. Roshi and his family arrived December 15th, in the middle of winter, but in spite of dire predictions it was a mild, white, snowy winter. Roshi and his family enjoyed it Minnesota style by learning to skate at our neighborhood rink.

Now, after almost a year has passed, we are a rather smoothly functioning center with about thirty students. There is a ten-member Board of Directors and five officers who take care of business and financial matters. Our main effort is focused on future building needs and plans. We are pressed for space at times and for the day-long quiet needed for sesshins. We would also like to buy a farm to begin using, if only gradually at first, for quiet country practice periods and gardening. With this in mind, we are presently engaged in brochure planning and hope to have one ready to mail before December.

The students who come to the center are all ages and have a wide range of occupations. Some of them come from surrounding states in order to practice with Roshi, although, of course, most of us are from the Minneapolis-St. Paul area. Many of the members live near the zendo and shop together in the co-ops, etc. There is a growing group of children, from babies to high school students, in and about the center. Discussion after lectures often focuses on the day-to-day problems of living, raising children, maintaining family life. We enjoy this sense of community and the growing feeling of interdependence and friendship."



ZEN BUDDHIST STUDY CENTER For a long time, there has been a growing interest and need to develop a program of Buddhist study at Zen Center. Suzuki-roshi hoped that some of his students would become scholars, and felt it was important for all his students to have a basic knowledge of Buddhist texts and literature. Although in his lectures he stressed the fundamentals of zazen practice and daily life, underlying his teaching was the whole literature of Buddhism. Some of the most important Buddhist and Zen texts—the *Blue Cliff Records*, the *Heart and Diamond Sutras*, the *Lotus Sutra*, the *Shobogenzo*—were major interests and the subjects of extended series of lectures of Suzuki-roshi, especially in the early years of Zen Center, when the number of students was small. Over the years, many students worked individually with Roshi on their study, discovering with him what texts and books were most useful for an American Zen student, and one result of this work was the development of Zen Center's library. The library now has quite a good collection of books, tapes, manuscripts, and art. In recent years, many new books on Buddhism and translations of Buddhist texts have appeared, making it much easier to study Buddhism in English than when Suzuki-roshi first came to America. With this expanding literature, many American universities are also beginning to develop Buddhist studies programs, or are offering courses on Buddhism in their religion and philosophy departments. More and more, new students come to Zen Center having received their first exposure to Buddhism in a college course.

The impetus to organize a formal program of study at Zen Center came in the fall of 1971, when Dr. Edward Conze was teaching in Berkeley, and Suzuki-roshi urged Zen Center students to study with him. Dr. Conze's rare and masterful ability to bring Buddhist texts vividly to life gave us a deep appreciation of the value and necessity of thorough scholarly study. Also at that time, some of the senior priests were giving study lectures and leading discussion groups on basic themes in Buddhism, such as the Eight-Fold Path and the Paramitas. These classes, which were part of the practice periods held in the City for twenty to thirty students, gave the students some idea of how study fits in with a life based on daily zazen. Another resource for study has been the many Buddhist teachers and scholars who have visited Zen Center over the years to give a lecture or spend a few days with us. Many of these teachers would be quite willing to come back for a longer stay if we had a more structured program for them to work with students.

Putting together all these possibilities, the Zen Buddhist Study Center has been established. The Study Center is located in the City, with Claude Dalenberg as its Director. Claude is the ideal person for this job. He is Zen Center's senior practicing Buddhist, was a member of Sokoji long before Suzuki-roshi was the priest there, and for many years participated in the development of Buddhist practice in San Francisco. He has read and studied widely in all aspects of Buddhism, particularly in the Theravadin tradition. For the present, Claude will be concentrating on two areas: to develop the already-existing resources for study within Zen Center and make use of the resources elsewhere in the Bay Area; and to organize a "visiting teachers" program of lectures, seminars, and extended periods of teaching-in-residence.



In the first area, we have reinstated the Tuesday evening lecture in the City as part of the Study Center. This lecture, which will be limited to Zen Center members, will be given by the senior priests on a rotating basis on some continuing study topics. Some outside reading will be required of those participating. Also, classes will be given this fall for small groups of students on the *Heart Sutra* (using Dr. Edward Conze's *Buddhist Wisdom Books* and his other commentaries as texts), and on Schools of Chinese Buddhism. These discussion-group classes will be led by Claude, Dan Welch, and Harold Anderson. Claude is also working on a series of guided bibliographies and reading lists for use in the library. Several schools in the Bay Area offer courses on Buddhism and Buddhist languages, and Claude is investigating the possibility of Zen Center students taking some of these courses, perhaps in preparation for eventually working on translations of texts. We are very fortunate to have, at the University of California at Berkeley, a new degree program in Buddhist Studies—one of the first in the United States—which is attracting some of the world's best Buddhist scholars.



Claude Dalenberg in the  
Zen Center library

The visiting teachers program is already quite active. Some of our most recent visiting teachers are described elsewhere in this issue. Many others have come to give at least one lecture. These include: Chögyam Trungpa Rinpoche, Teacher and Head of Karma Dzong and Tail of the Tiger Meditation Centers; Dr. Lewis Lancaster, professor at U. C. Berkeley and authority on Chinese Buddhism; Dr. Frederick Streng, author of *Emptiness: A Study in Religious Meaning* and professor at Southern Methodist University; Nancy Wilson Ross, author of *Three Ways of Asian Wisdom*; Dr. Huston Smith, who wrote the preface to the paperback edition of Suzuki-roshi's book, is the author of *The Religions of Man* and several other books, and had been the chairman of the Philosophy Department at M.I.T. for many years and now teaches at Syracuse University; and Robert Aitken, head of the Diamond Sangha and Maui Zendo in Hawaii. The visiting teachers program can develop as our ability to support it financially



*Study Hall at Zen Mountain Center*

grows. Hopefully we can solicit donations for specific visitors and eventually establish an endowment specifically for this purpose.

At present the Zen Buddhist Study Center is barely more than an idea, but these small plans are the beginning of what will become an important focus for us in the future. The 300 Page Street building is well designed for use as a study center, with space that could easily be converted into seminar rooms and living quarters for teachers. At present we must keep the building fully rented to paying students, but when our current Property Fund drive reaches its goal and the building's mortgages are paid off, more space will be devoted to the Study Center.

#### TEACHERS AND GUESTS

DR. MASAO ABE, accomplished Buddhist scholar and translator of Dogen, visited us around New Year's. He had been to the United States several times previously, and met Suzuki-roshi briefly at Zen Center in 1969. This time he stayed for five days, sitting zazen morning and evening and taking his meals with the students. Dr. Abe has been for over thirty years the disciple of Shin'ichi Hisamatsu, a famous lay teacher of Zen in Japan and an internationally known authority on Zen art.

Dr. Abe spent a great deal of time talking informally with the students and answering their questions. He seemed most interested in hearing personal

accounts of Suzuki-roshi, while the students wanted to know about his translations of Dogen's work which have been appearing regularly in *The Eastern Buddhist* for the past three years (for more about *The Eastern Buddhist*, see elsewhere in this issue). In a lecture to the students, Dr. Abe explained the great difficulty of even reading—let alone translating—Dogen's writings. Dogen, besides being one of the greatest Zen masters in Japan's history, was an innovative literary genius who, finding the existing language of his era inadequate to fully express his Buddhist understanding, created his own terms and special usages. Dr. Abe and his collaborator, Dr. Norman Waddell, try to capture this quality in English, using extensive footnotes to supplement the text, and to explain the sometimes awkward necessities of "Dogen-English." Dr. Abe is an ideal person to do these translations. Besides having a great command of English, his long experience as a teacher of Zen allows him to realize the spirit of Dogen's words.



We are very fortunate to have had the opportunity to meet Dr. Abe, and we hope that he will be able to return again next year for a longer stay.

**DR. EDWARD CONZE** In the last issue, we reported how several Zen Center students attended Dr. Conze's classes at U.C. Berkeley in 1971-72. So stimulating was this experience that for months afterward our library was filled with eager students poring over Dr. Conze's works. We had all hoped there were some way we could spend more time with Dr. Conze, and with the help of an anonymous gift, we were able to invite him to spend several weeks in February and March meeting with students.

The meetings took the form of a two-month seminar of sixteen students. While the point of departure was the *Heart Sutra*, which Dr. Conze called "the most perfect achievement of the human mind," the discussion ranged widely on a variety of topics—from the Abhidharma and Buddhist logic to Tantrism and magic. Dr. Conze characterized himself in one of the early meetings as "a sort of plumber and expert on Buddhism in general" who has come to work on the pipes. Buddhist plumber, or more accurately, pandit, he helped us discover many leaks and missing pipes, and we began to learn, in the course of the meetings, what are the basic tools of Buddhist study. For example, Dr. Conze's statement that the whole *Prajnaparamita* is a mystery without an understanding of the technical term "dharma" led into a discussion of this central term, which Dr. Conze regards as the focus of the philosophy of Early Buddhism and as the pivotal object of reinterpretation by the Mahayanists.

The seminar as a whole exemplified at its best the kind of Buddhist study which the Zen Buddhist Study Center hopes to encourage. We are deeply grateful to Dr. Conze for this rare and fruitful opportunity.

YAMADA MUMON-ROSHI was introduced to *Wind Bell* readers in our last issue. This April he made his second visit to Zen Center, spending several days at Tassajara, joining in the daily schedule, giving lectures, and meeting informally with students. He liked Tassajara—especially the hot baths!—and the students were again impressed with his manner—gentle, unassuming, yet totally alert. We were very grateful for his teaching.



The following exchange between Mumon-roshi and Tassajara students took place during an evening talk.

*Student A:* I'm concerned that the transmission of Buddhism may be a cultural transmission, and that it can't last more than a generation.

*Mumon-roshi:* It could be said that the transmission of Buddhism is cultural. However, Zen is the beginning of culture. In other words, Zen is not the result, but the beginning. Zen builds culture.

*Student B:* What is the best way to bring Zen to America?

*Mumon-roshi:* To be Zen yourself.

*Student C:* Since the mind becomes active in everyday life, why don't we sit all the time?

*Mumon-roshi:* We sit zazen to make everyday life better. Buddhism would not exist without daily life. Zen does not exist for itself. If you want to sit all day with painful legs, why not take an anaesthetic and forget about it!

*Student D:* (Pointing to the *nyoi*, the curved stick which is carried by a Zen master as a symbol of his teaching authority) What is this used for?

*Mumon-roshi:* (Picking up the *nyoi* and scratching his back with it) It is used for back scratching. It can reach anywhere you want it to.

The following day Mumon-roshi gave Baker-roshi a fan with some calligraphy on it. Baker-roshi took it, very pleased, and said, "Now we have some of the wind of your teaching." Later on, when we translated what Mumon-roshi had written on the fan, we found it said, "The cool [refreshing breeze, treasure, true] wind is in your own hand."

**EJO TAKATA-ROSHI** In December, 1972, Ejo Takata-roshi, the founder of the first Zendo in Mexico and long-time disciple of Yamada Mumon-roshi, visited San Francisco and Zen Center. He had visited once before when on the day of the opening ceremony of Tassajara in 1967 he appeared at the front gate on foot and presented Suzuki-roshi with a *kyosaku* (stick used to hit students during zazen).

In Mexico he divides his time between his Zendo in Mexico City and an experimental soybean farm he has founded in mountainous Oaxaca province. He has taught the villagers there how to make milk and other derivative products from the soybeans in an effort to supplement the protein-deficient local diet.

At Zen Center he spoke to the students in the Buddha Hall, using three different languages and as many translators, explaining his work with Mexico's poor people and his difficulties explaining Zen to the Mexican authorities. We would like to help Takata-roshi's work in any way possible. He can use farming tools, building materials, and supplies, and would appreciate contributions. His address in Mexico is: Zen, A.C., Sagredo, 240, Mexico, D.F., Mexico.



*Takata-roshi (r.)  
with  
Oaxaca villagers*

**DHIRAVAMSA** For two weeks in May, Dhiravamsa, formerly of Mahadhatu Monastery in Thailand, was our guest. A Meditation Master of Theravadin lineage, Dhiravamsa teaches Vipassana, or Insight, meditation. He is the author of several books, including *Insight Meditation* and *The Real Way to Awakening*.

Dhiravamsa spent most of his time at Tassajara, where he joined the students' zazen and lectured every evening. Because Vipassana is a method "without technique"—emphasizing pure sitting as a direct experience of Buddhism—it shares many points in common with our own practice. The students were interested in exploring these points with him and in learning about the Theravadin tradition.

## ZEN CENTER REPORT

**TANTO** Since January, the Tanto of the City Center has been Dan Welch. The Tanto at a practice center is responsible for the overall practice and the students there, and gives regular lectures and practice instruction interviews with students. Responding to Dan's feeling that, as Tanto, he would like to live in closer contact with the students, we remodeled several rooms on the third floor into an apartment for Dan, Louise, and baby Johanna. This is the first time a priest with a family, other than Suzuki-roshi, has lived within the Center rather than in an apartment nearby, and the students in the building feel the strength and support of this new arrangement.

Harold (Reb) Anderson, after completing his training as Shuso (Head Monk) at Tassajara last fall, moved to Green Gulch to become Tanto there.



*Dojun Dan Welch*



*Tenshin Harold Anderson*

**YVONNE RAND** has resigned as President to begin a period of training at Tassajara.

**ZEN CENTER OFFICERS** Harold Anderson, besides being Tanto at Green Gulch, succeeds Yvonne Rand as President of Zen Center. William Lane is now General Treasurer, replacing Lewis Richmond, who has become Ino in the City. Fran Keller is continuing as General Secretary.

**DIRECTORS** Beginning this fall, the new director of the City Center is Deborah Madison. Deborah has been with Zen Center for about four years, and for over a year was Head Cook in the City.

Marc Alexander and Paul Rosenblum are the new co-directors of Green Gulch, succeeding Steve Weintraub, who will be attending the fall practice period at

Tassajara. Steve has been the director of both the City and Green Gulch. Marc has been at Tassajara for six practice periods and Paul for four practice periods.

The new director of Tassajara is Arnold Kotler. Arnie came to Tassajara originally from the Berkeley Zendo, and has been at Tassajara for over two years.

PETER AND JANE SCHNEIDER left for Japan in April for a stay of six months to a year. They have been living in Kyoto in the house formerly occupied by the Bakers, and before that by Gary Snyder, and have been studying the Japanese language and the many cultural forms of Japan which have their root in Buddhism. They are also researching the life and background of Suzuki-roshi.

CLAUDE DALENBERG has, for the past year, been General Librarian for Zen Center, as well as a senior priest and Teacher with a variety of duties. Besides giving lectures and leading discussion classes, Claude has been concentrating on developing our study practice as Chairman and Director of the Zen Buddhist Studies Center. We are happy to announce Claude's marriage to Vera F. Haile on July 3rd.

SESSHINS Zen Center now has a new schedule of sesshins and one-day sittings. There are one-day sittings at Zen Center, San Francisco, on the first Saturday of every month except February and August; and one-day sittings at Green Gulch Farm on the third Saturday of every month except June and October.

There will be seven-day sesshins in the City in February and August, and at Green Gulch in June and October. For more information, please contact the Zen Center office.

NEW CITY PARK In the City, Zen Center has been working with the neighborhood, especially the active Page-Laguna Neighborhood Association, in many ways. One of the first things we were able to help with was the planting of trees along several of the streets. Recently, after the burning of a large apartment building by an arsonist, we suggested trying to start a park on the site of the burned building and two adjacent vacant lots. It became possible through the generosity and vision of Dr. and Mrs. Daniel Koshland, Jr., Mr. and Mrs. Theodore Geballe, and Mrs. and Mrs. Howard Friedman—the children of prominent San Francisco philanthropist Daniel Koshland—and through the efforts of Trust for Public Land, a conservation group specializing in open space for urban areas. The Daniel Koshland Park is the largest new park gift to the City in forty-one years, and on October 12, a dedication ceremony was held on the park site, with the donor families, the Mayor, and other City officials present. This is a great opportunity for the donors, the City and for the various elements in the neighborhood to unite in creating a park which is truly responsive to the wishes and needs of those who will use it.

**NAKAMURA-SENSEI** During the past year Nakamura-sensei has been teaching tea ceremony and Noh chanting to Zen Center students. These arts embody the Buddhist insight that all things—even such ordinary things as a bowl, cloth, spoon, or space in a room—are alive, with the same aliveness that we are. Nakamura-sensei's primary interest is in working with Zen students, whose experience of zazen can help them to understand tea and chanting as expressions of something universal. Her students found her to be quite an extraordinary person and teacher, with an uncanny ability to awaken the intelligence of our bodies and to allow our personal way of expression room to grow.

This August she went back to Japan for a year of preparation for teaching us more completely.



*Nakamura-sensei and tea student*

**ALAYA STITCHERY** In accord with Jeannie Campbell's wish, Zen Center has now assumed responsibility for continuing Alaya Stitchery. With new work and storage space in the 300 Page Street building, Zen students will continue making sitting cushions and mats using the same best-quality materials and careful workmanship that Jeannie always insisted on. Lynn Hesselbart, who worked with Jeannie for a long time before spending this last year at Tassajara, has returned to the City to be the manager of the Stitchery.

A new catalogue describing Alaya Stitchery in full will be coming out soon and mailed to you. In the meantime, cushions and mats may be ordered by writing Alaya Stitchery, 300 Page Street, San Francisco 94102, or by telephoning (415) 863-0249.

Besides providing support for its workers, the Stitchery is one of the long-term ways for the Zen Center community to be self-supporting while doing work in accord with our Buddhist practice. This was Jeannie's purpose and energy in having the Stitchery, and we are happy to be able to continue it.



**ZEN MOUNTAIN CENTER** The fall 1972 and spring 1973 practice periods were led by Zentatsu Myoyu Baker-roshi. The Shuso (Head Monk) for the fall period was Tenshin Zenki Harold Anderson. The spring period Shuso was Kakuzen Keidō Les Kaye, a disciple of Suzuki-roshi who has been with the Los Altos Zendo since 1966.

Unusually early rains in the fall swelled the creek to one of its highest levels in Zen Center history. In the past we have lost bridges to winter flooding, but this year the Japanese-style bridge arching over the creek stayed dry. Many of the ongoing building projects were completed this year. The cold storage locker, so essential to the summer guest kitchen, was finally given a concrete floor and roofed over. The dining room porch was also screened and roofed, doubling the size of the dining area and allowing the guests to take their meals overlooking the creek. The interior of one of the cabins was remodeled along Japanese lines, to use for guest teachers and special visitors.

Each guest season it becomes a little harder to find space for everyone who wants to visit. Now even the middle of the week is often full. About twenty-five percent more guests came this summer than last, and this summer was about as large as we want a guest season to be. The size of the staff, however, did not increase, so the students all did extra duty. Their willingness to make a larger guest season possible in this way was one of the major contributions by the students to our finances this year. The guest season helps us financially by meeting year-round maintenance costs (but not plant depreciation) and by giving us a small excess because the guest rates include a figure equivalent to wages of approximately seventy-five cents an hour per student that goes to Zen Center.



*Shuso ceremony, Spring 1973 practice period*



*Tassajara dining room porch and remodeled guest cabin*

The Tassajara garden did very well this season, producing more than enough vegetables to supply the needs of the one hundred students and guests each day. Between Green Gulch and Tassajara together, almost all of our vegetables are now coming out of the ground rather than from the store.

**JAMESBURG FOURTEEN-MILE HOUSE AND ZENDO** Jamesburg is the tiny settlement at the beginning of the fourteen-mile dirt road to Tassajara. Over the years some of its residents, particularly Bill and Marian Lambert, have been an immense help to us, letting us use their property for parking, rest, telephone, and emergency stops in bad or snowy weather, and old Tassajara students remember many wonderful visits with Bill and Marian. This spring when a house in Jamesburg became available for lease, we decided to rent it. The house has over an acre of land, with several out-buildings and a garden, as well as a roadside snack bar. Having this house makes taking care of Tassajara much easier, particularly in winter when communication and transportation are often a problem. Also the roadside stand is a small source of income.

Lou and Blanche Hartman moved in as caretaker-managers in April, and were joined for the summer by Jerome Peterson. There was quite a bit of fixing up to do, and they began by making one of the rooms into a Zendo. Previously the best-selling item at the snack bar had been beer, for which Lou and Blanche substituted non-alcoholic drinks and a variety of Tassajara-style food specialties.



**GREEN GULCH FARM** We have had Green Gulch now for a year and a half, long enough to have seen the land through one full cycle of seasons, the sometimes dramatic hourly changes of fog and sunshine in summer, the high winds and heavy rains in winter. We have gotten to know the many varieties of birds, such as jays, quail, ducks, hawks, hummingbirds, owls, herons, even a crane; and other animals—deer, raccoons, foxes, weasels, coyotes, snakes; the vivid changes of plant life and color on the hillsides, around the ponds, along the creek—all amazingly only a half hour from the center of San Francisco. From the beginnings of a practice center and farm reported in the last *Wind Bell*, Green Gulch is developing a sense of practice and work expressing the active side of our religious life.

During this period, the event which has done much to stimulate Green Gulch's development has been the creation of the Golden Gate National Urban Recreation Area by Congress in the fall of last year—much sooner than its proponents expected. The Recreation Area is a 35,000 acre expanse of coastal land extending from the Golden Gate Bridge to Point Reyes National Seashore. Although most of the private land in the area was to be incorporated into the park, Zen Center was permitted to keep Green Gulch because of our intention to continue it as a working farm based on ecologically sound principles, and accessible to the public—a privately administered extension of the Urban Recreation Area. Many of the activities at the Farm have come out of a sense of participating in the new park, giving people from surrounding communities an opportunity to



*Green Gulch Zendo*

see the land being worked on and taken care of. With Green Gulch as an extension and focus for the surrounding park land, life at the Farm has two related and complementary aspects—the daily life of the residents in the ongoing Buddhist practice, and their relationship to the outside world, to visitors, guests, neighbors, friends, and nearby communities.

For the residents, the focus of religious life is, of course, the Zendo. The first stage in reconstructing the interior of the barn as a traditional Zendo has been finished. From the outside, it still looks completely like a barn. But the huge sliding doors have been shut, and entrance is through a small door in the back. The first sight on entering is the greater-than-life-size seated figure of Manjushi Bodhisattva in the center of the hall, gazing out over the eight-inch thick floor that took over two months to sand smooth. Around all four walls are sitting platforms of natural pine, built wide enough for sleeping as well as sitting, so that during sesshins the students can do zazen, eat, and sleep in one place. The white plaster walls have regularly spaced rough-cut posts rising twenty feet to the rafters where, before screening was installed, birds could fly in and out at will. The barn is sometimes in dense fog, and the various sounds of farm life—the jays, roosters, and owls, the horses and cows on nearby hillsides, and occasionally the roar of the surf—mingle with the drum, bells, and chanting. The acoustics in the Zendo are so good that even a soft speaking voice can be easily heard across the room. After experiencing this space as a Zendo, we can see why Zendos in China and Japan were built of a similar size and proportion.

The kitchen in the main house has been enlarged to twice its original size. Upstairs from the kitchen is the dining room, where at a single long row of low tables the residents eat breakfast using oryoki (traditional Buddhist eating bowls), and other meals using plates and silverware. This room is also used as a library, study, and living room. There are now seven children living at Green Gulch, ranging in age from newborn to ten years. Finding ways to integrate families into the daily practice has been a challenging feature of Green Gulch life, and caring for the children has extended beyond the parents to involve all the residents.





*Baker-roshi with children from the Samuel Napier Institute*

The schedule at Green Gulch is similar to the one followed at Tassajara. The students get up at 4:40 a.m. (about an hour later than Tassajara) for two periods of zazen, followed by service and breakfast. After breakfast, the staff meets for tea and to discuss the day's business, and then work begins. Work continues with a break for lunch until the late afternoon, when there is a period of zazen before dinner, and another period later in the evening. There is an enormous amount of work to be done. All the farm work is being done by hand, and the tool shed is well stocked with shovels, picks, rakes, hoes—all the tools needed for hand farming. Although it is a major job just maintaining the property with its complex water systems, culverts, ponds, dams, reservoirs, spillways, the buildings, plumbing, and electrical work, the major focus of the daily work is farming. The biodynamic garden, started last year under the guidance of Master Gardener Alan Chadwick, is our major large source of vegetables. The three fields closest to the ocean are now under lease to a commercial flower grower, continuing an arrangement with the former owner of Green Gulch. We have disced and will plant a number of acres in cover crops—alfalfa, clover, and vetch—to enrich the soil for future crop planting. As an experimental project, each month for six months a plot was planted with several seed varieties of many vegetables, to observe their growth patterns in the unique coastal climate and to see which ones would do best for large-scale planting. In September, on the basis of what we learned from the pilot project, a two-acre area was planted with cauliflower, broccoli, brussels sprouts, cabbage, and potatoes. Later in the fall, raspberries, fruit trees, and other trees such as redwood, cypress, and pine, will be planted on the hillsides and around the fields.

Since January we have been getting up to one hundred thirty eggs a day from the chickens, whose two houses near the second field were built entirely from used and salvaged lumber. Twice now we have nursed batches of day-old chicks through their tender first weeks, people sometimes staying up all night and sleeping in the chicken house to take care of them. When the second batch reaches maturity next spring, egg production will increase to around three hundred a day.

In the midst of this busy schedule, another major area of activity is the many day visitors and guests who come to Green Gulch, individually and in groups. Mostly visitors come to see the farming or because they are interested in our practice, but whatever their reason for coming, they are welcome and can feel comfortable at Green Gulch. The arrangement of the reception area, buildings, and fields, with lots of open space and paths which invite exploration, all provide a familiar context for a new person to get acquainted at his own pace, and the guest manager is available at all times to greet newcomers and answer questions.

Sunday is the biggest day for visitors. People begin arriving before dawn for early morning zazen, or come later around nine for the period of zazen before the lecture or to take a walk in the fields or to the beach. At ten, chairs are set up in the Zendo and the lecture begins, usually given by Baker-roshi. There are often more than a hundred people at these lectures, including many older people and people from as far away as Davis, Sonoma, and Santa Rosa. After the lecture and discussion period, people emerge into the reception area for tea and coffee, and a variety of farm produce and fresh-baked goods are on sale in the office. People are welcome to stay for lunch and spend the afternoon working in the fields, and throughout the day there is a steady coming and going of cars and people. Many students from the City Center and Berkeley Zendo regularly spend their Sundays working at the Farm, and the whole day has a warm, friendly feeling. People who come one week to buy a loaf of bread are often back the next to hear the Sunday Zen lecture.



*Lower field (seven acres)*

In addition to individual visitors, there have been many visits by groups, and these group visits are becoming a regular feature of the Farm life. Groups of preschool children from Oakland and Marin have been coming regularly. The children, wide eyed, take in all the sights and sounds of farm life, including two special objects of fascination—the baby chicks and the monks' bald heads. A group of senior citizens sponsored by the Page-Laguna Neighborhood Association (Zen Center is a member) came for a picnic and an afternoon at the Farm, and numerous Protestant and Catholic ministers have visited to learn about Buddhist life.

A major effort this summer was the Enterprise project, in which a group of high school age students came to Green Gulch every day to join in the work and to experience life on a farm. The participants, many of whom had rarely used a shovel or hammered a nail before, enjoyed learning new skills and working out of doors. We hope to be able to work more with groups like the Enterprise project and with schools to continue bringing children of all ages to Green Gulch.



*Enterprise Project students  
at work*

Our relationship with the nearby Muir Beach community has been as a neighbor and participant in the affairs and concerns of the community. We are a member of the Muir Beach Improvement Association and of the volunteer fire department, and in May we hosted an open house for Muir Beach residents to get acquainted and to see our work at Green Gulch.

Until now, we have tried at the Farm to make do with what we have. But the Farm needs many things. So far, all the work has been done by hand, but when we begin more large-scale cultivation, a tractor or team of horses will be needed. Also, during the winter heavy rains caused extensive flooding throughout Marin County, and at Green Gulch there was a great deal of erosion and damage to retaining walls, culverts, check dams, and silting of the ponds. This will be quite expensive to repair, although if we do a good job now, it will protect us from future flood damage. There is also a need for more and better housing.

As the Farm slowly becomes more fully productive and begins to supply food needs for the entire Zen Center community, we can begin to improve the existing physical plant to work better for our needs, both as a practice place and as a place for visitors, in the context of the surrounding park.

## NOTICES

**TASSAJARA COOKING** This fall Shambhala Publications and Zen Center are co-publishing *Tassajara Cooking*—a book created by the combined efforts of author Ed Brown, editor Tim Buckley, illustrator Del Carlson, and many other Zen Center students and friends who did all the work of typesetting, layout, and design.

The first book by Ed Brown to come out of the Zen Center kitchen practice, *The Tassajara Bread Book*, is now in its tenth printing and has sold over 150,000 copies. Like the *Bread Book*, *Tassajara Cooking* emphasizes the entire process of working with food, with sections such as "The Care and Feeding of Knives" and "Being Good Friends" with the pots and pans. It is a practical guide to cooking in the Zen spirit.

"Handling ingredients thoroughly, openly, gratefully, is an intimate activity, one which provides the basis for nourishment. Ingredients are not limited to food, but include joy, kindness, and inspiration, as well as time-consuming effort, mistakes, and failures."

The first part of the book is devoted to showing what can be done with each food by itself—how it can be chopped, sliced, steamed, fried, roasted, or eaten raw. Text and the many illustrations go closely together, making clear the process and techniques. A later section, entitled "Pumpkin Isn't Always Pie," shows how the various foods can go together in simple, delicious recipes for which Tassajara is well-known. This cooking book shows how much can and should actually be left to the cook's own judgment and imagination.



*Tassajara Cooking* is part of an ongoing effort in Zen Center to find ways of working together in the spirit of "right livelihood" to support ourselves and the community. As with *The Tassajara Bread Book* and *Zen Mind, Beginner's Mind*, a large part of the profits of *Tassajara Cooking* will go to Zen Center.

*Tassajara Cooking* will be available for purchase directly from Zen Center, and buying the book this way will help us financially. An order blank is enclosed for *Tassajara Cooking*, *The Tassajara Bread Book*, and *Zen Mind, Beginner's Mind*.

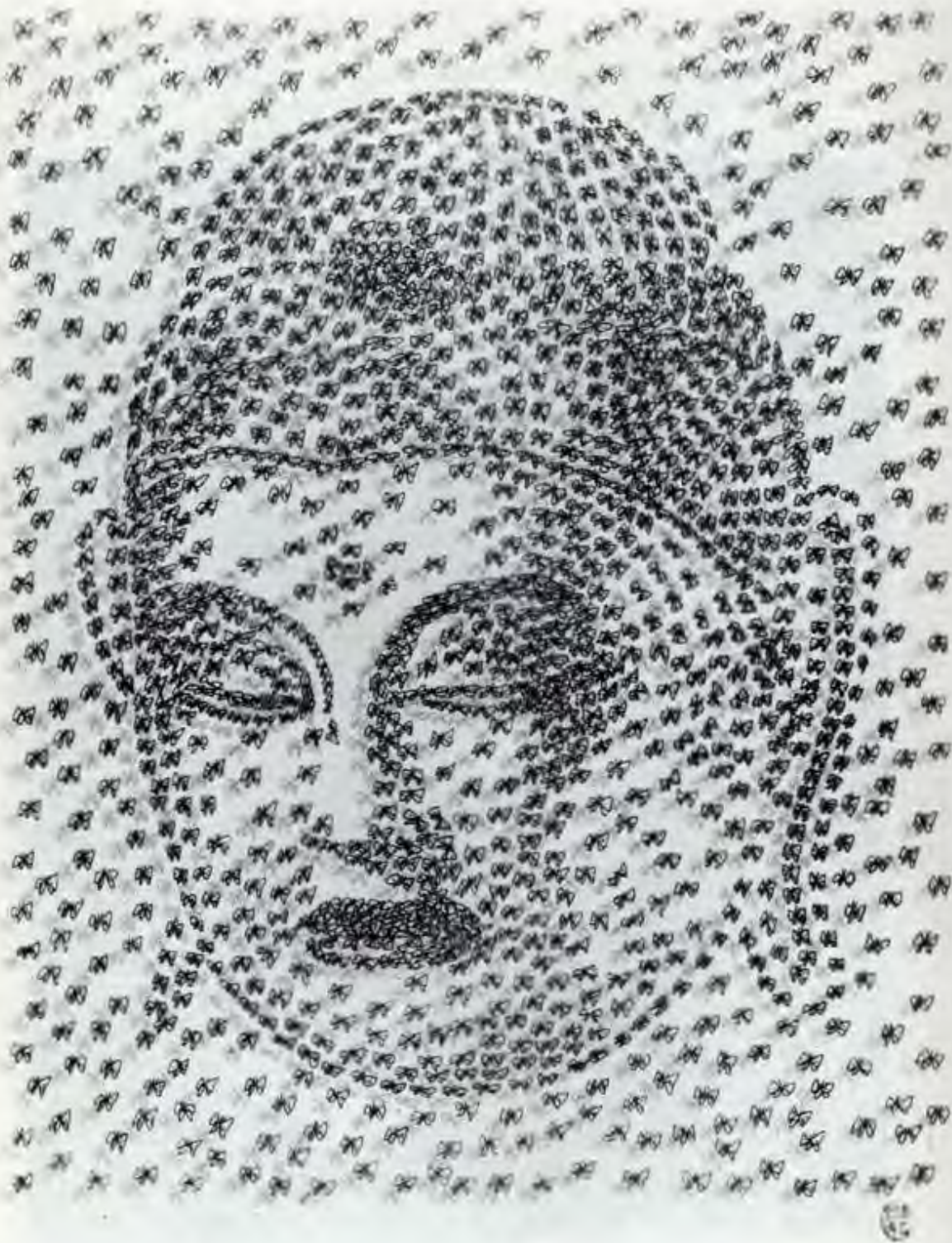
Ed, Meg, and Lichen Brown





*"... from a leaf of cabbage [the cook] must be able to produce a sixteen-foot Buddha..."*

*—Dogen*



ARTHUR OKAMURA, well-known silk-screen artist and long-time member of Zen Center, has done a signed, limited first edition of "Sakyamuni" (reproduced above), for sale as a contribution to Zen Center's Property Fund. The actual print measures 13" by 19" and is in two colors, gold and yellow. The paper used is Rives, a hand-made French rag paper. The prints may be purchased, at \$25 each, by using the order blank enclosed in this issue.

*Walking beside the Kamogawa,  
Remembering Nansen and Fudo  
and Gary's Poem*

Here are two half-grown black cats perched on a  
lump of old teakettle brick plastic garbage  
ten feet from the west bank of the River.  
I won't save them. Right here Gary sat with dying Nansen,  
The broken cat, warped and sick every day of its life,  
Puke & drool on the *tatami* for Gary to wipe up & scold,  
"If you get any worse I'm going to have you put away!"  
The vet injected an overdose of nemby and for half an hour  
Nansen was comfortable.

How can we do this, how can we live and die?  
How does anybody choose for somebody else.  
How dare we appear in this Hell-mouth weeping tears,  
Busting our heads in ten fragments making vows &  
promises?

Suzuki Roshi said, "If I die, it's all right. If I should  
live, it's all right. Sun-face Buddha, Moon-face Buddha."  
Why do I always fall for that old line?

We don't treat each other any better. When will I  
Stop writing it down.

*Kyoto 14:IV:69*

POSTSCRIPT, 17:IV:69 (from De Visser, Vol. I, pp. 197-198), 20th  
Commandment of the *Brahmajala Sutra* (Nanjo 1087): ". . . always  
practise liberation of living beings

(*hōjō*, 放生)"

*SUN BUDDHAS, MOON BUDDHAS* We are very pleased to announce the publication by John Weatherhill, Inc., of *Sun Buddhas, Moon Buddhas* by Elsie Mitchell. (Weatherhill also published Suzuki-roshi's book, *Zen Mind, Beginner's Mind*.) Elsie Mitchell, one of the founders and the current director of the Cambridge Buddhist Association, and an old friend of Suzuki-roshi, Zen Center, and Japanese Buddhism, has written a fascinating, compassionate, and witty account of her life and spiritual quest, from her Unitarian and New England roots to Japan and Zen Buddhism. Many familiar personages of the Zen world appear, including Nakagawa Soen-roshi and Suzuki-roshi, seen with remarkable perceptiveness and feeling. Elsie and her husband John earlier published with Folkways an excellent record of the sounds in a Buddhist monastery, called *The Way of Eihei-ji*.

*Sun Buddhas, Moon Buddhas* is available at \$6.95 from the Cambridge Buddhist Association, 126 Brattle Street, Cambridge, Massachusetts 02138.

*THE EASTERN BUDDHIST* The first issue of *The Eastern Buddhist* appeared in 1921, edited by Dr. D. T. Suzuki. As one of the first magazines on general Buddhism to appear in English, it was, along with Dr. Suzuki's *Essays in Zen Buddhism*, one of the major influences of that time to introduce Buddhism and Zen to the West. Due to the war, publication ceased in 1942 and did not resume until 1965, when the first issue in a new series appeared. Since then *The Eastern Buddhist* has again assumed its place as one of the best magazines on Buddhism in English. It publishes articles on all of Buddhism, but especially the Zen and Shin schools. Prominent among its many excellent articles and translations have been the translations of portions of Dogen's *Shobogenzo*, with extensive commentary by Dr. Masao Abe and Dr. Norman Waddell. The *Shobogenzo* consists of ninety-five fascicles, or chapters, most of which have never before been translated into English, so this work of Drs. Abe and Waddell is quite an important event for Buddhist scholarship. They plan to publish a chapter of the *Shobogenzo* in each issue for the next several years.

*The Eastern Buddhist* is published twice yearly by The Eastern Buddhist Society, Otani University, Kyoto, Japan. The subscription rate is \$6, and back issues are available. Payment in foreign currency may be remitted to Account No. B184, The Eastern Buddhist Society, and addressed to The Mitsubishi Bank Ltd., Kyoto.

We hope that as many people as possible will support *The Eastern Buddhist* so that this essential periodical can continue its great work of translating and publishing Buddhist texts and commentaries in English.



## HOW WE SUPPORT OURSELVES

Independent, dependent, interdependent. There is no escaping from a money economy, and yet no reason to be completely dependent on it. Work for exchange, work that directly produces what we need without exchanging one thing for another—money for food, work for a salary. Instead we can grow most of our own food, work to make tables we can use. But we can also grow food or flowers or household plants, or make pillows or tables for exchanging for money. There is a change of water, earth, seed and sunlight into plants. An interchange. An exchange. Change is existence. Awareness of change is Buddhism. Exchanging: giving and receiving. The independence of giving and accepting is Buddhist practice.

So how do we support ourselves. Zen Center is becoming aware of the process. In some things dependent: on teaching, on language, on gifts, on kindness, on friendship, on tools, on skills, on care, on Buddha. In some things independent: financially supporting ourselves, finding our own spontaneous coming into existence, the arising of all things, the cry of a whale, its singing, emptiness, the raising of a finger, the independence of all things, Dharma. In some things interdependent: to be depended on, to be willing to exchange, to share the fate of everyone, to be willing, to fail and succeed, Sangha.

This year Zen Center has come into what will be its basic form—an open city Zendo and school, a traditional monastery in the mountains, a farm and work practice place, about two hundred full-time students, and the opportunity in the three places to practice fully for ten to fifteen years and to teach for many more.

This is our form, our goal, and our limitation. This year we have become conscious of this form and are working together to achieve it.

EXCEPT FOR MORTGAGE AND INTEREST PAYMENTS,  
ZEN CENTER IS SELF-SUFFICIENT.

At this point we are self-supporting as a community, except for the payment of the mortgages and interest on the San Francisco Center and the Green Gulch Farm. Here are some figures from a recent financial meeting at Zen Center. They indicate that, even with absorbing the running of Green Gulch Farm at a deficit for the past year, we can, if our properties are paid for, fully support ourselves.

JANUARY-DECEMBER 1973 CASH BUDGET	
*Cash Receipts	\$281,000
Cash Disbursements	344,000
Projected Deficit	[63,000]
Annual Loan, Mortgage and Interest Payments	66,000

\*Typical yearly budget, includes no extraordinary revenue items.

#### MEETINGS AND A PLAN

This summer, a series of meetings of the entire Zen Center membership was held, to present and discuss this financial situation and the wider implications of how we can support ourselves as a community.

The central theme of the meetings was expressed by Baker-roshi during one of the early discussions. "Most of what we're doing and trying to do at Zen Center can be characterized by Suzuki-roshi's saying that our practice is with people. Our practice doesn't exist separately from practice with others. Practice with others should be the way we support ourselves—if we can merge these two, that's wonderful. But we have to be careful that we don't sacrifice practice in order to support ourselves."

The willingness of the community to take responsibility in this way, for ourselves and with others, is helped by the more than fifty students who have been with Zen Center more than five years—some for eight or ten years—and another hundred who have been practicing for three and four years. From these meetings, and especially from the experience and commitment of these older members, has come the decision and the resolve to complete Suzuki-roshi's wish and our goal to bring our economic and religious life together, to stabilize our finances and become fully self-sufficient this year.

To accomplish this, we have a two-part plan.





## FIRST, CUTTING EXPENSES AND GENERATING NEW SOURCES OF INCOME

In order to meet our current year's deficit, we have cut expenses wherever possible and are finding new ways to increase our income. Some of the things we have been doing to increase income, as promising long-term ways to be self-supporting, include: Alaya Stitchery, a larger Tassajara summer guest season, the publication of *Tassajara Cooking*, and sales at Green Gulch of vegetables, flowers, bread and pastries, and burl tables. Doing these things, we have made the current deficit more manageable.

## SECOND, A PROPERTY FUND

To eliminate the yearly deficit and stabilize our operating budget, we have established a Property Fund to raise \$415,000—the amount needed to completely retire all loans and mortgages outstanding on our properties. This will save us \$66,000 yearly in mortgage and interest payments. Fund raising has already begun among ourselves. To date, thirty-three Zen Center members and their families have each made pledges of \$1000, \$2000, or more toward the Property Fund, with a total so far of \$55,000 in pledged money and \$29,000 already received. Members have also been working on a variety of fund-raising projects, such as sales of donated goods at local flea markets with an average weekly total of \$150, and donations of art work by the community's artists and craftsmen.

Contributions to the Property Fund are of course fully tax deductible, and go into a special account which will only be used to increase the equity in our properties, and not to pay interest. All our loans and mortgages allow advance payment of principal up to the full amount without interest penalty. Donations in any amount are welcome, and checks should be made payable to Zen Center Property Fund. A return envelope is enclosed.

Property Fund contributions received to date	\$ 29,000
Property Fund contributions pledged	<u>26,000</u>
Total actual and projected Property Fund receipts	\$ <u>55,000</u>
AMOUNT NEEDED (\$415,000 minus \$55,000)	<u>\$360,000</u>

## MEMORIAL SERVICE LECTURE, December 23, 1972

by Zentatsu Baker-roshi

Suzuki-roshi died just over a year ago and today we will have the one-year Memorial Service for him. It is an old old Buddhist custom to offer food to your teacher on the anniversary of his death. To treat your teacher as if he were still alive. Do you know the story of Tozan and Nansen at Baso's Memorial Service? Tozan Ryokai (807-869) is the founder of the Soto line in China. Our lineage. During Tozan's time the five lineages stemming from Hui Neng, the Sixth Patriarch, were all interconnected, everyone visiting and learning from each other. Nansen Fugan (748-838) is the great teacher famous for the koan about killing a cat. He was one of the five main disciples of Baso Doitsu (709-799). For Suzuki-roshi, Baso was one of the greatest Zen Masters of all time.

Tozan was quite young when he asked his first teacher, probably a local village priest, why the sutra said "no eyes, no ears, no nose, no tongue, no body, no mind," when he had eyes, ears, nose, tongue, body, and mind. Amazed at the clarity and matter of factness of the question, the teacher said, "I am not good enough for you, please go to Master Reimoku." Tozan did so and had his head shaved under Reimoku (747-818) who was one of the many heirs of Baso Doitsu. When he was about twenty-one he began journeying about visiting various teachers. The first teacher he visited was Nansen. When Tozan arrived the monastery was preparing for the annual Memorial Service for Nansen's teacher, Baso. Nansen said to everyone, to all his disciples, "Tomorrow we will serve food to Master Baso. Do you think he will come?"

I may ask you the same question. This afternoon we will perform the first annual Memorial Service for our teacher, Master Suzuki-roshi. We will offer him food and drink. Will Suzuki-roshi come and eat the food we serve him today?

When Nansen asked this question there was the silence of no one answering, and then from the back of the assembly young Tozan stepped forward and said, "Master Baso will wait for a companion." And then Nansen said, "Oh here is a fellow, although he is quite young, he is worthy to study Buddhism." Tozan answered, "Please do not slight me in that way!"

Let us run through it again. Nansen asked, "Is there a student in the house? Is there anyone here who knows that Baso neither comes nor goes, that he is always present?" After no one of Nansen's disciples replied, Tozan said, "He will wait for a companion. He will wait for someone to come forward who knows the true relationship between disciple and teacher." And then Nansen, cautioning him, said, "Are you pointing yourself out as a student, as a companion?" And Tozan replied, "Please do not insult me. I am pointing out Master Baso. I am pointing out how a teacher actually exists."



How does a teacher really exist? You must make an effort to be a disciple. You must come forward to be a teacher's companion in your common realization. You must make an effort, a great effort to realize Suzuki-roshi's teaching, to realize your own nature, to be his companion forever. It means actually eating with Master Baso and Suzuki-roshi, walking with them, knowing how they actually exist and existed. It means to think with him, hear with him, see with him. This is a story about how each one of us actually exists.

Later on in Tozan's life, he was in his fifties, there is a story about when he was preparing for a Memorial Service for his own teacher, Ungan Donjo. You know about Ungan (Yun Yen in many stories) from our morning chanting of the lineage. Beginning from the Sixth Patriarch, Hui Neng or in Japanese Daikan Eno— . . . Daikan Eno Daiocho (great teacher), Seigen Gyoshi Daiocho, Sekito Kisen Daiocho (the author of the Sandokai), Yakusan Igen Daiocho, Ungan Donjo Daiocho, Tozan Ryokai Daiocho . . . and so forth. For twenty years Ungan was also a disciple of Hyakujo who was an heir of Baso Doitsu too.

During the preparation of the vegetarian food for the offering to Ungan, a monk asked Tozan, "What teaching did you receive from Master Ungan?" Tozan answered, "Although I was in his community for many years, he gave me no instruction." This monk seeking instruction persists, "If he did not instruct you, why are you offering a Memorial Service to him now?" Tozan said, "How could I contradict him." The monk then said, "You visited Nansen first and became known at that time, why do you offer food now in Ungan's memory?" Tozan said, "I am not making this offering because of Master Ungan's virtue or Buddha Dharma, but because he refused to reveal the teaching to me. This is why I respect him."

Another monk asked at the same time, "Master Tozan, you are about to conduct a Memorial Service in honor of your teacher, Master Ungan, do you agree with his teaching completely?" Tozan replied, "I half agree, and half disagree." (And yet he could not contradict him!) The monk, who wants something to be in agreement with, asks, "Why do you not agree with him completely?" "To do so would be to do him an injustice," replied Tozan.

I have talked about these stories many times and there is still another story about Tozan I would like to tell you about again. After Tozan left Nansen he went to see Isan Reiyu and asked him about a famous statement of Nan'yo Echu. Isan (771-853) was an heir of Hyakujo and co-founder of the Igyo lineage, and Nan'yo (d. 776) was an heir of the Sixth Patriarch and is often known by his title of Chu Kokushi, or State Master, and by his request for an untiered or seamless burial mound. (See Suzuki-roshi's commentary on p. 7 in this Wind Bell.)

Tozan told Isan that he did not understand the deep meaning of Nan'yo's statement that inanimate objects expound the Dharma. Isan asked Tozan to repeat the story: A monk asked Nan'yo, "What is an ancient Buddha's mind?" Nan'yo replied, "A wall and broken tiles." "But are they not inanimate objects?" the monk said. "They are," replied Nan'yo. "Can inanimate objects expound the Dharma?" asked the monk. Nan'yo said, "Inanimate objects vigorously and unceasingly expound the Dharma." The monk asked, "Well, why do I not hear it?" Then Nan'yo replied, "Although you do not hear it,

do not hinder that which hears it!" The story goes on, but this is the statement I want you to hear: "Although you do not hear it, do not hinder that which hears it."

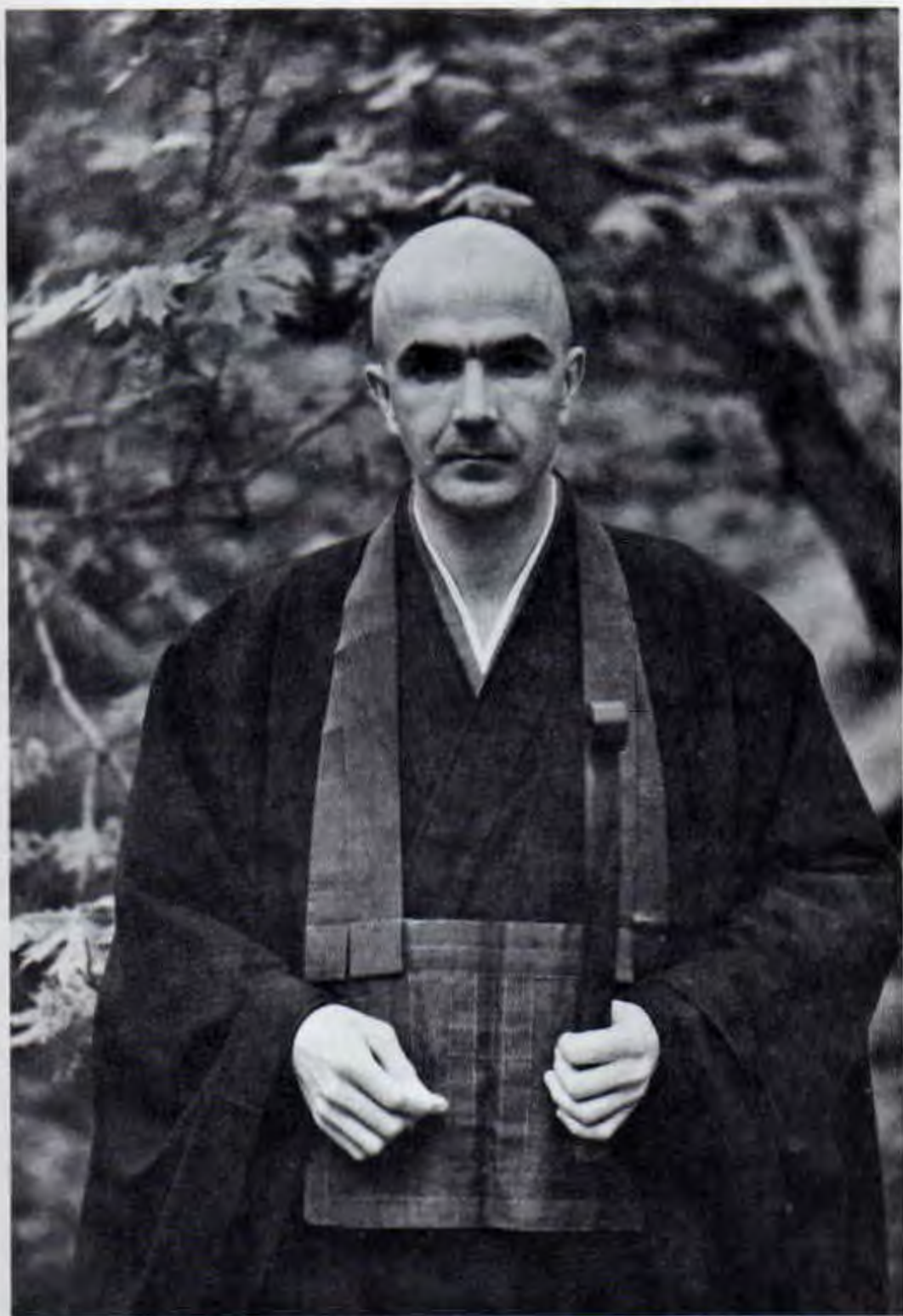
At the end of the whole story, Isan says, "I have something to say about this too, but I have not yet found a man to whom I can speak." Tozan said, "Will you please teach me, I do not understand." Isan raised his whisk and said, "Do you understand?" Tozan said, "No! Will you explain it to me?" Isan said, "This mouth from my parents will never explain it to you." After that Isan sent Tozan to the mountain cave where Ungan lived. Tozan right away asked, "When the inanimate expounds the Dharma, who can hear it?" Ungan said, "The inanimate hear it!" Tozan said, "Venerable Ungan, do you hear it?" Ungan said, "If I heard it, you could not hear my expounding of the Dharma." Then Tozan asked, "Why do I not hear it?" Ungan raised his whisk and said, "Do you hear it?" Tozan again said, "No!" And Ungan replied, "If you cannot hear my teaching, how can you ever hear the teaching of the inanimate?" Tozan said, "What sutra says, 'Inanimate objects expound the Dharma?'" Ungan said, "Do you not know that the Amitabha Buddha Sutra says, 'Streams, birds, trees, groves, all chant Buddha Dharma?'" Finally Tozan realized that all things expound the Dharma, and he said:

"Wonderful, wonderful!  
The Dharma of the inanimate cannot be conceived.  
Listening with the ears is hearing nothing,  
Hearing with the eyes, at last you know."

Suzuki-roshi was much like this, he would not say much about the teaching. He just lived here with us. And in the first years he was here in America, it was very hard to recognize him more than that he was a very nice and remarkable man. It was not until he had visible relationships with several disciples that we began to be able to see him through these relationships, and to find our own relationships to him. Coming forward in ourselves and treating him as a teacher. By the end of his life many people could see him directly through his reflections in his many disciples. While in the first years most of the people who came to sit zazen for a while, after a while went away not knowing who Suzuki-roshi was. But by the end of his life everyone wanted to stay with him and there was so much space around him to stay.

Our relationship with him continues, our experience of our relationship with him is not gone, if we continue to come forward, continue to renew it, continue to hear with our eyes, and see with our ears. We should treat Suzuki-roshi as if he were alive and so sometimes we offer food to him and call it a Memorial Service. This relationship has some wisdom in it, we do not know what we learned—"I was with him many years, but I did not receive any teaching"—but when it is necessary suddenly it comes out, what is necessary, something we did not even know we knew, Buddhism itself. Do you know how to come forward to make the body of Buddha visible, to join Suzuki-roshi today in this Memorial Service?

Which came first: Suzuki-roshi, Buddha, or you? It is the same as Buddha, is the same as you. This possibility to come forward, this actuality exists right now and is you. The teacher is always waiting, Suzuki-roshi is still waiting for



you. Don't worry! Everything exists just as you exist just now! It is something incomprehensible, something unthinkable. "Although we do not hear it, do not hinder that which hears it!" Engo said, "Ten thousand Holy Ones have not handed down a single phrase of the pre-voice." I say the pre-voice of the ten thousand things is heard everywhere. Do you hear it? Can you practice in this realm of the incomprehensible? This actual being, this actual practice is beyond being and non-being, and so we offer food to Suzuki-roshi. Please come forward and make the body of Buddha visible for all beings, animate and inanimate, to continue this teaching.



#### THE MEMORIAL SERVICE

*In the afternoon everyone gathered in the Buddha Dharma Hall to begin the Memorial Service. Baker-roshi entered and standing before the special altar set up for Suzuki-roshi called out:*

At Baso's Memorial Service,  
Tozan said, "He will wait for a companion."  
At Ungan Donjo's Memorial Service,  
Tozan said, "I spent many years with him,  
but he refused to reveal the truth to me!"  
Oh Suzuki-roshi, What do you say?  
Will you refuse to reveal the teaching to us?  
We come forward as one person,  
hearing the ten thousand things bless you.

## FIRST SANDOKAI LECTURE

by Shunryu Suzuki-roshi

*This lecture was given by Shunryu Suzuki-roshi on May 27, 1970, at Zen Mountain Center, and was the first in a series of thirteen lectures on the Sandōkai, a forty-four line poem by Sekitō Kisen, the eighth Chinese Patriarch of Soto Zen.*

*This lecture covers the following words of the Sandōkai: "Chikudo daisen no shin...."*

I am so grateful to have a chance to talk about the *Sandōkai*. This is one of the most important teachings for us. Its meaning is so deep and the expression is so smooth that it is pretty difficult to have some feeling when you read it. Sekitō Kisen, who wrote this poem, was the dharma grandson of the Sixth Patriarch and the son of Seigen Gyōshi, the Seventh Patriarch. As you know, under the Sixth Patriarch there were many disciples, but the most important disciples were Seigen and Nangaku. Later, under Seigen, Tōzan, the founder of the Sōtō School, appeared, and under Nangaku, Rinzai appeared. And Sōtō and Rinzai are the most powerful schools to grow out of the Sixth Patriarch's way.

Seigen's way was more gentle than Nangaku's way. Seigen's way may be that of the elder brother, and Nangaku's way is like the younger brother. In Japan often the first son will be very gentle, but sometimes not so able. We say "*sōryō no jin roku*." *Sōryō* means "first son," and *roku* means "not so bright." Anyway, the first boy is mostly very gentle, and we understand in that way when we talk about Sōtō and Rinzai. Tatsugami-roshi\* put emphasis on *memmitsu-no-kafu*. *Memmitsu* means "very considerate," "very careful in doing things." That is more the Sōtō way. The way of Sekitō, who wrote this poem, was to find everything in his mind; to have the great mind which includes everything was his practice. If you read the *Sandōkai*, you will understand this point clearly.

Usually, even though we say "to observe things-as-they-are," or more accurately, "as-it-is," actually we are not observing things-as-they-are, because when we think, "Here is my friend; there is the mountain; there is the moon," usually the friend, or the mountain, or the moon, is not the moon itself, or the mountain itself, or your friend himself. You think your friend is your friend. The moon, you think, is the moon. But it is actually not the moon itself, or your friend himself, or the mountain itself. When you think, "Here am I; there is the mountain and I must climb that mountain when I go to San Francisco," that is a dualistic way of observing things. We understand things in that way, but that is not actually the Buddhist way of observing things. We find the mountain, or San Francisco, or the moon, within ourselves right here. That is our understanding, the so-called big mind. Within the big mind everything exists. But to see things is not like finding out things which are on a shelf, one, two, three,

\*Tatsugami-roshi: Head of training at Tassajara for three practice periods.

four. . . . Most people understand things in that way, but in that case, "I am here, my mind is here, and there are many things on that shelf."

*Sandōkai*: *San* means "things" or "three"; *dō* means "sameness" or "same." To identify something with something else is *dō*, *San* means "many beings"; *dō* is actually "oneness" or "one whole being," which means "great mind." This is one big whole being which includes everything, and there are many things which we find in that one whole big being. Even though we say "many things," they are many parts of one whole big being, including all of us. So if you say "many," that is "many"; if you say "one," that is "one." Many and one are different ways of describing one whole being.

To have complete understanding of this relationship between one whole big being and the many things which exist in one whole big being is *kai*. *Kai* means "to shake hands." When you shake hands you feel really one; you have a real feeling of friendship. So "many things" and "one whole big being which includes many things" are good friends, or more than friends, because they are originally one. If you say "many," that is "many"; if you say "one," that is "one." So two names of the same thing should be very good friends. So we say, "Kai: 'Hi! How are you?'" This is the name of this sutra: *Sandōkai*.

Originally this title, *Sandōkai*, was the title of a Taoist book, and Sekitō tried to describe Buddha's teaching in almost the same way, and under the same title. Do you know the difference between Taoism and Buddhism? In a book they are maybe the same, but the way it is read is different. When a Buddhist reads it, it is a Buddhist book; when a Taoist reads it, it is a Taoist book. It is actually the same vegetable, but if a Buddhist eats it, it is Buddhist food; and if a vegetarian eats it, it is vegetarian food. There is that kind of difference. We Buddhists eat not just because a certain food has some particular nourishment—yang, or acid, or alkaline—but because eating food is part of our practice. That is the difference. For the sake of practice we eat food. To help our way, to practice Buddha's way we eat food, not just to support ourselves as a kind of animal called human being. To eat food for the sake of its particular value or nourishment is more the Taoist way. The Buddhist way is to include always our practice and our mind, not small mind but big mind which includes things. So to think, "This is just a vegetable," is not our way. We must treat things as a part of ourselves, as something which exists in our practice or in our big mind. Do you understand this point? Small mind means the mind which is under the limitation of desires, or some particular emotional understanding, or some discrimination about good or bad. So, even though you think you are observing everything-as-it-is, actually you are not, because of your discrimination and your desires. The Buddhist way is to try very hard to eliminate this kind of emotional discrimination and prejudice or good or bad. After doing so, it is possible to see everything-as-it-is.

So when we say "everything-as-it-is," this means to practice hard to get rid of our desires . . . not get rid of, but to know, to calculate, to take into account our desires. If there is a computer, you must put in all the data. One of the data will be our desire; this much desire, this much nourishment, this color, this weight. Usually we don't take into account our desires. Without reflecting on our selfish judgment we say, "He is good," or "He is bad." But someone

who is bad to me is not always bad; to someone else he may be a good person. So we should take into account our desires. In this way we can see everything-as-it-is. When we understand the mind transmitted from Buddha to us, we can see everything-as-it-is. This is Buddha mind.

*"Chikudo daisen no shin . . ." Chikudo is "India"; daisen is "great sage"; no means "of"; shin means "the mind, the big mind which includes everything."*  
*"The mind of the great sage of India . . ."*

The mind we have when we practice zazen is the great mind in which we don't try to see anything. We stop thinking; we stop emotional activity; we just sit. We are not bothered by whatever happens to us. It is like something happening in the great sky. The sky doesn't care what happens in the sky, what kind of bird flies in it—even the atomic bomb. It doesn't care. That is the mind transmitted from Buddha to us.

When you sit maybe many things will happen. You may hear the sound from the stream, or you may think of something, but your mind does not care. Your great mind is there, just sitting. Even though you don't see things or you don't hear, or you don't think you are seeing things or hearing things, you don't think you are thinking things, still maybe something is going on in the big mind. And that is how we observe things. We don't say "good" or "bad"; we just sit, and we say, "Oh, good morning." We enjoy things, but we have no special attachment. We have full appreciation of them, that's all. And one after another things will happen to us in that way. That is the mind which is transmitted from Buddha. That is how we practice zazen.

So if you do not practice zazen, even though you enjoy an event or something, later it will cause some trouble. Do you understand this point? I think you have had various experiences of this kind. Because you think, "This is it! It should be like this! Zen Center should be like this!" Maybe so, but it is not always so. If the times change, if Zen Center loses Tassajara or moves to some other mountain, the way we have here cannot be the way we will have in some other place. So we shouldn't stick to some particular way, and we should always open our minds to observe everything-as-it-is, and to accept everything-as-it-is. Without this preparation, if you say, "This is the mountain; this is my friend; this is the moon," the moon will not be the moon itself.

So Buddha's teaching is the study of human nature, of how foolish we are, what kind of desires, discrepancies, and tendencies we have. So I always remember to use, in your words, "to be liable to." We are liable to live like this; we are liable to say in this way. We should remember these words: "to be liable to" or "tendency." You may say the tendency is also the thing itself, but if you say so, it means you ignore yourself.

When I was preparing for this lecture, someone came and asked me about self-respect. "What is self-respect? How do we obtain self-respect?" Self-respect is not something which you can feel you have. When you feel, "I have self-respect," that is not self-respect anymore. Without thinking anything, without trying to say something special, just talking about what you have in your mind, and how you feel, when you are just like this, there is naturally self-respect. So when I am closely related to you all and to everything, then I am a part of one big

whole being. When you feel something, you are maybe almost a part of it, but not quite. When you don't feel anything, when you do something without any feeling of doing something, that is you yourself. When you are completely with everyone, you don't feel who you are. That is self-respect.

So when you feel you are someone, you have to practice zazen harder. Actually, as you know, it is very difficult to sit without thinking and without feeling. When you don't think, either you are feeling something or you are asleep. But without sleeping, without thinking, to be you yourself, that is our practice. When you are able to do that, you will be able to say things without thinking too much and without having any purpose. Just to express yourself, you will speak, you will do something. That is self-respect. That is complete self-respect.

How you obtain this self-respect is maybe to practice zazen, and to be strict with yourself, especially with your tendencies. Everyone has their own way which is peculiar to himself and which is not universal to everyone, and so we must know that. However, if you try to get rid of your tendencies, if you try not to think in your practice, or if you try not to hear the sound of the stream, that is impossible. So let your ears hear the stream, let your mind think about something, but without trying to think, without trying to hear, without trying to stop hearing or thinking. That is our practice.



*Tassajara creek*



So more and more you will have this kind of habit, or strength, or power of practice. If you practice hard, you will be a boy or a girl again, like a child. When we were talking about self-respect, some bird was singing outside, "pe-pe-pe-peep." That is self-respect. "Pe-pe-pe-peep." It doesn't mean anything. Maybe the bird was just singing, or even without trying to sing it goes "pe-pe-pe-peep" in various ways. When we hear it we cannot stop smiling. We cannot say it is just a bird; it controls the whole mountain, the whole world. That is self-respect.

So that we can have this kind of everyday life, this kind of practice, we study hard. When we come to this point, there is no need to say "one whole big being," or "bird," or "many things which include one big whole being." It may be just a bird; it may be just a mountain; or it may be the *Sandōkai*. If you understand this point, there will be no need to recite the *Sandōkai*. "*Chikudo daisen no shin* . . ." We recite it in Japanese-Chinese, but it is not a matter of Chinese or Japanese. It is just a poem or just a bird. And this is just my talk. It does not mean much, but . . . We say that Zen is not something to talk about. It is something which you experience and which will be very difficult. Anyway, this world is difficult so don't worry. This world is not so easy: wherever you go, you will have problems. You should confront your problems. It may be much better to have this kind of problem in your practice than various kinds of mixed-up problems.

*Student A:* You explained what each character in the word *Sandōkai* means, but I didn't hear you say what they mean together.

*Suzuki-roshi:* It is difficult to say in one word. To express one big mind, Sekitō picked out these three words: *san-dō-kai*. And his teaching is, "What is one big mind? What is oneness of one and many?" That is *kai*. *Sandōkai* is the title of Buddhist big mind or transmitted mind. There is no other way to say it.

*Student B:* The other day when I was hitting the *mokugyo*\* a small spider crawled across the top of it. I went a little bit off to the side, but he went right into it. There was nothing I could do. It was too powerful for him to escape.

*Suzuki-roshi:* You didn't kill it?

*Student B:* Something did.

*Suzuki-roshi:* But you hit some other place?

*Student B:* Yes, but I couldn't stop and he went right into it.

*Suzuki-roshi:* It couldn't be helped; Buddha killed him. He may be very happy. To live in this world is not so easy. When you see children playing by the stream or by the bridge, you will feel very scared. When I am on the freeway I always think, "Oh, how is it possible to survive without having an accident?" But if something happens, that's all. If you stop and think about it, if you stop and see and think, you will be terrified. I have heard of someone who is 165 years old who has more than two hundred boys and girls, grandchildren and great-children. If he thinks about each one of them, he may be scared. He may easily lose one of them in this busy life. If you think about our practice, you may be scared because it can be very strict. You should be ready to kill something even if you are a Buddhist: whether it is good or bad, you should do it. It is impos-

\**Mokugyo*: a wooden drum used to accompany chanting.

sible to survive without killing anything. We cannot survive by some feeling. We must be involved in a deeper practice than emotional practice. That is the strict side of our practice. And if it is absolutely necessary, you should stop hitting the *mokugyo* even though all of us get into confusion.

*Student C:* Would you explain what you mean by strict practice?

*Suzuki-roshi:* Things are going on in a very strict way. There is no exception. Wherever there is something, there is some rule, some truth behind it, which is going on strictly, controlling things without any exception. We think we care for freedom, but the other side of freedom is strict rules. Within the strict rules there is complete freedom; freedom and strict rules are not two separate things. But it does not mean that someone should be put in strict rules. Originally we are supported by strict rules or truths. That is the other side of absolute freedom.

*Student D:* Can you give us some more examples of strict practice?

*Suzuki-roshi:* When you get up you should get up. When everyone sleeps you should sleep. That is an example.

*Student D:* Sometimes we think there is some special situation in our practice. At that time, how do we know if we should follow the strict way or if we should perhaps make an exception?

*Suzuki-roshi:* That is why we divide our responsibility. Almost all the time we have no time to discuss things with someone else. If we do, we will be too late. So you have to take your own responsibility. That is inevitable. If you make a mistake, that is your mistake, but when you decide things in that way, they will go more smoothly without your being involved in ideas of good and bad.

*Student D:* My responsibility as an officer is such that it is very easy for me to follow the strict way, because that is a part of my responsibility. Other people have somewhat different situations, and sometimes, because my responsibility is to follow strictly, we have discussions, and I sometimes think that maybe they should do differently than I do. Is that right?

*Suzuki-roshi:* Yes. Sometimes you should shut your eyes. You are unfortunate if you see something. If you see it you should say something, so it may be better to practice your way without looking around. If I look around, if I watch the people on this side of the Zendo, the people on the other side will sleep. It is better not to watch anything. They won't know what I am doing. "He may not be sleeping, so all of us must stay awake." That is the advantage of zazen practice. If you see something, the rest of the things will be ignored; if you don't see anything, you cannot ignore anything. That is the big mind which includes everything.



If you have some personal recollections of Suzuki-roshi, especially any incidents that stand out in your memory or were a turning point for you, we would like to begin compiling such stories and anecdotes as a collection of Suzuki-roshi's teaching. Dr. Abe, Mumon-roshi, and Baker-roshi have suggested that we do this. It is the traditional way that Buddhist teaching and the lives of the patriarchs have been passed down and collected. Please address your letters to Baker-roshi in care of the Zen Center office.

## ZEN CENTER SCHEDULE

	SAN FRANCISCO	GREEN GULCH FARM
ZAZEN & SERVICE	Monday through Friday: 5:00-7:10 a.m. 5:30-6:30 p.m. 8:30-9:10 p.m. Saturday: 5:00-10:00 a.m. (incl. breakfast and work)	Sunday through Friday: 4:40-6:45 a.m. 5:30-6:30 p.m. (exc. Fri.) 8:20-9:00 p.m. (exc. Fri.)
LECTURE	10:00 a.m. Saturday	10:00 a.m. Sunday
SESSHINS	One-day sittings the first Sat. of each month except Feb. and Aug. Seven-day sesshins begin the first Sat. of Feb. and Aug.	One-day sittings the third Sat. of each month except June and Oct. Seven-day sesshins begin the third Sat. of June and Oct.
WORK	Regular residents' schedule	Open to non-residents Sun.-Fri. 8:00 a.m.-4:40 p.m.
ZAZEN INSTRUCTION	8:30 a.m. Saturday	1:30 p.m. Sunday
ZEN MOUNTAIN CENTER	Fall Practice Period: September 15 to December 15 Winter Practice Period: January 10 to April 10 Guest & Summer Practice: May 1 to September 3	

ZEN CENTER OFFICE — 300 Page Street, San Francisco 94102. Ph: (415) 863-3136

GREEN GULCH FARM — Star Route, Sausalito 94965. Ph: (415) 383-3134

	ZAZEN AND SERVICE	LECTURE
BERKELEY ZENDO (415)845-2403	5:00-6:45 a.m. 5:40-6:30 p.m. 8:30-9:15 p.m. (exc. Tues.)	Monday morning after zazen
HAIKU ZENDO, LOS ALTOS (415) 948-5020	Mon.-Fri.: 5:30-7:15 a.m. (exc. Thur.) 7:10-8:50 p.m. (exc. Wed.) Sat.: 5:30-9:00 (incl. breakfast)	8:00 p.m. Wed.
GENJO-JI, SANTA ROSA (707) 545-8105	Mon.-Fri.: 5:45-6:45 a.m. 5:45-6:35 p.m. Sat.: 5:45-8:40 a.m.	8:40 a.m. Sat.

*Wind Bell Staff: Advisor: Zentatsu Baker-roshi; Editor: Lewis Richmond; Editorial Assistants: Yvonne Rand, Peter Bailey, Peter Schneider, Jane Schneider, Richard Levine; Composition: Haru; Layout and Design: Peter Bailey; Photography: Robert S. Boni, Katherine Thanas, Arthur Deikman, Alan Marlowe, Kaz Nakagawa, Shunan Noritake, Lucy Bennett, Britton Pyland, Zentatsu-roshi, Lewis Richmond; Typing: Leatrice Asher.*

Voluntary subscription price of the *Wind Bell* is \$3 per year.