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

## ANNOUNCEMENTS

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



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

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



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



## RULES FOR ZAZEN (MEDITATION)

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

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

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

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

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

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

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

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

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



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

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

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

ZEN CENTER was formed to help support a place where people may meditate and receive instruction in Zen Buddhism. The CENTER is a religious, non-profit, organization entirely supported by its members. If you would like to help support ZEN CENTER as an Active or Associate member, please contact Richard Baker, Treasurer, for a pledge form.

**ZAZEN AND  
LECTURE SCHEDULE**

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

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