

# Wind Bell

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## NEWS

### ELECTION OF OFFICERS

The monthly business meeting of Zen Center Saturday, February 26, will be devoted primarily to the election of new officers (president, vice-president, treasurer, secretary) and trustees (three of the nine positions on the Board of Trustees are open for election this year). This is the most important meeting of the year, for the officers and the trustees who are elected are responsible for carrying forward the day to day business and for the larger problems and financial commitments which go with operating a center for teaching and regular meditation. The annual report by the Treasurer and another by the secretary will be presented. We would like as many members and friends as possible to attend. Although only members may vote, others who only use the Temple or Zendo occasionally or who are just interested, and find out quite a lot about Zen Center and the people in it from this meeting.

### RENOWNED ZEN MASTER DIES

Sawaki, Kodo, Roshi, the famous Soto Zen Master died December 21. He was Roshi of Antaiji Temple for laymen and monks in Kyoto. He was known for strict discipline and deep philosophical and intellectual understanding of Buddhism. Rather than a special funeral ceremony, he asked that his death be commemorated by his followers by a forty-nine day Sesshin. Grahame is now attending that sesshin.

### REDWOOD CITY EVENING MEDITATION NOW IN LOS ALTOS

From now on the Thursday evening (7:30 - 8:30 p. m.) meditation on the Peninsula will not be held at 849 Palm Street in Redwood City. Instead it will be held in Los Altos at 746 University Avenue, the same place as it is held Thursday morning. Only the address is changed. Time and day of the week remain the same.



## ② NEW LOCATION OF EAST BAY ZAZEN

The East Bay zazen group will now meet at the home of Howard and Jean Campbell, 2919 Fulton Street, Berkeley, at the same time Monday mornings, from 5:45 to 7:00.

### SOTO SEMINAR

This year's seminar on Soto Zen Buddhism was held in Monterey, Saturday and Sunday, February 12 and 13, at the Monterey Zen Temple, 453 Casanova Avenue. Registration was at 6 p.m. and at 6:30 p.m. Bishop Togen Sumi, Roshi talked and gave instruction about "How to Meditate." This was followed by a short period of zazen (meditation) and then tea and questions and answers. Sunday morning began with zazen at 9:00 a.m. At 1 p.m. Sunday the Reverend Suzuki, Roshi talked on the "History of Buddhism" at the Art of Living Hall in Carmel between Seventh and Eighth Streets on Carmel Avenue. This was followed by a short period of zazen and then a talk on "Experience and Information" by the Reverend Kisan Ueno.

### NEWS OF GRAHAME AND PHILIP

As many of you know, Grahame Petchey and Philip Wilson are in Japan studying at Eiheiji Monastery, the Head Soto Temple founded in the mountains about 700 years ago by Dogen Zenji. Excerpts from two letters from Philip are in the Letter Section of this issue. Grahame has sent a tape from himself and his wife, Pauline, and we had hoped to get some of this transcribed for this issue. But it will have to wait until next time. Grahame injured his back and had to leave Eiheiji for a while for treatment and diagnosis (slipped disc). He will return to Eiheiji shortly, but right now he is living with his family in Kyoto and sitting in the 49 day Sesshin at Antaiji to commemorate the death of the head of that temple, Sawaki Kodo, Roshi. Grahame and Philip are shown below with Tatsugami, Roshi, Head of Meditation and Ceremonies at Eiheiji.



## ZEN MASTER DOGEN'S LIFE AND THOUGHT

His Basic Ideas by Professor Reiho Masunaga

Dogen basically wanted to return with a critical standpoint to the spirit of Buddha. Disinterested in fame or profit, he stayed away from those in power. He preferred a coarse robe to fancy kesa (kasaya). He secluded himself in the mountains and tried to teach his followers how to live. While rejecting the mixing up of the three teachings (Buddhism, Taoism, and Confucianism) he transcended the distinctions among the five schools of Zen, and unified them in an essential way. He opposed the use of the name "Zen sect" and stressed the unity of Buddhism. He centered his teaching on a meditative practice that would free men from delusive attachment to body and mind. While preserving the tradition, he expressed his own individuality. Dogen owed much of his approach to his teacher Ju-tsing (Nyojo).

1. Dogen was primarily interested in transmitting an unfragmented Buddhism. Beyond his rejection of the name "Zen sect" was the fear that Buddhism would become one-sided and superficial if Zen followers set up an independent system in conflict with other sects. He considered the branching of Zen into five schools a symptom of biased interpretation. His anti-sectarian attitude was thorough, extending to harsh words against separating Soto from the five schools and against separating the Buddha-mind followers from the Buddha-word followers. His concern was with the root of Buddhism - not its many branches.

2. Dogen stressed the importance of the Way-seeking mind. He did not believe in downgrading Buddhism to fit with what was considered the spirit of the age. The then popular practice of dividing Buddhism into three periods - sho (true), zo (similar), matsu (declining) - was considered by Dogen only a temporary expedient. For those who really wanted to understand the essence of Buddhism, he felt there was no substitute for hard training, especially in a declining period (mappo). He found profound significance in the way-seeking human effort.

3. The focal point of Dogen's Buddhism was zazen - the practice of cross-legged sitting. He identified zazen with Buddha's vital activity. His shitan taza (integrated sitting) was not merely a means of gaining enlightenment (as in Sung China) or of becoming Buddha. Because training and enlightenment are not separated, Dogen said, our training enfolds enlightenment. In zazen we free ourselves from body and mind, become the Right Law itself, and function as Buddhas and patriarchs.

4. The self-identity of original enlightenment and superior training in Dogen's zazen arose from faith in the inherent Buddha-nature. Enlightenment/training based on Buddha-nature was the essence of his Zen. Dogen's unique view of Buddha-nature stemmed from his own way of interpreting the following passage from the Mahaparinirvana sutra: "All beings have Buddha-nature." He read this as: All existence is Buddha-nature. For Dogen Buddha-nature was the ground of all existences, and all values; and all existences were self-expressions of Buddha-nature. From this basic standpoint Dogen extensively discussed the problems of ubussho (existing Buddha-nature), mu-bussho (non-existing Buddha-nature), setsubussho (expressing Buddha-nature), ku-bussho (empty Buddha-nature), mujo-bussho (impermanent Buddha-nature), and gyo-bussho (practicing Buddha-nature).

5. True Buddhism, Dogen said, was transmitted by direct contact between master and disciple. The transmission took place through two personalities becoming one - through one life being transferred to the other and continuing on. In this process the trunk and branches would remain essentially self-identical over the years. But there would be subtle shifts in emphasis to accord with time, place and individuals. Dogen insisted that the disciple must eventually transcend the master if the transmission would remain meaningful in each succeeding age.

6. Dogen's idea of impermanent Buddha-nature led to a unique treatment of time in his essay Uji. Instead of considering time as contentless form, he saw a fused relation between time and being. Every existence in the world, he said, was itself a time unit. Dogen used the term uji to designate the specific time arising in each moment. It referred to discontinuous time - to "this time" and "that time". When uji was embodied in a person, it was called ryoryaku. Here was the continuity of time. For Dogen then, time had two facets: one discontinuous, unrelated to past and future, and one expressing new time in each moment. The continuity of discontinuity and the going/coming of not-going/not-coming are in this very moment - called the absolute present or the eternal now. To live truly in the absolute present was the essence of Dogen's religion.

After two generations Dogen's Zen was transmitted to Keizan (1268 - 1325). Through Keizan and many superior disciples Dogen's ideas spread to the ordinary people. Keizan wrote:

The body of Sakya is still warm  
The faint smile of Karyana retains its freshness  
To let us know the unchanging by a flower gesture  
And to teach us eternity in a smile

These words underline the continuity of tradition as Zen passes from master to disciple vitalized by fresh insights for each new generation.

Historically, the Japanese Soto school founded by Dogen penetrated deeply into the daily lives of farmers and merchants. In this respect it differed from the Rinza school of Zen which was linked closely with the Shogunate and the ruling class. Rinza flourished for awhile but started to decline when the Shogunate declined. While both schools exist in Japan today, Soto is the larger of the two. In fact, it is the largest order in Japanese Buddhism.

While relatively unknown in the West, its teachings are drawing increasing interest outside of Japan. Some scholars in the United States and Europe, particularly a few in the fields of pragmatism and existentialism, are finding insights in Dogen's writings. Thus may develop a synthesis of Eastern and Western thought at a level meaningful for the modern age.

# ① NOVEMBER ONE-DAY SESSHIN LECTURES

These lectures were taped during the sesshin and then transcribed for the Wind Bell.

## Morning Instruction by Rev. Katagiri:

During zazen it is important to keep the right posture. You should especially keep the right posture of your hands. They are like a barometer, directly indicating the attention to your effort. Neither too high nor too low, the hands should be in the right place - as if you were holding jewels in your palm and close to your belly. Don't touch your arms to your body. It is better to keep some separation. The hands should be held at the lower part of your gut. If you cannot maintain the correct posture of your hands you cannot breath smoothly in the right way. When your back is kept straight and your chin pulled in, your hands will be in the right place.

In order to control your mind, first it is important to keep the right posture of your body - your hands, your back, your head, your neck, your eyes, and your mouth. When this is accomplished your mind will be in the right way. What's more, it will be done naturally in this way. When your posture is complete, everything goes well.

To be without thinking is devotion to what you are. The effort of your body and mind should be directed to what you are. This is right zazen, and at this time true religion is realized.

Thank you very much.

## Early Afternoon Lecture by Suzuki, Roshi:

Buddhism is very philosophical, and sometimes intellectual and logical. It is necessary to be logical and philosophical to believe in the teaching completely. If it is not logical and philosophical, you cannot believe in it. Our teaching should not be doubtful. Although intellectual and philosophical understanding of the teaching is not enough, it should at least be logical and philosophical.

Sometimes a student of Buddhism will become proud of the lofty, profound philosophical teaching. This is wrong. The philosophy is for the believer himself, not for others. Because it is difficult for us to believe in the teaching, we should enter it from an intellectual approach. However, there is no need to be proud of the profundity of it. It is just for the student, not for others. If it is possible to believe in Buddha's teaching without philosophical understanding it may be all the better. For most of us it is quite difficult to believe in it without intellectual understanding. So philosophy is just for ourselves.

We of the Soto School have the Shobogenzo which, as you know, is very very philosophical, deep, and lofty. It takes a pretty long time to understand the teaching, even philosophically, and there are not so many people who understand Shobogenzo completely. A man may study Shobogenzo intensively and even become quite famous as a result; but by the time he understands it completely he will likely not be a religious leader any longer, but just a scholar, proud of his understanding of Shobogenzo. In the Soto School this is quite possible, so we usually do not talk about the Shobogenzo so much. Rather, we practice Dogen's way whether we have a deep understanding of our practice or not.

The Soto way may seem formal and rigid, if you do not know the background of the rituals. If you want to study it is necessary to have a strong, constant, way seeking mind. Sincerity to accept rituals, to accept the teaching without any discussion. So Dogen Zengi emphasized the straight-forward attitude which accepts the teaching as it is. Just say "hai" (yes), I will do it. That is all. That is our way. If there is some doubt in our way, you may make a philosophical or intellectual study of Shobogenzo. But we should know that Dogen's way is the result of a long intellectual effort based on his pure way-seeking mind. Buddha's teaching has two faces. One is practical and the other is philosophical. The Four Noble Truths and the Eightfold Holy Path are practical teaching. The teaching of interdependence and transiency are the philosophical side. The practical side of the teaching is for human beings, you may say, or the teaching based on value. For human beings the teaching has some value, you know; that is the practical side of the teaching. But the teaching that everything changes and is independent is not just for human beings, it is the teaching for everything.

According to the teaching of transiency or interdependency, there is no difference between human beings and other animate and inanimate beings. It is a universal teaching for everything. However, the Eightfold Holy Path and the Four Noble Truths are for humans and the teaching we should practice. The teaching of interdependency or the teaching that everything changes gives human beings a strong faith in the Four Noble Truths and the Eightfold Holy Path. It gives us the reason why we should practice zen or why we should behave.

These teachings are not just Buddha's invention. The teachings are based on eternal and universal truth. Buddhism has its validity or universality in the scientific world, that is why people like Buddhism. For a Buddhist there is no reason to be proud of the teaching because of its universality. But there is danger for Buddhism in its universality and profundity. Buddhism,

at the same time, is a very practical, vital, and active teaching. A Buddhist should be concentrated on his practice, rather than on philosophical study. Buddhism should not disappear into the realm of science or philosophy. This is a pretty important point in studying Buddhism and we should always be concentrated on our sincere effort and practice. 5

That is why we reject the idea of gaining from our practice. Gaining ideas belong to our visible world, whereas sincerity belongs to our inmost nature. Buddha's teaching is based on his inmost nature, which is called Buddha Nature. To realize our inmost nature or appease our inner most request is how we practice Buddhism. It may be difficult for a beginner to realize the inner most request, but by your practice you will realize your inmost, deeper nature and this deeper nature will encourage your practice.

Before Zen Buddhism was established, there was the idea of the pure practice of zen. The Hinayana school classified zen in four ways excluding any idea of gaining. The practice which was based on gaining was called "desire practice" (desire world practice: yokukai-jo). When you practice zen in order to prepare for true zen, that is of course practice based on an idea of gaining. For example, before you begin zazen, you swing right and left centering yourself, or you rub your muscles. These actions are done from a gaining idea in order to prepare for practice.

The Hinayana school made provision for this kind of practice based on desire. It was not part of the four stages of pure zen. Desire-world zen is not a Buddhist, is not our zen. You may call it preparatory zen which belongs to the world of desire, but not to the world of form or the world of non-form.

This early Hinayana distinction of pure-zen and desire-zen is why it is not correct to say that Zen Buddhism was established only after Bodhidharma came from the west. Although there was not a specific zen school by that name, zen ideas were closely passed out in the Hinayana way. If we miss this point the Zen school will become one of the many schools of Buddhism. Every school should be only Buddhism. A Buddhist should not have sectarian ideas, and there should be no sectarianism in Buddhism. If we understand this point we will be concentrated on the practice itself without any idea of gaining.

Practice without an idea of gaining is called Buddha's practice. If we become attached to enlightenment or to the profundity of the teaching, we will lose the point. When we just practice zazen as a human being without any idea of gaining we have the universality of the teaching, and also its individuality and validity. If we attach to some idea of perfection, we will lose the validity of the teaching, although we may have its universality. But this is no longer religion; it is philosophy or science. So the point is to practice our pure way as human beings with sincerity and without an idea of gaining. That is pure practice. It is not important whether it is the first stage or the second stage of the three stages, that is not the point. Just to practice with a pure-way-seeking-mind, that is the goal of true Buddhism.

If you practice zazen for one or two years or more your zen will become part of your life and you may feel as if there is no need even to practice Zen. At this time you cannot practice zen properly. When you have some joy or ecstasy in your practice, that will be encouraging, but it is not good enough. This encouragement helps you to reach the realm where you do not have joy in your practice. On the other hand, if you come to think that you understand zen and that there is no need for you to study or practice zen any longer, that is a big misunderstanding. Zen should be our whole day and whole life work. We should follow this way without any idea of gaining. It does not mean to ignore the encouragement and joy in your practice; but true practice is beyond our joy or understanding.

#### Evening Sesshin Lecture by Roshi:

Almost all of you have not practiced Zen so long, but I think you have made great progress. This result is more than we expected. As I always say, for the beginner the most important point is posture. While you are working hard on your posture you will study many things besides your physical training. Physical training always follows mental training, even though you do not try to train your mentality. To put your mind in the right way is one interpretation of Zen. Or to resume your right mind is called Zen. Sama-pati means to resort to the right state of mind. Another interpretation is to put our mind in the right place. Physical training will result from the right orientation of your mind. If you are determined to overcome your pain your mind will follow your pain. But if your determination is not strong enough your mind will be in agitation. Zen is not struggling. When you practice zen your mind should be calm - even though you fight with your pain your mind should always be calm. It means your mind follows your pain like water, as water always follows the lower place. If your determination is strong enough, your mind becomes calm: following your physical condition and finding out many things. As long as you are struggling with your physical condition your mind will not find anything; your mind is shut; your mind is occupied so it will not be anything. When your mind is calm enough, even in your pain, you will find out many things. When your mind is in this state it is called a "well-oriented" mind. To put your mind in the right way is Zen. When your mind is calm you will find various tastes in what you eat. If your mind is not calm, you cannot eat anything you do not like.

⑥ When it is completely calm you will find various tastes, whatever you eat. So your mind will change according to circumstances, that is why old Zen masters were quite strict with disciples. If he was very strong and strict they would surrender - their minds would surrender. So you will find out many things in this kind of situation. You have to do many things which you do not like. That is a quite usual routine for us. As long as we want to stay sitting we have to find out some way to control ourselves, and soon we will find out how to control our mind.

Pickles are not something you boil. You eat pickles without boiling them. When I was a boy our master did not like to throw away food, not even pickles which became moldy. So we boiled the pickles and ate them. We tried them and said "this is not too bad": this is how to eat old moldy pickles. It was pretty good, so we served a boiled pickle to our master. He said, "What is it?" He did not know. We usually did extraordinary things so he thought "they must have done some extraordinary cooking." Anyway he did eat them. If we have surrendered to our master, we employ all our effort to control our mind so that we may exist under all conditions, extraordinary and ordinary.

This kind of training is necessary. For some of you it is time to just practice your breathing. In this activity your mind should follow your breathing in and out. We should not try to control your breathing with your mind, the mind follows the breathing. If you try to control your breathing by your mind, your mind will not be alert enough or soft enough to follow the subtle activity of your inhaling and exhaling. If your mind is soft enough to follow the subtle, delicate breathing, then you forget yourself in your breathing. So, that which exists is just your breathing. Your mind has completely become the breathing exercise. If you wish to attain this feeling, just to follow your inhaling and exhaling is the way. This is the way to do things according to our way. Follow the wave and drive the wave; follow the breathing and drive the breathing. It means to become one activity. On the other hand, if you try

continued --

Chanting before eating.  
Meals served at Eiheiiji.



Preparing food in Zen Center and Mrs. Suzuki's kitchen.  
Serving meals in the Zendo.



to make your breathing become smooth, your breathing will not become smooth. If you just follow your breathing, your breathing will become more and more smooth, without trying to make it smooth. If you have this secret in your everyday life, you will find out many things which you did not notice before. This kind of activity will take place only with strong determination, or a strong way-seeking mind. As long as you are trying to do something, you can not do it. However, if you are determined to do it, you can do it. That determination is not working on your activity, but rather on your physical and mental existence. "I will not move whatever happens to me" - this kind of determination will work on every activity you do, and because of that determination your mind will become quite flexible. In Buddhism a flexible well trained mind is always appreciated. ①

This kind of training is called samadhi, or sama-pati in Sanskrit. In Chinese we call it dhyana or ch'an, or to-ji. To-ji is a well-balanced mind, like water, it gets through the smallest holes imaginable. So before you start practice, it is necessary to make some firm decision, by yourself. No one can force you to make this kind of decision.

As you have made pretty good progress, I want you to make this decision in your practice. It is not just for the practice of Zen, but also for enjoying your life. Without this kind of decision you cannot have a rich life. Your life will be rough and coarse if your mind is not flexible enough to accept things. We are lucky to be able to come together and practice Zen with so many persons. It is not so easy to practice with people in this way. Even though you want to do so, it is not always possible. Today we did it, but we do not know about tomorrow. If only we can make this decision there is no difficulty in our life, there is no problem. Because your determination is not strong enough you have a problem. Actually there is no problem or difficulty whatsoever in this world. Thank you very much.

## VERMONT ZEN, maybe?

(Mrs. Dorothy Schalk visited Zen Center in San Francisco for about a month in December and January. She meditated twice a day and attended lectures and said she found it an important experience. We certainly found her a very good person to practice Zen with. She hopes to begin a Zendo in Vermont which she explains about in the following article.)

A number of questions have been asked concerning what was happening or going to happen in Vermont. Where did Rev. Suzuki really go when he left the Mitchells in Cambridge? This is an attempt to clarify a little.

My husband's and my home is not in Vermont, nor exactly near Cambridge, although in Massachusetts. We live in the town of Northampton with one boy 14, Dan Frank, for whom we are guardians. Our children have all grown up. Smith College is located in Northampton and Marchall, my husband, has been a Professor of Geology there for over thirty years. J.J. Wilson (Philip's wife. He is at Eihei-ji) is teaching English at Smith now. Northampton is on the edge of the Berkshire Mountains in a valley. Boston and Cambridge are a hundred or so miles away, and New York three hundred. Brattleboro, Vermont, forty miles to the Northwest, close to the New Hampshire border line, is often called "The Gateway to the Green Mountains."

It is in the Green Mountains where the new Zendo is to be located. The area northwest of Brattleboro is now growing famous for its autumn color and numerous ski resorts. Vermont is hilly and heavily wooded and made up of small towns and villages, each with a main street, a town hall, a village green, a few mostly white houses and a box like white wooden church with a steeple. The roads are now excellent: that is, the black top ones linking town and town all over the state.

Our three and a half acres of land is about seventy miles from my home in Northampton; located up a steep hill (almost a mountain) two miles above the old town of Wardsboro. The road is dirt, accessible enough in summer, and divides the piece almost in half, on the right side going up a steep rise which looks down across the road to a drop and then an open area below where we plan to build a "Zen House." This means a sort of a guest house and for a time a temporary Zendo. The house is to include three principal rooms, with the living room glassed in and looking down the drop. Beyond the window on the flat area could be a Japanese garden and dimly seen through the trees, eventually a temple. One of the three main rooms will be a large tatami room, with sliding doors at one end which could be closed to make a sleeping section. This room could also be used for meditation. The other room will be a bedroom, with a screened porch, western-style, except that all doors are to be sliding. Vermont winters are severe and it is always cool in the hills. In fact one of the jokes between natives and summer people is "which day was summer this year?" When the house is built, although it will include the ground work for winterizing, for awhile it can only be open between about June first and the end of September.

8

Some legal work has been begun, and a portion of the money for the house may be available by early summer. An artesian well was dug last winter - as the natives say "before the snow flies"; and an architect is now working on plans for the house. However: with the exception of the selection and collection of stone for a foundation - the work of building will probably not start for at least another year. The well, finally accomplished, had to be dug through many feet (383) of ledge rock; and was of course very expensive; but there is plenty of pure water, enough to draw off some for a pond on the garden site.

The architect, Simon Watts, is Harvard trained and sensitive to Japanese architecture, simplicity, and the use of natural materials. He is too busy to do the building, but is working now on the plans. He does not think he can design the temple, but possibly later he may be able to in consultation with a Japanese architect. In addition to all sliding doors, we hope to use white walls and clay tile roofs.

This summer a friend will build on the property a small one room house to which I can go back and forth from Northampton. There is camping space, and the room will be kept without much furniture for Zen practice. The climate is great in summer. Though it is cold and sometimes rains, it is never hot.

If any of you are in the East at any time, do be sure to contact us. My home address is 74 Lyman Road, Northampton, Mass., and my telephone (413) 584-5655 (Northampton). In case we should be in Vermont (at present there is no phone) the address is just Waidsboro, Vermont. Send a postal card to Waidsboro, and your phone number, and I could try to reach you.

It is my hope to be practicing with you again sometime next winter.

# LETTERS

Dear Editor:

Returning to Zen Center after an absence has been refreshing. Last night following lecture we were discussing experience and imagination. Our intentions were pure, but our words verbose. The important thing was an experience with the tea. I tasted tea as if for the first time and wanted to giggle in my cup. And so to the girl who served tea following Wednesday lecture:

While others discussed Zen  
I discovered the essence  
of green tea. Thank you.

\* \* \*

Dear Editor:

Your warm cordial letter makes me feel most welcome and I thank you for it. While I agree that Zen should be free--and is--I know that food is not, paper is not, etc.

My copy of the Wind Bell has passed many hands and has been the subject of much interest and praise. For a number of my friends, it has provided a link between what they saw as an abstract and exotic concept and the day to day reality they perceive.

I am looking forward to my first visit to the Center.

\* \* \*

The following are excerpts from two letters from Phillip Wilson at Eiheiji to members of Zen Center:

Dear Members:

The Japanese people surprise me over and over again - the wonderful heart of these people in its many varied expressions. I have never been surrounded by such fullness before. Now I am just beginning to feel how it is possible for someone like Sensei to exist. The young monks I live with express the basic attitude. They are great to live with, but also demanding. They naturally expect the same from me. So I have been doing a lot of training so that my heart may be one with theirs.

The monastery is not a rushing affair. Eventually everything gets done. And there is a set schedule for services and zazen. Eiheiji really makes a good routine for spiritual life. There are no great exterior problems here. Live is very natural with some hard work. As for me, the real problem is inside of me. How to create good feeling and accept life as it is here actually, is almost all I think about. I think it is a very healthy kind of a problem.

It snowed the first day of sesshin. The day was clear and cold and the snow fell making a white carpet. Inside the Sodo a hibachi had been placed in which one could see the deep warm-red of the burning coals on top of which was placed a huge ornate kettle of ancient design. It was a beautiful experience.



The sesshin went along at an even pace with special lectures by Godo and Tanto Roshi. Zenjisan came and talked. He really does have a beautiful clear mind.

I read the Wind Bell very carefully and think about what Sensei says as I do my duties and live my daily life with fellow monks. Later on I shall send the names of several people who came to Eihei-ji for short periods of study and are interested in receiving the Wind Bell.

Recently a fine young man, 22 years old, named William Suther has come to Eihei-ji. (His Buddhist name is Ten Shin.) He is working very hard at being a monk and loves Eihei-ji more each day. He says he is returning home to Chicago and the Chicago Soto Zen Temple in April and will drop by Zen Center on the way.

Please give my regards to everyone. I think of them and feel they are sharing this beautiful place, Eihei-ji, with me.

Gassho, Katzu Zen (Philip)

64-02-BC, 46

MODEL SUBJECT No. 46 FROM BLUE CLIFF RECORDS

Translation and Commentary by Suzuki, Roshi (from Feb. 1964 Wind Bell)

Attention! Kyo-sei asked a monk, "What is the sound outside the door?" The monk said, "It is the sound of raindrops." Kyo-sei said, "All sentient beings are deluded by the idea of self and by the idea of the world as subjective or objective (as permanent.)"

Commentary: Kyo-sei has seen through the monk, who thinks he is not caught by the "objective" sound of the raindrops, but who actually is caught by the sound of raindrops in his subjective world.

The monk said, "How about yourself?" (In other words, I have the raindrops in my clear mind. How about you?) Kyo-sei said, "People may say I am not deluded by myself or by the raindrops." (Original text says: I am almost not deluded by myself.)

Commentary: Kyo-sei is just listening to the sound of raindrops. There is nothing but raindrops.

The monk said, "What do you mean by: you are regarded not to be deluded by yourself?" The monk cannot understand why Kyo-sei does not say definitely that he is not deluded by himself and that he hears the raindrops clearly in his mind.

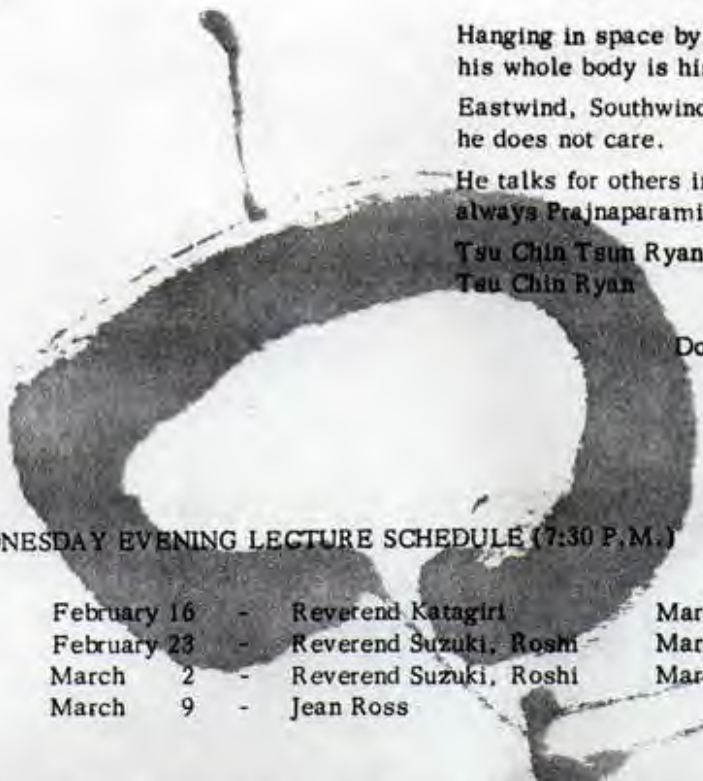
Kyo-sei said, "Even though it is not difficult to be free from the objective world, it is difficult to express reality fully on each occasion. Suzuki, Roshi comments:

Give the monk 30 blows.!

It is.

! ! Difficult To Express Reality Fully On Each Occasion. ! ! ! ! ! ! ! !

Wind Bell



Hanging in space by his teeth,  
his whole body is his mouth.  
Eastwind, Southwind, West, North  
he does not care.

He talks for others in many ways,  
always Prajnaparamita.

Tsu Chin Tsun Ryan  
Tsu Chin Ryan

Dogen

WEDNESDAY EVENING LECTURE SCHEDULE (7:30 P.M.)

February 16	- Reverend Katagiri	March 16	- Reverend Katagiri
February 23	- Reverend Suzuki, Roshi	March 23	- Reverend Suzuki, Roshi
March 2	- Reverend Suzuki, Roshi	March 30	- Reverend Suzuki, Roshi
March 9	- Jean Ross		

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Daily meditation (zazen) and weekly lectures open to the public are conducted by Zen Master Rev. Shunryu Suzuki and Rev. Dainen Katagiri.

Monday through Friday

Morning MEDITATION    5:45 - 6:45 a.m.

Afternoon MEDITATION    5:30 - 6:30 p.m.

(except Wednesday)

Wednesday LECTURE    7:30 - 9:00 p.m.

Saturday

MEDITATION    5:45 - 10:00 a.m.

Sunday

MEDITATION    8:00 - 9:00 a.m.

LECTURE    9:00 - 10:00 a.m.

Los Altos . . . . . 746 University Avenue

Thursday morning, 6:00 - 7:30

Thursday evenings, 7:30 - 8:30

Berkeley/Oakland    6052 College Avenue

Monday mornings, 5:45 - 6:45

Note: In San Francisco only, there is no meditation on dates containing a 4 or 9, except Sunday when there is always meditation and lecture, and Wednesday when there is always lecture.

**ZEN** CENTER

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