

Wind Bell

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NEWS

ZEN CENTER OFFICERS ELECTED

The annual February meeting of Zen Center is of particular importance because it is set aside for the election of new officers and trustees who 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. We were all pleased to see that this year's meeting, held on February 26th, was especially well-attended, with over forty members and friends there. Here are the election results:

President: Richard Baker succeeding Jean Ross
Vice-President: Mike Dixon succeeding Bill Kwong
Secretary: Toni Johansen succeeding Pat Herreshoff
Treasurer: Silas Hoadley succeeding Mike Dixon

To fill expired or vacated Trustee positions, four members were voted by the meeting to be recommended to the incumbent Trustees, who then appointed them to the Board. The new Trustees are Betty Warren (renewed), Richard Baker (renewed), Toni Johansen and Silas Hoadley.

Each year's officers help to improve the spirit and organization of Zen Center. We feel this to be particularly true of our 1965 officers. Many thanks to them and welcome to our new officers.

TREASURER'S REPORT FOR 1965

Our total income for 1965 was \$6,612.07. Almost all of this was contributed by members and friends of Zen Center. A summary of the way in which this money was dispersed is given on the following page.



Zen Center / 1881 Bush Street / San Francisco / FI 6-7540 / Rev. Shunryu Suzuki

Contributions to resident priests	\$2,700.00
Contributions to other priests and individuals	170.00
Contributions for temple maintenance, festivals, etc.	1,110.00
Wind Bell expenses, printing	531.76
Wind Bell expenses, postage	117.12
Advertising	104.88
Office supplies and books	78.54
Pillows for the Zendo	234.15
Library expenses (remodeling)	80.00
Recording tapes	20.62
Other	<u>86.50</u>
Total	\$ 5,419.22

Thus our net income was \$1,192.85 as of December 31, 1965. (\$1,000.00 of this was a special gift.) The total assets of Zen Center, as of the end of December, 1965, were \$2,394.25. The figures for the two preceding years are:

	1963	1964
Total income	\$3,615.82	\$4,837.02
Total expenditures	3,322.29	4,784.69
Net income	293.55	52.33
Total assets	\$1,105.57	\$1,157.90

Zen Center is a non-profit, tax-free organization. All contributions are tax-deductible.

HANAMATSURI CELEBRATED

The celebration of Buddha's Birthday, or Hanamatsuri-the Flower Festival, was held this year on April 2nd. The festival included the traditional parade, in which the children of Sokoji Sunday School pulled the flower-covered, white wooden elephant, with the statue of the infant Buddha on his back, followed by members of Sokoji and Zen Center. After the parade and the ceremony in the main hall, refreshments were served upstairs followed by a very enjoyable program of singing and dancing by the children.

Zen Center sends many thanks to the members of Sokoji for their cordial hospitality to us at Hanamatsuri.

REVEREND SUZUKI VISITS NEW ENGLAND

There has long been an interest in Zen in New England, but recently it seems to have a new energy and direction. This was the feeling Reverend Suzuki brought back with him from his recent two-week visit to Vermont and Massachusetts.

This growing demand for more knowledge of Zen was reflected in the heavy schedule he had during his stay. He led a two-day sesshin in Dummerston, Vermont, at the home of Mrs. Robert Flaherty, with about fifteen people in attendance. At Amherst, where his hosts were Mr. and Mrs. Joseph S. Havens, he held zazen and delivered a lecture. Of the fifteen or so participating in meditation there, a number are students of Amherst College, where the Havens teach, and of other nearby schools. With the arrangement of Professor J. Leland Varley, he visited the University of Massachusetts, also in Amherst, where he led zazen and spoke to a gathering of over a hundred. He also visited Manchester and Brattleboro, and made a trip to see the land owned by Mr. and Mrs. Marchall Schalk near Waidsboro, Vermont, where they hope to build a zendo. (cf. the January-February issue of the Wind Bell.) At the Schalks' Northampton home, zazen is currently held each Thursday. But the group intends soon to rent a room to make regular daily zazen practice possible.

On Sunday April 24th, Reverend Suzuki went to Cambridge, where on Tuesday he again held zazen and gave a lecture to the Cambridge Buddhist Association at the home of Mr. and Mrs. John Mitchell.

Reverend Suzuki tells us he has returned encouraged by the spirit of Zen students in New England, and with a deeper feeling for the problems and potential for Zen in America.

RECENT LECTURES

During the spring one of the themes of Reverend Suzuki's weekly lectures has been the role of Zen Center, especially in relation to society, and the right attitude toward practice Zen students should have. Some of his ideas are summarized below.

Zen Center is not a group of persons setting themselves apart from society, each striving

for his own personal enlightenment. All of us, including himself and Reverend Katagiri, are Americans, responsible to the society which supports us. The Bodhisattva's vow is to seek for the enlightenment of all beings before oneself, and actually, to help others is to help oneself. Without this spirit, our practice is not true Zen.

To help others, however, is not to have idealistic dreams about the possibility of a perfect state of society towards which we strive. Such idealism is dangerous, for it can make men fight and kill one another, each feeling righteous. This does not mean that there is no need of effort. We must apply great effort moment by moment to allow expression of our true nature. Only through the actualization of our true nature can we truly help one another. If you practice zazen, you will begin to understand how to carry the effort and attentiveness of that practice into your everyday life.

Our daily responsibilities is the field in which we incessantly strive to actualize Buddha's way. We should be grateful for the difficulties and problems we have for the greater opportunity of practice they afford. We should not judge good and bad. In the realm of true Buddhism, there is no good and bad, and each moment we create ourselves anew.

Zen is the way of creativity. It is not the idealistic way, which remains in the realm of conscience, and of right and wrong, good and bad. We should never ignore conscience, but it is not what we should strive to follow. Rather we should follow the Great Creativity, renewing creation over and over.

That is why one cannot study Zen as one does some other religion or philosophy. Zen has no doctrine, nor formula to be mastered which guarantees enlightenment. Fundamental to the Soto Zen Buddhist approach is the truth that practice and enlightenment are one. Zen has nothing to teach. Rather its purpose is to point again and again to the truth each of us has already within ourselves.

Reverend Suzuki's later spring lectures have dealt with the "Shushogi", a compilation of passages from Dogen's Shobogenzo. He plans to continue exposition of this essay, which can be found in Reiho Masunaga's Zen for Daily Living, copies of which are available for \$1.50 from the secretary at Zen Center. He also plans to speak on Dogen's "Genjo Koan".

During Reverend Suzuki's absence, Reverend Katagiri delivered the Sunday and Wednesday lectures. We would like to compliment him on the great progress he has made in such a short time towards mastering our language, and to thank him for these meaningful talks. (Note: Reverend Katagiri regularly speaks the last Wednesday of each month.)

SUMMER WEEK SESSHIN DATE SET

Each year Zen Center sets aside one week during the summer months for intensive practice of zazen meditation. This summer's week sesshin, the fifth to be held since Zen Center started, will begin on Monday, August 15th, at 5:45 a.m., and continue through the morning of Sunday, August 21st. All persons interested are invited to attend. If you wish to sleep at the temple during the week of sesshin, please make arrangements with Reverend Suzuki in advance and plan to bring your own bed roll.

NEXT ONE-DAY SESSHIN

The next one-day sesshin (held monthly at Zen Center), has tentatively been scheduled for June 11.

LECTURE TAPES MAY BE AVAILABLE

Last year we started taping Reverend Suzuki's sesshin lectures and recently some Sunday and Wednesday lectures. Most of the monthly sesshin talks were transcribed and have appeared in the Wind Bell. These, along with the tapes of last summer's sesshin lectures, are to be compiled into book form, (along with other Wind Bell material), hopefully available some time next fall.

It is possible that some groups or individuals might like to hear some of these tapes. However, before initiating a plan for sending them out, we would like to know: 1) if there does indeed exist an interest in hearing them, and 2) would those unaccustomed to Reverend Suzuki's accent and manner of expression have a problem understanding him?

In order to test the latter, we would like to send out a trial tape to an interested group. Please write to the editor, Dick Baker, if you would like to receive such an experimental tape and/or would be interested in a future tape-lending program from Zen Center.

BOOKS ON ZEN BUDDHISM

We would like to compile a bibliography of books on Zen Buddhism in English which have proved particularly valuable to English-speaking students of Zen. For this purpose we invite Wind Bell readers to send us suggestions of reading material. Please include any ideas you may have as to why your selection has been of particular benefit to your study, and

④ specify if you are not willing to have your letter printed in the Wind Bell or included in a file of suggested reading to be put in the Zen Center library.

We already have some ideas for such a list from our own reading, and from the excellent book reviews of both Elsie Mitchell of the Cambridge Buddhist Society and Robert Aitken of the Diamond Sangha in Hawaii.

MORE ZEN CENTER MEMBERS TO VISIT JAPAN

Several Zen Center members are on their way to Japan or making plans to do so this coming summer. Ralph Wire left last month, and is presently on a visit in Hawaii before continuing on to Japan, where he will enter Eihei-ji monastery next month. He will be the fourth Zen Center member to study at Eihei-ji. (His three predecessors are Jean Ross, Grahame Petchey and Phillip Wilson.)

Jeanie and Howard Campbell, members of the Berkeley Chapter of Zen Center, plan to visit Japan this coming summer, stopping off in Hawaii en route for a visit with Jeanie's old friends, the Robert Aitkens of the Diamond Sangha Zen Buddhist Society there.

Tape from Grahame and Pauline Petchey

As most of you know, two members of Zen Center left last year to study at Eihei-ji monastery in Japan: Grahame Petchey who had previously been to Eihei-ji in the fall of 1964, and Phillip Wilson. In January we received the following tape from Grahame, reporting on his experiences at Eihei-ji and Antai-ji monasteries, and the new life he and his family are sharing in Japan.

The "tangaryo" which he mentions below is the period of waiting in patient meditation before being admitted into a Zen monastery as a monk. Each applicant must wait anywhere from three days to three weeks in a special room outside the main zendo.

January 14, 1966, Kyoto

Hello Reverend Suzuki and Reverend Katagiri and all members of Zen Center. I am sorry I've been so poor about writing, but we've been pretty busy ever since the day we arrived in Japan.

The first weeks were taken up by settling ourselves into Japanese life. This was not an easy matter. We had to scale ourselves down in many ways and get ourselves accustomed to living in one Japanese-style room. Little by little we settled in and began to enjoy Kyoto.

The first thing we did was to contact Antai-ji Temple, a Soto temple about one half hour's walk from our house. Soon after arriving I attended a three-day sesshin and was very much impressed by the spirit of zazen (sitting meditation) at this temple, and immediately developed my first attachment here. During this time either myself or Pauline attended the monthly sesshin at Antai-ji and went there for zazen each Sunday. They have zazen from ten o'clock in the morning until four o'clock in the afternoon each week, so this was a pretty good opportunity for us.

In the last week of October I went to Eihei-ji and into tangaryo. Things went pretty well at Eihei-ji, Phil and I being there together. He has done extremely well there. His determination to succeed in what he has set out to do has won him the respect of everyone there. And he is certainly to be congratulated for his effort. He was very helpful to me. He had been there two months when I arrived, and had managed to learn three out of the six duty routines for our room and was able to teach them to me. We had quite a bit of fun at times being mischievous together. Being mischievous alone isn't really too much fun, but when there are two of you, then (laughing) it becomes almost worthwhile. Anyway, of course, I'm speaking lightly.

Unfortunately, before I left America I carried a very heavy trunk while I was packing up my house, and injured my back. It didn't look too serious and little by little it got well again. I thought I was out of the woods, but just before I went to Eihei-ji, I lifted another heavy object and did some more damage. I went to Eihei-ji regardless, but little by little with the heavy schedule there, it became worse. One day while Phil and I were working in the garden, something big happened. I consulted the doctors in Fukui, and they advised me to return to Kyoto and take things easy. The doctor here at the American hospital gave me the sad news that I'd slipped a disc. The method of curing he suggested was to wear a brace for six months to prevent any movement, and this of course meant no zazen and no Eihei-ji. This news struck me like a thunderbolt. I had come ten thousand miles to go to Eihei-ji and was getting along there so well with Phil, and then this came along. Anyway it couldn't be helped.

Then, about this same time, Kodo Sawaki, Roshi, the master of Antaiji Temple, died. He left instructions that instead of a formal funeral, the monks at the temple and all his disciples should practice a forty-nine day sesshin. And on December the 22nd this began. I was determined to attend despite my doctor's orders, and I started out by sitting just one period of fifty minutes a day, and little by little increased the amount of zazen until now I can sit from six to eight hours quite comfortably. The effect of zazen on my condition has been most remarkable. Far from causing further damage as the doctor had suggested, it has done everything to cure it, and I am quite confident that within two or three months I can return to Eihei-ji.

After three weeks of sesshin at Antaiji, I couldn't be more grateful that I did injure my back. Unless I had done so, I would never have come to know Antaiji in the way I have. This temple I find truly remarkable. There has been no sutra chanted in this hondo for over ten years. It is essentially a laymen's temple, and people come from all over Japan to practice zazen. Their practice of zazen is beyond my praise. When they practice sesshin, not this long sesshin, but the three-day weekend sesshin, they sit steadily for eighteen hours, in pairs of fifty minute zazen and ten minute kinhin (walking meditation). Of course they must stop to take some food, but immediately after the food is taken, then thirty minutes kinhin and back to the sitting. Here the three priests support themselves only by the practice of takuha (begging). This, I think, is very rare in Japan now. Everything is conducted on just about the simplest basis you can possibly imagine. There is nothing at this temple to inspire the sightseer or the casual person who might drop in. There isn't even a nameplate on the door, and unless you have very good directions, you can't even find the temple.

When you arrive at the door you'll be greeted simply whoever you are, and invariably will be invited to practice zazen. This is all they have to offer. And the same is true whether the visitor is someone who dropped in from down the road or one of the important people who come from time to time. (For instance, Prime Minister Sato is coming on the twentieth of this month.) But day by day sitting in this little wooden building on the outskirts of Kyoto, gazing at the wall with a half dozen or so other people, has really been and will remain to be truly a remarkable experience. I say only half a dozen, but each day there are another half dozen people or so who come from all over Japan to spend a few days at this temple and practice sesshin with us.

Anyway, as I say, I couldn't be more grateful that circumstances brought me to this temple. Apart from the wonderful experience I am having there, this is having a remarkable curative effect on my back. Soon I hope I shall be in sufficiently good shape to go back to Eihei-ji. But even if I'm not, I know that my trip to Japan was worthwhile. Sitting here in this little zendo each day has brought me in contact with the sort of zazen which I think is truly universal. And this Buddhism has no particular affiliation to any one country or any one race. This simple practice of zazen, hard practice in this way, is truly universal, I feel.

I think my wife just wants to say a few things to you.



Phillip Wilson and Grahame Petchey at Eihei-ji, Soto Zen Monastery, Fukui, Japan.

View of the Hatto (ceremonial hall) at Eihei-ji Monastery during the winter.

Pauline Petchey:

I'd like to say hello to Sensei and to Reverend Katagiri and to all of you at Zen Center, and let you know that the children and my mother are well, and we really love Japan. I'm studying tea ceremony and also going to Antaiji and feel the same way that Grahame does about it. We have a wonderful time going there and then walking back across all the rice fields. Sometimes I feel rather funny with Grahame with his head shaved, and sometimes he wears his Eiheiji Bodhidharma hat, which is even more amusing!

I can't tell you what the contrast is with having lived in the house we did in San Francisco and ending up here literally in one room of a shoji. But we're doing very well, and I love it, and it seems enormous. I wonder how it will feel when we get back and have a three-room apartment; it will be a palace!

Also, I would like to say that the Japanese are really wonderful people. We've never had such hospitality and such politeness. Even aside from studying Zen and cultural things, just learning to be with the Japanese one learns so much. Both of the children and even my mother are now wearing kimonos and adapting themselves beautifully. We have also made great friends with those at the Shinto Shrine next to us, which is a very big one and quite famous. It is very different from the Zen temple, but we're learning a lot there too because it's very much part of Japan.

Grahame:

Well, I can see we've come to the end of this tape. We miss you all very much despite our great love of our new country, and we want to wish you all a very happy new year. We hope of course that everything is going well at the temple, and that you're practicing as hard, if not harder than ever.

I'll say good-bye now and happy new year.

Pauline:

Happy new year and sayonara.

The method of zazen

by Reirin Yamada, Roshi; trans. by Takeshi Ohno

The cornerstone of Zen study is the practice of zazen, a term long familiar to Wind Bell readers. Literally translated, "zazen" means "sitting meditation". The following description of this practice was written by Reirin Yamada, Roshi, former Bishop of Soto Zen Buddhism in America. When Yamada, Roshi left Los Angeles over a year ago to become head of Komazawa University in Japan, his position was filled by Bishop Togen Sumi, Roshi.

INTRODUCTION

The thought of Zen is the flower.

The mind is attracted by its beauty.

The art of Zen is the fruit.

Its savour comes home to one's heart.

The practice of Zen is the life.

By it the body and mind become strong and continue to prosper for eternity.

We love the flower of Zen.

We rejoice in the fruit of Zen.

We yearn for the life of Zen.

The place of the practice of Zen is zazen.

The ideal of zazen is the seated figure of Buddha.

1. DISPOSITION OF THE BODY

"Lotus form sitting" or sitting with folded legs is characteristic of an ideally seated figure of Buddha. The right leg is folded and placed on the thigh of the left leg. Then the left leg is folded and placed on the thigh of the right leg. It is permissible to reverse this order. There are various kinds of seated figures of Buddha. It is sufficient so long as one folds his legs and sits. It does not matter if one cannot place one leg over the other. It is acceptable to sit on a chair and have the feet rest on the floor. However, the feeling of stability which one experiences when one sits with his legs folded is so wonderful that one cannot help but wish to sit in this way.

Once the disposition of the legs is completed, the hands should then be rested in front of the lower abdomen. The palm of the right hand should be turned upward. The palm of the left hand should also be turned upward and placed on the right palm. The thumbs of both hands are then raised with the right thumb in contact with the left thumb. The thumbs face the palm of the hands and form a beautiful, gem-like ellipse.

Next is the disposition of the upper half of the body. The lower abdomen (below the navel) is forcibly pushed forward. The lower back becomes straight and strength enters into the lower abdomen. If strength should penetrate into the upper abdomen at this time, one should try over and over again until strength enters only into the lower abdomen. When this has been accomplished, one's posture will be as if he is lifting the ceiling with the vertex of his head. The neck will stretch with strength. The face will be cast downward just a fraction. When one has established this posture, then his upper body will assume a straight, poised appearance. His mind will be clear and refreshed.

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II. DISPOSITION OF BREATHING

When the disposition of the body has been established, the next step is the disposition of the breathing. Inhale the breath as much as possible through the nose, keeping in mind the thought of having it go deep into the bottom of the lower abdomen, filling it entirely. The inhaled breath should then be let out through the nose in a thin stream, beginning quietly, lightly and slowly. Then the breath should be exhaled gradually in a thick stream, stronger, and then rapidly until it is all gone.

Inhaling breath deeply through the nose is known as "kyuki" or "drawing in breath". Exhaling breath with a groan is known as "koki" or "expelling breath". The most excellent "koki" is called "unshu", and it is especially important. This is a method of groaning with an "uuuuun" sound, (not necessarily aloud). The adequacy or inadequacy of zazen is determined by this "unshu" alone. When one probes into the cause of his inadequacy in zazen, he will discover that he is not doing this "unshu" correctly. This "unshu" is described in great detail by Keizan Zengi in his book "Written Instructions on Zazen".

III. DISPOSITION OF THE MIND

When "unshu" is being practiced satisfactorily, one's mind is always quiet, peaceful, clear, and serene. The mind then functions perfectly. The intellect is crystal-clear, without a cloud to dim it; the emotions and will are pure and strong. When one is practicing zazen, there are times when he becomes sleepy, when his mind becomes cloudy and heavy; when he is restless like a monkey jumping from tree to tree. Such conditions are due to an unsatisfactory "unshu" practice. It is most effective to recompose one's body when one finds that he is not doing "unshu" satisfactorily.

IV. PERFECTION IN ZAZEN

When one is able to put into actual practice the disposition of the body, of breathing, and of the mind, then his zazen is already in the stage of perfection. Here are some of the effects which will appear when one's zazen is in the stage of perfection.

The body is filled with the feeling of good health, and has the elasticity of a rubber ball. The mind is clear and refreshing; its functions are agile and quick. One finds happiness in whatever he does. He finds richness of life in everything he attempts. One knows clearly his life's direction and has no hesitancy. He is calm, brave, and happy in his thought, speech, and conduct. He is open-hearted, unsophisticated and spontaneous. He does not hide things from others. He is in harmony with his surroundings, into which he assimilates himself. He does everything with sincerity and initiative.

zen master dogen's life and thought

by Professor Reiho Masunaga

This is the second of a series of articles on Dogen Zengi written for the Wind Bell by Dr. Reiho Masunaga, Professor of Buddhist Philosophy and History of Zen Buddhism at Komazawa University, Tokyo. The first article, appearing in the January-February issue, dealt with Dogen's basic ideas.

We wish to thank Professor Masunaga for sending us these lectures and for his continuing work on the translation into English of Dogen's masterwork, the Shobogenzo.

Brief Sketch of His Life

Zen Master Dogen, the founder of the Soto Zen sect in Japan, was born in Kyoto on January 2, 1200. His father was Koga Michichika, a home minister in the Heian government. His mother was the daughter of Fenjiwara Motofusa, the prime minister. When Dogen was three years old, his father died. His mother died when he was eight. With a deep sense of the world's transience he left home.

In the spring of his fourteenth year, he had his head shaved by Koen, an abbot of the Tendai sect. On the platform of Enryakuji he received his Bodhisattva precept. In search of truth, Dogen studied hard and trained day and night. He arrived at a period of Great Doubt when he came face to face with the following problem: if man inherently has Buddha nature, why

8 did the Buddhas of the past seek the Way and train themselves? His doubt had its origin in the conflict between the ideal and reality. To find a solution to his Great Doubt, Dogen went to Eisai, the founder of Rinzai Zen in Japan. Eisai, however, was very old and had many responsibilities, so Dogen studied with Eisai's leading disciple, Myozen.

When Dogen was twenty four years old he accompanied Myozen to Sung China. He visited various temples there, seeking the true Way. Finally he met Ju-tsing (Nyojo, 1163-1238), the chief abbot of Keitoku temple on Mt. Tendo, and there Dogen became Ju-tsing's disciple. Ju-tsing had come to Mt. Tendo when he was sixty-two years old, after heading six other temples. His teaching was severe and critical. Under this true Zen master, Dogen continued his training with utmost effort. Late one night at the monastery, Dogen was deeply moved by Ju-tsing's words of encouragement to one of the trainees who was napping. It was at this moment that Dogen was enlightened; dualistic attachment to body and mind fell away, leaving him vital and free. He, however, continued his training there after enlightenment for about two years.

In 1244, Dogen was invited by Hatano-Yoshishige, a samurai, to the mountains of Echizen--to what is now Fukui prefecture. There he built the Eihei temple (Eihei-ji), where he devoted himself to teaching serious students. During this period he went to Kamakura to give the Bodhisattva precept to Shogun Ikiyori and to acquaint priests and laymen with the Buddhist principle of mutual relationships (engi no dori). Dogen's fame led the retired Emperor Gosaga in 1250 to send a messenger to Eihei-ji with a present of a purple robe, but Dogen rejected this token of appreciation. The messenger came with the robe three times, and Dogen finally accepted. On the occasion he wrote the following poem:

Although the valley of Eihei-ji is shallow, The monkeys and cranes laugh at me--
The Imperial order is weighty; An old monk in a purple robe.

Dogen actually stored the purple robe in an attic and never wore it.

In the summer of his fifty-third year, Dogen became ill suddenly. His health rapidly deteriorated. Several times Hatano-Yoshishige urged him to return to Kyoto to recuperate. In 1253, Dogen left his disciple, Gikai, in charge of Eihei-ji and went to Kyoto with his leading disciple, Ejo. In Kyoto his illness became worse, and at midnight on August 28, 1253, in the home of Kakumen, a lay-disciple, Dogen died. He left this farewell verse:

Over these fifty-four years I lighted highest heaven
And sent my vital strength coursing through the vast world.
Now, fulfilled, my body has nothing more to seek;
Living, I merge with the realm of death.

Many years later, in 1854, Emperor Komei gave Dogen the posthumous title of Bussho-Dento-Kokushi, the "National Teacher Who Transmitted Buddha-Nature to the East."

In 1227, intending to spread the true law for the benefit of others, he returned to Japan and centered his activities in Kyoto. His extensive efforts at writing and teaching helped many disciples toward enlightenment. One project was the construction in Uji of what was his first monastery. He stayed there for ten years and left a lasting influence. In 1879, Emperor Meiji conferred another title: Jōyō-Daishi, the "Great Teacher Who Received the Light of the Sun."

Among Dogen's writings are Shobogenzo (95 fascicles), Fukanzazengi (one fascicle), Eiheidashingi (two chapters), Gakudoyojinshu (one fascicle), Eiheikoroku (ten chapters), Hokyoki (one fascicle), and Eihei-genzenjigoroku (one fascicle). Also there are a number of Dogen's works edited by his disciples, including Shobogenzo Fuimonki (six chapters) and Sanshodoi.

Dogen had forty or fifty disciples. Among these, only three accurately transmitted his teaching: Ejo, Sokai and Sene. From a strict point of view, Ejo was probably the only true transmission.

an early morning talk

by Reverend Shunryu Suzuki, Roshi

Each Thursday morning and evening, Reverend Suzuki travels down to Los Altos to hold zazen and to speak to the Peninsula Chapter of Zen Center. The group meets at the home of Marion Derby, where they have recorded on tape a number of Reverend Suzuki's talks. These have been transcribed and hopefully will appear in a book or pamphlet form available for sale to the public before long. One of these addresses, which he gave early one Thursday morning last fall, is the following.

The purpose of my talk is not to give you some intellectual understanding, but just to express my appreciation of our Zen practice. To sit with you in this way is a very unusual experience. Of course, whatever we do is unusual because our life itself is so unusual. As Buddha said, "To appreciate your human life is as rare as soil on your finger nail". You

know the soil on your nail is such a small speck. Our human life is rare and wonderful... and when I sit I want to remain in this way forever, but I encourage myself to have another practice, for instance, to recite the sutra, or to bow. And when I bow I think, "This is wonderful!" But I have to change my practice again to recite the sutra. So the purpose of my talk is to express my appreciation...that's all. Our way is not to sit to acquire something; it is to express our true nature. That is our practice.

If you want to express yourself, your true nature, there should be some natural and appropriate way of expression. Even swaying right and left, before or after sitting, is an expression of yourself. It is not preparation for practice, or relaxation after practice; it is part of the practice. So we should not do it as if it were preparing for something else. It is a part of your practice...not preparation. To cook, or to fix some food, is not preparation according to Dogen; it is practice. To cook is not to prepare food for someone; it is to express your sincerity. So when you cook you should express yourself in your activity in the kitchen. You should allow yourself plenty of time; you should work on it with nothing in your mind, and without expecting anything. You should just cook! Even cleaning is not preparation for rituals. Cleaning itself is practice. We clean, and then we observe rituals, and then we clean up again. That is also an expression of our sincerity. That is a part of our practice; that is our way. So we should always appreciate what we are doing. There is no preparation for something else.

The Bodhisattva's way is called "single-minded way" or "one railway track thousands of miles long". The railway track is always the same. If the railway track becomes wider or narrower it may be disastrous. Wherever you go the railway track is always the same. That is the Bodhisattva's way. So, even if the sun were to rise from the west, the Bodhisattva has only one way. There is no other way. His way is to express his nature and his sincerity.

We say railway track, but actually there is no railway track. Sincerity is the railway track. The sight we see from the train will change, but we are always running on the same track. And there is no beginning or no end to the track...beginningless and endless track. This is the Bodhisattva's way, and this is the nature of our Zen practice. So there is no starting point nor goal...nothing to attain...just to run on the track is our way.

But when you become curious about the railway track, danger is there. You should not see the railway track. If you see the track you will become dizzy. You should just appreciate the sight you will see from the train. That is our way. There is no need for the passengers to be curious about the railway track. Someone will take care of it; Buddha will take care of it. But sometimes we try to explain the railway track because we become curious if something is always the same. We wonder, "How is it possible for him (the Bodhisattva) to be always the same? What is his secret?" But there is no secret. Everyone has the same nature as the railway track. This is our practice. So it is necessary to sit in this way. But just to sit is not our way. Whatever you do, it should be an expression of the same activity.

There were two good friends, Cho-Kei and Ho-Fuku. They were talking about the Bodhisattva's way, and Cho-Kei said: "Even if the Arhat (enlightened one) were to have evil desires, still the Tathagata (Buddha) does not have two kinds of words. I say that the Tathagata has words, but no dualistic words." Ho-Fuku said: "Even though you say so, your comment may not be perfect. I ask you, what are the Tathagata's words?" Cho-Kei said: "I don't try to talk to a deaf ear." Ho-Fuku said: "Now I find that you do not understand the actual Tathagata's words." Cho-Kei asked: "What is your understanding of the Tathagata's words?" Ho-Fuku said: "We have had enough discussion, so let's have a cup of tea!" Ho-Fuku did not give Cho-Kei an answer because it is impossible to give a verbal interpretation of our way, but as a part of their practice these two good friends discussed the Bodhisattva's way, even though they did not expect to discover a new interpretation. So, Ho-Fuku answered: "Our discussion is over. Let's have a cup of tea!" That's a very good answer, isn't it?

So now I should say, "I am hungry, so let's have breakfast!" My talk is over; your listening is over. That is our way. There is no need to remember what I say; there is no need to understand what I say. You understand; you have full understanding within yourself. There is no problem. But something has to go on the track. We have a railway track, and we have some passengers, and so we should have a train...so...(getting up)... Train starts for the dining room!

march sesshin lecture

by Reverend Shunryu Suzuki, Roshi

The following lecture was recorded in the early afternoon during the one-day sesshin held on March 26th.

The way-seeking mind arises when we come to feel the evanescence of life and clearly

⑩ see that we have problems, when we have some direct feeling of our problems, of facts that must be faced.

Usually when we set ourselves to studying something, we put our everyday problems aside, concentrating our attention for a time on something of particular interest. That is how we study generally. On Sunday you may go to church, but to you going to church and your everyday life are two completely different activities. Eventually, however, you will feel some contradiction in your everyday life, and some uneasiness, feeling you have nothing to rely on. It is this feeling which gives rise to the way-seeking mind.

When you are young, young enough to act as you want, you can choose something good, ignoring something bad, and by working on something good, you may feel good enough to spend your early life. But some uneasiness, some dark feeling will follow in your life. Even though you try to appease your conscience by working hard and exhausting yourself on what you are doing, this kind of effort will not give you any conviction. Jumping around in this world without conviction may be the pitiful life. You will be pitied by someone who has strong conviction and deep wisdom concerning our life. Thus we should be ashamed of doing something proudly, vigorously, with some ecstasy even, ignoring the other side of the world, the dark side of our life.

By nature human beings have good and bad sides, half and half. When you want to do something good, at the same time you don't want to do something good. (Laughing.) If you want to get up early, at the same time you say, "I will stay in bed five more minutes. It's too early!" At the same time you want to get up, you will say to yourself, "No, yes, no!" "Yes" is fifty percent; "no" is fifty percent... or more! Bad things sixty percent; good, forty percent."

The more you reflect on yourself, however, the more conscientious you become. Because you become more and more conscientious, you feel as if you are doing ninety-nine percent bad things! That is actually human nature. It is not a matter of what is good and what is bad. It is a matter of our human nature. When you realize this fact in your everyday life, you have to wonder what we should do. If you realize this fact, you will not be fooled by anyone. You may take some pleasure in entertainments, but you cannot fool yourself completely. You cannot deceive yourself when you realize the true state of our human nature.

Some people say, "If we have a perfect social construction, we will not have these difficulties." But as long as there is human nature, nothing will help us. On the contrary, the more human culture advances, the more difficulties we will have in our life. The advancement of civilization will accelerate this contradiction in our nature. When we realize the absolute presence of our contradictory nature, the way-seeking mind arises, and we begin to work on ourselves instead of the material world. Most people who are interested in Buddhism are more or less critical of our social condition, expecting a better social framework. Some people become disgusted with our human life. We cannot approve of these criticisms fully, however, because they do not rest on the full understanding of our human nature.

Human nature is always the same. Some people say our spiritual culture will progress when our material civilization progresses. Strictly speaking, however, as long as we have human nature, it is impossible to obtain a perfect idealistic spiritual culture in our human world. We should fully realize this point. Because of our uneasiness, we are too anxious to achieve something perfect in our spiritual life. Here we have some danger. Our spiritual life cannot be regarded as we have come to regard our material life. You cannot work on your spiritual life as you do your materialistic life. Even though you build a beautiful church, your religion will not necessarily improve. Even though you talk about our spiritual life thousands of times, it will not help you. It is necessary to know actually what is our human world, or what is our human nature. This is a very important point. If you fail to observe our human nature fully, even though you study Buddhism, what you acquire is not what Buddha meant.

For many years we have been practicing zazen here at Zen Center. And we think it is time we made some progress. I think so. You think so as well. But when we feel in this way, we should be careful not to mistake our way. We should know what is the way-seeking mind, what is human nature.

Some people may say, if human nature is always the same, then it is useless (laughing) to practice zazen, to study Buddhism. But our study is based on this fact. Our study is not to improve upon the actual fact that we have good and bad, half and half, as our human nature. We should not try to improve upon this actual fact. Even Buddha accepted this truth... he started Buddhism based on this fact. He accepted this truth. If you try to change this truth, you are no longer a Buddhist.

Buddha said our human life is a life of suffering. This is a fundamental truth. Knowing this fact, having this deep understanding of human nature, we may continue our life step by step helping each other. Because we have good and bad, half and half, we can help. If all of us (laughing) were good, it would be impossible to help one another. It is a good thing that

we have good nature and bad nature...we are able to feel the improvement, however slightly we may change. It would be wonderful if we could help another even by a hair's breadth. It makes no difference what sort of problems or situation in life we have. If we have something to work on, it is enough. Because we have good and bad, half and half, because we can find some way to help others, if only by the width of a sheet of paper, by a few words, we can enjoy our life.

The way-seeking mind should be realized in our actual world, which includes flowers and stones, and stars and moon. The true way-seeking mind can only be actualized in full scale. Where there are human beings, there is the sun and stars, land and ocean, fish and grass and birds. Without this vast area to live in, where we can have our various problems, we cannot survive in this world. But forgetting this vast realm where we have absolute freedom, we seek for something merely for the sake of ourselves, just for human beings. Thus we have to suffer our nature, which has good and bad, fifty-fifty. When we become aware of this big realm, which includes everything, then we have big big mind and big big trust. We have perfect eternal freedom within this big realm.

Actually the way-seeking mind is the conviction to fly as a bird that flies in the air, to enjoy our being in this vast world of freedom. Enjoying our nature as a part of this vast world, we have no uncertainty because we don't know where to go; we know there is nowhere to go. Life and death is not our problem anymore. Our nature of good and bad is not a problem anymore. We attain enlightenment in this big realm. We suffer in this big realm. We are ignorant of the limit of the world. Here we don't have even the problem of attaining enlightenment. Ignorance is good, enlightenment is good; zazen is good, to stay at home is good. Every activity will take place in this big realm. Our human effort, our human culture should be based on this kind of imperturbable conviction. Our effort should not be limited to ourselves. That is what I mean by the way-seeking mind.

When Dogen Zengi attained enlightenment, he said he forgot all about his body and mind. This means he found himself in this big world. So our activity should be limitlessly small and at the same time should be limitlessly great. There is no difference in the greatness of our activity, and what may seem a trivial small activity. They have the same value. Our pleasure and conscience will be fully supported by this big big realm. In this way we practice zazen. We should strive for enlightenment, of course. We should try to calm down our mind. But it is impossible to obtain enlightenment or to calm down your mind without realizing the fact of this big realm which supports us. If you don't realize this fact, trying to calm your mind is the same as arguing which came first, the chicken or the egg. The moment you say the hen came first, the egg is already there as her mother. There is no end to the argument.

That we appear in this world means we should disappear from this world (laughing). If you were not born in this world, there would be no need to die. To be born in this world is to die, to disappear. That we can do something good means that we can do something bad. It is true. Do not be fooled by this kind of contradiction, home-made contradiction! You made some contradiction in your life.

Our study, our effort or practice, should be firmly supported by Buddha's wisdom. You may come to realize how true Buddha's teaching is to the circumstances under which we suffer. When you realize how this teaching is true to us, you will begin your practice. But when you are jumping from one place to another, it is difficult to teach you how to practice Buddhism. Anyway, for the beginner, it is difficult to sit. However, if you continue your practice, you will discover your own posture, good or bad. Then you can say it may be better to put some more strength in your abdomen, make your posture straighter; or you may find that you are leaning forward or backward. That you have some posture, your own posture, is at the same time to have some bad habits. Without bad habits you cannot improve your posture! (Laughing.) It is good for us to have bad habits! But you ask me what is right posture. That is also a mistake. Whatever you do is right. Nothing is wrong with what you do. But some improvement is necessary. Something should be done with what you have attained. Even though you attain enlightenment like Buddha, something should be done with it. That is his enlightenment. So the point is not whether your posture is right or wrong. The point is constant effort or way-seeking mind.

I think I shouldn't talk too much. The more you practice zazen, the more you find out the true, deeper meaning of our practice. Anyway, we should be more friendly and frank and straightforward, and we should be more free, and we should accept the instruction. This is our way.

LETTERS

If you write a letter to the editor, would you please indicate if you do not wish your letter to be printed in the Wind Bell, or wish to have your name withheld.

12 Dear Editor:

Thank you for your letter, and be assured that I will be delighted if I can continue to receive the Wind Bell. The two editions that I have received have been most helpful, and they are just the sort of stuff I like to read.

Zen is just beginning to have some organization here in Philadelphia, but even so we have had some visiting monks from New York and were fortunate enough to receive personal instruction from Yasutani, Roshi, once a week for several months. Now that he is no longer with us, (we expect he will return sometime this summer), I find the zazen more difficult than ever, and herein lies the value, for me, of reading, as I find it helps my motivation. In my professional life I am primarily a clinician, i.e., a practitioner rather than a scholar, and it is the same with the Zen. My desire is not to become a scholar of Zen and Buddhist teaching, but to study Zen by practicing zazen. The reading is regarded as only an aid, but one which I find most helpful--just as indicated by Suzuki, Roshi, in the last Wind Bell I received.

I get a feeling of the solidness of the Zen study at your center, and hopefully our small and flickering flame here will be able to strengthen itself by drawing on your light. I hope to be able to visit California in the next few years, and certainly I will come to stay with you for awhile in that event.

Finally, I would like to send greetings and regards from our new zendo to yours.

Sincerely,

W. Kanar

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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.	Los Altos 746 University Avenue
		Thursday morning, 6:00 - 7:30
		Thursday evenings, 7:30 - 8:30
Saturday		
MEDITATION	5:45 - 10:00 a.m.	
Sunday		Berkeley
MEDITATION	8:00 - 9:00 a.m.	2919 Fulton Street
LECTURE	9:00 - 10:00 a.m.	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.

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