

WIND BELL

Monthly Newsletter of Zen Center

February, 1964

Vol. III, No. 1

RECENT EVENTS

On Saturday, February 1, Zen Center held its annual business meeting for the presentation of the yearly financial report and for the election of new officers and trustees whose terms have expired.

Philip Wilson was elected to succeed Grahame Petchey as President. Betty Warren was re-elected Vice-President. Grahame Petchey was elected Treasurer, to succeed Richard Baker. Trudy Dixon, who has been Secretary since September, was reelected Secretary.

Four new trustees were elected to succeed those whose terms had expired. The new trustees are Trudy and Mike Dixon, Bill Kwang and Jean Ross.

Dick Baker and Trudy Dixon were asked to take general charge of the Wind Bell. Jean Ross and Dick Baker were asked to see if they could make sure that, when the local papers decide to do a story on Zen Center or a visiting lecturer or Zen priest, that all the details are correctly relayed to the papers.

The purposes of Zen Center are to maintain a center for daily meditation and instruction, to publish a regular newsletter, and to provide a non-profit organization which may accept contributions toward these purposes.

The complete financial report for 1963 is posted on the Center's bulletin board. The major categories of income and expense are as follows:

Income		Expenses	
Pledges:	\$2366.00	Operating Expenses:	
Gifts:	653.72	Contributions to Rev. Suzuhi:	\$1200.00
Contributions for specific expenses:	565.64	Contributions to Sokoji for Maintenance:	960.00
Interest on savings:	30.46	Supplies and Telephone:	124.75
	<u>\$3615.82</u>	Wind Bell (Printing and mailing):	368.85
		Sesshin and Saturday Morning Meditation:	252.14
		Other:	426.75
			<u>\$3322.29</u>

We thank all of you who helped support the Center last year. We hope that you will continue to be able to help this year.

New Meditation Schedule for Sundays: Zazen 8:00-9:00, Lecture 9:00-10:00 a.m.

On Sundays the weekday rule of "no zazen on dates which contain a 4 or 9 (4, 14, etc.)" does not apply. There is always (almost) zazen and lecture scheduled on Sunday.

Exhibition: Oil paintings on canvas and kakemonos (scrolls) by the well known Japanese artist Taiji Kiyokawa, are on exhibit in the Sodo (Meditation Hall). This exhibition is open to the public until February 10. Taiji Kiyokawa, whose art may be said to be based on Zen or nothingness (Mu), has generously given a large and beautiful painting to Sokoji. It is a fine addition to the Temple.

COMING EVENTS

Sunday, February 16, there will be a ceremony for Buddha's Nirvana at 2 p.m. in the Main Hall. There will be no 9 a.m. lecture on that Sunday, but there will be zazen at 8 a.m.

Two-and-a-half-day Sesshin will be held from Friday, February 21 at 5:45 a.m. until Sunday, February 23 at 10 a.m. Sesshin begins each day at 5:45 a.m. and ends Friday and Saturday at 7:30 p.m. The Sesshin comes to an end on Sunday with Master Suzuki's lecture from 9-10 a.m. There will be daily zazen, kinhin (walking meditation), lectures, instruction, and three meals. (Sunday there will be only breakfast). There will be no charge for the Sesshin, but contributions toward the expenses are appreciated when that is possible.

Saturday, March 7 (and on the first Saturday of each month) there will be a business meeting of Zen Center from 10 to 11 a.m. after Saturday morning meditation. Please come, if you are interested.



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MODEL SUBJECT No. 46 FROM BLUE CLIFF RECORDS

Commentary by Rev. Shunryu Suzuki, Master, Zen Center.

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 doesn't 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 (and to make a clear statement) it is difficult to express reality fully on each occasion.

Give the monk 30 blows.!

It is.

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

Commentary: When my master and I were walking in the rain, he would say, "Do not walk so fast, the rain is everywhere."

Appreciatory Word

When the voice of the raindrops covers the whole world, even an expert cannot give any answer (because he himself is also the raindrops.)

Even though you say the voice of raindrops is nothing but your mind, that is not a perfect answer (of full understanding). Southern and Northern mountains, all over the world, are covered by the heavy rain.

ZAZEN AND LECTURE SCHEDULE

Monday	Zazen	5:45 - 6:45 a.m.
Friday		5:30 - 6:30 p.m.
No Zazen on dates containing a 4 or 9 or Wednesday afternoon.		
Wednesday	Lecture	7:30 - 9:00 p.m.
Saturday	Zazen	5:45 - 10:00 a.m.
Sunday	Zazen	8:00 - 9:00 a.m.
	Lecture	9:00 - 10:00 a.m.

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1881 BUSH STREET
SAN FRANCISCO

NON-PROFIT ORGANIZATION

WIND BELL

Monthly Newsletter of Zen Center

MARCH 1964

VOL. III, NO. 2

COMING EVENTS

On Sunday, March 22 at 2 p.m. the celebration of Hina Hoya, the Universal Festival for the Ancestors, will be held at Sokoji Temple. There will be no 9 a.m. lecture on that day, although 8 a.m. zazen will be held as usual. All are invited to come to the 2 a.m. celebration in the Main Hall downstairs. Some refreshments will be offered after the service. . . .

April 9 is Buddha's birthday. This occasion will be celebrated with a service in Sokoji Hall on Sunday, April 13 at 2 p.m. There will be no 9 a.m. lecture on that day, although 8 a.m. zazen will be held as usual. Refreshments will again be offered after the 2 p.m. service. . . .

The next Sesshin is scheduled for the weekend of April 24, 25, and 26. It will begin at 5:30 p.m. Friday evening and will end Sunday afternoon at 5:00 p.m. There will be three meals served on Saturday and two meals on Sunday, but there will be no meal served Friday evening. Those who are unable to arrive by 5:30 p.m. on Friday, please arrive as soon as you can. . . .

Bishop Reirin Yamada of Los Angeles and Head of the Soto Sect in America has been invited to come to San Francisco to lead the Sesshin. Final scheduling of the Sesshin is dependent on his plans. . . .

LETTER FROM JEAN ROSS

The following is an excerpt from a letter received from Jean Ross when she was in Japan in December 1962. Jean was in Japan for about a year. During most of that time she stayed at various monasteries but she also had opportunities to see something of the country. This letter was written about the Sesshin (an extended period of strong practice of meditation) she attended at Eihei-ji, the oldest and largest Soto Zen Monastery in Japan. Eihei-ji is a monastery devoted primarily to training young priests. It is quite cold during the winter Sesshin at Eihei-ji because of the mountain snows which surround the temple.

SESSHIN AT EIHEIJI by Jean Ross

I arrived at Eihei-ji the morning of Nov. 26th. It was cold and clear, and some of the trees still retained their bright Autumn tints. Many of the temple buildings were braced by timber 6 inches in diameter, in preparation for heavy snow. I was conscious of being very fearful - fearful that I wouldn't be able to survive the intense meditation that lay ahead.

During the five days prior to, and also during sesshin, I wore three or four sweaters, black stockings that extended from my waist to my feet with an extra pair of heavy socks, and a sturdy wool skirt. The men of Eihei-ji, inside and out of the Temple, wore only their robes. Their feet were bare in the getas (sandals).

In spite of my shame that I required so much additional comfort, I asked if I could buy an electrical futon (quilt) warmer. I also asked Rev. Totsugami if I could use two pillows during sesshin, hoping the second one would ease the pain of feet and ankle. He drew himself up with a trace of scorn and said, "Iie (No-o)!!" This "Iie" set my pace--I did not use any electrical appliance, nor did I have the additional pillow. However, one thing was favorable: sesshin meditation would begin at 4:15 a.m. instead of 2:15 a.m., and would last only 40 minutes with walking meditation in between.

On the morning of Dec. 1st, I found that Sodo (meditation hall) was heated by two large hibachis, and that I was to be seated directly opposite one. When we started to meditate, Rev. Totsugami announced in

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a clear strong voice that Sesshin had begun. The first period of zazen lasted one hour and forty minutes instead of the promised forty minutes. This made me so angry that I forgot all my fears. My posture was very bad, and I was continually being poked in the back--the signal to straighten up.

During tea (served twice a day) and meals, we were expected to maintain our Zazen posture. I was sure I would be sick with pain, and I shifted position, rationalizing to myself that tea and meals should be periods of relaxation. I felt very selfish because I had extra food (bread and peanut butter, fruit, and candy) in my room. Did any of the others have the same?

The second day I forgot decorum. When I was corrected during lunch, I took it as a joke and tried to make others laugh. Afterwards I scolded myself because I was not serious enough. Did my ego require an amused response from others?

On the third day it was bitter. I found myself out of patience with all details. I was a primitive animal seeking comfort and just existing until the next break period. I missed one session of walking meditation because I was so disturbed.

On the fourth day, I decided my small self was powerless to handle the situation. I began to repeat the names of all the Zen Priests I knew, hoping one of them would help me. There was no response. Finally I decided to call on Buddha, thinking my Buddha Nature would stir a little. For the first time I could concentrate. I felt as taut as a wire that is pulled too tight, but at last there were short periods of meditation.

On the fifth day, someone changed my pillow (trying to be helpful I suppose). This was disturbing because I had battered the old one into a firm support. The new one was small with what seemed to be foam rubber stuffing. I was determined not to say anything, because if there was any difficulty, the fault lay with myself--not the pillow.

There were periods when I became "lost." For example, just before lunch during chanting everyone else turned around facing outward away from the wall, and I was not even aware of their turning.

During the afternoon the thought crossed my mind that there are no answers to the vital questions of life. When one asks a question, it means the death of the situation which caused the question to arise in the first place.

Dec. 6th found me first to be bone tired. It was a case of a timid heart in a shaking body. My small self couldn't manage things: calling on others or thinking about Buddha no longer helped: what was left? Surprisingly enough I began to be aware of three Zen Priests meditating with me. The first seemed to have tremendous strength on which I could lean. The second irritated me and seemed to be saying, "Do it yourself!" The third I felt was completely detached.

During my awareness the shaking of my body ceased and I was calm. I felt mentally clear and wide awake. At one period I became conscious of a bird singing and of a carpenter hammering. I felt that Buddha Nature was flowing through the bird and coming out a song, flowing through the carpenter's arm and emerging as the sound of the hammer.

On the seventh day we meditated from 4:15 a.m. until 1 a.m. the morning of Dec. 8th. During this time again there were periods when I was at ease, scarcely conscious of physical discomfort. I remember thinking about emptiness. In the state of "emptiness" I would have an ego (or small self) that was inactive, with Buddha Nature in a constant flow through me. Neither one of them would be a permanent stationary feature.

The service at 1:00 a.m. in Butsuden on Dec. 8th found me faint. The floor seemed to be rising to meet me. However, the Zen Priests, as grey with fatigue as I was, had enough control to act normally. This gave me strength.

I slept late and when I got up, I felt discouraged that my small self was so primitive and inadequate. There had been good moments during Sesshin, but I had not been able to sustain them. It wasn't until the 10:30 a.m. service in Hatto that I felt that a sense of proportion was returning.

There must be a new beginning.

MODEL SUBJECT NO. 49 FROM THE HEKIGAN ROKU (BLUE CLIFF RECORDS)

with a commentary by Engo Zengi, translated by Reverend Susuki, Master of Zen Center

San-cho and "The Golden Scales" Escaping From the Net

64-03-BC, 492

Introductory Word:

Engo introducing the subject said: Seven piercings and eight holes, snatching the drums and carrying off the banner (in war-time to pierce the enemy's lines in seven or eight places and to snatch the enemy's drums and banner is metaphorically compared to the great activity of San-cho in the main subject). A hundred ramparts and a thousand entrenchments, watching the front and guarding the rear (comparisons to Sep-po's way of attending to San-cho). Or sitting on the tiger's head and seizing its tail: such is not good enough to compare to the great activity of a skillful Zen master (San-cho). Even though an ox-head disappears and a horse-head appears, this would not be miraculous enough (in comparison to the skill of Sep-po). So ponder what you will do, if you come across a man of such surpassingly great activity.

Main Subject:

Attention! San-cho asked Sep-po: "What does a mysterious golden-scaled carp escaped from the fishing net eat?" Sep-po said, "I would like to wait for your coming out of the fishing net and then answer you." San-cho said, "You, who have fifteen hundred disciples do not understand what I say." Sep-po said: "This old monk is too busy in managing temple affairs to attend to you."

Appreciatory Word (by Set-cho with notes by Reverend Susuki)

"Do not say that the golden carp which has jumped out of the fishing net is staying quietly in the water. (He is) loosening the heavens, moving the earth, shaking his fins, opening out his tail." (This refers to San-cho's statement: 'You, who have 1500 disciples...etc.')

"Spouting water to a thousand feet, a great white whale will leap through the flood. After a great thunderstorm, a cool wind came." (This refers to Sep-po's statement: 'This old monk is too busy...etc.')

"Oh this wonderful pure clean wind, who knows the mystery of such tremendous cleansing power!"

Interpretation of the Main Subject (A direct translation of Engo's remarks in the 'Hyo-sho', with some notes by Reverend Susuki).

Sep-po and San-cho--with questions and answers, giving and taking, crossing words with one another--neither won nor lost. Just think what kind of wisdom they have. San-cho had received Rin-zai's transmission and had traveled many places. It is no wonder that he was treated as a high monk. Look at the following questions and answers made between Sep-po and him. Perhaps not many people can understand the deep meaning of this dialogue without being in the realm of radical Buddhism.

San-cho asked Sep-po: "What does the mysterious golden carp escaped from a fishing net eat?" Now ponder what he meant. What is the food for that golden-scaled fish? Sep-po, who was also a great master said to San-cho: "I would like to wait for your coming-out from the net and then answer you."

Fun-yo called the kind of question that San-cho asked, "a question presenting one's own understanding," (and in the Soto school they call this kind of question a "metaphorical question.") You may say that San-cho was a real golden-scaled carp escaped from the fishing net with a great incomparable wisdom and activity. However, Sep-po, a skillful master, did not give San-cho full play, saying: "I will wait for your coming-out of the net." Look! Those two masters are standing at the top of the ten thousand foot cliff!

However, but for San-cho's next instantaneous statement, the question and answer would not make full sense. San-cho said to Sep-po: "Although you are a teacher of fifteen hundred students, you do not know how to question and answer." To this Sep-po said: "I may have been mistaken to listen to you, because I am very busy in managing temple work." Look! He became very droll!

In the manner of confrontation of the two great masters' skill, there are no restrictions: sometimes grasping, sometimes granting, to the strong with the weak, to the humble with the polite. According to the circumstances, they express themselves at their own will. If you try to understand this subject with the idea of winning or losing, you will never see San-cho, even in your dreams.

"Such is the two well-trained Zen-masters' way," said Engo, "at first they are tough and later droll. Do you still ask which has won or lost? The way of confrontation between other Zen masters is not always like this."

In order to make clear what a good Zen master San-cho was, Engo then said: Once San-cho was a head monk of Rin-zai's monastery. When Rin-zai was about to pass away, he gave his students the last sermon and said: "After my Nirvana, you should not destroy the treasury of my right Dharma eye." San-cho came up to him and said: "How dare we destroy it?" Rin-zai said: "If someone asks you about my right Dharma eye, what will you say?" San-cho gave a "Katsul" (a loud shout). Rin-zai then said: "Who would expect that my right Dharma eye is going to vanish into that donkey's belly!" Hereby San-cho made obeisance to Rin-zai (to show his utmost respect to Rin-zai). San-cho was Rin-zai's true successor, and questions and answers between them were like this.

FROM A LECTURE

The following is the gift of Reverend Susuki's response to a question from one of his students during the Wednesday evening Lecture, February 26. The question refers to the lines from Engo's Appreciatory Word:

"After a great thunderstorm, a cool wind came.
Oh this wonderful pure clean wind,
who knows the mystery of such tremendous cleansing power!"

Question: Is it necessary to go through thunder and storm in order to attain the clear calm healing wind?

Answer: "Not always. If there is no thunderstorm, you cannot undergo it! Once when I was traveling alone in northern Japan, I met a man accompanied by a dog held by a great dog chain. The first thing he said to me (we were on a boat going to a small island) was 'Be careful, the dog is very dangerous.' We became good friends. He told me that if it was my business to save all common people, then I should know what happened to them. I had to experience what they experienced. He for instance had women and drank sake. I should practice the same in order to understand him.

"If the occasion comes to drink, it may be all right. If you have to do something, if it is inevitable, then there is the possibility of real training. But if I drank sake in order to train myself, then I would not be doing it in the same way as he, so it would not work. He agreed.

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"It is dangerous to undertake something on purpose in order to train yourself. We monks go to Eihei-ji monastery for training but it is not always successful. If you go of your own will, often there is wrong motivation. You expect something when you have completed it; you expect to gain enlightenment or improve your character or something.

It is quite dangerous. You must be very careful of your motivation when you do something on purpose. If we have had wrong motivation, then when we come out of the monastery, we become arrogant or conceited. We have spiritual pride in what we have done. That is very dangerous.

"There are many ways to train, the monastery is a good one. While you are there, you have to do many things. You know, if you walk through the fog, your garments will become wet, without any effort or being conscious of it, they quite naturally become wet.

"That is why we begin training with the basic teaching of transiency: there is no self and all things are changing. If you really understand these two points, and if you just remain faithful to the truth, you will be rid of useless ambitions and one day acquire good character.

"Sometimes we want hard training. If you are in discomfort or pain then it might be quite difficult to accept the fact of no self. If your legs hurt you want to have the stick on your shoulders. It takes your mind off your legs; it is a very kind thing that stick. Thus, sometimes we want hard training; but if you have the right attitude in all you do, you will be successful in your training of yourself.

"But I do not ignore the thunder or the rainstorm. It is quite interesting to walk in the storm and rain."

ZEN CENTER

Zen Center was formed to help maintain a place for meditation and instruction in Zen Buddhism. It is entirely supported by contributions from its members and friends.

ZAZEN AND LECTURE SCHEDULE

Monday through Friday

Morning zazen	5:45 - 6:45 a.m.
Afternoon zazen	5:30 - 6:30 p.m. (except Wednesday)
Lecture Wednesday	7:30 - 9:00 p.m.

Saturday

zazen	5:45 - 10:00 a.m.
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Sunday

zazen	8:00 - 9:00 a.m.
Lecture	9:00 - 10:00 a.m.

NOTE: No zazen on dates containing a 4 or 9 (except Sunday when there is always zazen). No zazen on Wednesday afternoon (because of lecture in evening).

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WIND BELL

Monthly Newsletter of Zen Center

APRIL-MAY 1964

VOL. III, NO. 3

NEWS

The long-awaited addition of an assistant priest for Reverend Suzuki has at last become a reality. Reverend Dainin Katagiri has arrived from Eihei-ji, Japan, to join us here at Soko-ji Temple. Prior to coming to San Francisco, he spent some time with Bishop Yamada in Los Angeles. We take this occasion to welcome him officially and to invite everyone to meet and talk with him.

On April 13th, Buddha's birthday (Hana Matsu: literally Flower Day) was celebrated at Soko-ji Temple by a parade and a service. The colorful parade followed a fourteen-block course in the vicinity of the Temple. The parade was led by a sound truck playing Japanese music and a flower covered wooden elephant bearing a statue of the child-Buddha. The elephant was drawn by children in traditional Japanese costume.

A sesshin was held the weekend of April 24, 25, and 26th, led by Bishop Reirin Yamada of Los Angeles, head of the Soto Sect in America. All of us who attended extend our sincere thanks to him for coming so far to help us.

As you have noticed, the Wind Bell has a new format, which we hope will make it a more effective newsletter to our members and friends. At present this publication is included within Zen Center's budget. But with the addition of an assistant priest and an enlargement of the Zendo (necessitated by increased participation in daily zazen), we face new financial obligations. We hope that through contributions from all of you interested in Zen Center, we will be able to continue sending out the Wind Bell free of cost. (If you would like to make a regularly monthly donation, please write for a pledge form. If not, contributions of any amount are always welcome.)

If you have suggestions of announcements or items for the Wind Bell, please direct them to either Trudy Dixon or Dick Baker.

SOJOURN AT A SOTO ZEN MONASTERY IN JAPAN

The following is an account by Grahame Petchey, last year's president of Zen Center, of the first four days of his four-month stay at Eihei-ji Temple in Japan last fall. "Tangaryo" is the room and the trial period during which a prospective monk must wait in meditation prior to being admitted into the regular life of the monastery.

TANGARYO by Grahame Petchey

My train arrived in Fukui station early in the morning, just twenty eight hours after my plane left San Francisco. I had no difficulty in recognizing Rev. Suzuki's son, Hoichisan, who had come from Eihei-ji that morning to meet me. We found our way through pouring rain to the tailor's shop where I was to pick up my robes before going to Eihei-ji. The tailor and his family were all up to meet me. They derived a great deal of amusement from measuring my various limbs and comparing sizes with their own; each time they repeated a phrase which was to become all too familiar to me during my stay "Okii desu ne" (big isn't he!). We gathered all my various robes and equipment together in a giant size "furoshki" and took the tram to Eihei-ji.

We stopped at a small temple near the entrance to the monastery. Here we assembled the tra-

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ditional luggage of a travelling monk. A front box (kesa gori) containing the Buddhist Robe (okesa), books of Sutras and a copy of Shobogenzo, eating equipment (oryoki), and a small sum of money to pay for a funeral in case of one's death. A back box containing a razor and sharpening stone and other toilet necessities. We then made a visit to the local barber where I said farewell to all but the last stubs of my hair. Hoichi then shaved my head after the manner of Buddhist monks. By now it was lunchtime and it was decided I should enjoy one last good meal before entering Eihei-ji. I went to a restaurant and had my lunch, feeling very conspicuous, with my newly shaven head. As I stood up I banged my head on the ceiling and understood for the first time in my life the usefulness of having hair. My misfortune caused much laughter in the crowded restaurant, but I was too embarrassed to share the joke!

Back again at the temple I prepared to leave. I put on my robes, kesa gori, waraji (straw sandals) and large hat. At the last moment Hoichi pointed to my wedding ring and thus I said goodbye to the last connection with my everyday life. Although I had little idea of what lay ahead, I felt somewhat apprehensive and very much alone in my new world. We must have made a very strange sight for the hundreds of tourists at Eihei-ji that day; Hoichisan struggling with my all too large suitcase and a six-foot-two monk with bamboo hat in one hand and zafu (zazen pillow) in the other making their way toward the main gate.

At the main gate I was required to take off my waraji and luggage and prostrate myself three times. I had to wait until the crowds of visitors made sufficient room for me to perform the bows. Hoichi then showed me the manner of using the restroom. It seemed very complicated and I very much feared that if I once took off my koromo (a black robe worn over the kimono) I would never be able to put it back on. We then proceeded to a small room where I was to await my first test. I was told to sit in seisan posture (legs folded underneath); Hoichi then said goodbye. From now on I was on my own.

I waited for what must have been an hour. I very much regretted having spent most of the morning in this same posture as it soon became a very painful wait. At length the shoji opened and a voice asked "What is your name?" My first test or mondo was much limited by my lack of Japanese. Later, when I heard the shouts and scolding of other young novices seeking entry I became very thankful that mine was so limited. Having passed my first test I was led to Tangaryo (approximately - training room) where I was to remain for one week as a test of my sincerity.

There was another young monk sitting out his term in Tangaryo. I arranged my luggage as instructed by the senior monk and he checked each piece, making sure I knew their names. He then gave instructions to the other novice to teach me the manner of using the oryoki (eating bowls). This is a rather difficult practice somewhat resembling tea ceremony in that each movement and position follows a prescribed pattern. I was still practising when the bell rang for Banka. In great haste we prepared, the young monk throwing my robes upon me in an effort not to be late. We hurried towards the Butsuden only to arrive and find we had forgotten our zagus (a zagu is a small square of cloth a monk uses when bowing). Nothing was said at the time but when we returned to Tangaryo we received a scolding the like of which I had never known. I wished to protest but found it prudent to say nothing. This was at least a wise judgement - as I found out later.

Little time had passed when the wooden gong sounded for dinner. Holding our Oryokis high in the air we marched through the corridors to the kitchen. I was to receive my first and most memorable meal at Eihei-ji. I tried as best I could to follow the ritual as I had been shown but somehow found everyone was ready to eat when I had scarcely laid out my bowls. I was scarcely half-way through when the other monks were beginning to make signs for me to hurry as they had already finished. The entire meal including the washing of the bowls took only fifteen minutes. I would not care to comment on how the food tasted other than that this was a very good reason for eating quickly. When I returned to Tangaryo I was ordered to practise the eating ritual over and over again.

My days in Tangaryo were among the hardest of my life. I felt entirely alone in a world where everyday values didn't seem to count and an extraordinary emphasis placed on those things we normally regard as unimportant. No mistake went unnoticed and no one showed the slightest sympathy for my greater-than-average difficulties. Everything was new and strange to me, language, culture, clothing, food, sleeping, rest room, etc. We had to practice Zazen in Tangaryo all day and only left our tiny room to attend services, eat, or go to the restroom. We had frequent visits from senior monks to discipline us or to remind us not to fall asleep on our pillows. These long hours gave me much time to question my motives for being at Eihei-ji.

Soon my spirit was broken and all motivation gone. As escape seemed impossible there was nothing to do but remain on the pillow and do as I was told. Eating was still an ordeal and since during services we had to sit in seisan posture this afforded no relief for painful legs. Another novice had arrived so we were now three. When we felt no one could hear we would sometimes whisper to one another; this helped to relieve the monotony somewhat. The subject was always the same - those things which were most difficult and those things we missed most.

On the fourth morning a senior monk sent for me and asked me to write my name fifty times on a piece of paper. I had no idea what it was for but I greatly enjoyed writing my name since it

seemed to me that I had practically forgotten it. He wrote my Buddhist name by the side of my everyday name. When he had finished he said "namu cardu" and explained I would use it when I was introduced to the other monks. He then told me to return to Tangaryo and put on my okesa and besu (a kind of tabi). Together with the other novice who had been with me in Tangaryo since my first day I was led to the Sodo (Zen practice hall). We then had a short ceremony for our entering the Sodo for the first time. I began to feel that my days in Tangaryo were over but hardly dared let myself believe it. After the ceremony, we were given sweet tea and little cookies in a senior monk's room. We then visited each monk in turn. In doing this we had to shout in a loud and clear voice, (as, in fact one always must when formally addressing a monk at Eihei-ji,) "Zanto yoroshku" and bow four times. We did this in almost every room in the monastery. Only when it was all over did I learn that Tangaryo was over. The following week was to be the anniversary of Dogen's death and the senior monks were too busy to cope with novices in Tangaryo. "Goodu timming desu ne?" was the general comment. I had to agree.

I was now a Zanto at Eihei-ji and my stay in the Sodo had begun.

MODEL SUBJECT No. 52 from the *HEKIGAN ROKU* (BLUE CLIFF RECORDS)

With an Introduction and Commentary by Reverend Suzuki, Master of Zen Center.

Jo-shu's "Donkeys cross, Horses cross."

Introduction by Reverend Suzuki:

64-04-BC52

Jo-shu (Personal name: Sramanera) of this subject was a native of Northern China. When he was ordained (at quite a young age), he visited Nan-sen with his master. "Do you know the name of this monastery?" asked Nan-sen, who had been taking a nap in his room. The boy said, "Sacred Elephant Monastery." "Then did you see a sacred elephant?" asked Nan-sen. The boy replied, "I did not see any sacred elephants, but I saw a reclining Bodhisattva." Nan-sen raised himself up and said, "Have you your own master now?" "Yes, I have," said the boy. "Who is he?" asked Nan-sen. To this the boy Sramanera made a formal obeisance which should be given only to his own master, saying, "Spring cold is still here. Please take good care of yourself." Nan-sen called up Ino-oshu (who took care of the monastery) and gave him a seat.

One day Nan-sen allowed Jo-shu to meet him in his room. Jo-shu asked Nan-sen, "What is the true Way?" "Ordinary mind is the true Way," said Nan-sen. "Is it something to be attained or not to be attained?" asked Jo-shu. "To try to attain it is to avert from it," said Nan-sen. "When you do not try to attain it, how do you know the true Way?" asked Jo-shu. To this question, Nan-sen's answer was very polite. "The true way is not a matter to be known or not to be known. To know is to have a limited idea of it, and not to know is just psychological unawareness. If you want to achieve the absolute, where there is no doubt, you should be clear enough and vast enough to be like empty space." Hereby Jo-shu acquired full understanding of the true way of Zen.

When Jo-shu was sixty-one years of age, he heard that his former master in his hometown was not well, and he went all the way back from South China to take care of him. His parents heard about his coming back from the South and wanted to have him home. But as soon as Jo-shu learned of his parent's wishes, he left his old master before they came.

He used to say, "I must ask my way from a child of seven, if he is good enough. But I shall be a teacher of any old man of a hundred years." At the age of eighty he resided at Jo-shu (North China). He appreciated the bare life of ancient patriarchs, and used only a broken-legged chair, repaired by a piece of firewood. Throughout the forty years during which he lived the simplest form of life in Jo-shu monastery, he never wrote a single page of a letter, begging for his support.

Main Subject

A monk said to Jo-shu, "The famous stone bridge, I have just seen it; but it was nothing but a simple stepping-stone bridge," and requested his answer. Jo-shu said, "You did see a simple stepping-stone bridge, but did not see the actual bridge." The monk then asked, "What is the stone bridge you mean?" Jo-shu said, "It is that which donkeys cross and horses cross."

Commentary by Reverend Suzuki

This monk came to Jo-shu ignoring the great master's prestige, and said "I did not see anything but a common stepping-stone bridge," and requested his answer. Jo-shu in return gave him an interesting gift problem, saying, "you did not see the real stone bridge, but only a simple stepping-stone bridge." Now the monk was caught in Jo-shu's gift-box of duality (intellectual problem: right or wrong, this or that, phenomena or noumena, interplay of the subjective and the objective) and asked, "What is the real stone bridge?" Now Jo-shu, wishing to free the monk from the idea of some special stone bridge, answered "Donkeys cross and horses cross."

This usual manner of instruction is not like Toku-san or Rin-zai, who answer by means of sticks or scolding voice. Jo-shu just answered with simple common words. This 'koan' looks quite common, but it does not allow you to become accustomed to it.

Once Jo-shu asked a head monk of the Zen-do (Zen practice hall) who it was who had built the stone bridge. The head monk said "Riyo built it." Jo-shu asked again, "When he was building it, on what did he work? (i.e., did he work on subjective bridge or objective bridge or what?)" The head monk could not answer. Jo-shu said, "People talk about this stone bridge, but when asked this kind of simple question, they cannot answer."

One day when Jo-shu was cleaning the main hall a monk came and asked him, "Why is there dust in the hall to clean?" Jo-shu said, "Because dust comes in from outside." The monk said, "I cannot recognize pure clean hall to have dust in it." Jo-shu said, "I see one more piece of dust here." Those were the old Zen master Jo-shu's way.

The Zen master is supposed to be tough enough to remain faithful to the way, but all the better to be not so tough and follow the way.

Appreciatory Word by Set-Cho:

Without setting himself up as an isolated peak,
Old Jo-Shu's Zen is insurmountably high.
Who knows he is catching giant turtles,
In the vast ocean of Buddhism?
That old scholar Kan-Kei may be compared to Jo-Shu
Only to make us all laugh.
Suddenly breaking the arrows was quite futile.

NOTE:

Kan-kei (895) was a disciple of Rinzai, and contemporary with Jo-shu. He was asked a question similar to the one Jo-shu asked in this Main Subject. Kan-kei's question and answer was as follows:

A young monk: "I have just come from the famous Kan-kei Valley, but I saw nothing but a small lake."

Kan-kei: "But didn't you see the real Kan-kei Valley?"

The young monk: "What is the Kan-kei Valley you mean?"

Kan-kei: "Breaking the arrow suddenly."

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Lecture Wednesday	7:30 - 9:00 p.m.	Sunday	
		Zazen	8:00 - 9:00 a.m.
		Lecture	9:00 - 10:00 a.m.

NOTE: No zazen on dates containing a 4 or 9 (except Sunday when there is always zazen). No zazen on Wednesday afternoon (because of lecture in evening).

ZEN CENTER
1881 BUSH STREET
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NON-PROFIT ORGANIZATION

WIND BELL

Monthly Newsletter of Zen Center

MAY 1964

VOL. III, NO. 4

NEWS

Our grateful thanks go to those of you who have responded so quickly and generously with contributions to help Zen Center meet its new financial obligations. We have already received several new pledges and several raised pledges from old members. However, we are still a long way from our goal and any help you can give us will be appreciated.

ONE-DAY SESSHIN EACH MONTH

Zen Center has decided to hold a one-day seeshin (period of concentrated meditation) each month, instead of the 1-1/2 to 3-day sesshins which have been held in the past every two months. The one-day sesshins will begin at the usual time of 5:45 a.m. and will continue throughout the day alternating 40 minute periods of Zazen with kinhin (walking meditation), lectures by Reverend Suzuki, and meals. As always, everyone is welcome to attend. There is no charge for sesshin, but contributions towards meeting costs (approximately \$2 a day) are greatly appreciated.

COMING EVENTS

THIS MONTH'S SESSHIN

The sesshin for this month will be held on May 30 from 5:45 a.m. to 9:00 p.m. If you plan to attend, please sign the meal sheet on the bulletin board on Thursday, May 28, or at least before meal time on Saturday, the day of sesshin.

ANNUAL ONE-WEEK SESSHIN

The annual one-week sesshin has been scheduled for August 24 through August 30.

SOTO ZEN BUDDHIST CONFERENCE ON MONTEREY PENINSULA, JUNE 6 & 7

A Soto Zen Conference attended by all Soto Zen Buddhist groups in America, but particularly by those groups from Los Angeles, Monterey, and San Francisco, will be held on June 6 and 7 at Asilomar on Monterey Peninsula. Bishop Yamada of Los Angeles, head of Soto Zen Buddhism in America, urges all who can to come. There will be separate meetings for English-speaking people. The cost for room and board at the Asilomar conference facilities will be \$13.00 (total) for the two days per person. There are also camping facilities nearby, and meals alone at the Asilomar Conference Center will cost considerably less than the \$13.00 charge for room and board. For those of you who are not driving, Sokoji is chartering a bus for the trip. Reservations for a place on the bus should be made soon with Rev. Suzuki or on the sign-up sheet on the bulletin board. But whether you plan to drive or take the bus, please sign up on the bulletin board now so that we can know the total number who will be at the Conference.

NOTE: There will be no Sunday Service at Zen Center on June 7 because of the Asilomar Conference and no meeting on June 6. Instead, the monthly meeting will be held on Saturday, June 13.

REVEREND ISHIGURO COMING TO SAN FRANCISCO

On July 2 Reverend Horyu Ishiguro, Zen Master and author of The Scientific Truth of Zen, will arrive in San Francisco to remain until July 9 as the guest of Zen Soto Mission and Zen Center. Rev. Ishiguro, who was the disciple of Zen Master Harada Sogaku, has been assisting Dr. Koji Sato with his research into the meaning of Zen from a psychological point of view. Many of you may be familiar with Dr. Sato's movie and work about the effect of meditation on the brain waves of Zen Masters and their students.

MORE BY JEAN ROSS ABOUT HER STAY IN JAPAN

It has been said that modern man tends to regard nature as something exterior to himself. Supposedly he is so intent upon analyzing it scientifically, to prevent potential disasters or to modify its forces to meet his own ends, that a sense of separation develops. Perhaps there is some truth in this. However, there are many people today who wish to emphasize not separation but our oneness with nature. Zen Buddhism is a help in this respect, because it has always taught that there is a basic unity between man and all other forms of animate and inanimate life.

Most of my life has been spent in a city and prior to my trip to Japan I was an apartment dweller in San Francisco. Here the weather is of uniform pleasantness and one hardly notices a change in seasons. In Japan while living in the Soto Zen Temples, I rediscovered facts new to me but old as time. Sitting and sleeping on the floor, separated from the outdoors only by Shoji screens and a sliding window, I not only observed the changes four seasons can bring I also felt them throughout my whole being.

Life at Eihei-ji had a fixed schedule from the time of arising at 3:30 a.m. until bed time at 9 p.m. It was a well balanced schedule but sometimes hard for a westerner. Language difficulty, intense introspection, and adaptation to a different culture can create great pressure. I sought to balance this pressure. So near my room I kept some serviceable shoes and rubber boots. During a free period I would quietly slip down the hall, down the numerous stairs, through Sammon Gate, out toward Jakkoen (burial ground of the Eihei-ji Patriarchs). Was I lonesome, frustrated, or tearful? If so the time spent by a stream watching the foaming water surge over the rocks cleansed me. Or standing in the white silence of deep snow, my spirit would feel renewed.

Jakkoen was always quiet with its crumbling moss covered stones. An aura seemed to surround the place. There was a small shrine at the rear and if I sat to one side of it I felt hidden and at peace. Often I would turn my head to see if someone was near. It was as though friendly ghosts hovered in the vicinity. During the summer when I walked back to the temple, I would sometimes be awed by the adventure of passing through a field that teemed with white butterflies, or I would pause to observe an ebony colored scorpion with red legs and red antenna.

The Zen Priests approved of this interest of mine and they encouraged it. One night there was a commotion in the hall. I was called out of my room to find that some of the young monks had caught a horned owl that had swooped in through an open window. I was able to stroke his soft feathered head and gaze at close range into his yellow eyes. On another occasion a Priest tossed a large firefly into my room. With delight I watched him as he flew, glowing like a flickering candle, until at last he was lost in the crevice between tatami mats.

This closeness to nature often made me uncomfortable too. In the cold weather I dreaded to leave my hibachi, I constantly sniffled, and I was badly frightened by an earthquake which jolted us several times during one day and a night. I had visions of it starting an avalanche of snow.

In the summer it was humid and hot. Even at 4 or 5 a.m. the perspiration would roll down my face and back. Since there were no screens or netting, the insects could be a nuisance. It was difficult to meditate in the evening with mosquitos buzzing nearby, and many a night I lay awake irritated by their hum and waiting for a new bite.

Once during July a group of doctors from Nagoya and myself, plus several of the Eihei-ji Priests, visited a small temple some distance away. We were to stay a week for purposes of study and meditation. Most of the daytime was taken up by lectures but every night we practiced Zazen until 9 p.m.

One evening I was quite tired. I was having trouble with my breathing and my chest hurt. The sound of hard shelled insects throwing themselves against the Shoji screens began to unnerve me. Then we got up for Kinhin. The pace was somewhat slower than I was used to, and insects struck against my face and body, I found myself swatting them away from me, and I was close to panic. At last it was over and I hurried to the room which I shared with three other women. Two priests were close behind me. I had no sooner sat down on the tatami when one approached with unsmiling face. He said, "I have a gift for you", and he placed a large helmet beetle at my feet. "Is it alive?" I cried at their retreating backs. All four of us women watched the insect with fascinated horror. But when he began to move his legs and the pincer like appendages on his head, I became strangely quiet inside. He was just a beetle being a beetle. I took a piece of tissue, picked him up, and took him outdoors where I placed him on the ground. The panic was gone.

Soto Zen Priests react to the changes of nature just as they do to the changes in man. They identify themselves with both in an even flow of interdependence.

As for me I stood on the Eihei-ji earth, and for the first time I felt planted in earth. I began to recognize Buddha nature not only in man but in all forms of life. Such expansion eased the pressure of adjustment.

MODEL SUBJECT NO. 53 from the HEKIGAN ROKU (BLUE CLIFF RECORDS)

Introductory Word by En-go

Introducing En-go said, "Obtaining the sole existing independent body, the total free activity takes place." (When you become one with an object, your activity is omnipresent, the activity of one existence.) "On each occasion, an enlightened mind is quite free from intercourse with the world." (This is called intuitive free activity.) "Only because he has no idea of self are his words powerful enough to put an end to ordinary mind." (Ba-so's powerful way in this main subject.) Think for a while. After all, from what place did the ancients get the ultimate restfulness. Ponder about the following subject.

Main Subject

Attention! Once, while Ba-so was walking with his disciple Hyaku-jo, wild ducks were flying over them. Ba-so, the great teacher, said, "What are they?" Hyaku-jo said, "They are wild ducks." Ba-so said, "Where are they going?" Hyaku-jo said, "They are flying away."

Ba-so gave Hyaku-jo's nose a great tweak. Hyaku-jo cried out with pain. Ba-so said, "Did they indeed fly off?"

Note by Reverend S. Suzuki

Ba-so Do-itsu (709-788) was a man of mighty physique. It is said that his eyes were like a tiger's eyes, that he walked like a bull, and that his tongue reached to his nose when he talked. He was the chief disciple of Nan-gaku Ejo (?-775) and spiritual grandson of the Sixth Patriarch, Dai-kan E-no (638-713). During his life and under the patronage of the Tang emperors, Buddhism in China was spreading rapidly.

His posthumous name was Dai-jaku Zen-ji. (Zen-ji means Zen Master.) One hundred and thirty-nine disciples attained enlightenment under him. Hyaku-jo E-kai was one of his five most outstanding disciples. (Ban-zan Ho-shaku, Model Subject No. 37; Ma-yoku Ho-tetsu, No. 31; Nan-sen Fu-gan, Nos. 28, 31, 40, 63, 64, 69; Tai-bai Hojo.) It has been 1050 years since Hyaku-jo E-kai Zen-ji passed away. In Japan this year they held big memorial services for him in many Zen temples.

Hyaku-jo established for the first time monastic rules and a special monastery for Zen monks in a more suitable and advanced understanding of Vinaya. Before Hyaku-jo, almost all Zen monks practised Zazen at temples of the Vinaya school.

Hyaku-jo's way of Buddhist life is not altogether the same as the Indian way of devotional life. In China, one of the most important practices for a Zen student was physical labor or to work on building a temple. This kind of work was thought to be wrong activity for monks in India. These Chinese monks must have appreciated a cup of tea after their hard work. It was from this practice and the certain deep way in which their appreciation was expressed that the tea ceremony developed.

Buddhism became more a part of practical life and was expressed as near-at-hand truth in such ways as "have a cup of tea" or "if I do not work one day, I do not eat one day."

Hyaku-jo E-kai Zen-ji (720-814)

Posthumous name Daichizengi

Grandson of Dai-kan E-no, the 6th Chinese Patriarch, Son of Ba-so Do-itsu

Father of O-baku-Kiun (Huang Po, father of Rinzai) and I-san Rei-yu (founder of I-gyo School)

Zen Center will hold a Memorial Service for Hyaku-jo during the one-week sesshin,
August 24 - 30, 1964

Hyaku-jo had practised Zen under Ba-so for 20 years. There is no break in Zen practice. Who but alert Zen Masters, would know that by these wild ducks was meant Buddhatathata. Hyaku-jo was too truthful to his teacher's question to realize the secret point, and he said, "They are wild ducks." Ba-so was pleased with his disciple's usual innocent answer; but as an efficient teacher of a good student, he had to be a poison oak. So Ba-so said, "Where are they going?" This is a so-called old woman's kindness or to go into a donkey's belly. In the realm of Buddhatathata (reality), there is no where to come from for ducks; but from the standpoint of the relative there are the ducks flying away over their heads. For a good Zen Master like Hyaku-jo, his way should always be free, sometimes relative, sometimes absolute. But instead he always remained in the relative way of observance. Ba-so wanted him to get over the relative by himself. That is why Ba-so put to Hyaku-jo a strong relative question expecting a kind of strong absolute answer. But Hyaku-jo remained in his pure complete innocence and presented a relative answer, "They have flown away." So at last Ba-so gave Hyaku-jo's nose a sharp tweak with his big hand and Hyaku-jo cried out with pain.

(Continued from page 3)

Thereupon Ba-so said, "Have they indeed flown off?" and enlightened Hyaku-jo (who acquired the free activity of Ba-so --see Introductory Word).

Ba-so and Hyaku-jo, a teacher and a disciple, had practised together for twenty years. It was sincere Hyaku-jo who fulfilled the absolute request of his teacher Ba-so. It was kind Ba-so who recognized his disciple's train of relative effort and helped to switch him over to the full awakening of relative and absolute. They are a good example of the relationship between a teacher and a disciple.

When we come to a thorough understanding of the oneness of the relative and the absolute, we will realize that what Ba-so said was right because of Hyaku-jo's enlightenment. Or it may be said that the wild ducks did not fly away because of Hyaku-jo's true practice. In short, Hyaku-jo completed this relative conversation provided by Ba-so. Here is the true sense of the oneness of practice and enlightenment.

Appreciatory Word by Setcho

Oh Wild Ducks! How many of you understand them? Ba-so saw them and started the conversation with Hyaku-jo. His great tongue covers the mountains' clouds and the moon above the vast ocean with one lofty sentiment. But Hyaku-jo remained unaware of his true nature and said the wild ducks were flying away. Indeed! Except for the tweak and the pain, their true nature would have flown off. What else would you say but to cry out: Say! say something!

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WIND BELL

Monthly Newsletter of Zen Center

JUNE 1964

VOL. III, NO. 5

NEWS

JULY SESSHIN

A one-day sesshin (period of concentrated meditation) will be held on Saturday, July 18, beginning at 5:45 a.m. and continuing throughout the day alternating 40-minute periods of Zazen with kinhin (walking meditation), lectures by Reverend Suzuki, and meals. Everyone is welcome to attend. There is no charge for sesshin, but contributions towards meeting costs (approximately \$2 a day per person) are greatly appreciated.

ANNUAL ONE-WEEK SESSHIN

The date of this year's week-long sesshin has been changed. Instead of being held from August 24 through August 30, it is now scheduled for August 10 through August 16.

LIBRARY BOOKS

Will all those who have borrowed books from the Sokoji library please return them as soon as possible for inventory. Thank you.

O BON HOYO

Obon Hoyo, the Festival for all Ancestors, will be celebrated at Sokoji Temple by a ceremony at 2 p.m. on Sunday, July 12. There will be no morning lecture that day.

THE FIRST ANNUAL SOTO ZEN CONFERENCE

Soto Zen Buddhism is both a new and old religion in America. It is part of traditional Japanese culture, most of its scriptures or teachings are written in Japanese, and most of the Soto priests and masters speak only Japanese. These aspects are balanced by the facts that Soto Zen Buddhism is a very forward-looking religion, hoping to propagate its beliefs in America; most of its members are first or second generation Japanese who are trying to preserve aspects of their Japanese culture while at the same time participating fully in American life; there are a number of excellent priests and two masters in America, some of whom speak English; and the religion is attracting a sizable number of Caucasians who are interested in practicing meditation.

The problems which stem from this situation of being a relatively young religion in the West and at the same time an ancient and integral religious tradition of the Orient were at the center of the discussions by both the Japanese and Caucasian groups at the First Annual Conference of Soto Zen Buddhists in America held at Asilomar Conference Center, Monterey Peninsula, June 6 and 7.

Because the majority of the members are Japanese and the sessions are conducted in that language, the solely English speaking members formed a second group for discussion in English. A brief summary of the meetings follows.

- I. At the Ministers' Meeting the following were recommended:
 - A. To teach and emphasize to all Soto Zen Buddhists that their religion is based upon the practice of Zazen (meditation), a spiritual technique practiced by Buddha and the Patriarchs. A period of meditation at the beginning of all ceremonies and rituals is recommended.
 - B. To sponsor the training of a member from the second generation Japanese for the priesthood. This student should have a good command of English.
 - C. To expand and develop the religious education of the children, both Japanese and Caucasian. The instruction should be based primarily on the teachings of Sakyamuni Buddha. In order to do this the teaching staff should consist of at least one English speaking instructor. It is recommended that sincere lay-Buddhists assist the teacher of Sunday School or Young Buddhist Association



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(YBA), and that there should be a seminar or study period for the teachers at least once a year.

D. Each Minister should have at least a one-week vacation once a year. This period would be used for a retreat.

II. At the Men's Meeting the following were recommended:

The annual conference of Soto Zen Buddhists should be called "The Conference of the Adherents." Next year's conference (1965) will be held in Los Angeles. Some of the merits of the other Buddhist sects should be incorporated in Soto Zen teaching. Gassho (bowing) and meditation should precede each ritual. Chanting or speaking the name of Buddha should have greater significance. Buddhism should be practised and lived so that the younger generation will be encouraged to follow the religion and in some cases to train for the priesthood.

III. At the Women's Meeting nearly the same points as above were emphasized. YBA members should be encouraged to participate in each Annual Conference. The religious education of the children should be in every way encouraged. A slogan is needed to emphasize the importance of Zazen like "Zazen a little while each day" and "Let's stop for a short period each day to observe the need for tranquil mind."

IV. The English Speaking Meeting discussed a number of topics:

One of the most important was the problems posed by the language barrier. Two mutually complementing aspects of the language problem were brought out in the discussion: one side is that the difference in language is a barrier between the Caucasians and --the Japanese congregation-- most of the Japanese priests --and almost all of the written teachings, the most important being Shobogenzo by Dogen Zengi; while the other side is that the language difference is an opportunity for cultural enrichment, and a deeper understanding of Buddhism itself because of the direct confrontation of American attitudes with Japanese Buddhist culture. Although the San Francisco Zen Center members felt that the relationships between the Japanese congregation and Zen Center were very good, everyone felt that they could be better. One of the things said was that the grouping into racial and language groups emphasized and tended toward a self-perpetuation of the differences. It was generally felt that probably almost all the Japanese congregation understood English well enough so that the sessions could be conducted in English; but it was also thought natural for the Japanese people to want to have services, lectures, and meetings in Japanese because it is not only their family and traditional language, it is also the language of Japanese Buddhism.

To help improve the problems relating to the differences in language, it was suggested that Zen Center members as individuals should make greater efforts to learn Japanese and, of course, to continue to extend their good relationships with the Japanese members; and that Zen Center as an organization should make greater efforts to see that its organizational relationships to the other groups within the Soto Buddhist Church in America are reasonable and equitable. No one felt that the solution to the problems posed by language were easy or soon to be solved, but everyone felt that a great deal of progress had been made to date and that progress would continue.

The following are some of the main ideas, sentiments, and suggestions expressed during the discussions. It would be useful if Buddhism were strong enough in America to help all those people it can. The meditation groups should work toward making Buddhism strong enough to do this by continuing their cooperative participation with the Japanese congregations; by thinking constructively about ways to help the Church in Japan to help us, for example: how can we encourage the establishment of adequate training centers in America, how can we help to see that more priests learn English --could we possibly help pay to educate a priest (at some time in the future); and by developing within ourselves a better understanding of and deeper feeling for reality.

A booklet should be prepared for new members and meditation groups which explains ritual and practice at Zen Center as well as advice about personal behavior and habits. Next year it is hoped that the participants in the Conference who speak only English will be able to play a more active and official role in the Conference. Next year it would be very nice to be able to hold a week sesshin at some location on the coast which would have some of the aspects of a retreat from the city and which would be accessible to Los Angeles, Monterey, and San Francisco.

A great gratitude was expressed for the benefit we share by having as our teachers Reverend Suzuki, Roshi, and Reverend Katagiri. The benefit we obtain from this is immeasurable and the advantage we have because both teachers speak English gives us an obligation to develop and make strong Zen Center and our meditation.

V. Resolutions from All Meetings were:

A. The annual conference of Soto Zen Buddhists should be called "The Conference of the Adherents."

B. A second-generation Japanese member should be sponsored for the priesthood.

C. Each minister should be granted one week each year for a retreat.

D. Zen Center should be helped and encouraged to hold an annual one-week sesshin for all who desire to participate.

The priests at the Conference were Bishop Reirin Yamada, Reverends Shunryu Suzuki, Kenko Yamashita, Dainen Katagiri, Koshi Kuwahara, and Dojyun Oki. 3

There were approximately 90 Japanese members from Los Angeles, Monterey, San Francisco, and other parts of California and the country. There were about 20 members from the meditating groups in Monterey and San Francisco as well as a few other interested persons attending.

Although this description of the Conference does not catch all the details of the Conference and certainly does not report all the aspects of the Conference discussions just as they occurred, I hope that it serves to give readers an idea of the scope and general areas of concern of the Conference. The report of the Japanese meetings was largely written by Reverend Katagiri. The notes on the English speaking meetings were taken by Pat Herreshoff.

RICHARD BAKER

MORE BY GRAHAME PETCHY ABOUT HIS STAY AT EIHEJI

The following is the second of a series of articles by Grahame Petchy, who spent four months of last year at Eiheiji Monastery in Japan. The "Tangaryo" mentioned below is the trial period of about one week required before a novice can enter the monastery. Tangaryo was described in the April-May issue of the Windbell.

The word zanto can roughly be translated by freshman. The term is applied to a young monk who, having passed through Tangaryo, has been accepted as a member of the monastery. Such a monk is called a Zanto for a preliminary period of about six months. During this period the monk cannot leave the monastery. He must learn to perform the duties of the monastery, to chant the sutras, to follow the rituals, to learn the rules and generally become one with the monastic life. Much is expected of a Zanto. He must always be first on the job when it is time to begin work but must always be last when it is time to finish. He must show willingness and alertness at all times and always be ready to perform any additional duty. He is the servant of every monk. He must show patience during criticism, respect for his seniors, forbearance with difficulties, politeness with everyone and strength in his practice. There is not time for self-pity, despair, incapacity or escape. It is a difficult period for all young monks.

My first day as a Zanto at Eiheiji was a pleasant one. I was very relieved to be out of Tangaryo and able to talk and mix freely with the monks. The first step after becoming a part of the Sodo (meditation hall or Zendo) was to be assigned a tan (a tatami: 3' x 6' rice straw mat) in the Sodo, on which he must sleep, eat, and practice zazen. The tans are arranged around the walls and in the center of the room and are elevated on a platform about 3' high. There were 120 tans in the Eiheiji Sodo. At the end of each tan are two cupboards, one for the futon (Japanese bed) and one for the kesa gori and oryoki (a monk's traveling and eating equipment). At the outer edge of the tan is a one foot wooden ledge which is used as a table. Since there was much speculation as to whether or not I could physically fit onto a tan, I tried it out for size*. We found that if I put my feet inside the cupboard and my head on the table I could lie down comfortably. When I sat in Zazan posture, my knees just fitted the width of the tan. It was however, a close fit, and a source of trouble to me to keep my robes outside of the adjacent tan. It is a strict rule that one does not stray onto another's tan, and I frequently was reminded of this! I was also assigned half a tatami and half a desk in the Shuryo, the study room. I was given my personal belongings and allowed to arrange them here. In this room a monk can study books on Buddhism and learn sutras, etc.

The duties of the monastery were divided into several divisions. Each division had its room for a base from which to organize its duties. It is usual for a Zanto to be assigned to the Shuryo, the room in charge of ringing gongs and hitting wooden sounding boards, looking after the Sodo and performing general duties. I was assigned to the Shuryo along with four other Zantos. My first duty was to clean the restrooms. Anyone who has performed this task will know it is not the most pleasant, but since it was our duty, it was performed in the same quick and efficient manner as other duties at Eiheiji. I was also given the job of washing up in the kitchen.

On our first night in Shuryo, the monks welcomed the new Zantos and gave us tea and cookies, not without first warning us, however, that this was special and on the morrow our training would start. The long and intricate schedule of duties for Shuryo was pasted over half an entire wall. We were told that we must learn every aspect of this schedule within three days; as I could not read kanji I was to be given a much longer period.

The duties of Shuryo began early in the morning. Three quarters of an hour before rising time, one monk must get up and prepare the shrines in the Sodo, restroom and washrooms. He will change the

* Grahame Petchy is 6'2" tall.

④ flower water, light candles and incense and perform other duties in preparation for the other monks arising. Another monk will prepare to hit the great bell or Obonsho, and a little later two others will prepare to run through the corridors ringing handbells to wake everyone in the monastery. I found this latter duty a trying experience. Tabi (Japanese socks) are the only footwear worn, yet the floors and corridors at Eihei-ji have become highly glazed with the years of polishing. One is required to run at full speed through the long corridors, and I was always terrified of falling. It was not the thought of bodily injury which troubled me, but more the fear of not performing my duty. Furthermore, the effort of running up dozens of stairs a few minutes after waking left me out of breath for as long as an hour afterwards.

Other early morning duties included ringing various bells and gongs, cleaning the Sodo and Shuryo, and preparing for breakfast. Except during the ninety-day training period, we ate at a low table in the kitchen in order to save time. Immediately after breakfast we changed into work clothes and cleaned the corridors on our hands and knees. As I said before, a Zanto should be always first on the job. This, I soon found, was not as easy as it may sound. Japanese people are well known for their quickness of movement, but I had never thought there was a significant difference between us. Here it seemed there was. Although I tried every possible way - laying out my work clothes, loosening my belt during breakfast and removing every obstacle, I was always last to finish changing and be out on the job. I became a source of utter frustration since I was always scolded for being late.

One morning one of my fellow Zantos hit a drum at the wrong time. The effect startled me. Two monks speeded to stop him and brought the unfortunate culprit to the Shuryo. Here he was scolded in no uncertain terms, and later he had to visit each person in the monastery and apologize; I am sure each one found something to say to him. After seeing this, I became very anxious not to make any mistakes.

The first few days as a Zanto were as much a test of strength as Tangaryo. We often joked that we actually preferred Tangaryo to this new trial, but I doubt that we really did. I tried to keep in mind the advice given to me by the Kaninsama (Bishop) of Eihei-ji at our first meeting:

"You have come many miles to receive the Dharma, and I am sure you are experiencing many difficulties, but nowadays it is very easy to travel. In the days when Dogen and Myosen went to China, the hazards were great and one risked one's life in the process. If you become a little sick while you are here, do not worry too much. Think of the suffering these two gentlemen had to bear.

"Eihei-ji is the Dharma itself. Do not be too critical of our way. Just do as you are told. The spirit of Eihei-ji is Hai (yes). Practice hard while you are here and don't waste your time."

The effect of this advice was very strengthening.

4-06-Bc.51
A DISCUSSION OF MODEL SUBJECT NO. 51
from The Blue Cliff Records (*Hekiganroku*)

TRANSLATION AND COMMENTARY BY REV. S. SUZUKI, ZEN MASTER, ZEN CENTER

SEPPO'S "WHAT IS IT?"

Seppo was a good example of a well-trained Zen Master. "Three times a visitor to Tosu and nine times an attendant to Tozai" became one of the catch-words of Zen practice signifying Seppo's hard discipline.

He was born in 822 and died in 908 near the end of the Tang Dynasty. The Emperor was killed by Shuzenchu in 904. The next and last Emperor of the Tang Dynasty, supported by this traitor, lasted for only four years. A dark restless period followed the Tang Dynasty. A severe persecution occurred when Seppo was twenty years old (845). Metalware throughout the land was turned into coin, including temple bells and images of Buddha, 4,600 temples were destroyed, 26,500 priests and nuns were cast out of the order along with 2,000 priests of other religions except Taoist.

The other principal character of this model subject, Ganto (828-887), was killed by a mob. He was a good friend of Seppo and they had both been born in the province of Fukien. Both went on long, hard pilgrimages from northeast to southeast China, visiting many famous Masters. As stated, they are said to have visited Tosu Daido three times and Tozen Ryokai (Soto School) nine times. You may imagine how hard they practiced.

Later they were handed down Tokusan Senkan's transmission. When Seppo was 44 and Ganto 38, they left Tokusan and started pilgrimages again. At Gosanchin they were caught in a heavy snow-storm. Seppo was sitting all the while Ganto was sleeping. Ganto said to him, "This village is like a fortified town, why don't you sleep?" Seppo, rubbing his breast said, "I do not feel easy in my heart." Ganto answered, "Please tell me one by one what you have acquired."

Seppo told Ganto what he had experienced under Tozan and Tokusan, but Ganto did not agree and said, "The treasures that come from outside are not your family treasures." Seppo was enlightened by this statement. He was 44 years old.

The following year they left with Kinzan Bunsui, their best friend who had become Tozan's disciple, for further study at Rinzai's temple. On the way they heard that Rinzai had died. Ganto went on to Ryuzan near Lake Dotei, Kinzan went back to his temple, and Seppo returned to the south.

When Seppo was 47 he secluded himself at a stone cave which had been the first residence of his old master Reikun. When he was 54 he had his own temple beautifully built on the top of a mountain. At the age of 60 he had 1050 students, one of who was Unmon, founder of the Unmon School. A purple robe was presented to him by Emperor Kiso. His posthumous name is Shinkaku Daishi (Great Master Shinkaku).

Introductory Word by Engo

Engo introducing the subject said, "If you are caught by the slightest idea of good and bad, your mind (true mind, essence of mind) will be lost in the realm of disorder. If you do not have an idea of the order of stages, there will be no purpose in your practice. Now which do you think is better, to pursue the relative way or to resume to the absolute?"

(Note: The relative form and color that you see now are the conditioned attributes of the unconditioned --constant--absolute. The absolute is the eternal unconditionality that gives rise to the conditioned, relative ways of practice. What you see now is the eternal unconditionality of the absolute and the momentous conditioned relative. Actually the positive or relative way is not different from the negative or absolute way. Even though you follow the order of the stages in your actual practice, if each relative stage, even the first stage, is brought out in full relief against the darkness of the absolute, and if there is no fumbling and groping in your practice under the right teacher, then your practice is already in the realm of Reality. Each relative stage bears the full meaning of the absolute and the absolute reveals its actual meaning in the relative practice. If you wish to understand this secret, you must study under the right teacher not only by words but also by actual conduct on each moment under particular circumstances.)

To continue with Engo's introduction, he said, "If you become attached to some particular way of expressing Zen, captivated by something told in words or verse, attached to some method of instruction (scolding voice, slapping face, seizing by the collar and casting off, drawing a circle, lifting up one finger, etc.) you are nothing better than the parasitic weeds wrapped around dead trees. Even if a man thinks that he is living in the land of Tathagata itself, when he is possessed by the idea of this land or that land, he is said to be watching the moon of his old home which is now ten thousand miles away. Well, have you understood what I am saying? If not, here is an actual Koan for you to ponder."

Main Subject

When Seppo was in his hermitage on Mount Seppo, two unnamed monks visited him and bowed to him (what is the bow). Seppo saw them coming, pushed open his gate, jumped out, and said, "What is it?" (An indicative question¹, a question and yet an answer, do you understand the real Seppo? Tell me what it is. "He is an iron flute with no holes," Engo said.) The two monks said "What is it?" (The two monks did not fail to respond, but Engo says, "They are old sounding-boards covered by velvet." They were chalk and not cheese.) Seppo made a bow to them and went back to his room. (Engo said, "This is not a dragon because it has no legs, but it is certainly not a snake because it has no horns." I say, "What is it?")

The two monks later extended their travels to visit Ganto in Ganto Mountain. Ganto said, "Where did you come from?" (Ganto has already caught them.) The monks said, "We are from Reinan." (Be quick and give him a right answer.) Ganto said, "Then you must have met Seppo, haven't you?" (It is very kind of him to wait for their right answer.) The monks said, "Yes we have." (He was not asking them yes or no, but whether they had understood the actual Seppo.) Ganto said, "What did he say?" They told him all about what had happened when they visited Seppo. Ganto said, "What did he say after all?", thus requesting their final answer. But they said, "He did not say anything." He bowed and went back to his room." Thereupon Ganto said, "Oh what have I done? When I was at Tokusan with him, I should have let him know the verse of my dying bed. If only I had told him that, he would not have been thrown into such confusion. (Although Ganto mentioned Seppo's name, he actually meant to give the monks his own last word. Then, what is his last word?)

The two monks were allowed to spend the summer at Ganto's monastery. At the end of the session, the two monks asked Ganto's instruction about the meaning of Seppo's unusual behavior and what Ganto had meant by: How I wish I had told him my last word. Ganto said, "Why did you not ask me that before?" They said, "Because we thought your last word too valuable to ask about." Thereupon Ganto said, "Seppo is a fellow countryman of mine. He and I always went on pilgrimages together, yet we will not die together. If you want to know my last word for Seppo and you, I will tell you what it was. It is nothing but: This is it."

Wherever Seppo and Ganto might be, however long they might live as the best friend of each

1. indicative: (gram.) stating a thing as a fact, not as conception, wish, etc., of speaker; suggestive, giving indications. --Oxford Dictionary.

6 other, what Seppo did is actual Seppo and what Ganto did is actual Ganto. "This is it" should always be the last word for oneself and for others.

Dogen Zengi said, "Breathing in or breathing out, after all, what is it?" No one can tell what it is.

Now, you may not be calm or patient enough to wait for the right answer, but let us ask ourselves if our activity is either subjective or objective. Let me point to this: What do we mean by 'it?' Do you mean breathing itself or the idea of breathing. If you mean the idea of breathing it will be another matter. If you mean breathing itself on each moment, you have solved the problem already when you breathe in and out on each moment in calmness with big Mind. Now, you will understand that the right answer to 'what is it' should always be 'this is it.'

Ganto was killed soon after leaving his last word to his friend Seppo.

This translation and commentary are my poor offering to these two great masters.

Appreciatory Word by Setcho

Referring to Ganto's last word to Seppo,
I will ask you, Enlightened Mind,
Is daytime different from nighttime or the same?
Even though they lived fully acquainted with each other
In complete companionship,
They were to die in different places. Yes.
They should die in different ways.

Buddha should have curled hair,
Bodhidharma should be blue-eyed.
From East, West, South and North let us
Come back to our old home,
In a mid-night sky to see
A plain white
Mountain covered with snow.

SUBSCRIPTIONS

There is no charge for a subscription to the Wind Bell, but Zen Center welcomes voluntary subscriptions of \$2.00 a year to help meet publication expenses.

ZAZEN AND LECTURE SCHEDULE

Monday through Friday		Saturday	
Morning zazen*	5:45 - 6:45 a.m.	Zazen	5:45 - 10:00 a.m.
Afternoon zazen	5:30 - 6:30 p.m.	Sunday	
(except Wednesday)		Zazen	8:00 - 9:00 a.m.
Lecture Wednesday	7:30 - 9:00 p.m.	Lecture	9:00 - 10:00 a.m.

NOTE: No zazen on dates containing a 4 or 9 (except Sunday when there is always zazen). No zazen on Wednesday afternoon (because of lecture in evening).

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SEPTEMBER-OCTOBER, 1964

NEWS

REVEREND SUZUKI'S TRIP

On September 21, Reverend Suzuki left for Cambridge, Massachusetts, to return about September 28. This will be his first trip across the United States. He will be visiting Mr. and Mrs. Mitchell and the Cambridge Buddhist Association.

SESSHIN

On Saturday, September 26 there was a one-day sesshin conducted by Reverend Katagiri. There will be a one-day sesshin on a Saturday each month.

KOREAN ZEN

Kyung Bo Seo, Ph.D., Korean Zen Master, Abbot of Pulguksa Temple, and Professor at Dong Kook University visited us on three Wednesday evening lectures. He showed us slides of his very beautiful thousand year old temple. He has a wonderful spirit and Korean Zen does not seem to differ from Japanese Zen.

GRAHAME'S LECTURE

Grahame Petchey will lecture on Wednesday evening October 14, on the meaning of rituals and he may show us slides from a book about Eiheji Monastery.

NORM'S DRAWINGS

During the one-week sesshin we received two drawings from Norman Stieglmeyer, encouraging our practice. The title of the drawing for Zen Center was -- The Joyous Rainstorm, or Such Delicious Pain.

DEPARTURES

Hal and Pam Fore will leave this week for Paris and about a year and a half stay in Europe. They may come back by way of Japan and stay at Eiheji and Reverend Suzuki's Temple.

Joe Lopresti left for Eiheji September 12. He will stay in Japan for several years studying Buddhism and Japanese culture.

Dan and Gail Moore who have been sitting with us during the past year and who were married by Reverend Suzuki, have left for probably a year in the East (around Boston) and then an undetermined stay in Mexico. We will miss the presence of Hal, Pam, Joe, Dan, and Gail at the Center. We hope they have good trips.

A MOUNTAIN WALK by Jean Ross

In a Zen monastery such as Eiheji, all of a trainee's behavior and reactions are under close observation. One acts and reacts in an intimate group situation that reveals patterns of behavior. Each Zen priest seems to hold up a mirror, and I found that I too was observing because I could not turn aside from the views of myself reflected there. Since I could not speak or understand Japanese except for the simplest words and sentences, there were emotional flare-ups. Often there was confusion about the timing of services, taking of baths, any and all directions.



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One day in the Zendo, during breakfast, a priest came over to correct my behavior. I was sincere in not understanding what I had done wrong. I showed my confusion in a way that demanded explanation, and I was amazed that the results of the explanation were unsatisfactory. At lunch time as we were waiting to be served, an older priest stepped into the Zendo. During the entire meal, the young monk next to me was subject to blows and harassing reprimands. Each blow, each reprimand passed from him to me until I silently screamed -- Let us alone! However, it was a lesson not only on how to accept Eihei-ji discipline, because the young monk remained quietly poised throughout, but it had a deeper significance also. In the past, Life had disciplined me in a manner I could not accept, because no amount of my applied reasoning or logic had explained some of the happenings that I considered undeserved afflictions. Perhaps, I had demanded too strict an accounting of the Karmic law of cause and effect, because I had regarded myself as a separate individual. Now as someone else took punishment due me, I was embarrassed and ashamed. If I was part of humanity as a whole, could I ever again draw such clear lines of demarcation about what I deserved and what I did not deserve?

On one occasion, anger acted as a beneficial stimulus. This particular morning, I was asked if I wished to take a walk in the mountains. I readily agreed, although I was surprised that great emphasis was placed on my wearing trousers. At 8 a.m. two of us set out to meet the rest of the troupe. The route was unfamiliar and the narrow path treacherous as it wound along a stream. When we arrived at the starting point, I was amazed. There were about twenty young priests already there, with kerchiefs around their heads, machete-like knives strapped to their waists, and heavy boots on their feet. They told me -- "This is the mountain" -- while pointing to a sheer perpendicular ascent of tangled dense brush. My first impulse, arising from stunned disbelief that this was expected of me was to refuse and leave. Then I became angry that I had been placed in such a situation. **Piercely**, I determined to try. At least they did not ask me to clear the brush as they were going to do.

So I laboriously started to climb. The only way I could manage was to test one branch at a time to see if it would bear my weight, and then pull myself up, slowly hand over hand. I concentrated solely on this maneuver, pausing to rest occasionally when I found a big tree trunk to rest against. It was dark and quiet with the sky obscured by foliage. Soon I had moved off on a tangent from the workers and was leaving them behind. When I arrived at a small clearing, I perched against an old trunk, basking half in sun, half in shade. It was warm and peaceful, with the hum of insects and the songs of birds to cheer me.

I could hear the noise and occasional voices of the others below me, but I made no sound. Let them wonder where I am, I told myself. After a while they began to call my name. I ignored such summons for a considerable time, but I finally relented and replied. I was told to join them. So reluctantly I left my tree trunk and slid down on my fanny as the only means of travel. As it was, I slid under a huge pile of brush they had been cutting, and it took quite a bit of effort to extricate me. Rather impatiently they put me on top of the pile and told me to stay there where they could keep an eye on me.

At noon we all made our way down to the stream, washed happily in the water, and then ate lunch.

The group approved of my behavior that day -- I did too. A flash of anger had generated the energy for me to accept a challenge. Acceptance of that challenge, without verbal complaint, gave me a dignity which lasted even as I was sliding under the brush.

Soto Zen priests at Eihei-ji or elsewhere are deeply concerned about their students and disciples. However, they can never relax their discipline. Such discipline opens the minds of the students, strengthens, and eventually sets them free.

4-08-00

REVEREND SUZUKI'S SESHIN LECTURES

by Trudy Dixon

Zen Center's annual week Sesshin (concentrated period of meditation) was held this year from August 10 through August 15th. During the Sesshin, the main theme of the daily lectures given by Master Suzuki was "The Traditional Way" of Buddhism transmitted from Buddha down through the Patriarchs to the present day. His opening talks concerned the sutras and rituals which are part of the daily zazen practice in the zendo of Soko-ji Temple. The following is a rough paraphrase of some of what Master Suzuki said.

To understand what the "Traditional Way" of Buddhism is and to actualize it in one's own life are the most important points in being a sincere Buddhist. The Traditional Way of Buddhism, although it is dependent upon no particular form for its expression, the sutras and rituals handed down to us from the Patriarchs are a great help to us. A part of the ritual which may be particularly difficult for Americans to understand and accept is the bowing. After zazen (sitting meditation) we bow to the floor nine times in front of Buddha's altar, each time touching the forehead to the floor three times and lifting the palms of the hands. (The story of the origin of this practice is that during Buddha's lifetime, there was a woman who wished to show her respect for Buddha, but who was so

poor that she had no gift to give. So she knelt down and touching her forehead to the floor spread out her hair for him to pass over. The deep sincerity of this woman's devotion inspired the practice of bowing to this day). In our American culture there are no traditional forms through which we are accustomed to show respect towards a Buddha -- a human being, who was not a god and who nevertheless attained perfection. Lacking such forms, there is a danger of neglecting or forgetting to respect Buddha, the Perfect One. This kind of respect is an essential part of the Traditional Way. If we practice zazen just for the sake of our own self-improvement or to attain Enlightenment, our practice will be one-sided, and the true spirit of Buddhism will be lost. Because in America there is particular danger of this one-sidedness, we bow **nine times** to Buddha after each zazen practice, when in Japan it is customary to bow just three times.

Reverend Suzuki's own master, Ian Kishizawan, greatly stressed the importance of bowing in practice. (He himself developed a visible callus on his forehead from his practice of bowing!) Bowing to the Buddha is actually to bow to oneself - to one's own true nature. You, yourself, are Buddha. (In a later lecture, Master Suzuki said that a common misunderstanding of the practice of bowing arises from our dualistic analyzing of the experience of bowing. We always think "I bow to Buddha." But actually, when you bow, as Buddha himself did, **there is no you and there is no Buddha**; there is only the independent act of bowing which covers unlimited time and space.

But to say that you and Buddha are one can lead to another misunderstanding for someone who does not have the experience of zazen practice. It is true that **you yourself are Buddha, and yet at the same time you are also Buddha's disciple**. In the sutras, this is expressed by the words: "Not one; not two." You and Buddha are one and at the same time two. If your tendency in practice is to think: "Whatever I do is all right for Buddha nature is everywhere, and everything has Buddha nature; **there is no good or bad, right or wrong,**" then the sutras say to you: "Not one?" (i.e., you are not just Buddha, but also Buddha's disciple; you are taking the lazy way of practice and not trying hard enough; your understanding of Buddha nature and the deep truth of "no good, no bad" is very superficial). On the other hand, **if you are unduly discouraged and self-critical, and dismiss your practice as not very good,** then the sutras say to you: "Not two." (i.e., you and Buddha are one; on each moment of your practice, Buddha nature is there, whether you are aware of it or not. It is Buddha himself who is practicing zazen; how can you say that it is not good?) **These two aspects of reality -- the duality of oneness and the oneness of duality--are essential to a true understanding of our bow based on the experience of zazen.**

After bowing, the Prajna Paramita Sutra is recited **three times**: once to Buddha and his first disciples (Arhat); once to the Patriarchs, and once to our ancestors. The Prajna Paramita Sutra is the teaching which Buddha, after his Enlightenment, gave to his disciple, Sariputra, saying: "Form is emptiness; emptiness is form." One meaning of this sutra is that our ordinary perception and understanding of things is illusory. Usually we do not perceive things as they really are. We mistake for real and permanent what is actually constantly changing. This is true of human beings too when they are caught by the idea of self. This theory of the transiency of all things is one of the basic tenets of Buddhism, and an understanding of it is essential to follow the Traditional Way.

Before breakfast at the weekly Saturday morning meditation practice, and before each meal during sesshin, sutras and gathas are chanted. One of the most important phrases in these chants is: "May I, along with all sentient beings, achieve renunciation of the **three attachments**." "Renunciation" can also here be translated "emptiness" or "detachment". The three attachments refer to the three aspects of giving and receiving: the giver, the receiver, and the gift which is given. **Giving should be a free act**, unhindered by calculation of amount and reward. The receiver likewise should not be greedy; he should be grateful for what is given to him, but on the other hand he should not be overly humble. And we should not discriminate the gift itself. The attitude of renunciation or detachment consists in not evaluating the thing as good or bad. (Thus it is helpful in our practice to recite these words before each meal.)

After going over the sutras and rituals, Master Suzuki devoted the remaining lectures to general discussions of the Traditional Way to help us understand how we can actualize it in our daily lives. The following is the gist of his talk on Wednesday evening of sesshin.

In the morning we say the Prjna Paramita Sutra the first time to Buddha and the Arhats (the first disciples). Part of the prayer that the priest or leader of zazen says at this time is that we may attain saḥ-myō roku-tsu (三昧六通). Saḥ-myō means the three powers of mind; roku-tsu means the **six powers of mind**; the former is contained in the latter. Power of mind means the power to fully understand sentient beings and our own human nature. The first power of mind is the capacity of sight and the second power is that of hearing. To understand someone we must first see with our eyes and then we hear what they say with our ears. The third power is the cognitive capacity to understand the words that we hear. The **fourth power is to understand what is really meant by what was said**. (Not just to understand the words, but to understand what the person means to say by them.) The fifth power is to comprehend the mind of the person speaking and to understand why he suffers. Finally, the sixth power is to perceive human nature as it really is - as pure Buddha nature itself.

In order to obtain to the sixth power of mind, it is necessary to annihilate all evil desires and



Sesshin



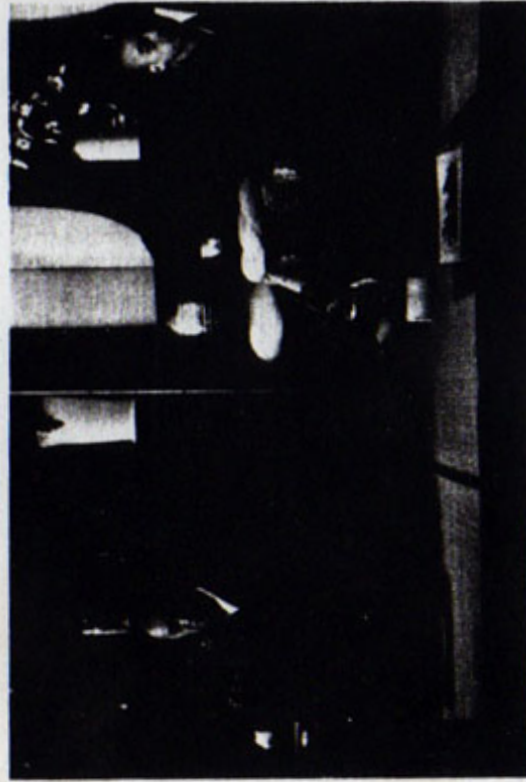
The zendo and altar from above.



Grahame Petchey carrying the stick. It is used to wake drowsy students and to ease the discomfort in a student's back during long periods of meditation. It is a symbol of the strictness of zen practice.



Arranging the mats in the center of the zendo. The tatamis along the walls only sit 16 people.



Reverends Suzuki and Katagiri sitting in meditation on the altar.

all thought of self. The way to its attainment is understood in different ways by the Hinayana and Mahayana Buddhists. For Hinayana Buddhists, the lower powers of mind are hindrances to the attainment of the sixth power of mind. But to the Mahayana Buddhist, when you see or hear or think, it may be done in the sixth way. For the Hinayana the lower faculties are obstacles and the seat of evil desires; they tend to take an annihilistic attitude with regard to them. The Mahayana attitude is more positive and not so strict in a physical sense. But with regard to the idea of self, Mahayana is more strict than the Hinayana. The sixth power is emancipation from all ideas of self; to perceive in the sixth way is to see or hear or think, but not from an egoistic or self-centered point of view. To have any idea of self involved in your perception is to be prey to evil desires; what you then perceive is not reality and you can have no true understanding of human nature or sentient beings.

There is an old Chinese story which illustrates the power of mind or understanding when one is truly free from any idea of self. A famous old Zen master, Esan was taking a nap, his face to the wall. His disciple, seeing that he was asleep, passed by very quietly to avoid awakening him. But Esan turned over and soon awoke. His disciple said: "Oh, did I disturb you? Why not sleep some more." But Esan only answered: "I had a wonderful sleep and dream? Do you know what it was?" His disciple at these words, left the room without replying and came back with a basin of fresh water and a towel. Esan washed his face, saying: "That's wonderful!" Then a second disciple came into the room. Esan asked him the same question: "I had a good sleep and a wonderful dream; can you tell me what my dream was?" The second disciple left the room and came back with a cup of fresh tea. Esan was delighted with his two disciples. He said: "Why, my two disciples are even better than Sariputra!" (Sariputra was one of Buddha's first disciples, a disciple of great Mahayana spirit, the one whom Buddha addresses the Prajna Paramita Sutra.)

This story has deep meaning. Most people want to help others and try very hard. But it may be quite difficult to know how to help people. In order to help another it may be necessary truly to understand him. For this, the sixth power of mind, or absence of any idea of self is necessary. Our traditional way transmitted from the Patriarchs is the way of the sixth power of mind. When you are one with what you are doing, there is no idea of self. The transmitted way of practice is to become one with what you are doing, and to practice without cessation to express this oneness. To do something is to help others, and at the same time to help yourself. When you sleep you help yourself, and you help others too. When you take a cup of tea, you help others and you help yourself. Even if you sit alone in the zendo (meditation hall), you are helping others. And even if you do something quite different, you are sitting in the meditation hall. Practice is one. It is continuous and uninterrupted; there should be no discrimination of activities. Your attitude when helping yourself should be the same as when you help others. You are all quite sincere when you are helping yourselves; how about when you are helping others? We find it easy to want to help those we like.

So practice is not just to come to the zendo and sit in meditation posture; it is in everything you do in your everyday life. It is, for example, to anticipate the wish of someone and bring a bowl of water, if such an activity be done with true zazen spirit (without thought of self). If your attitude is right, when you help another, you help yourself and vice versa. Sitting in zazen is the easiest, safest way to help yourself and to help others. It may be pretty hard to help others by kind words, by giving some good gift, or in some special way. Trying to help often creates more problems than it solves. But if you sit in zazen you will come to respect yourself and others will then respect you. Then you can help them quite freely and naturally, without imposing any burden of obligation or gratitude.*

If you think zazen is some particular thing you are doing right here, you are quite mistaken. Practice is each moment every day all year long; over and over we repeat our activity. Our practice is like 10,000 miles of iron road. We run on iron tracks in a straight line, never stopping. The tracks are iron, not gold or silver. There is no special way for sages and another for fools; both are the same train. There is no special person for Buddhism, Buddhism is for everyone; there is no special activity of sitting for Buddhists -- everything you do should be practice.

You remember the famous Zen master Joshu, the one who always sat in a broken chair. Once a young monk came to visit him, and Jo-shu asked: "Have you had breakfast?" Jo-shu was not talking about rice-gruel! (But rather Enlightenment!). But this monk was very brave and confident, and he answered: "Yes, I have!" (i.e., I have attained Enlightenment and know everything and am quite ready to converse with you on any subject!) Jo-shu replied: "Well then, wash out your bowl!"

That is our way - step by step. After eating, wash your bowl. It is always the same on the same iron road. Sometimes you want to take an airplane, but that is not the right way! You should always stay on the train.

There is an old story about three animals crossing a river: a hare, a fox, and an elephant. The hare skipped across on the surface (using stones?); the fox swam across, but the elephant walked slowly steadily across, touching bottom with each step. The traditional way of Buddhism is the last, and in our practice we should all be elephants.

* In Model Subject *39 of the "Blue Cliff Records" (Hekigan Roku), Un-gan asked Do-go: "That great Bodhisattva of Mercy (i.e. Avalokitesvara, Kwanyin or Kwannon, often represented with one

⑥ thousand arms and one thousand eyes, symbolizing the all pervading mercy) - how does he manage to use those many hands and eyes (in helping sentient beings)? Do-go said: "It is like when, in the dark night, we straighten out our pillow with our hand (though not being able to see with our eyes).

EDITOR'S NOTE

Although these are not the exact words of Master Suzuki, Trudy did not take notes during the lectures, they are Trudy's understanding of the lectures as she wrote them from memory after Sesshin. Although they do not convey Master Suzuki's thought and lectures exactly, we hope that they will give those of you who did not attend the Sesshin an idea of what the lectures were about.

Sesshin is a Zen training period. Zen Center has one-day Sesshins once a month, and a week Sesshin once a year. This year's week sesshin was from August 10 through 16. A usual day's schedule begins at 5:45 a.m. with meditation, followed by morning service (chanting of the Pranja Paramitra Sutra and bowing), another period of meditation (40 minutes), breakfast (30 minutes), work period (30 to 40 minutes), and then 40 minute periods of meditation alternate with 15 minute periods of kinhin (walking meditation) until noon service and lunch. After lunch there is an hour lecture (1 p.m. until 2 p.m.), and then again meditation (zazen) alternates with kinhin until afternoon service and supper. After supper there is another hour lecture and one period of meditation. This schedule is repeated each day of Sesshin, except Sunday, the closing day, which ends with a lecture from 9 to 10 a.m.

Sesshin is a practice in which you limit yourself spatially and in time: you sit on your cushion with the difficulties of the limitations (physical pain, mental drowsiness and distraction), until you are free of space and time, at one with your breathing.

Editor: RICHARD BAKER / Associate Editor: TRUDY DIXON / Art: BILL KWONG

ZAZEN AND LECTURE SCHEDULE

Monday through Friday		Saturday	
Morning zazen	5:45 - 6:45 a.m.	Zazen	5:45 - 10:00 a.m.
Afternoon zazen (except Wednesday)	5:30 - 6:30 p.m.	Sunday	
Lecture Wednesday	7:30 - 9:00 p.m.	Zazen	8:00 - 9:00 a.m.
		Lecture	9:00 - 10:00 a.m.

NOTE: No zazen on dates containing a 4 or 9 (except Sunday when there is always zazen). No zazen on Wednesday afternoon (because of lecture in evening).

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WIND BELL

Monthly Newsletter of Zen Center

VOL. III, NO. 7

NOVEMBER-DECEMBER, 1964

NEWS

BISHOP YAMADA LEAVES AMERICA

Bishop Yamada, who has been head of the Soto Zen School in America since his arrival here in the summer of 1960, left for Japan on November 1 to be President of Komazawa University--the Soto University in Tokyo. We are very sorry that he has left America, but of course are happy that Komazawa will have such a fine President.

The new Bishop of Soto Zen in America will be Reverend Togen Sumi, presently Instructor of the monks at Sojiji Monastery. He will probably arrive in America before the end of the year and will be located in Los Angeles, where Bishop Yamada was.



BISHOP YAMADA

ANNUAL JO-DO-E SERVICE

The annual Jo-doe service commemorating Buddha's enlightenment will be held on December 6, at 2:00 P.M. in the main hall of Sokoji Temple.

REVEREND SUZUKI'S VISIT TO CAMBRIDGE

While Reverend Suzuki was in the East in September he saw the beautiful colors of the New England Fall and he visited Cambridge, Boston, and Cape Cod. But even more interesting were his conversations with Mr. and Mrs. Mitchell and the members of the Cambridge Buddhist Association from whom he learned about the Buddhist movement on the East Coast. When he returned he gave us at Zen Center a number of interesting talks about the trip.

One thing they did decide was to have an annual one-week sesshin training period in Cambridge conducted by Reverend Suzuki. The date has not yet been set.

NEXT SESSHIN

The next one day Sesshin is scheduled for Saturday, December 5, beginning at 5:45 a.m. There is no charge for attending the Sesshin, but if you wish to make a contribution, expenses run about \$2.00 a day.

ZAZEN AT STANFORD

Reverend Suzuki goes to Stanford now every Thursday and conducts morning Zazen from 6:30 to 7:30 a.m. at 1005 Bryant Street, Palo Alto. Anyone is welcome to join him in Zazen there. (Thursday morning zazen at Zen Center is conducted by Rev. Katagiri.)



Zen Center
1881 Bush Street · San Francisco
Rev. Shunryu Suzuki · Fillmore 6-7540

THE CENTER'S LIBRARY

For some time Zen Center has wanted to have a library and a better way to take care of our books, and now we are close to achieving this. If anyone has a bookcase with glass doors that he is willing to donate, it will be greatly appreciated.

NEWS

Pat Herreshoff, Jean Ross, Dick Baker, and Grahame Petchey are all studying Japanese this semester. We have had post cards from Joe Lopresti in Japan and Norm Stieglmeyer in Germany.

ZEN CENTER'S FINANCIAL PROBLEMS

Usually from month to month our income from pledges and donations just barely covers expenses, but for the last four months income has been \$30.00 to \$150.00 less than expenses. The major expenses are helping support our two priests, contributing to the maintenance of the building, and the Wind Bell. About 30 people regularly support Zen Center by their pledges, and the major portion of expense is borne by only a few of these 30 members. If all of you can please keep up your pledges regularly, if each of you could even raise your pledge one, two, or three dollars a month, it would help enormously. If any of our readers would like to become members or would like to make a contribution, that also would be greatly appreciated (to be a member, it is necessary to contribute at least \$10.00 in one year). It is very expensive to maintain a Center where all of you can meditate and where the Dharma can be expounded. Please help us all you can.

A MONK'S DAY AT EIHEIJI by Grahame Petchey

An average day at Eiheiji begins at three thirty or four o'clock. The instant the handbell rings the monks climb out of their futon and hurriedly dress. Five minutes later a wooden gong signals the time for washing. The washing area is simply a large stone basin at ground level; after a gassho to the enshrined Bodhisattva one kneels and washes in the cold running water. No soap is allowed. The monks then return to the Sodo for morning Zazen. The bell signaling the start of Zazen is rung twenty minutes after rising; after this bell no one may enter the Sodo until Zazen is over.

In the early morning there is a deep silence in the valley where Eiheiji lies. Apart from the occasional shriek of an early bird or the whistle of a cricket the only break in this silence is the periodic crack of the "kosaku" (wooden stick used to keep meditating monks alert), reminding a drowsy student of his duty, and the striking of the "great bell". The eighteen strokes of the bell during the Zazen period echo throughout the valley to the extremities of the universe. The stick, the bell and the deep silence are this universe.

The last roar of the great bell is the signal for a series of bells and gongs the last of which is the soft deep sound of the Jyoyoden bell (Dogen's chapel) or the higher pitched ring of the Hatto bell (main hall). Each gong and bell has its own peculiar sound and in this way the monks can tell where their next duty lies. The morning ritual which follows, generally begins with the chanting of "Shariraimon" at the Jyoyoden during which the monastery guests may offer incense to Dogen. Memorial services may then be held followed by the morning service at the Hatto. The morning services generally finish with the intoning of the Daihishindarani at the Jyoyoden in memory of the founder of Eiheiji, Dogen. There are many special services held on various days of the month. Depending on the number of visitors and the day of the month, the rituals last from one to three hours.

At length, the monks finish their early morning duties and the gong sounds for breakfast. Except during the ninety-day training period, meals are taken in the kitchen. A few tatami and a low table form the only furnishing. Breakfast consists of rice-gruel (rice boiled with an excess of water), salt and sesame seasoning and a pickled vegetable. The hot, easily digestible, rice gruel eaten after three to four hours' activity on a cold morning tasted better to me than any delight from a French cuisine. I calculated that if I ate quickly enough there was just time for three bowls and this was good insurance against the hours to go before lunch!

Eating is almost a sacrament in a Zen monastery, though there is little to eat and the quality and taste go better unmentioned. Each monk has his own "oryoki" (eating and begging bowl) and eating equipment. All his utensils are neatly tied in a small cloth bundle and are treated with the utmost respect. According to the prescribed manner the bowls are arranged and filled while the monks chant the grace. No words are uttered during the course of eating; everything goes on silently and in orderly sequence. Monks take turns as waiters. When eating is finished, hot water is passed along and each monk cleans his own bowls and gathers his utensils into his bundle. The entire meal, including the grace and washing of bowls, takes about twenty minutes. Strictly speaking, Zen monks should only eat twice a day after the example of Buddha. The evening meal is therefore called "yakuseki" or "medicinal meal" and is justified on climatic grounds. No sutra is

chanted at this meal. A dry rice-barley mixture is served at the mid-day and evening meals along with miso soup and a pickled vegetable. In recent years, the diet has been improved and an additional side dish is served in the evening; generally seaweed or an extra vegetable. No meat, fish, eggs or milk are ever served.

Immediately after breakfast the floors and corridors of the entire monastery are cleaned before a well-earned rest period is taken. The rest period is soon over however, and a wooden gong announces that it is time for morning "samu" (manual labour). All available and able-bodied monks, regardless of rank or position, report to the main gate for duty. All work side by side on an equal level. Duties consist of sweeping, clearing snow in winter, carrying charcoal to the kitchen or weeding the gardens. The entire grounds are swept on a rotational basis. Everything is swept, the pathways, the lawns, the gravel drives, the gardens and even the banks of the stream. The work is performed at a rapid pace and is very tiring on a monastic diet.

The work period lasts an hour or so. Shortly afterwards the monks once again put on their "okesa" (Buddhist robe) and return to the Jyoyoden for the noon service. Following the midday meal there is generally time for a monk to attend to his personal affairs, study books on Buddhism, attend a lecture, study calligraphy or to practice Zazen. During the afternoon one or two hours are devoted to "samu" before evening service and "yakuseki".

At seven o'clock the bell sounds for evening Zazen; this lasts for two hours. During the last half hour the monks recite Fukanzazengi, the rules for Zazen written by Dogen. The sutra is recited while sitting in Zazen posture. The calmness of the early morning is resumed and the chanting in unison again fills the entire universe. At nine o'clock the futon are rolled out and the zafu (Zazen cushion) becomes a pillow for six hours' hard-earned sleep.

This schedule is modified by the individual duties which have been assigned to a monk. The various duties are divided among the monks according to divisions, and within each division the duties are rotated daily. Despite the complex nature of the schedule and division of duties, there is rarely a hitch. Everything takes place with military precision and each monk knows exactly what to do at all times.

The "four and nine" days (calendar days containing either a four or a nine) are reserved for attending to personal needs, shaving, taking baths, mending clothes etc. On these days there is no time for Zazen. After breakfast, each monk must shave his head and face. This is accomplished with a straight-edged razor, sharpening stone and water. There is no soap or mirror. Shaving my head was a source of much concern to myself and some other monks. My skin, they said, was much more tender than Japanese skin, and most of them shied away from using the razor upon me. Having lost confidence in the skill of my fellow monks I was filled with fear each time the sharp instrument touched my scalp. It was a great lesson in acceptance of the inevitable, but one, I fear, that I did not learn during my stay there! To shave one's head may seem an easy matter from an outsider's standpoint, but my experience was that it is far from easy. It was like a huge brand forever reminding me of my position as a monk. Wherever I went and whatever I did I was reminded of my duty as a monk, and my behavior was constantly checked by this. I felt as though my master was always behind me ready to use the kosaku should my behavior not be fitting of a "bald-headed one". To shave one's head is excellent practice.

One criticism often voiced by Westerners when I recount the Eiheiji schedule is that there seems to be little Zazen but a great deal of work and ritual. To some extent I feel their criticism is a valid one. Dogen built Eiheiji deep in the mountains in order that he might train his students in a strict manner away from the pressures of urban life. Now Eiheiji is flooded with tourists and visitors who make heavy demands on the monks' time in caring for their needs. During the winter months there are few visitors and more time can be devoted to training. However, in the Soto school we emphasize everyday life as our practice; "all that we do is Zazen," said Dogen. Living at Eiheiji is an expression of this way. Every activity is performed in the same mind and with the same spirit as Zazen practice. Under these conditions a student can learn to express Zazen in everything he does. In striking the gong, sweeping the leaves and taking the food one can meet Dogen Zenji face to face.

11-DC-73 **MODEL SUBJECT No. 73 from the BLUE CLIFF RECORDS**

BASO'S FOUR PROPOSITIONS, ONE HUNDRED NEGATIONS

Engo's Introductory Word

Introducing, he said: The true preaching of Dharma goes beyond preaching or not preaching (true preaching is no preaching). True listening to Dharma is not only a matter of listening or not (true listening is no listening). If the true word is beyond perception (true preaching is no preaching), it may be better not to speak. If true listening is something other than listening or not (true listening is no listening), it may be better not to speak.

However, to speak of Dharma without saying anything about it, and to listen to it without ideas about it are perfect ways to transmit right Dharma. This no-preaching and no-listening is all that is needed.

Well, you are in my monastery and listening to my words. But how can you avoid the difficulties to have perfect understanding of right Dharma by words?

If you have the wisdom to get through these difficulties, I will introduce you to an example to ponder.

NOTES by Reverend Suzuki on the above translation.

1. I gave a free but faithful rendering of the original text according to the instruction of my Master, Kishizawa Ian, Roshi.

Usually no is negative, but no at the same time is a stronger affirmative than yes. It means emancipation from yes and no. No word means right word under some circumstances, and at the same time, under other circumstances, it means that the connotation of the word should be denied. Saying no form, no color, should be understood in the same way.

2. Sentences in the parentheses are important parts which I translated literally.

3. At the same time, this no gives new life to dead Buddhist ivory-tower philosophy, and to rigid moral concepts and formal rituals. The constant practice of this no has been the history of Buddhism.

MAIN SUBJECT

Attention! A monk asked the great teacher Ba-so: "I am not asking you about the Four (negative) Propositions, and the One Hundred Negations (of Nagarajuna). But please point out the intention of Bodhidharma's coming to the West (China).

Ba-so said: Today I am very tired and I cannot explain it to you. Go get an answer from Chi-zo. The monk went to Chi-zo and asked him the same thing. Chi-zo said, "Why did you not ask the Great Teacher?" The monk said, "I did, but he told me to come to you." Chi-zo said, "Today I have a headache and cannot explain the matter to you. Go ask E-kai (Hyaku-jo). So the monk asked E-kai, who said, "I do not have anything to answer in this realm." The monk went back to Ba-so and told him the whole story. Ba-so said, "Chi-zo had a white head, and Hyaku-jo a black head."

NOTES by Reverend Suzuki on the above.

The Four Propositions and One Hundred Negations of Nagarajuna are as follows:

1. Everything that is, does not come out from itself. (singularity)
2. Everything that is, does not come out from something else. (plurality)
3. Everything that is, does not result from adding one thing to another. (existence)
4. Everything that is, does not come out from nothing. (non-existence)

About these propositions, four types of statements can be made: affirmative, negative, affirmative and negative, and the negation of both the affirmative and negative. ($4 \times 4 = 16$)

About these sixteen, three kinds of statements can be made: past, present, future. ($16 \times 3 = 48$)

And about these forty-eight, there can be two aspects: the actual (the real), and the potential (the ideal). ($2 \times 48 = 96$)

Together with the original four propositions there are 100 negative propositions. ($96 + 4 = 100$)

After all these efforts, still we cannot identify either ontological or phenomenal existence, and we cannot find any reason to be attached to some special metaphysical entity or to the phenomenal world.

However, in Note 1 of the Introductory Word, I have explained the true meaning of Buddhist negation. Negation after negation, we turn over and renew our perception and pre-conceived ideas: in other words, wiping our mirror-like mind in each moment, we can observe everything as it is.

Here everything-as-it-is means everything-as-it-should-be, because everything-as-it-is-in-the-usual-sense always should be negated, one thing after another - even though we are concentrated on one thing. The result of the practice of negating everything-as-it-is-in-the-usual-sense is what we mean by everything-as-it-is. The-way-everything-should-be should be accepted as the-way-everything-is. This acceptance should be the most important point in Nagarajuna's Middle Way.

When we practice zazen in the right way, this acceptance takes place. In the realm of Zen-mind, transmitted from Buddha to Buddha, from patriarch to patriarch, there is no noumena or phenomena, no subjectivity or objectivity, no object to be criticized or subject to be critical. Here we come to the true understanding of the so-called non-attachment or oneness-of-duality. In its true sense the Middle Way, which is beyond the Four Negative Propositions and One Hundred Negations, is not different from the transmitted way of zazen. This is the so-called 'Intention of Bodhidharma's coming to the West' or Shobogenzonehanmyoshin.

But En-go presents us - his students - with a problem of whether this monk did understand the true meaning of the One Hundred Negations, when the monk asked his question. If he had had a true understanding of Nagarajuna's One Hundred Negations and had asked about our traditional

way of practice, his question should have been at the same time an answer to his own problem. So En-go says: If I had been the monk, I would have bowed three times, as soon as Ba-so said something.

Taking up again the thread of the subject, the monk who thought he knew what the one Hundred Negations were, did not have a true understanding of them at all. And he asked, "What is Bodhidharma's zazen?" Ba-so, who knew that this monk was not prepared to listen to the right Dharma, did not answer the question. He only said, "Today I am very tired so I cannot explain it to you. Go ask Chi-zo."

True expounding of Dharma is not done only by preaching. In everything we do at the monastery we should express the true Dharma. The true study of Buddhism is not studied by mouth and ears. To stay at a monastery without knowing one is always amidst the Dharma is quite useless. To seek for Dharma without knowing one is always exposed in the voiceless voice of Dharma was what the monk was doing. Ba-so and his two disciples Chi-zo and Hyaku-jo wanted him to stay out of this kind of delusive study of Zen. This is why Ba-so said, "I don't feel well, go get an answer from Chi-zo."

When Chi-zo found the monk coming from Ba-so, in spite of Ba-so's kind instruction, he must have felt helpless and said: Today I have a headache and cannot explain it to you. Go ask Hyaku-jo.

So the monk went to Hyaku-jo who, not liking to expose the true way in useless discussion, said, "No understanding is my understanding in the realm of reality."

The monk then went back to Ba-so, the Great Teacher, and told him the whole story. Ba-so said: Chi-zo the white-headed, and Kyaku-jo the black-headed.

I visited the Cambridge Buddhist Association. In Cambridge there is the Cambridge Buddhist Association; in San Francisco there is Zen Center. There is one and yet two, two and yet one, as they should be, as everything is under some particular situation.

Bodhidharma's intention in coming to the West cannot be understood by people who seek Buddhism without knowing Buddhism is everywhere. Salt is a white chemical, nearly the same as sugar in appearance. If we do not know which is which, we try a little on some food. We do not take the salt alone, but always with food, as something other than a white chemical, as, maybe, the most important seasoning in our actual life. It is in oceans, rivers, plants, trees, in everything. It is in every food we take. Without salt nothing exists. We say a pickle is salty and that cake is sweet, but in cake there is salt, it makes the cake more sweet.

This is why Ba-so said, "Chi-zo the white head-gear, and Hyaku-jo the black head-gear."

Without the spirit transmitted from Bodhidharma, there is no black-hatted Chi-zo or white-hatted Hyaku-jo. Chi-zo should be Chi-zo and Hyaku-jo should be Hyaku-jo.

Our traditional way of understanding is not different from being concentrated on the actual fact which we face on each moment.



This is a postcard we recently received from Norman and Rita Stiegelmeier. He is in Germany studying painting for a year or so.

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SUBSCRIPTIONS

There is no charge for a subscription to the Wind Bell, but Zen Center welcomes voluntary subscriptions of \$2.00 a year to help meet publication expenses.

Editor: RICHARD BAKER / Associate Editor: TRUDY DIXON / Art: BILL KWONG

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Wind Bell

Newsletter of Zen Center Volume III No. 8
December, 1964

Announcements

HAPPY NEW YEAR

SESSHIN

The next One-Day Sesshin will be held Saturday, January 9, 1965. It will begin at 5:45 a. m. and end in the early evening. Please come.

WEDNESDAY NIGHT LECTURES

The schedule of speakers for the Wednesday evening lectures (7:30 p. m.) is as follows:

January 6th	-	Reverend Suzuki
January 13th	-	Jean Ross
January 27th	-	Reverend Katagiri
February 3rd	-	Reverend Suzuki
February 16th	-	Grahame Petchey

Reverend Suzuki's lectures are on the Model Subjects from the Hekigan Roku, translated into English by R.D.M. Shaw under the title of The Blue Cliff Records, published by Michael Joseph Ltd., London. This book contains a hundred ko-an stories compiled by Set-cho Juken (A.D. 980-1052), who added an 'Appreciatory Word' to each one. A later Zen master, En-go Koku-gon (A.D. 1063-1135), added his 'Introductory Words' as a kind of Preface to each Main Subject. The January 6th lecture will deal with Model Subject No. 78 and 79.

ELECTION OF OFFICERS

New officers for Zen Center will be elected at the business meeting to be held on Saturday, February 6th at 10 a. m. All Zen Center members wishing to vote should plan to attend this meeting. Nominations will be open for the positions of president, vice-president, secretary, and treasurer. Three of the nine trustee positions will also be changed by a vote of the incumbent trustees; nominations for these are open from the floor.

The following is another in a series of articles by Jean Ross about her stay at the Soto Zen monastery, Eihei-ji.

JUKAI by Jean Ross

During the month of April in Japan, the week-long service of Jukai is held at Eihei-ji and Sojoji Monasteries. During this period, commencing April 23rd and lasting through April 29th, lay persons participate in the giving and receiving of the Soto Zen precepts. It takes a great deal of



JEAN ROSS AND REV. ENRYU AT EIHEIJI



effort and work to prepare for the many visiting priests and the two hundred and fifty to three hundred lay persons who attend.

I was at Eihei-ji at this time. Along with the young monks I helped distribute futons (sleeping quilts) and pillows to different parts of the temple compound. How awkward I was, trying to manage two futons draped over my head and shoulders! The young monks could carry five and literally run up the stairs with them. The lay people were to eat and sleep in Hatto, where morning and evening prayers are held, while the priests had separate quarters. When all was in readiness, there was one last ritual and only a few honored persons handled it. The image of Dogen which usually remains high up on the altar in Joyoden (Dogen's mausoleum) had to be transported to Hatto.

The afternoon and evening of April 23rd saw many hundreds of people descend upon Eihei-ji. The next morning we meditated as usual at 3:45 a.m. and then joined the others in Hatto. There were three teachers in charge of Jukai: 1) Upajjhaya, or Preceptor; 2) Anusasacariya, or Sila (precepts) instructor; 3) Kammacariya, or guide for laymen. The ceremonies performed the first morning and afternoon were repeated each day. They included:

- 1) Raibutsu and Tanbutsu, which honored all the Buddhas and Bodhisattvas of all the world in ten directions, plus the Patriarchs.
- 2) Kaidanfugin, the chanting of the sutras to pay homage to Shakamuni-Buddha, Manjusiri, and Maitreya.
- 3) Nidaisonkenshukufugin and the Nidaison-Gakki-kengu, which honored the Second Patriarch Ejokoun.
- 4) Eitaishidosegaki and the Mokaifugin, which were memorial services for ancestors.
- 5) Preaching of the Precepts by one of the three instructors in charge, which usually occurred in the afternoon.
- 6) Danjorai - prostrating oneself before the Buddha twenty-four times.

Since I had not been assigned any special duties and because leaving early would have meant my pushing through the lay persons who filled all the space to the doors, I stayed through all the services. The latter lasted four or five hours before a break, so it was a sesshin of seiza (a kneeling position of sitting on one's feet) for me.

I attended some of the instruction in the afternoon with one who could translate, but was also taught the Sixteen Precepts on the side.

On the evening of April 27th occurred a most impressive ceremony called Sangeshashin. It was the ceremony of confession and repentance. Each of us participants wore a special white vest or robe, and we were lined up in rows before the Hatto altar. To the sound of chanting, we silently walked one by one down a dark hallway at the end of which sat the Preceptor by a lighted candle. We repeated the words (on a slip of paper which had been given us) "Shozai Muryo". Then we handed the paper to the Preceptor, did the Gassho (bow) and departed. We had confessed that we had been in a state of darkness, and that we had committed sins without number. When all of us had performed this ritual and were again seated in Hatto, a huge bell was brought in, and all the slips were burned. Then the priests in colorful robes circled the hall ringing bells. It was a symphony of sound that obliterated all thought, and an ancient pageantry of great beauty. Thus it was, our sins were banished and we were confirmed in our Buddhist faith.

On the next evening, the eve of the anniversary of Dogen's death, those of us receiving the precepts were again lined up in Hatto. A row at a time we stood up and circled the altar, finally climbing up on the altar itself, while the instructors made the circle before us. Their chant translated has this meaning: A person is inevitably worthy of Buddha through the conferring and receiving of Buddha's Precepts. It has been proven that he can find his Buddha nature within his mind, and that he is truly a part of Buddha's posterity. Thus we received the Sixteen Precepts.

The morning of the 29th included special services honoring Dogen, and his image was returned to Joyoden. The many priests and visitors began to depart, and soon Eihei-ji seemed quiet and empty.

During Jukai and afterwards I felt a heavy responsibility, particularly when some of the priests called me "Buddha-Ross." My imagination ran riot on all the reasons why I could not identify with Buddha. I had established deep affection for the priests of Eihei-ji, but I held Buddha apart from man. This was forgetting a most important lesson. Buddha himself would never forsake his role as a human being. He never claimed to be man and God. To do so would have created a barrier between himself and his followers. The Path to Enlightenment was difficult enough without man feeling he must be divine to accomplish it.

There was another realization after Jukai. Two different priests on separate occasions had remarked: "Mind is everything." This statement had long puzzled me, beset as I was by many physical problems. Then I asked questions about it, the answers never satisfied. One night during zazen I felt an answer that brought satisfaction. During Zen training, at some point Buddha's mind fuses with the intellect, emotions and body of the trainee. This mind is

neither masculine nor feminine since it permeates all things animate and inanimate. The result of the fusion is man's recognition of the True Self. Once this recognition occurs, one is always conscious of Buddha Nature. However, the small self can temporarily dull our consciousness. We are fortunate that within each second, each minute, each hour, there is an opportunity for Buddha Nature to renew itself in all its brightness.

Model Subject #75 from the Hekiyan Roku (Blue Cliff Records)

Introductory Word:

The Treasure Sword always is present (beyond oneness and duality). It is a life-taking sword and yet a life-giving sword. Sometimes it is here (in the teacher's hand) and sometimes there (in the student's hand); but this makes no difference. Gaining or losing it and its positive and negative use are at each other's disposal. Just consider! How do you make good use of the Treasure Sword without attaching to the idea of host and guest, or integration and disintegration?

Note by Reverend Suzuki:

In the last Wind Bell, in the discussion of Model Subject No. 73, I explained the Middle Way or negative aspect of life, which provides us with the full meaning of life in various circumstances. In this Introductory Word, En-go presents the same aspect under the name of Treasure Sword.

These subjects are ko-ans to which Zen students devote themselves with great effort. It is important to confront yourself with the experiences of the old Zen students by reading these stories over and over again. I shall be very glad if you will give my writing your critical attention.

Main Subject:

Attention! A monk from Jo-shu's temple came to U-kyu's place. U-kyu asked him: "Is there any difference between my way of Zen and that of Jo-shu?" The monk said: "No difference." U-kyu said: "If there is no difference, why don't you go back to Jo-shu?" and then he gave this monk a good slap. The monk said: "If your staff had an eye to see, you could not have delivered such a wanton blow." U-kyu said: "Today I have given a wonderful slap," and he gave the monk three more whacks. The monk went away.

The story to this point is perfect, but it continued in this way: As the monk was leaving, U-kyu said: "Originally a blind staff was something with which to slap someone." The monk turned back and said: "A man with a dipper is handling the situation." (This means U-kyu has taken some leadership in the situation). U-kyu said: "If you want the staff, this jungle monk will let you have it." The monk came up to U-kyu, seized the staff and gave him three blows. U-kyu said: "Oh the blind staff! The blind staff!" The monk said: "Here is someone who has been hit." U-kyu said: "This monk was hit without reason." The monk immediately made obeisance to him. U-kyu said: "Well, well! Is this all?" The monk went out with a roar of laughter. U-kyu concluded, saying: "So it is! So it is!"

Note by Reverend Suzuki:

As you know, after an unknown southerner came to the north and received the transmission from the Fifth Chinese Patriarch, Zen divided into two schools: the Southern School and the Northern School. The U-kyu of this subject was a southerner and a disciple of the Fifth Patriarch. The difference between the Northern and Southern Schools was as great as that between a dragon and a serpent. The Northern School was called the Gradual School while the Southern School was called the Sudden School.

A monk came to U-kyu's place from Jo-shu's temple hoping to study a different way of Zen. U-kyu gave the monk an unexpected question. He asked if there was any difference between his own way of Zen and the way of Jo-shu. But the monk's answer, that there is no difference, is not at all a common answer, when there is indeed a great difference. This monk might have been an extraordinary one. Only a tactful master like U-kyu, would have been able to manage him. Thus U-kyu slapped him and put him under his staff's control.

But the monk (being familiar with the ways of the Southern School), was ready for a slap and said: "If it were not for your blind staff, you could not have struck so freely." (In other words, "I fully appreciate your blind staff.") U-kyu gave him three more blows and said: "I have given of a wonderful staff today." (I.e., "This monk is worth giving slaps to.") The monk went out. U-kyu acknowledged the strength of the monk and gave him the meaningful slaps. The monk appreciated the meaning of the tactful U-kyu. There is not the slightest gap between these two master's activities.

However, in the realm of the ultimate integration of the powers of teacher and student, one goes with the other. (Refer to Chan and Zen Teaching, Second Series, p. 127, and to my interpretation of Model Subject No. 73 in the last Wind Bell.) In this realm, nothing takes its own

4 form. The absolute negative aspect is the opposite of the first part of this subject where a good teacher gave a good slap to a good monk; and in the second part, an aged U-kyu was slapped by a bad student with a blind staff. But nothing is wrong with these tactful masters. Sometimes positive, sometimes negative, sometimes in order and sometimes reversed, their great activity has no special regulation. When such activity of two masters ceases to be curious, you will get the gist of our traditional way. All the mysterious powers and faculties depend upon this secret.

The blind staff in this Model Subject means Right Dharma -- which can be likened to an invisible wedge for the dualistic world: a wedge which gives rise to good and bad, love and hatred, favorable and adverse: the dualistic confliction of the amicable worldly affairs; and yet which keeps the strict unity of our existence.

In the second part of this subject, the situation between the master and the monk changed under the blind staff. The monk seized the staff and struck U-kyu who had offered his own staff to him. Here U-kyu said: "Oh, the blind staff! The blind staff!" The monk said: "Here is someone who was hit by it." U-kyu said: "This fellow (U-kyu) was hit without reason." Here we see the blind staff playing the leading part of the role. U-kyu was at one with this monk, and the monk was at one with the blind staff, the symbol of the traditional way. In En-go's Introductory Word, by 'the Treasure Sword' he meant this blind staff. (See Introductory Word to this subject.)

The monk immediately made obeisance to U-kyu. U-kyu said: "Well, well! Is this all?" The monk went out with roaring laughter. U-kyu concluded the subject saying: "So it is! So it is!" This 'So it is' is not simple. Let us see Set-cho's appreciatory word.

Appreciatory Word:

It is easy to attract (a serpent) by calling (with a flute). It is difficult to turn it loose. Look carefully at the well-integrated power (of the two). Even though the kalpa-stone is hard, it may be worn away. Even though the ocean is deep it may be dried up. But U-kyu's way will never cease. Oh aged U-kyu! Aged U-kyu! One after another, how many variations have you in your way; if only you had not given that dipper to the monk. (Set-cho is creating a problem for us students).

The following are two remarks by Dogen Zengi, founder of the Soto Sect in Japan

Trees, weeds, and everything on earth sheds forth the light of Dharma. The gift of the teachings is limitless and boundless.

Cherish in your own mind the shelter and protection from inside; protection from outside should not be expected.

Editor: RICHARD BAKER / Assistant Editor: TRUDY DIXON / Art: TAIJI KIYOKAWA

ZAZEN AND LECTURE SCHEDULE

Monday through Friday		Saturday	
Morning zazen	5:45 - 6:45 a.m.	Zazen	5:45 - 10:00 a.m.
Afternoon zazen	5:30 - 6:30 p.m.	Sunday	
(except Wednesday)		Zazen	8:00 - 9:00 a.m.
Lecture Wednesday	7:30 - 9:00 p.m.	Lecture	9:00 - 10:00 a.m.

NOTE: No zazen on dates containing a 4 or 9 (except Sunday when there is always zazen). No zazen on Wednesday afternoon (because of lecture in evening).

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