

Wind Bell

NEWSLETTER OF ZEN CENTER

Volume IV No. 1

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News

NEXT SESSHIN

The next one-day sesshin will be Saturday, March 27, from 5:45 a.m. until 6:30 p.m. (Sesshin is an intensive period of sitting meditation.)

AFTERNOON SERVICE

The traditional Japanese Spring Equinox Higan Hoyo (Memorial Service for ancestors) will be held March 21 in the afternoon at 2 p.m. There will be meditation that morning as usual at 8 a.m., but there will be no morning lecture at 9 a.m.

THE NEW BISHOP

Bishop Togen Sumi visited San Francisco on February 14, for the first time since becoming Soto Zen Bishop of America. He conducted the Nehane Service for Buddha's Nirvana, and after the service there was a welcoming party for him. We are lucky to have this Zen Master in America as Bishop.

RETURNING MEMBERS

It looks like Norman and Rita Stieglmeyer and Harold and Pam Fore will be returning from Europe this summer. Norm is trying to get back from Germany in time for the week sesshin held the end of August, and Hal and Pam should arrive in New York from Spain in July.

DEPARTURE

Philip Wilson will leave for Japan and Eiheiji Monastery in April. We will be sorry not to be able to see him in San Francisco, but glad that he is able to continue his study in Japan.

WEDNESDAY NIGHT LECTURES

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

March 3rd	- Reverend Suzuki	March 31st	- Reverend Suzuki
March 10th	- Jean Ross	April 7th	- Reverend Suzuki
March 17th	- Reverend Suzuki	April 14th	- Graham Petchey
March 24th	- Reverend Katagiri	April 21st	- Reverend Suzuki

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.



② Building Fund

Last year one of our members sent us \$50.00 to begin a building fund for Zen Center. At the General Meeting, February 6, we discussed this matter at length. It is not clear at the present time exactly how such a fund will be spent: whether to build a monastery or training center in the mountains, to build or buy a new Center in San Francisco (the present building will no doubt be torn down as part of the urban renewal plans for the area), or to contribute to the building and furnishing of the Zendo (Meditation Hall) and library in the new temple that will be built by the regular Japanese congregation of Sokoji. Of course, we may find that we will do all three. Anyway, the money will be saved to meet the building expenses of maintaining Zen instruction in America.

Our plan at present is to ask all our members to contribute \$1.00 a month to this building fund which will be kept in a separate savings account. We should start right away. Please help us.

The Purpose of Zen Center

Every now and then it might be good to describe what Zen Center is.

The Center was formed so that we could meditate and study with Reverend Suzuki, so that a place could be maintained for meditation and instruction (we contribute both to the support of the priests and to the maintenance of the building, as well as to holding Sesshins, printing the Wind Bell, etc.), and so that contributions would be tax deductible. Trustees and officers are elected to see that these functions are carried out and that the money is properly managed.

Treasurer's Report for 1964

Our total income for 1964 was \$4,837.02. Almost all of this was contributed by members and friends. A brief summary of the way in which this income was dispersed is given below. A more detailed report can be seen on the General Meeting board.

Contributions of resident priests	\$ 2,200.00
Contributions of other priests and individuals	197.08
Contributions for Temple maintenance	167.80
Welfare expenses	571.21
Adv. expenses	62.72
Office expenses	37.75
Food for the Zendo	206.58
Remodeling	155.56
Other	185.99
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	\$ 4,784.69

Thus our net income was \$52.33 as of December 31st. The total assets of Zen Center were \$1,157.90.

The figures for 1963 and 1962 were:

1963:	Total Income	\$ 3,615.82	1962:	Total Income	\$ 3,880.79
	Total Expenditures	3,322.29		Total Expenditures	3,666.53
	Net Income	293.55		Net Income	214.26
	Total Assets	1,105.57		Total Assets	812.04

--Grahame Petchey, Treasurer 1964

Secretary's Report

With the change of officers at the February 6th meeting, the old year officially came to a close and a new year began for Zen Center.

Looking back, 1964 marked a year of transition - of loss and gain of personalities for us here in America. Bishop Reirin Yamada left Los Angeles to become president of Kumazawa (the Soto Zen) University in Japan. In spite of his heavy schedule Bishop Yamada used to find the time to come to San Francisco to lead some of our sesshins. We shall keenly miss these beneficial visits, but we wish him continuing success in his new responsibilities in Japan. His replacement as Bishop of Soto Zen Buddhism in America and head of the Soto Mission in Los Angeles is Bishop Togen Sumi.

Highlight of the year was the spring arrival of Reverend Dainin Katagiri from Eihei-ji Monastery in Japan to be an assistant priest to Reverend Suzuki at Sokoji Temple and Zen Center. His warmth, humor and quiet understanding have made many friends. We are grateful for his presence here, a

continuing inspiration and source of strength for us. We hope this is his first of many years in San Francisco.

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1964 was also a year of growth, particularly evident at the Soto Zen Buddhist Conference held at Asilomar last August. Bringing together members from all over the West Coast, this conference reviewed the past and present, and suggested guidelines for Soto Zen Buddhism in America. As Bishop Yamada pointed out, the most important issue of this meeting was the reaffirmation of zazen as the basis of Buddhist life.

In September Reverend Suzuki visited Mr. and Mrs. Mitchel and the Cambridge Buddhist Association in Cambridge, Massachusetts. The trip brought him into contact with the oldest part of our society and resulted in fresh insights as to some of the problems of Zen Buddhism in America. He had much praise for the earnestness and sincerity of the Cambridge Buddhist Association.

Here at home we have had some interesting additions to the Wednesday night lecture schedule. Besides Reverend Suzuki's talks on the Blue Cliff Records, we also have lectures by Reverend Katagiri, and Jean Ross and Grahame Petchey, who have both been to Eiheiji Monastery in Japan.

Zen Center underwent several organizational changes during the year. The old classification of "associate" and "active" members was replaced by the single category of "member." But of course, member or not, anyone may join us for meditation and lectures. Being a member means you are able to help support these activities. A pledge of at least \$10.00 a year is required for membership. If you wish to become a member, please see Reverend Suzuki and fill out a pledge form.

Other signs of growth were evident in an enlarged and improved format for the Wind Bell, which also for the first time published photographs, including a whole page on the August sesshin. The bi-monthly sesshins of 1-1/2 to 2 days were dropped in favor of a monthly sesshin lasting only one day. Betty Warren was put in charge of organizing the kitchen staff for the preparation of sesshin meals. The close of the year brought the actual beginning of our new library with a corner of the balcony of Sokoji Temple marked out and a generous donation of books. More books on Zen Buddhism are needed and any you are able to contribute will be much appreciated.

At the February 6th meeting, Jean Ross was elected president replacing Phillip Wilson; Grahame Petchey replaces Betty Warren as vice-president; Mike Dixon is treasurer replacing Grahame, and Irene Horowitz, our new member from the First Zen Institute in New York City, takes over the job of secretary from Trudy Dixon. From all of us, thanks to the old officers for a good job in managing the affairs of Zen Center. Welcome to the new officers and to a new year under the guidance of Reverend Suzuki, to whom (and to the Soto Sect) we owe a debt of gratitude which cannot be expressed in words.

--Trudy Dixon, Secretary 1964

Takuhatsu

by Grahame Petchey

At least once or twice a year the young monks at Eiheiji leave the monastery to walk through the streets "Takuhatsu-ing" or begging. This takes place during three weeks in November, the monks going in groups of eight on a rotational basis.

One evening we were called together for instruction on Takuhatsu and the next morning the first group departed. I was a little uneasy as I watched the monks preparing since I knew my turn could not be far away. There were several times when I had had occasion to go to Fukui, the nearest town, and each time my conspicuousness had been a source of embarrassment to me. Of course, I appreciated that I did present an extraordinary sight, a tall, shaven-headed westerner in Japanese costume, but I could not accustom myself to being the center of attention for the town crowds. Furthermore, my physical condition was rather low at this time and I feared that walking miles through the countryside in rice-straw sandals might prove too much. I was thus somewhat apprehensive about Takuhatsu.

Before my turn came, my physical condition had become so low that I was sent to stay in the home of a Fukui doctor for a few days in order to regain my strength. Early one morning I heard the sound of a bell ringing and a voice chanting the "Sandokai". I pulled back the shoji and saw a monk begging. It was pouring with rain so he wore an oilskin cape and rubber shoes. His hat was old and battered and his face unshaven. I watched him walk slowly down the street, pausing in front of each house. Occasionally a door would open and a figure would dart out into the street, drop a coin into his bowl, and disappear again. I was much impressed by this monk's sincerity and felt very ashamed of my own weakness.

A few days later I heard a very familiar voice in the house. I knew the voice was that of Inoroshi (the master in charge of monks at Eiheiji) and I became a little concerned as to his mission. Although my physical condition had greatly improved, I felt it was still a little soon to return to Eiheiji. Eventually, I was called for. He spoke no English so his words were short: "Takuhatsu" he said. I immediately pointed to my quarter-inch-long hair. He merely made the motion of a

④ pair of scissors with two of his fingers. I knew that there was nothing more to be said. My doctor, however, protested: "He has a bad cold, to shave ones head when one is sick is not so good." Ino-roshii was not moved. This was the last opportunity for me to experience Takuhatsu he explained so I should not let a little sickness stand in my way. Besides, he added, he thought that to shave ones head when one was sick was helpful for recovery. He therefore asked my doctor to fix me up with a pair of "Waraji" (rice-straw sandals) and to see to it that I shaved my head. I was to be at Awara station the following morning at seven o'clock.

The following morning my good friend drove me to Awara station. The train from Eiheiiji arrived and I greeted the eight monks who stepped off the train. Ino-roshii had come too. It was only just light as we set off from the station and a heavy mist hung around the small resort town of Awara. We formed two lines, one for either side of the street and started on our way. The leader rang his bell and started the chanting of the Sandokai. We all followed in unison, ringing our bells and chanting the sutra, walking slowly through the streets. In our left hand we each carried our "oryoki". The "oryoki" and "okesa" (Buddhist robe) are the two important pieces of equipment of a monk. The oryoki is used both for begging and as an eating bowl. It is always treated with the utmost respect. "Regard it as Buddha's head" I was always told. Keeping this in mind helped me to respect the bowl and its contents.

As we walked, people came out of houses and shops to put some small donations into our bowls. No words were exchanged. The monks just carried on chanting the "Sandokai" and politely gestured to the donor. It was a wonderful experience to walk through the narrow streets and country lanes in this way. My previous embarrassment had left me and I was scarcely aware of the physical discomfort of wearing wet rice-straw sandals on a cold winter's day.

There was a strange contrast between old Japan, as represented by the chanting monks and modern Japan represented by the cars and motorcycles. Frequently, the noise of the motorcycles would drown the chanting. Other times, the columns of monks would disappear in the traffic stream. Yet the spirit of Takuhatsu was always evident. The monks, neither humiliated nor exalted by the situation, come to understand their position and relation to society. The donors have a chance to realise the merit of self-denial. This spirit is just as valuable today as it was in the days of Dogen Zenji. I do not know the economic value of Takuhatsu to the monastery budget, but this is not necessarily important. Even though the economic importance may be small, the educative value is great.

We had not walked so far when it began to rain. We paused for a moment to put on our water-proof capes and then continued. We walked through the entire town and the surrounding countryside. When the territory had been covered we took a bus to the next village and started again.

In this way we covered several miles and at twelve o'clock the Takuhatsu stopped. One of the large hotels had offered a bath and lunch for us. Leaving our very wet footgear at the entrance, we made our way inside. Having gathered together our begging bowls and handbells we put on our "okesa" (Buddhist robe). We arranged ourselves before the family altar of the hotel owner and chanted some sutras in memory of his ancestors. We were then invited to make use of the hot mineral baths offered by the hotel; first the master and then the monks. I had aquired a reputation at Eiheiiji for being slow and reluctant to climb into the very hot water used in Japanese baths. Often the monks had made fun of me imitating my timid actions. On this day it was myself who was laughing. The water was too hot even for the strongest of the monks. How was it, we wondered, that our master had taken his bath? It was clear that he had.

We then enjoyed our meal. This meal was perhaps the most enjoyable one many of the young monks would receive in the whole year. The long walk had sharpened our appetites and it was not every day that we were served white rice. I watched many bowls of rice disappear in a very short space of time.

At length we made our way to the station. My fellow monks to return to Eiheiiji and myself to Fukui for a few more days rest before returning to the monastery. By the time my train pulled into Fukui it was dusk and the evening rush hour was in full swing. Since it was rather difficult to get from the station to the house where I was staying, my good friend had offered to drive me. He had a photographer's studio in one of the Fukui department stores and he had asked me to meet him there. Neither of us had figured, however, that I would return with my robes heavy with rain water and with my feet caked in mud; wherever I went I left a trail of water behind me! I mentioned earlier my overwhelming embarrassment of being the center of attention for the town crowds, but this day was the supreme test. I found, however, that my long walk had taught me a great lesson. With little more than a thought I took off my large bamboo hat, held it in front of me, and made my way through the rush-hour crowds and into the store. No longer did I feel humiliated or embarrassed. I now felt at one with the monk I had seen some days before begging in the rain. What wretched figures we both appeared yet how calm is the calmness-within-wretchedness. My conspicuousness never troubled me again after that.

I shall not forget my Takuhatsu experience and I remain deeply grateful to Ino-roshii for not allowing me to give in to a little sickness. Soon after, I regained my strength and was able to



Awara Railroad Station



Grahame Petchey



That's Grahame in the back with the higher hat.

MODEL SUBJECT NO. B2 From The Blue Cliff Records

DAI-RYU'S IMMUTABLE LAW -BODY

Translation and Commentary by Reverend Suzuki

Introductory Word:

Introducing En-go said: Only a man with open eyes knows the catgut line of the fishing rod. Only an advanced mind catches the true idea of the extraordinary procedure. What is the catgut line of the fishing rod and the extraordinary procedure?

Main Subject:

Attention! A monk asked Dai-ryu, "The physical body is disintegrating, but what about the immutable spiritual body?"

Note:

As you may see, this monk is apparently asking a question based on a dualistic idea: an immutable spiritual body and a disintegrating physical body. However, not speaking of Zen experience or pure Enlightenment, according to the Buddhist philosophical canon: every existence has the same essential nature which is spiritual and physical, permanent and impermanent.

The constituents of every existence are supposed to be the five aggregates (skandas): matter (yupa), feeling (vedana), ideas (sanjna), volition and other faculties (samskara), and pure sensation and consciousness (vijñana). Each existence is spiritual as well as material because these constituent elements are sense data itself or the so-called five doors. These elements are not substantial or idealistic, but are pure momentary flushes (of appearance) in the phenomenal world.

Space and time are the same as each existence, and existence can be viewed in two ways: One is as an endlessly changing continuity (in this sense nothing really exists); and the other view is that the world is an eternal moment: each existence manifested in each moment and manifested again in each successive moment. These two views are two sides of one coin, but for this Model Subject let us concentrate on the second view. From this view each momentary existence seems to be independent and disconnected from existence in successive moments. In each moment each existence is perfect and immutable. Although this is true, each existence arises moment after moment contiguous to the existence which came before it and to the one which will come after it and also concurrent with all existences in each moment. Between each successive manifestation of existence there is no connection and yet there is a connection which is in a realm beyond our intelligibility.

This is an intellectual interpretation of the non-duality of duality. Our intellectual desire for the non-duality of duality is really at the same time an absolute desire for attaining the oneness of duality in the pure experience of Zen practice, and our intellectual desire gives rise to right effort (to improve our true Zen life).

However, when the monk asked Dai-ryu, "The physical body is disintegrating, how about the immutable spiritual body?" his intellect was content with an external observation of the world. His practice was probably aimed at the attainment of some psychological state, and was probably not based on the inmost claim of the essential nature of all existence (as we have discussed it).

There is a saying that if you want a true answer and true meaning, don't ask a question which is based on a dualism (some aspect of a dualistic conception of the world). You can not understand the meaning of our existence with dualistic ideas. But when you are through with dualistic conceptions and have attained the non-duality of duality, then you will understand the true meaning of the phenomenal world as well as the immutable Law-Body (Dharma-kaya Buddha).

Dai-ryu knew that if he answered the monk's question in a dualistic form, the monk would not be able to get free of dualistic ideas, and so Dai-ryu turned to an immediate fact of phenomenal beauty.

It might have been a chilly Spring morning when some early bird was singing, that Dai-ryu gave the monk his beautiful answer, that on the hillside the wild-flowers open up like a piece of brocade and down in the ravine the limpid stream never ceases being violet blue.

Appreciatory Word of Set-cho:

Innocent question of an ignorant monk. An accurate answer is given to the point. The moon is cold and the wind is high. Oh the cold cypress trees on the sheer frostbound cliff. Isn't it wonderful not to say anything even though you happen to meet an enlightened master! Dai-ryu held the

white jewelled whip in his hand and broke the pure black horse pearl. If he had not broken the pearl, it would have caused as many crimes as there are sentences in the three thousand clauses of the law of the country. (7)

Note:

The monk's mistake was that he didn't know how to raise his question about the true way. He was asking a question only with his intellect. Dai-ryu's answer was so precisely to the point that there would have been no time for even an alert fellow to make a retort. His answer is said to be like moonlight which passes through pure water to the bottom without disturbance.

Do not say I practice zazen for a certain time, in a certain place and posture. If you have no time to spare for Zen practice, if you have no zendo, or if you lose your legs, what will you do? Zen is the practice of all existence with everything else, stars, moon, sun, mountains, rivers, animate and inanimate beings. Sometimes the pain in our legs practices zazen. Sometimes our sleepy mind practices zazen on a black cushion, on a chair, or even in bed.

Zen practice for the purpose of obtaining a sort of psychological tranquility or joy or power is called Shu-zen, and is not our true zen practice.

Each one of us is an independent existence and yet at the same time not separated from other existences. If you find someone suffering, you will naturally be involved in the suffering. When all sentient beings are in the midst of suffering, how is it possible for you to be free of suffering. However, if only you practice zazen when you are suffering, the suffering mind will practice zen instead of you. In other words, the suffering you have, will drive and help you to attain the singularity of your mind.

On the other hand, if you practice zazen to overcome your suffering, or to keep suffering away from your self, then suffering or the fear of suffering will prevent you from attaining the singularity of mind. We must know that all the difficulties we have are incitements to right zazen, and not obstacles. Even though you can attain the oneness of your mind, this state of mind may be some special psychological tranquility or joy to which you will be attached. Set-cho says such a state of mind is a pure black horse pearl which should be broken by Dai-ryu's white jewelled whip.

Once you attain singularity of Mind, then oneness of mind and body, oneness of the subjective and the objective world, and the oneness of duality is also attained. You accept everything as it is. Everything that exists is your own.

Should you expect some outside help? Should you expect to attain something especially valuable only for you, knowing that it will create anxiety about losing it?

This is why Dai-ryu said, "On the hill mountain flowers are coming out. Down in the ravine indigo pure water is flowing."

In his Appreciatory Word about Dai-ryu's answer, Set-cho quotes Kyo-gen (famous for attaining Enlightenment hearing a stone hit bamboo), "Wonderful not to say anything to an Enlightened master whom you may happen to meet!"

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.

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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