

Wind Bell

NEWSLETTER OF ZEN CENTER

Volume IV No. 2

April, 1965

News

SAYONARA TO MRS. SUZUKI AND PHILLIP WILSON

A "sayonara party" was held at the Kwong's house on March 20th for Mrs. Suzuki and Phillip Wilson, who are leaving this month for Japan. As well as visiting her home, Mrs. Suzuki will escort some Japanese Americans from San Francisco on a temple tour of Japan. Phillip, who was president of Zen Center last year, plans to enter Eiheiji Monastery as a monk for a stay of at least a year.

Entertainment at the party was provided by various members of Zen Center. The highlight of the evening was a colorful puppet show of hand-made puppets dramatizing an old Buddhist story passed on by Abbot To-lun of San Francisco.

HANAMATSURI CEREMONY

The annual celebration of Buddha's Birthday was held on Sunday, April 4th, with the traditional Elephant Parade and Hanamatsuri Ceremonies at Sokoji Temple. The Japanese congregation as well as members of Zen Center participated in the parade in which a white wooden elephant with a statue of the infant Buddha on its back was pulled around the Japanese area. The ceremony in the main hall was followed by a concert of singing and dancing by pupils of Sokoji Sunday School, and a supper served by members of Sokoji Fujinkai.

ZEN CENTER LIBRARY OPENED

The new library at Zen Center opened in March with a small but excellent collection of 140 books. Thanks to the immediate response from many members and friends to the call for book donations, the number has now risen to nearly 200. Any books on Buddhism or religion which you feel would be an appropriate addition will be much appreciated. Anyone, whether a member of Zen Center or not, is welcome to visit the new library (upstairs on the balcony of the Main Hall at Sokoji Temple) and to borrow books.

ZEN BUDDHIST WEDDING

The wedding of Miss Hazel Padget and Mr. David Reed took place on Saturday, April 3rd, at 1:00 p.m. in the Zendo. On behalf of Zen Center, the Wind Bell joins with their many friends in wishing them success and happiness in the years ahead.

WEDNESDAY NIGHT LECTURE SCHEDULE

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

April 14th	-	Grahame Petchey	May 5th	-	Reverend Suzuki
April 21st	-	Reverend Suzuki	May 12th	-	Jean Ross
April 28th	-	Reverend Katagiri	May 19th	-	Reverend Suzuki
			May 26th	-	Reverend Katagiri

For last minute changes in speakers, please check the bulletin board outside the Zendo or call Sokoji (FI 6-7540).



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VISIT FROM SACRAMENTO BUDDHISTS

On Saturday, April 10th, fifty members of the Buddhist Church of Sacramento visited Sokoji Temple on a pilgrimage to the Buddhist Churches and Temples in San Francisco. Many members of Zen Center were on hand to greet them, and they were served tea and given a short talk by Reverend Suzuki.

NEXT SESSHIN

The date for the next one-day sesshin will be Saturday, April 24th, from 5:45 a.m. until 6:30 p.m. (Sesshin is an intensive period of sitting meditation).

History of Sokoji Temple and the Soto Zen Mission, Headquarters of Zen Center

The following is reprinted from the newsletter now being published by the Japanese congregation of Sokoji Temple. It was written by George Hagiwara, Chairman of the Board of Managers of Soto Zen Mission. We at Zen Center are grateful to the members of the Soto Zen Mission whose efforts and sacrifices in the past have succeeded in preserving this temple for our use today.

SEN SHIN

Some thirty years ago in the fall of 1934 a Soto Zen missionary, whose name was Reverend Hosen Isobe, came to San Francisco from Los Angeles to see if he could establish a Zenshu Temple. That year Reverend Isobe was successful in contacting enough persons here who had been Zen Buddhists in Japan to form the nucleus of a new group. This nucleus enabled Reverend Isobe to purchase an old Jewish synagogue on Bush Street in San Francisco. The new Zen Temple was named Sokoji. In later years the Temple was incorporated in California as the Zenshu Soto Mission of San Francisco.

Reverend Isobe was a dynamic person and a good teacher. He convinced people that the best teaching of Buddhism was through Zen. Reverend Isobe and the members of Sokoji went through many hard and trying years, but the untiring efforts of the members and the good faith that they possessed made it possible for the Temple to survive and for us to enjoy attending the many services and events.

Originally Reverend Isobe had left Japan with the hope of founding some Zen temples elsewhere. He was successful in establishing Zen Temples in Korea, Hawaii, Los Angeles, and, finally, in San Francisco. When he saw that Sokoji Temple was firmly established, he called several younger reverends from Japan to carry on the teachings of Zen. Reverend Isobe then returned to Hawaii.

Sokoji was idle for about five years, due to the interruption of World War II. Because of the unceasing efforts of the young and old members, who were in Relocation Centers, to collect and pay for the building, Sokoji is still here. The War ended in 1945 and the members returned to San Francisco from the Relocation Centers. Immediately the members started to revive the Temple and once more open its doors to the public for services and Zen teaching.

In August 1964, Sokoji Temple commemorated and celebrated the thirtieth year of its founding. The event was successful and brought back memories of all that transpired in those years.

NYUNANSHIN by JEAN ROSS

The serious student of Soto Zen Buddhism must display considerable commitment to his Zen Master, to Zazen and to other Buddhist practices. The degree of commitment may be the student's worst enemy, since attachment or avidity for success (even spiritual success) can create evil. If one is sincere, one has a strong desire to please and an eagerness to prove his devotion. This may lead to self-consciousness and anxiety. A good Buddhist must learn to accept the progress he makes and be satisfied with it. This is not passivity. It is accepting the results, after continuously trying one's best. It is performing small acts of devotion and being pleased with what one has accomplished.

I can remember when I first came to Sokoji, what pleasure it was to watch the movements of Reverend Suzuki Roshi-sama. With what ease he performed his service in the Zendo, and with what care he made us a cup of tea. At Eiheiji Monastery in Japan I found the Zen Priests had this same quality of fluid movement from one task to another. The simplest act was performed

3 in the spirit of "nyunanshin." This word expresses the quality of understanding, compassion, and tenderness. It includes love but goes beyond it because it is not possessive. Dogen, the founder of the Soto sect of Zen, said it was one of the most important things he learned during his study in China.

I have written and talked about the many difficulties a westerner faces when he studies Zen Buddhism in Japan. The discipline seems harsh and coupled with the intense introspection of Zazen, it causes emotional and physical upsets. Zen Masters represent Life. They confront the student in all types of situations, until he learns to understand himself and learns how best to resolve life's problems. The laws of life do not change to suit the individual, neither does the Zen Master. However, he does display nyunanshin, and he does show by his own behavior the importance of performing each task as a part of Buddhism.

For several months at Eihei-ji I was privileged to study Sumi painting with Reverend Akabori Roshi-sama, who was considered a very great Zen painter. Watching him make a stroke, I felt that his brush was but an extension of his hand and arm. His art was never torn from him, as I feel it is from some of the modern artists. Instead it welled up, effortlessly, out of creative depths in his being. This was the result of years of devotion to the practice, not only of art, but of Zen Buddhism as well. Although I had never used a brush before, I was not singled out for special attention. Reverend Akabori would demonstrate to each one the mistakes he had made. His sign of approval was a red circle. Only twice did I receive such a mark, but when I did all his other students rejoiced with me.

One day Reverend Tatsugami, Eno-Roshi at Eihei-ji, invited eight of us to his temple for a bamboo sprout digging party. His temple lies in the midst of a bamboo grove. Wisteria grows over his gate, and there is a small vegetable garden. When I first saw the sprouts all I could think of was pineapples, because they look like pineapple tops poking out of the ground. The ability to dig successfully lay in scooping a pit around the sprout and then lifting it out unbroken with one blow of the spade. We worked most of the sunny afternoon digging and carrying the sprouts to the truck which had brought us to the temple. Along about 4 p.m. we gathered around a low rectangular table to partake of a most delicious meal which included many delicacies and some of the fresh sprouts. The Eno-Roshi is a most stern disciplinarian at Eihei-ji, now I saw him as a congenial host. He was an embodiment of the sayings - when one performs ritual one performs ritual, when one works, one works, when one eats, one eats. In every situation he performed as a complete human being.

In mid-October of 1962 it was arranged for me to visit Reverend Fujimoto Roshi-sama, whose temple lies between Osaka and Kyoto. After a night's train ride I arrived early the next morning. Reverend Inoue, a follower of Reverend Fujimoto, met my train. He was a serious but pleasant young priest, to whom I responded immediately. We went directly to Reverend Fujimoto's temple. Reverend Fujimoto turned out to be a slender stern-faced man who belied his facial expression, or so I thought, with a child-like simplicity. I felt completely at ease and talked freely for several hours that first afternoon. The next day the three of us drove deeply into the mountains to Reverend Inoue's temple. It was nestled in the hills and was surrounded by a lovely white wall. I had my own room overlooking the rice fields. It was harvest time and I awoke each morning to a rustling sound - the cutting of the rice. We stayed there ten days and most of the emphasis was placed on Zazen. For the first time I began to realize the significance of studying with Reverend Fujimoto, and I began to realize his tremendous power. At times I could not determine whether it was he who was breathing with me, or I who was breathing with him. Discussion periods followed the Zazen, and I found myself becoming mute. It reached a point where I couldn't converse normally or even ask questions. Finally Reverend Fujimoto withdrew from me. He never showed his face, and one day he abruptly left the temple. Reverend Inoue did not comment on his departure, and he did not act as though there were anything strange about it. It puzzled me greatly. After two days Reverend Inoue informed me that I should write a paper on the state of my Zazen mind, and that I should have it ready for Reverend Fujimoto's arrival the following morning. Although I was stunned by the task, I complied. After the two Priests read it we had a long talk. Reverend Fujimoto said I must abandon all thoughts of an individual self. My mind henceforth must be free and unattached to anything or anybody. Above all I must realize that the center of the universe, at any given moment, is everywhere.

I visited Reverend Fujimoto Roshi-sama on two other occasions. His last words to me were, "Thank you for showing me your Buddha Nature." Even after two years I can think of no adequate reply to this remark from one of Soto Zen Buddhism's greatest Zen masters.

So let each of us proceed slowly, feeling satisfied with each small task that we perform well. It will be a dubious compliment if someone looks at one of us and says - he is enlightened. The true compliment will not have to be spoken, if in the presence of one of us another human being feels an emanation of nyunanshin and realizes he has made contact with an open channel through which enlightenment can flow.



Above, left to right:
Reverend Fujimoto,
Reverend Tatsugami,
Reverend Inoue,
Reverend Akabori.
Left:
Eiheiji Monastery,
Reverend Suzuki.

65-04-1

MODEL SUBJECT NO. 84 From The Blue Cliff Records

The Hekigan Roku, translated into English by R.D.M. Shaw under the title of The Blue Cliff Records, is a famous collection of 100 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 Word" as a kind of Preface to each Main Subject. The following is a translation and commentary of Main Subject No. 84 by Reverend Suzuki.

YUI-MA'S "THE DOCTRINE OF ATTAINING NON-DUALITY"

This Model Subject is about the Yui-ma-kyo (the Vimalakirti-nirdesa Sutra). This sutra is as famous as the Sho-man-gyo (the Srimala-simha-nada Sutra). Both sutras relate stories reputed to have taken place during the time of Sakamuni Buddha, and both have great Mahayanistic spirit. The hero of the Yui-ma-kyo, Yui-ma, was a "ko-ji" (a householder or lay Buddhist), while the heroine of the Sho-man-gyo was a daughter of King Ha-shi-noku (prasenajit) and empress of a king in a neighboring country. She became an adherent of Buddhism and received "juki" (recognition as one who will achieve Buddhahood), and gave her people a sermon about Mahayana Buddhism in the presence of Buddha.

When Yui-ma was ill, Buddha told his disciples and Bodhisattvas to visit him in his sickbed, but no one could accept the order because they had had bitter experience with the lay Buddhist before. And his illness was a very unusual one: he was suffering the suffering of all sentient beings.

Mon-ju-bosatsu (Manjusri), the Bodhisattva of the Zendo (Zen practice hall), at last came to visit him accompanied by thirty-one fellow Bodhisattvas. Mon-ju-bosatsu found Yui-ma in a large vacant room. When he asked what Yui-ma's illness was, Yui-ma said that he was suffering from the same illness of all sentient beings and because sentient beings suffer he suffers. He said that he wanted to provide a perfect remedy for all who suffer from ignorance and passion. After asking questions and giving answers to each other, they revealed how to attain a true understanding of the non-duality of phenomena.

To these two typical Mahayana sutras and to Myo-ho-zenge-kyo (the Saddharma-Pundrika Sutra), the famous Japanese prince Sho-toku (574-622) who built Ho-ryu-ji, (the oldest wooden temple in the world,) wrote a commentary and delivered lectures to the Empress Sul-ko. This is regarded as one of the three best commentaries in India, China, and Japan. The prince set up the constitution of old Japan based for the first time on the spirit of those sutras.

The ninth section of Yui-ma-kyo is entitled "doctrine of entering into non-duality," and this is also the title of our Model Subject No. 84.

Introductory Word:

Introducing Engo says: There is nothing to be decided upon as right (non-attachment) or wrong (non-discrimination). If we get away from right or wrong and forget all about gaining or losing, we will become utterly naked and independent. Now what is in front of us and what is behind us? Some monk may come out and say: In front of us there are the Worship Hall and the Temple gate, and behind us there are the Sleeping Room and Sitting Room of the Head Monk (Ho-jyo). Can you tell me that this monk has open eyes or not? If you can, I will allow you to see men of old (Yui-ma and Mon-ju).

Note:

"Ho-jyo": Literally "ho-jyo" means a ten-foot square room in Chinese or Japanese. It now means the sitting room of the resident monk or priest. Sometimes we address the resident monk or priest himself as "Ho-jyo". The source of this Zen Buddhist custom originated in a very dramatic story about the Yui-ma of this subject, a story which likewise can be found in the Vimalakirti Sutra. Yui-ma is said to have been living in a ten-foot square hut in Vaisali and at one time would have accepted 32,000 guests in it (32,000 means innumerable or all sentient beings; in his room Yui-ma suffered their suffering).

"Oneness of duality": This doctrine is the essential teaching of Buddhism. Oneness and duality are two sides of one reality. Reality has two inseparable sides like a paper-slide picture. Both the reading side for a teacher and the watching side for children are needed. If one side is set apart from the other, it is no longer a paper-slide picture. One side of Reality is diversity, and the other side of it is universality. When universality reveals itself in the diversity of phenomena, then we have universal validity which at the same time has the deepest personal meaning. Universal truth is perceived as unique and personal to yourself alone. Enlightenment is the acceptance of all teachings as if they were only for you yourself. From this acceptance springs a great gratitude to all the Buddhas.

Above the earth there is sky, below the sky there is earth. In the light there is darkness, in darkness light. The sun shines on the moon, and the moon reflects the sunshine. The good exists because of the bad; the bad exists because of the good. There is nothing good nor bad by itself. If you have understood what is good, you have understood what is bad. The good is something you want to do, and the bad is something you do not want to do. Once having decided to do or not to do something, it is what you actually do that counts. Within this comprehensive understanding of reality, everything that exists will in its true sense be the aim of your activity and will encourage your practice.

Main Subject:

Attention! Yui-ma-kitsu (Vimalakirti) asked Manjusi: "What is Bodhisattva's doctrine of attaining non-duality?"

Manjusi said: "In my comprehension, on each doctrine there should not be any word, any verses, any interpretations or any understanding. This is the true entrance to the doctrine of non-duality, and all discussion about it makes no sense. This is the doctrine of attaining non-duality."

Then Mon-ju asked Yui-ma-kitsu: "Each one of us already has finished giving our interpretations; what is your explanation of this doctrine of the oneness of duality?"

Here Set-cho said: "What did Yui-ma say? Did you understand?" (Set-cho was the compiler of the Blue Cliff Records).

Note:

Each one of the Bodhisattvas had tried their interpretations on the supreme doctrine of non-duality. When Yui-ma was asked to give some interpretation to the doctrine, he did not say anything about it. None of the other interpretations were better than the silence of Yui-ma.

If you understand this Model Subject in this way only it may not be perfect, because Yui-ma's silence was not just to keep his mouth still. Set-cho was very kind to us just to leave this point to our own effort, so that we would not be caught by Yui-ma's powerful silence. Yui-ma's way, including his silence, is a good example of the Bodhisattva's way: to help others before helping himself, through suffering the same suffering with others, in accordance with the circumstances and the temperament of the people.

Appreciatory Word:

Totsu! Foolish aged Yui-ma!¹ Grieving for the people who suffer in vain,² he helplessly laid himself in the sickbed at Vaisali. His whole body was withered and exhausted. When the teachers of the seven Buddhas came, he tidied³ up his room thoroughly. Earnestly he asked them about the doctrine of obtaining non-duality, but when he was asked back about it, he seems to have collapsed.⁴ However, he was not broken down.⁵ Even the Golden-maned Lion (Bodhisattva Mon-ju) could not follow in Yui-ma's track.

6 Notes:

1. An ironical eulogy by Set-cho of Yui-ma, who is a good example of the Bodhisattva.
2. See the quotation from Dogen's Sho-bogenzo, below.
3. He cleared up his mind of discriminating ideas, of gaining or losing, good or bad, and waited for Buddha's disciples' visit.
4. When Mon-ju was asked about the doctrine of obtaining non-duality, he said: "No words, no verses, no interpretations." But Yui-ma did not say anything when he was asked back about it, just as if he had collapsed. But this "no answer" in this case was the best relish ever given by any disciple of Buddha to the eternal teaching of non-duality.
5. However, later, even Zen students became attached to his silence without knowing that we should realize the same truth even in the prattle of an old man. Set-cho is said to be very kind in that he did not say anything about Yui-ma's silence so that his students would not be attached to the practice of silence alone. When Mon-ju was talking about the ultimate teaching, the whole world was nothing but Mon-ju's and there was no Yui-ma; and when Mon-ju and the other disciples of Buddha were listening to Yui-ma, the whole universe was Yui-ma and there were no disciples of Buddha. For this reason, you should say that before Mon-ju disappears Yui-ma appears expressing one whole universe in different connotations. This is called the oneness of the duality or the doctrine of non-duality. The Bodhisattva's Way of life is supported by this truth.

* * *

After all, Yui-ma's silence and his illness should be understood not just as the "finger to point at the moon", but also as the actual practice of the ultimate teaching of Buddha. This is the Bodhisattva's way which is neither for yourself nor for others, but for Buddhism. Dogen-Zen master says: "When you practice right practice, your inner treasure house will open by itself and the treasures will offer themselves for your free use (Oneness of duality)."

"By the Awakening of the Wisdom-heart is meant the earnest desire to save all beings, even before we ourselves (laymen and priests) have attained Enlightenment. Anyone who cherishes this desire is the great teacher of all living beings. Even a little girl seven years old may be the teacher of four classes of men. This spirituality has nothing to do with sexes or age in the law of the supreme teaching of Buddha (Duality of oneness)."

"The Buddha Sakamuni is to be found in one's own mind. Find out what this one mind is, and by so doing you will show your gratitude to the Buddha." (Dogen).

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ZAZEN AND LECTURE SCHEDULE

Monday through Friday		Saturday
Morning zazen (meditation)	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).

Zazen is held from 6:30 - 7:30 a.m. at 1005 Bryant Street, Palo Alto, every Thursday

ZEN

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