

# Wind Bell

NEWSLETTER OF ZEN CENTER

Volume IV No. 6

September, 1965

## NEWS

### PRIMATE OF THE SOTO SCHOOL VISITS SAN FRANCISCO:

Archbishop Rosen Takashina, primate of the Soto Zen School briefly visited San Francisco during September, accompanied by the Reverends Shuichi Kongo, Junko Sase, and Bunan Hasegawa. While the Archbishop was here he led services for the ancestors of Sokoji and Zen Center and had dinner at a Japanese restaurant with members of the Japanese Congregation and Zen Center.

The Archbishop was traveling to San Paulo Brazil to celebrate the tenth anniversary of the establishment of the Soto headquarters there.

### BUDDHIST SCHOLAR AND TRANSLATOR VISITS ZEN CENTER:

Professor Reiho Masanaga, professor of Buddhist Philosophy and History of Zen Buddhism at Komazawa University, Toyko, came to San Francisco in September. For several years Professor Masanaga has been engaged in the translation of Dogen Zenji's extensive work, the Shobogenzo.

Professor Masanaga delivered an interesting lecture relating European Existential thought and Buddhism. We may be able to print this lecture in the next Wind Bell.

Among the most interesting books on Buddhism available in English is Professor Masanaga's study and translation of Dogen's work and teaching called The Soto Approach to Zen. This book is out of print, but there are copies in the library.

### MASTER SUZUKI'S TRIP TO BOSTON:

Recently Reverend Suzuki flew to New England for a stay of one week. He was invited by Mrs. Schalks to discuss the future site for a zen retreat located in Braintree, Vermont, about 3-1/2 hours from Boston. In Vermont he lectured and led zazen practice. In Boston he stayed at the Cambridge Buddhist Association where he also lectured and led zazen.

Reverend Suzuki was encouraged by the deep interest in Zen Buddhism in the East and he felt further discussion of the proposed plans was necessary.

### NEWS FROM GRAHAME PETCHY AND PHIL WILSON:

Grahame Petchy and his wife, Pauline, are now comfortable in Kyoto, Japan, while he is busy settling his affairs in this country and studying the Japanese language quite intensively. Grahame was gratified to be able to attend sesshin at Antaiji temple where the way of Kodo Sawaki, Roshi is gracefully registered in the kindness of the monks and lay students prospering there. Pauline will attend a three-day sesshin at Antaiji this month, after which Grahame will go to Eiheiji.

Phil Wilson stayed briefly at Reverend Suzuki's temple, Rinsoin, before he entered Eiheiji monastery where he has done very well and deserves our congratulations.



## ② WEDNESDAY EVENING SCHEDULE OF LECTURES:

The schedule of speakers for the coming Wednesday evenings is:

November 3	- Reverend Suzuki	November 17	- Reverend Suzuki
November 10	- Jean Ross	November 24	- Reverend Katagiri

### NEXT ONE-DAY SESSION:

The next one-day session will be held on Saturday, November 13, beginning at 5:45 a.m.

### RETURNING MEMBERS OF ZEN CENTER:

Norman and Rita Stieglmeyer and Hal and Pam Fore have returned from their separate trips to Europe where they have been painting and traveling for the past year.

Dan and Gale Moore have returned from Boston and places East where they have been living the last year.

### BERKELEY ZAZEN:

Zazen practice began in Berkeley every Monday morning from 5:45 to 6:45 a.m. on September 13. Rev. Suzuki goes to Berkeley on Monday mornings and Rev. Katagiri leads San Francisco zazen. The location, thanks to Charles Gilman, is on the border between Berkeley and Oakland at 6052 College Avenue. Please join us.

### ADDRESS CHANGES:

Please notify us immediately when your address changes. Each Wind Bell that is returned costs 8¢ and this amounts to a fair amount with each issue. Also please include your Zip Code now -- the Post Office is beginning to require it.

## main SUBJECT no. 86 from The HEKIGANROKU

Translation and Commentary by Master Suzuki

(An Introductory Word and notes to Model Subject No. 86 were in Wind Bell, vol. 4, no. 4)

Attention! Un-mon introducing the subject said, "Although everyone has the 'Light' within himself, it cannot be seen in one's 'UTTER DARKNESS'. Now what do you think I mean by the 'Light' of everyone. As no one could answer he said, "A temple store house or a gate." Then after a while he said, "It would be better not to say anything, even if it is a good remark."

### Note

By 'Light' Un-mon meant essential mind or Buddha-mind. Zen Master Dogen said, "Buddha light does not mean blue, yellow, red, or white light. It means the great original light in which plants, trees, and land are perpetually shining. This essential mind cannot be recognized by our five senses or mental faculties. However, all our thoughts and sensations are based on this original vitality. It is because of this vital request (before any empirical thinking) that our mental and physical faculties serve their purpose just as birds know when and where to fly. Because of this innermost request we know what is good and what is bad as a fish knows where to lay its tremendous eggs without knowing why. We want to know when this cosmic world started; but even if we knew the answer to this mystery, we do not know in the same way the answer to why we want to know.

The mystery of why we pursue truth in the spiritual world, or physical pleasure in the material world, should be understood as the vital request of our true nature. Our spiritual and physical pursuit of life is always carried on in the realm of duality and this is the ultimate cause of our suffering in this world (four noble truths). This cause of suffering appears to be dualistic only in the empirical world. But in reality -- in zen practice -- beyond intellectual formulation, there is no duality. This freedom does not come from outside nor is it the result of practice. In fact practice is meaningful and joyous because of this freedom. Practice vitalized by our inmost request is self-joyous practice. This practice covers everyday dualistic life. Duality should be realized as oneness, and oneness should be manifested as duality. The joyous continuous effort to realize the oneness of duality is the way to obtain vital religious freedom. Only when we find ourselves actualizing this freedom by practice do we find the incessant shedding forth of Buddha light in our life.

This light should not be sought in the visible objective world in a dualistic way. It is necessary to actualize this light in your everyday life by your perpetual effort.

Thus Un-mon said, "Temple storehouse and temple gate." But in order to prevent all the disciples, the idle seekers, from being attracted by tentative answers and then forgetting themselves in dualistic thinking, he added, "Even an excellent word is not better than saying nothing."

Each one has his own light. But I have toiled to make myself clear to all of you about the ABSOLUTE DARKNESS where there are neither flowers nor the shadows of trees. However, when anyone wants to see; who will not see? Only when one does not see, does one see.

Note by Master Suzuki

Before I add my note, you have understood all about it.

## sesshin LECTURE

On Saturday, August 28, during the one-day sesshin Master Suzuki gave the following lecture.

Confucius said that the most visible is something invisible. There are many oriental proverbs like this. One in Japan is: the silent firefly, unlike the noisy cicada, glows with light. This means the same as the most visible is invisible, and this kind of idea is quite common in the orient. In Japanese we have the word "shibui" which means not conspicuous, not colorful, not uncommon. It expresses a deep sense of taste. These ideas may have originated in Zen practice. This sense is important if you want to maintain a tradition or culture. To develop this sense in Zen is called accumulating unknown virtue/merit. It is to do something which nobody notices; it is to do something fundamental, to devote ourselves to fundamental work. To set up the foundation is the most valuable work, if you wish to devote yourself -- choose some fundamental work, rather than conspicuous visible work. Be silent like the firefly. We must work with a far-reaching plan, or far-reaching eyes. In Japanese we say *keushiki*: to be far-seeing, to have a far-reaching idea, not just temporal work.

Even if we successfully compete in the visible world, our work will be neglected before we die. It is important to work for future generations, for our descendants. We must be proud to do something even though people do not usually know its value. To devote yourself in this kind of work is to have eternal life. However, if you are occupied by a near-sighted idea, you will lose your value and you will not find your true composure.

In Japan many religious heroes have limited themselves by devotion to this kind of work. Just as the pieces of wood which make up a barrel will not work as a container unless they are held together by a hoop, so a human being should have a ring around his head -- a limitation -- if he is to not lose the meaning of his existence. If you are very clever and capable, you can do anything you like and people will ask you to do many things. But if you try to accomplish many things you will accomplish nothing and only be a tool of people. If you can really help others completely in that way, it may be alright. But if you really want to help others it is better to devote yourself in a limited way. If you help people when they ask you, they will feel very helped at that moment. But even this kind of help is rather superficial and casual. Actually to help people, you have to devote yourself to some particular thing and you have to help with full confidence in your work. Then you can help people spiritually and physically. If you try to help superficially, that help will usually spoil people without helping them. Mutual help of this kind will result in depravity. It is the same way with religion, if you compare various religions and take good points from each. Too much honey from various flowers is not necessary. It will spoil you. A little bit of honey is enough for us. There is no need to be greedy. If this is true, a little bit of truth, a faint idea of truth is enough. You should devote yourself completely to the truth you have, to the truth you saw. Then you will find out the real meaning of truth. It is not a matter of what is good or bad. It is a matter of whether or not you devote yourself to the truth completely. This kind of idea is very important in Japanese or oriental culture. In the Lotus Sutra Buddha says light up just one corner -- not the whole world, just make it clear where you are.

This is an extremely valuable point in our Zen practice. It does not mean to be negative, or to be narrow-minded, or to be sectarian. It is the way it should be, and everything exists in that way. Bamboo cannot be a pine tree. Bamboo is always bamboo and so it is valuable. A mixture of bamboo and pine will not serve for anything, because bamboo is straight and pine is crooked. So each is valuable in its own way. There is no need for us to be famous, no need for us to be useful. First of all each one should be -- should be what he is. This way we will find our world very convenient. If we try to be the most famous, useful, or powerful; everyone will lose the true meaning of existence. So we say when you become yourself, Zen becomes Zen. When bamboo is bamboo, that is Zen. When a tree is a tree, that is Zen. This is to realize our inmost nature, or the innermost request of ourselves. Our innermost request works for every existence and is developed from every other existence and is universal, but the way of expression for each should be different.

Recently the followers of the Soto way completed a large building, called the Taisodo, at Sojiji Temple in memory of the fifth Japanese Soto patriarch, Gasan Zenji. Dogen Zenji is the first patriarch. Keizan Zenji, the fourth patriarch, had many good disciples. Sometimes we count 25 and sometimes 10. Anyway, he had many disciples. Although Gasan was very good, Keizan did not allow his transmission and Keizan gave him a question: "Have you seen the double moon?" Gasan couldn't understand what was meant. He studied for many years and still he could not understand what his master meant by double moon. Although our innermost request or nature is the same, our way of expression should be different -- it should be double moon. It is...you know... when I devote myself to my innermost request you will understand how hard an effort I make to express it. Here we have mutual understanding, but the way you and I express our innermost request is not the same. Because it is not the same and cannot be the same, we can respect each other's effort, and at the same time we can know how difficult it is. That is mutual understanding. This is the double moon, not the single moon, not the same moon, and the moon they see in Japan is the same moon -- it is the same. But it is not the same, it is double. I don't know how many moons we see; but the feeling of seeing, of observing the moon is the same. Even though sometimes we see the moon with sadness and sometimes with joy, the moon is the same. We see the double moon, it should be the double moon, but the moon is the same.

Thus as long as you are caught by the single moon which is always the same for everybody, you cannot see the true moon. You are seeing the painted moon which never changes. There is no meaning to it.

We say "white bird in the snow." You cannot see the white bird in the snow, but still it exists. When we devote ourselves in true practice, our practice is not visible; but this invisible effort, the accumulation of invisible efforts will build your character and you will obtain the power to be a master of the surrounding. As long as you just chase after visible things, you will never understand the meaning of our life. This is how we devote ourselves to our way.

The following are questions from two students at the end of the lecture.

QUESTION: I have the general idea. I can see that if we look at the moon projecting our own emotions, we won't see the moon. On the other hand, we must be one with the moon and must be fair to it in a special way so that it has particular meaning for us and so we experience it ourselves. Would you clarify?

ANSWER: Yes, I understand your point, you know. To see... if you want to see the double moon... Let me put it this way. Unless you have eyes to see the double moon you cannot see it. As long as you observe the moon as an object of your eyes, you cannot see it. If you want to see the double moon, you must build up your character and have the power to observe the double moon. In other words, through your practice obtaining your power to observe it. As long as you just seek or try to figure out what is the double moon -- is that the double moon? Is this way of observing the moon right or wrong? -- you cannot see it. When you are quite sure in your observation you can see the double moon. Even though you say that is just the moon, not the double moon; I may say that for you it is the single moon, and for me the double moon. If someone says it is double, I may say it is single. It doesn't matter to me whether it is double or single, because I am quite sure about my eyes. When you are quite sure with yourself, when you own your eyes as your sense organ, then you can see the double moon. But as long as you are enslaved by your eyes, you cannot trust your eyes. (Here Reverend Suzuki laughed greatly.) So if someone says that is a double or single moon, you will, you know, wonder. You cannot trust your eyes. Do you understand?

This kind of strength can be acquired by your own effort, not by other's efforts. Even though I explain it one thousand times, it will not help you without your own effort. Before you believe in yourself you cannot see the double moon. Actually double or single moon doesn't matter. (laughing) That is double moon. So as long as you are proud of your practice, concerned with your reputation, you are still relying on something, someone. If you are quite independent, you are not proud of yourself or anything. The fifth Soto patriarch in Japan was proud of his deep understanding of Buddhism, so Keizan Zenji did not accept him. Naturally you cannot see the double moon. When you forget yourself you have full strength. Do you understand this psychology? It does not mean to become lazy, or to become wood or stone. It is zazen -- zen. You are alive and your mind is not working, but you are in full activity, and your activity is not relying on anything. That is zazen. Okay? Did you understand?

QUESTION FROM ANOTHER STUDENT: I'm curious to know...

ANSWER: Don't say "curious to know."

QUESTION: Did these Zen Masters have to be certified--verified by a higher authority?

ANSWER: Before you have full confidence in yourself you will not be certified by anyone. Even though someone says you are good, it doesn't mean anything. So your confidence is first. There is no other way to be confident. We are not talking about something very difficult. If we are

quite sincere with ourselves and if we are conscientious -- not conscientious, but if we are aware of our idle practice and ashamed of it, that's the way. Even though we are not perfect, if we are aware of our imperfection, that is good, very good.

And after trying to polish ourselves until we think our practice is good, we will be recognized by our patriarchs, by Buddha, by our teacher, then you are pretty good, not perfect, but pretty good.



Editor: RICHARD BAKER    Ass't. Editors: ROBERT GOVE, TRUDY DIXON    Art: TAIJI KIYOKAWA

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

Monday through Friday

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

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

(except Wednesday)

Wednesday LECTURE 7:30 - 9:00 p.m.

Saturday

MEDITATION 5:45 - 10:00 a.m.

Sunday

MEDITATION 8:00 - 9:00 a.m.

LECTURE 9:00 - 10:00 a.m.

Los Altos ..... 746 University Avenue  
Thursday morning, 6:00 - 7:30

Redwood City ..... 849 Palm Street  
Thursday evenings, 7:30 - 8:30

Berkeley/Oakland ..... 6052 College Avenue  
Monday mornings, 5:45 - 6:45

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

**ZEN** CENTER

1881 Bush Street  
San Francisco

Non-Profit Organization  
U. S. Postage Paid  
San Francisco, California  
Permit No. 8459