

# 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.)



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## 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 Stiegelmeier 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.

U-BC-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 x 4 = 16)

About these sixteen, three kinds of statements can be made; past, present, future. (16 x 3 = 48)

And about these forty-eight, there can be two aspects: the actual (the real), and the potential (the ideal). (2 x 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 Shobogenzohannmyoshin.

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 Stieglmeyer. 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.

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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).

**ZEN** CENTER  
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