

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 EIHAIJI



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) Nidaisonkenschukufugin 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 conflict 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.

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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).

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