

Wind Bell

NEWSLETTER OF ZEN CENTER

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News

WEEK SESSHIN BEGINS JULY 26:

The annual week-long sesshin, (concentrated period of meditation), will begin at 5:45 a.m. Monday, July 26. Each day's schedule will include forty-minute periods of zazen (sitting meditation), alternating with fifteen-minute periods of kinhin (walking meditation). Also scheduled will be samu (work periods), dokusan (private instruction), lectures (1:00 and 6:00 p.m.), and three meals each day. Except for rest periods and kitchen work, all activities take place in the zendo (meditation hall).

There is no charge for sesshin, but contributions are welcome in order to help meet sesshin expenses (which are about \$1.00 a day per person).

Persons wishing to sleep at the temple during the week should make arrangements with Reverend Suzuki and plan to bring bedrolls and personal articles.

Bishop Togen Sumi, who replaced Yamada-Roshi-San last year as head of Soto Zen Buddhism in America, plans to come up from Los Angeles to be here for at least part of sesshin and will give us instruction and lectures.

Many readers have read about sesshin from time to time in the Wind Bell without having first hand experience of them. The following list of standard rules may give those readers a better picture of the nature of sesshin, as well as benefit those planning to attend. All activities of sesshin are considered part of zazen (meditation), and these instructions were formulated to help this spirit.

During sesshin please observe the following:

Keep silent throughout all phases of sesshin, except at certain times, such as during meal preparation, when a minimum of speaking may be necessary.

Be on time for each activity.

Clothing should be clean, simple, and loose-fitting enough for zazen posture (sitting in cross-legged position). Women should wear wide skirts.

Remove shoes before entering the zendo. Place your shoes together outside in the hall.

Please see the diagram on the bulletin board which shows the proper positions in which to stand for bowing and chanting. Try to carry out this procedure in the zendo.

When walking about the building during sesshin, keep hands in the same position used for kinhin (the shashu hand position with both hands held at waist, right over left, left fingers-encircling left thumb.)

Women participating in sesshin help to prepare meals, wash dishes, and straighten the kitchen. Betty Warren, who is in charge of the kitchen, will let you know when and where to help. The kitchen should be entered and left from the balcony entrance and not through the zendo doors (except during serving and clearing of meals).

Care should be taken during meals to keep the noise of eating and utensils at a minimum. It helps to put bowls and cups down with two hands.

It is the Buddhist custom to eat everything served to you. If you wish more or less food at the next meal, please let the kitchen know.

After meals, carry your tray to the kitchen, re-entering the zendo through another door than the one through which the trays are being carried out.



② OBON FESTIVAL OBSERVED:

The Obon Hoyo Ceremony was held at Sokoji Temple on July 11th. Obon is a traditional Japanese festival during which respects are paid to Buddha and to our ancestors. These memorial services play an important part in Japanese spiritual life. Following the services, refreshments were served by the Sokoji Fujinkai.

WORLD FEDERALIST SPEAKS AT ZEN CENTER:

Eiji Kawai, founder of the World Association of World Federalists and Secretary-General of the All Japan Committee for the World Peace Festival, was the guest speaker at Zen Center Wednesday evening, June 23rd, during the week-long annual meeting of the WAWF here in San Francisco. He emphasized the need for one world government as the only political safeguard of world peace, and also the importance of the search for inner peace through the practice of zazen in Zen Buddhism.

Prominent Japanese Buddhists of many sects are affiliated with the WAWF.

ZEN CENTER LIBRARY DONATIONS WELCOMED:

Zen Center Library thanks all donors for the continuing generous contributions of books. We would also like to remind borrowers that in order to allow circulation to many readers, books checked out are due back in three weeks.

WEEKLY LECTURES:

Lectures are given twice weekly at Zen Center. Reverend Suzuki speaks every Sunday morning at 9 a. m. and every other Wednesday evening at 7:30 p. m. (alternating with Reverend Katagiri and guest speakers).

The topics of Reverend Suzuki's recent Sunday morning lectures have been from Buddha's last sermon: Chapter 7, "The Merit of Perfect Knowledge," Chapter 3, "Admonishing on Many Wishes," Chapter 5, "Admonishing on Anger," and Chapter 1, "Admonishing on Bad Actions."

Wednesday evenings he lectures on stories from the Hekigan Roku (translated as The Blue Cliff Records), the famous Zen collection of one hundred short stories or koans of the old masters. The current Model Subjects are numbers 88 and 89.

The schedule of speakers for the coming Wednesday evenings is:

July 7 - Reverend Suzuki	August 4 - Reverend Suzuki
July 14 - Jean Rose	August 11 - To Be Announced
July 21 - Reverend Suzuki	August 18 - Reverend Suzuki
July 28 - Sesshin Week	August 25 - Reverend Katagiri

BUSINESS MEETING:

The next business meeting will be held Saturday August 7th, at 10:00 a. m., following Saturday morning zazen.

NUCLEAR PHYSICIST SPEAKS AT ZEN CENTER

Dr. Sakae Shimizu, nuclear physicist and professor at Kyoto University, Japan, was the guest speaker at Zen Center on July 7th. Taking time out from a heavy schedule of lectures and conferences at Lawrence Radiation Laboratory, Berkeley, and other scientific centers in the area, Dr. Shimizu addressed us on the relation of Zen and science.

He said that among all the works of literature and philosophy in the history of both the East and the West, the Shobogenzo, by Dogen Zengi, 13th century founder of the Soto Zen Buddhist sect, has the most profound importance for the spiritual life of man. He was particularly impressed by Dogen's treatment of the concepts of space and time.

Dr. Shimizu plans to visit scientific centers across the country (as guest of the U.S. State Department) and around the world returning to Japan in November.

GRAHAME PETCHY RETURNS TO JAPAN:

Grahame Petchy, Vice-President of Zen Center, who spent three months in Eiheiji Monastery in 1963, plans to return to the monastery to continue his study. This time Grahame will take his wife, Pauline, his two children, David (2-1/2 years), and Julia (11 months), and his mother-in-law, Mrs. Julia Laurin, on August 8, for a year's stay in Japan. Mrs. Petchy, Mrs. Laurin, and the two children will live near Kyoto while Grahame is in Eiheiji.

Over the past year and a half, at Wednesday evening lectures and in the Wind Bell, we have enjoyed Grahame's accounts of his first visit to Eiheiji. We will miss the Petcheys very much, but we look forward to reading new accounts of his stay in Japan. Sayonara and best wishes for a successful year.

The members of Zen Center wish to thank the anonymous donor of one thousand dollars given in memory of Mrs. David Reed. We are discussing the uses to which the money will be put in order to make a fitting memorial to her.

SESSHIN AT EIHEIJI

by Grahame Petchey

As December drew near, the atmosphere at Eiheiiji began to change. The days became short and the temperature seemed to drop lower and lower each day. Workmen erected high snow barriers of heavy wood to protect the buildings against the coming snows. The coach-loads of tourists no longer came; the few sightseers who did come bore a different expression from the throngs which were ever present at Eiheiiji a few weeks before. An air of earnestness seemed to grip the monastery. Eventually the snow began to fall.

The Rohatsu Sesshin begins on December first and ends on December eighth of each year. This Sesshin is held in commemoration of Shakamuni's enlightenment and is the strictest period of discipline on the Eiheiiji calendar. During the last days before Sesshin, the novice monks became fearful in anticipation of the hard times ahead. The older monks would joyfully add to their fears by telling exaggerated accounts of past Sesshins! The expression 'hardu training' was being used to me with increasing frequency.

December, January and February are set aside for a special ninety day training period. In Shakamuni Buddha's time, the Indian monsoon season prevented the Buddhist monks from leading their customary homeless wandering life. They would therefore gather together and practice Zazen in a strict manner in a place affording suitable shelter. The monsoon season lasted about three months, and this is supposedly the origin of the ninety day training period now practiced in many Soto temples. During this time, the monks devote themselves more completely to the practice of Zazen and to training after the manner of Dogen Zenji. The Rohatsu Sesshin marks the beginning of this period.

I was filled with misgivings about my having the strength to survive the Sesshin. My state of health was not so good and the indoor temperature was barely a degree above freezing point. Having experienced Eiheiiji discipline I had no doubt in my mind as to what 'hardu training' could mean. As we filed into the Sodo at eight o'clock on the morning of December the first, I made a firm resolution to stay with the sesshin to its end or my end, whichever should come first. Having made this decision, the rest was easy.

At eight thirty the Obonsho (the largest bell in the monastery) was struck announcing to the whole valley that the Rohatsu had begun. In the Sodo, the master yelled that Sesshin was now under way, and the whole monastery plunged into a deep silence. The familiar sounds of Eiheiiji, the sound of gongs, the beat of a mokugyo (the fish drum), or the sound of chanting in a distant chapel, were gone. Occasionally, the loud sharp crack of the kyosaku (stick) would shatter the silence and remind the motionless monks not to give in to sleepiness.

The periods of Zazen were forty minutes. At the end the bell would sound for Kinhin (walking meditation), and we would climb down from our 'tan' and move very slowly around the dark Sodo for ten minutes. Kinhin was generally followed by a ten minute period (chukaisho) during which a monk may visit the rest room or return to his tan for Zazen. The Zazen bell would then sound and the cycle would repeat itself.

Our daily schedule for the 1963 Rohatsu sesshin was as follows:

A.M.:	4:00	Get up	P.M.:	1:00	Zazen
	4:20	Zazen		1:40	Kinhin
	5:10	Kinhin		1:50	Chukaisho
	5:20	Chukaisho		2:00	Zazen (with lecture)
	5:30	Zazen (with recitation of morning chant)		2:40	Tea (served at tan)
	6:10	Breakfast		3:00	Chukaisho
	6:30	Cleaning		3:10	Zazen
	7:50	Zazen		3:50	Kinhin
	8:30	Kinhin		4:00	Chukaisho
	8:40	Chukaisho		4:10	Zazen (with recitation of evening chant)
	8:50	Zazen (with lecture)		4:50	Dinner
	9:30	Tea (served at tan)		5:10	Rest
	9:50	Chukaisho		6:20	Zazen
	10:00	Zazen		7:00	Kinhin
	10:40	Kinhin		7:10	Chukaisho
	10:50	Chukaisho		7:20	Zazen
	11:00	Zazen (with recitation of mid-day chant)		8:00	Chukaisho
	11:20	Lunch		8:10	Zazen (with recitation of Fukanzazengi)
	11:40	Rest		9:00	Sleep



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Monks doing zazen in the Sodo.



Bishop Sumi conducting dokusan.



Monks chanting sutra before a meal.

With the exception of the rest periods, all these activities took place in the Sodo. One sits cross-legged facing the wall for Zazen; when it is time to take tea or food, one merely turns around and faces outwards. At night the Zafu (meditation pillow) becomes a pillow for the head, and one sleeps in the same place where one has spent the day practising Zazen.

During Zazen, two monks patrolled the Sodo straightening monks' posture and using the kyosaku where necessary. Occasionally the master climbed off his tan and delivered a 'blood and thunder' type address. Punctuating his speech with blows from his short staff he would remind us why we were sitting on our pillows and warn us from drowsy Zazen. His blunt manner never failed to encourage me; even though I rarely understood what he was saying, I never failed to get the point!

During the first three days of sesshin, sitting becomes more and more painful; as the long hours pass, one becomes more and more fatigued. The fourth day generally marks a turning point, when one has become physically and mentally adjusted to the environment. After the fourth day one is no longer troubled by one's difficulties.

At dinner on the fourth day, some of the Eiheiji villagers who had brought food for the monks were allowed to walk around the inside of the Sodo in order that the monks could express their gratitude. This is one of the few occasions when any other than an initiated monk is allowed inside the Sodo. As they walked around with their heads bowed in gassho, we chanted the Prajnaparamita sutra, repeating the last line over and over again; Gyatei gyatei hara gyatei... gone, gone, gone to the other shore. As I chanted, I knew I had strength enough to see the sesshin through to the end. (5)

On the seventh day Zazen is continued late into the night. These last hours were restless ones for the young monks who by this time were anticipating the end. Many were moving around on their pillows attempting to shift the pain away from the more sensitive areas. Our master had a cure cure for this kind of behavior. Climbing down from his tan and brandishing his staff he threatened in no uncertain terms that the next one who moved even a hair's breadth would receive thirty blows. No one doubted him. I was very surprised that no one moved after this even though we sat continuously for an hour.

At one o'clock the Obonsho sounded throughout the valley announcing the end of the Rohatan Sesshin and commemorating the enlightenment of Shakamuni Buddha 2,500 years ago. Many of the young monks looked a sorry sight with their unshaven faces and dragging their painful legs as they filed out of the Sodo. I think, however, that they must have shared the same joy that I felt, having found within ourselves a strength we never knew we had before. For the first time I truly appreciated the way of Eiheiji.

In the Butsuden we held a short service commemorating Shakamuni's enlightenment. A small portion of rice gruel was given to those who had participated in the sesshin in memory of Buddha who accepted rice gruel from a woman shortly after having seen the morning star. After this we had Zen questions, each monk in turn going before the master to ask a question about Zen. The master in his turn would give some short answer. On previous occasions I had been excused from this on account of my poor comprehension of the Japanese language, but this time the courtesy was not extended. After practicing sesshin for one week I found it was not so difficult to ask a question without using words. "It is a wonderful thing that all beings have Buddha nature; to say nothing is splendid" was the master's answer.

After a day of rest we were plunged back into a short one day sesshin (Dampsesshin) held in memory of Taisho Eko, the first patriarch after Bodhidharma. This completed the December sesshin at Eiheiji. My stay at Eiheiji was over since it was time to return to the United States. I had gained nothing during my three month stay there; I only appreciated better what I had before I went; I shall always be grateful to Eiheiji for this. The Dharma is already within us; what a pity we make it so difficult to grasp.

UN-MON'S STOREROOM AND TEMPLE GATE

Model Subject No. 86 from the Hekigan Roku (Blue Cliff Records).

Translation and Commentary by Master Shunryu Suzuki.

Roku

Un-mon Bun-en (?-949) was a disciple of Sep-po and founder of the Un-mon School, one of five schools of Chinese Zen Buddhism (Rinzai, I-kyo, Un-mon, Ho-gen, and Soto). During the political confusion of the end of the T'ang Dynasty all the major schools of Chinese Buddhism (Ten-dai, Hos-so, Ritsu, and Shingon) were in decline, except Zen, which was strengthened by the persecutions and the difficulty in traveling to escape persecution and to visit various Zen Masters. The hard practice of Sep-po and Un-mon during that time has been and is still a good example for all Zen students.

Introductory Word

Introducing En-go said: To control the world without omitting a single feather, to stop all the streams of passion without losing a single drop, this is the great teacher's activity. If you open your mouth (in a dualistic sense) in his presence, you will fall into error. Hesitate and you will be lost. Who has eyes to penetrate barriers of this kind? Ponder the following.

Commentary by Master Suzuki

"Control" needs some explanation. The man who has realized the wisdom and virtue of the single-Buddha mind in which every existence is one, does not think, speak, or act in a dualistic way because his view of things, including himself, is based on the inmost request (the activity of Buddhanature, or the experience of Buddhanature as the inmost request) of the self-sufficient Mind.

Things are usually viewed as either positive or negative, material or spiritual, objective or subjective. The positive materialistic way of life may be more common and naive than the so-called negative spiritual way of life, and may involve us in innocent but terrible competition. Eventually this competition requires from itself a restrictive power. At least a person in

a summer resort cannot be regarded in the same light as a deer in the mountains. In the negative way of life there may be a resistance to materialistic power or an indefinite feeling of helplessness in the face of materialistic power.

Although amicable and sweet, the more primitive materialistic man is doomed to feel criticized by himself and by others (from inside and outside his heart). Although pure and immaculate, the spiritual man will be condemned completely by material power insensitive to any spiritual subtlety; or he will become lost in a sort of materialistic merry-go-round.

Accommodation of these two opposite aspects will not satisfy our inmost desire. When such accommodation is successful it will result in depravity. When the accommodation is unsuccessful, the friction of the opposites will kindle a formidable destructive fire. It is impossible to ignore these contradictory aspects of our visible world, because they are based on our inmost request for life.

A deeper understanding transcending successful or unsuccessful accommodation of these aspects is needed. Even though everything is observed through sense organs in a necessarily dualistic way, it is possible to not be limited by the duality of the sense world. It may come through hard practice, but the ordinary observation of our world with our sense organs is at the same time holy.

In the realm of real experience beyond intellectual formulation there is no material or spiritual view. The free activity of the mind and the pursuit of material power is our inmost request. The idea of matter and spirit are intellectual formulations which are seen to be non-existent when we resume to the genuine empirical world in which there is no subjective mind or objective material. What really exists is our inmost request -- always in incessant activity. In the realm of thinking this inmost request takes the form of mind and its objects. In true living or experience, which is Zen, the activity of thinking and the everyday empirical world is one there, before reflective thinking takes place. The inmost request plus nothing is our true existence. There is nothing to control or nothing to lose.

In the next Wind Bell Master Suzuki will translate and explain the Main Subject.

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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 (Except Wednesday)	5:30 - 6:30 p. m.	Sunday	
Lecture Wednesday	7:30 - 9:00 p. m.	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).

Zazen is held from 6:30 - 7:30 a. m. at 1005 Bryant Street, Palo Alto, every Thursday morning, and from 7:30 - 8:30 p. m. at 849 Palm Street, Redwood City, every Thursday evening.

ZEN CENTER
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