

A visiting Thai journalist, Sathira Bandharangsri of Chao Thai Daily, opened the service by making votive offerings and petitioning the bhikkhu. The Venerable then pronounced the Pancha Sila and the audience repeated these five precepts of moral training. A young Cambodian, Nol Phim, who is studying at a university in Washington, acted as interpreter during the service, which included the Dhamma and the Sangha.

In his sermon, the monk explained elements of Buddhism to his mixed audience. He particularly stressed the Buddha's strong opposition to prejudice—a precept shared with Christianity.

William Schlecht, an American chemist whose work is in the field of atomic energy, serves as president of the Washington Society of Friends of Buddhism. He and others in the group now are studying Pali and Buddhist doctrine. They meet from time to time in the Washington area to improve their knowledge and understanding of Buddhism and the religious spirit of the peoples of East and Southeast Asia.

A number of diplomats from Asian countries belong to the Society, and one of these, Chun Prabha-Vivadhana of the Royal Thai Embassy, arranged for this special service to be held in the red-carpeted, upper drawing room of the beautiful Embassy. He had a special altar placed on a table in front of the monk for the service.

An American archeologist, Dr. Olov E. T. Jänse, who lived in Southeast Asia from 1934-1940 during a scientific expedition sponsored by Harvard University, attended the service with his wife.

The Venerable Huot-That has completed his visit to Washington and now is travelling to other cities in the United States.

* * * * *

佛學論文 TOPICS ON BUDDHISM THE ZEN SHU IN JAPAN TO-DAY BHIKKHU ANANDA

The ZEN school of Buddhism in JAPAN can be divided into two main branches or sects. SOTO and RINZAI both of them were originally established in CHINA the former

started with TOZAN (TUNG-SHAN 807-869) and his disciple SOZAN (TS'AO SHAN 839-901) of TANG dynasty, and the latter with RINZAI (LIN-CHI 867) also of TANG. There is a third school of ZEN known as the OBAKU, which may however, practically be included in the RINZAI school—The OBAKU was established in JAPAN by a CHINESE ZEN master named INGEN (1592-1673) in 1661.

The SOTO school was brought to JAPAN by DOGEN ZENGI (1200-1253) in 1227 where as the RINZAI by EISAI ZENJI (1141-1215) in 1191.

The SOTO school has two main head temples, EIHEIJI near FUKUI prefecture and SOJJI at TSURUMI near YOKOHAMA.

The RINZAI school has fourteen of which MYOSHINJI of UJI near KYOTO is the main temple of the OBAKU school. The three sects of ZEN at present with the numbers of their temples and adherents are—

SOTO SCHOOL.....	15,128 temples. 6,675 713 adherents.
RINZAI SCHOOL.....	5,984 temples. 2,530,000 adherents.
OBAKU SCHOOL.....	500 temples. 120 000 adherents.

* * * * *

MEANING OF ZEN MEDITATION. BHIKKHU ANANDA

The word ZEN has so many meanings as a matter of course the word ZEN comes from INDIA. it is the transliteration of an INDIAN PRAKRIT word JHANA.

I think in our current CHINESE it is pronounced CH'AN. The Sanskrit word corresponding to JHANA is DHYANA come from DHYAI which means "to think".

I have explained briefly the original meaning of ZEN (meditation). The practice doesn't mean to ATTAIN "enlightenment", but is that excellent practice which spontaneously reveals itself of its own accord.

That ultimate experience in which originally enlightened true nature reveals itself is the fusion of wisdom and concentration.

Walking is also ZEN, sitting is also ZEN. This is the ultimate goal of ZEN practice. In this connection I wish to say a few words on the meaning of the phrase ZAZEN or sitting in meditation. Sitting and meditation

are of course two different things. "ZA" means sitting but also implies the concentration of the mind along with the secondary posture of the body. Now ZEN is the so-called "right thinking" and it is the function of the mind to shine forth and see things. That is the literal meaning of the phrase. The two different stand points of ZAZEN are:

(I) That which emphasizes the ZAZEN that led SAKYAMUNI to his enlightenment.

(II) That which emphasizes the ZAZEN at the moment of his enlightenment and thereafter.

Zen always rejects the little path and emphasizes the whole way. It rejects the corner and grasps the all. This is mealy because ZAZEN is one of the fundamental form of training that exercises body and mind.

Our modern life is enslaved by machines and every day is felt with noise and anxiety.

For this ZEN can give serenity and security. When ZEN masters and students work on equal terms together in group living it help to democratize life.

In group living like in ZEN monastery in JAPAN the students monks are not permitted only to sit cross-legged all the days long. Every one must do such allotted jobs as cooking, sweeping and farming, this is what the Japanese call SAMU. If SAMU is based on the Buddha mind it has the same value as ZAZEN. In SAMU both masters and disciples work together as equals. This why the SOTO ZEN school lays stress on thorough work.

Although ZEN itself aims at the realization of the knowledge that the Buddha mind is inherent in all beings, it recognizes the individuality of the master and the many different ways of teaching the same truth.

SOTO ZEN school regards zazen itself as SATORI and as the real way for living within Buddhism. In ZAZEN practice and enlightenment and wisdom are all fused into one. Therefore, we may regard ZAZEN as a practice which is identical to being Buddha and not simply a means to reach the stage of Buddhahood. If enlightenment is to be considered only as a goal, then ZAZEN can be regarded as nothing more than a means to reach that goal.

Zen meditation breaks through the impasse of present day cultural weakness and provide a powerful reinforcement for culture because of its inherent profundity and simplicity through which it can be enable present day culture to cast aside its unessential complexity. In the collective life of ZEN meditation upper and lower classes are equalized and work is carried on in such a manner as to make life very democratic. Eating and sleeping were done together according to the Zen tradition and this kind of living not only produced a feeling of deep friendship, but also the sense of collective responsibility was gradually deepened.

For that ZEN school does not go to the extreme of materialism. It firmly holds that mind and matter are of the same substance and toward the extreme view points of materialism and idealism takes a middle approach.

Zen adopts itself to the individuality and capacity of the individual and is therefore able to show deep understanding toward his real nature and guide him correctly. Zen is not a God's religion, but a human religion, not a religion for heaven, but one for the earth. I believe that miracles and science are incompatible. Zen meditation is a pure religion which stands firmly on the correct law of Buddhism.

I believe also that the thought of true Buddhism can give an important suggestions and stimulate to the task of synthesizing philosophy East and West. As long as mankind possesses an inherent spirituality, both men and women are equal in so far as their personalities are concerned. This is a powerful stimulus for the Democratic countries.

In conclusion, I should like to add that I expect the future of Buddhist meditation which is at once cultural, peaceful, and constructive will have much to contribute to the World Peace. Particularly do I feel that the thought and faith of Buddhism follow the ideals held by all humanity and possess a broad objectivity which is universally applicable.

I should like to end this article with the fervent hope that henceforth thinkers throughout the world will find deep interest in the field of Buddhism and will undertake seriously its study and practice.

Ananda-30th-12-56