

# WIND BELL

Monthly Newsletter of Zen Center

DECEMBER 1963

Vol. II, No. 8

## NEWS

On Sunday, November 24, at 11 a.m. there was a special memorial service for our late President Kennedy. Rev. Suzuki compared President Kennedy to a Bodhisattva for his statement, "Ask not what your country can do for you, but what you can do for your country." This is the Bodhisattva spirit and vow -- to help others and forego enlightenment. On Monday the Main Hall downstairs was open all day in tribute to Mr. Kennedy.

## COMING EVENTS

Grohame Petchey, President of Zen Center, will return this month from Japan where he has been for three months at Eihei-ji Monastery, the oldest and largest Soto Zen monastery in Japan. His stay concluded with the December week-sesshin at Eihei-ji. We look forward to his return.

Zen Center will hold a two and a half day sesshin from Friday, December 27 until Sunday, December 29. On Friday and Saturday, the sesshin will begin at 5:45 a.m. and end at 7:30 p.m. On Sunday, it will begin at 5:45 a.m. and will end with the regular Sunday lecture by Master Suzuki at 11 a.m. Daily zazen meditation, kinhin (walking meditation), lectures, and meals will be practiced on the usual sesshin schedule. Meals will be served in the Zendo (Meditation Hall) three times each day on Friday and Saturday and breakfast only on Sunday. There will be no charge for this sesshin, however any contributions that will help us toward meeting expenditures will be appreciated. All are welcome.

On January 4 (and on the first Saturday of each month), there will be a Zen Center business meeting from 10 to 11 a.m. after Saturday morning meditation.

On Saturday, February 1, at 10:00 a.m. the annual general meeting will be held for the election of new officers, the replacement of any trustees whose terms have expired or been vacated, and the presentation of the annual fiscal report. In other years this annual meeting has been held in August, but this year the trustees voted to hold the meeting in February in order to allow for the preparation of a single annual fiscal report -- for the Center and for general government tax purposes.

## ANNOUNCEMENTS

On Sunday, January 12, 1964, there will be no lecture at 11 a.m.

Will all subscribers to the Wind Bell please send us the new address when moving? Other methods of trying to keep addresses straight are expensive and time consuming, and many copies of the Wind Bell go astray. Please write legibly. The Post Office will not forward the Wind Bell.

We wish everyone a pleasant holiday season.

## MODEL SUBJECT NO. 40 FROM THE HEKIGAN ROKU (BLUE CLIFF RECORDS): RIKKO'S 'HEAVEN AND EARTH ARE THE SAME ESSENCE'

Rikko is said to have lived from 764-834. He was a high official of the Tang government in China. He was a disciple of Nansen Fugan. His writings and biography are in Koji-buntoroku. There were many famous lay Zen Buddhists during the Tang Dynasty. The most famous of these lay Buddhists are:

Ho Koji (Ho-un) -- see Model Subject No. 42

Hak Rakten (Hak Kyo) -- the most famous writer and poet of the Tang Dynasty.

Haikyū -- Highest public official of the time. His teacher was Obaku (Huang Po). Haikyū was the compiler of Obaku's *Denshin Hoyo* (a collection of sermons and dialogues).

Riko -- a high official and the scholar author of *Fukuseisho*

Sai Gun -- a high official and scholar

Chinso -- see Model Subject No. 33

Sojo was one of the four most famous disciples of Kumarajiva, who came to China in 401 from Kucina, near Tibet. Kumarajiva and Genjyo were epoch-making translators of Buddhist scriptures. Kumarajiva translated many of the Vaipulya scriptures and sutras of the Prajna Paramita group. The Prajna Paramita Hridaya Sutra (Shingyo), which is said to have been translated seven times, was also translated by Kumarajiva, but his translation is said to be lost.

Nansen Fugan (748-834) was a disciple of Baso. See Model Subjects No. 28, 31, 40, 63, 64, 69.



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### Introductory Word

Engo, introducing the subject, said: When complete liberation from the cord of desire takes place, and when there is a perfect cessation of effort motivated by wrong desires, then, even from an iron tree, blossoms might open out. Is it so? Is it so? Even a very artful or clever boy may make a mistake because of his cleverness. Even if one's skill is tactful enough for free activity in seven verticals and eight horizontals, one will still be led by the nose. Think where is the fault? Ponder the following:

### Main Subject

Attention! While conversing with Nansen, the official Rikko said, "Sojo said that heaven and earth and I are the same root--all things and I are of one substance. This is a wonderful statement."

Nansen called Rikko over to him, pointed to a flower in the front garden and said, "People of this time who see this flower are like men in a dream."

### Appreciatory Word

Seeing, hearing, and knowing are not the same. Mountains and rivers do not see a mirror even though they are in a mirror. The frosty sky, the setting moon, and the middle of the night: with whom shall I share the coldness of the clear depths of the reflected shadows?

### Commentary by Reverend Shunryu Suzuki, Master of Zen Center

Sojo's famous statement in his last work that 'Heaven and earth and I are of the same root. All things and I are of one substance' is wonderful, when it is not applied to Rikko's own attached view of the oneness of all things being in the realm of the explicable. As long as Rikko clings to the idea of oneness, he is said to still be making an erroneous effort motivated by wrong desires or craving. This attachment will lead to disappointment, even though the idea of oneness is not wrong.

Rikko should try to know why he clung to a particular idea, and he should try to follow the way to attaining singlemindedness free from points of view. This effort is necessary if he is to have full appreciation of Reality. Because people and Rikko seek for temporal satisfactions from a worldly view-point, cling to their own stand-points, and do not follow the right way practicing zazen with perseverance, they cannot see things as they are. So Nansen pointed at a flower and said, "People of this time who see this flower are like men in their dreams."

Setcho, in his Appreciatory Word, brings each phenomenal existence into the realm of Reality and stresses the independent meaning of things. He said, "Seeing, hearing, (smelling, tasting, etc.), and knowing do not take place in the same realm. Mountains and rivers do not see (depend on) a mirror. (A mountain is a mountain, a river is a river, and a mirror is a mirror.) Late at night when frost is everywhere, the moon is setting, everything is sleeping, with whom shall I share the severe coldness of the reflected shadows (each phenomenal existence) in the clear water (in the realm of Reality)?

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Zen Center was formed to help maintain a place for Buddhist meditation and practice. Zen Center is supported by contributions from its members and friends. There are two kinds of membership -- associate and active. If you are interested in joining Zen Center, please contact Treasurer Richard Baker.

#### ZAZEN AND LECTURE SCHEDULE

Lectures: Sundays at 11:00 a.m., Wednesday at 7:30 p.m.  
Zazen: Mornings at 5:45, except Sunday when it is held at 7:00  
Evenings at 5:30, except Saturday, Sunday, and Wednesday  
Note: Zazen is not held on calendar days that contain a 4 or a 9.

**ZEN** CENTER  
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