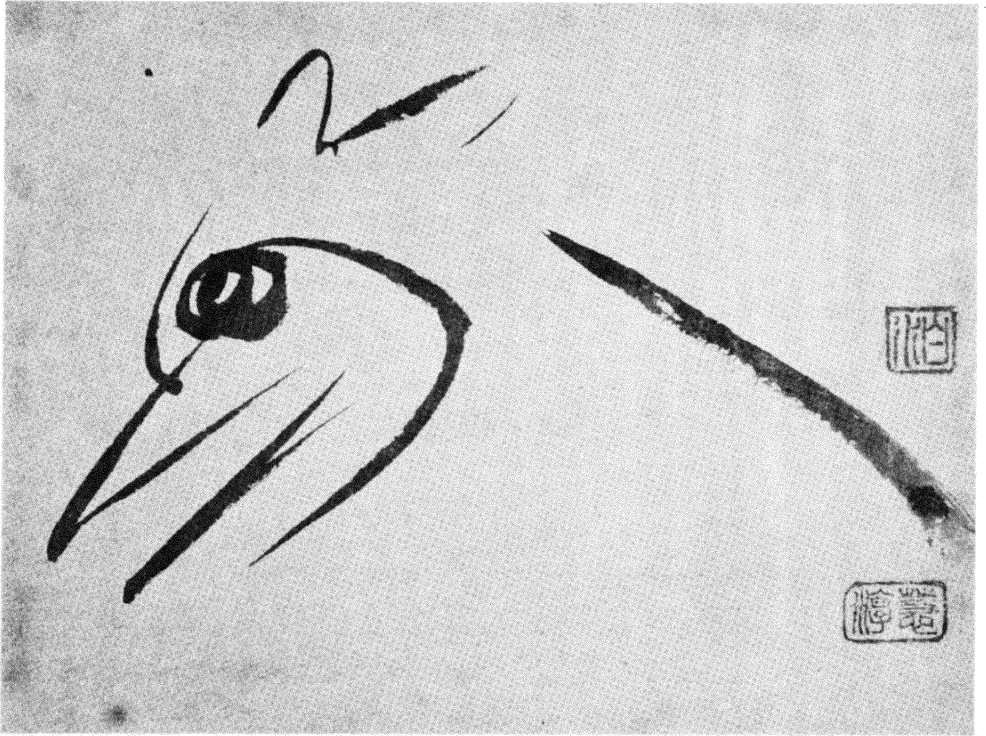


ZEN NOTES



Rinzai Reed

According to my view, it cannot be gainsaid that every moment of life touches the bottom of wisdom and reaches the height of emancipation.

Brothers, the way of the soul has no visible form yet penetrates in all directions. In the eyes it is seeing. In the ears it is hearing. In the nose it is smelling. In the mouth it is speaking. In the hands it is holding. In the feet it is carrying. Originally it is one essential light. It subdivides itself into the six harmonies of sense. If you do not cling to any of the notions in your mind, in all circumstances you are emancipated.

SOKEI-AN SAYS Last time Zen Master Rinzai was speaking of the true soul--the original soul in ourselves. He said that everyone thinks the soul has various features, so everyone conceives delusion. This delusion shatters the true faith of the soul.

It is very difficult to see the shape of a naked soul. We clothe it, as we would a body, in many garments: superstition, education, various acquirements, and attainments. It has many sets of garments. We can see the shape of other forms even with clothes on, but no one can see the shape of another's naked soul. You notice the ugly proportions of a naked body, but you never see the unbalanced proportions of a soul. Sometimes we see a naked soul in the form of a preta, yaksha, or raksha, but we cannot see the soul that has the beautiful form of the Buddha with its thirty-two features in perfect balance.

Religion is not anything when it gives you more garments to put on your soul. True religion suggests that you take off your shabby clothes. It makes you see the original body of the soul that you got from your spiritual mother of the Tushita heaven, the creator--not the creator of Maya, delusion, but the creator of true existence. When the old garments are

discarded, you will choose your own clothes. In summer you will don gossamer, and in winter velvet. If you realize you wear a seamless fur coat like Noodle, my cat, you will need no other garments. If you realize where you are, on what spot of the universe you are standing, and in what shape your soul is, you will know what to do; you will be emancipated at that moment. But, perhaps, though you may be trying to take off your clothes, heavy winter clothes in summertime, you may have forgotten how you put them on, so you are unable to disrobe, to emancipate yourself.

During the T'ang Dynasty in China, Buddhism once more took on its original form, its original face--as if the Buddha spoke it directly from his own heart. The Zen masters of China at this time were not reading from moth-eaten old sutras, but spoke Buddhism as it was written in their own hearts, spoke from the innermost man. Buddhism became very clear, but it can be criticized, for they forgot the atmosphere of Buddhism. They grasped the vital point and were satisfied, like the scientist of today, who goes to a drug store instead of a restaurant--"Give me Vitamin D," and eats it instead of a meal. If you go to a restaurant you will have a cocktail, soup, main dish, des-

sert, then a cigarette and coffee. Real Buddhism must be a full course meal too. Rinzai gives me a vitamin and I swallow it; it is the essence of Buddhism. The vitamin only is good in theory, but when you eat food that comes from the garden, you also see the farm, chickens, dogs. You must see it all. I wish to show you all of Buddhism, not give you just Vitamin D.

If you realize Buddha nature, there is emancipation. It is the attainment of Tathagata Garbha, the womb of real existence. You cannot see it with these two eyes. Your logical understanding will lead you to the gate of real existence, then your teacher will say, "Well, you must enter by yourself. I cannot take you in." Logic has not the ability to bring you into the center of real existence; no word will take you there. You have to take off all the drapery of words and enter. That is emancipation. If you really understand, this very body is the body of Buddha.

Ours is the mind of Buddha. One who does not know how to attain may think he must suppress this or that, but that way is too slow! To have the fruits of the Buddha nature, it is not necessary to cut off the root and the trunk. When the time comes, your mind opens the petals of the true flower, and you will see the white lotus. Do not destroy the pond.

If you wish to attain Tathagata Garbha, the state of true existence, you must separate from the three dhatus: desire, seeming, and non-seeming. It is not necessary to go into a deep sleep, separate from this body; you cannot separate from the universal body.

If you really emancipate yourself and enter Nirvana, you will see all the beings in the six different stages.

At each moment you will realize you are in Nirvana, the body of akasha, which is composed of the indestructible essence. If we cannot destroy the body of akasha, neither can we destroy the body of the four great elements; if we enter the body of akasha after the body decomposes, why not enter while we have this body?

Frozen water must be reduced to steam or it will be unable to go in all directions. (The water was steam before it became ice.) But if you do not understand the original stage, you cannot enter it. A good actor must know his own character before he can enter into all characters; he cannot stick to his own. It is the impersonal self that can enter into everything.

So to understand real life, you must understand the impersonal soul. There is no enemy here. Why is this a deep mystery? Because with the understanding that you got from your mother's teaching, you cannot get this; it is by your own effort that you attain real existence. When you understand noumenal reality, then you will understand the phenomenal world. In this realm both realities are the same. This is the mystery.

Brothers, the way of the soul has no visible form yet penetrates in all directions. Why did Rinzai say it was invisible? Because he stood upon objective existence. Standing upon subjective existence, it is not necessary to affirm the phenomenal side, so he expressed himself directly from the heart, saying it was invisible.

We look at the sun, moon, and so forth, with objectivity, but if we become the sun and moon, we see subjectively. Then all becomes one great fire, for the soul cannot visualize it

from the subjective viewpoint. You cannot see your soul subjectively.

Rinzai said the soul is invisible yet "penetrates in all directions" like electricity or water. It manifests in the eight petals of the white lotus. This is the real Dharma, the one soul subdivided into eight different directions.

In your mother's bosom, it was unmanifested consciousness. You return there every night when you sleep, but you do not realize it is your mother's bosom, for you have never met her. The manifested, visible soul is called manu.

In the eyes it is seeing, and so forth. Originally it is one essential light. It subdivides itself into the six harmonies of sense. Root, consciousness, and circumference. The body, eye, and tongue are roots. Before consciousness manifests itself through the organ, the root is existing. Unmanifested consciousness is there in the root which produces consciousness; consciousness conceives the body. So the one consciousness has three different phases; root, consciousness, and circumference. One essential light is subdivided into eighteen different universal manifestations. When Rinzai speaks of the subdivisions of sense, he means these eighteen divisions.

If you do not cling to any of the notions in your mind, in all circumstances you are emancipated. This human mind is called karma-jnana, mind made by karma; karma is the nature of the mind, the human mind which we have made through karma. This is not the sacred mind.

In English we have one word and one idea for soul, but in Buddhism, in the Agamas, we have the unmanifested

soul, the soul that is in the heart. It is the soul throughout all beings. That is pure soul, the one essential light. Citta is the soul in the brain. The original soul is one light. What soul? Rinzai is speaking of the soul in every being, called hrdaya. This is different from karma-jnana; it is like the reaction of an infant from a habit made by karma. (One was a poor man's child, so in this life he piles up money; one who was rich will spend.) It is very hard to emancipate oneself from these old patterns. Sometimes, even though one is emancipated, it is impossible to get out of this karma-light. One must clear up all debts and build one's own life on pure ground. It is easy to talk about annihilating the human mind, but it is not easy to do so. †

Originally it is one essential light. This is from the Surangama Sutra. And *if you annihilate consciousness*, and so forth is quoted from the Avatamsaka Sutra.

If you annihilate your mind immediately you emancipate yourself as though by cutting one handful of weeds you cut *all* weeds. If you cut off your human mind that is the end of all connection with this delusion. You emancipate yourself from all agony and darkness and attain the Ocean of Nirvana. If you cut one, you can cut all, with the sword of Manjushri, original wisdom. Cut off this human karma-jnana. It is here: "I hate, I feel nice, and so forth."

And Samskara, the subconscious, you can cut off too with the sword of Manjushri which you have originally.

If you do not cling to any of the notions in your mind, in all circumstances you are emancipated.

ARBITRATION INSTEAD OF WAR by SOYEN SHAKU 1893

I am a Buddhist, but please do not be so narrow-minded as to refuse my opinion on account of its expression on the tongue of one who belongs to a different nation, different creed and different civilization.

Our Buddha, who taught that all people entering into Buddhism are entirely equal, in the same way as all rivers flowing into the sea become alike, preached this plan in the wide kingdom of India just three thousand years ago. Not only Buddha alone but Jesus Christ, as well as Confucius, taught about universal love and fraternity. We also acknowledge the glory of universal brotherhood. Then let us, the true followers of Buddha, the true followers of Jesus Christ, the true followers of Confucius and the followers of truth, unite ourselves for the sake of helping the helpless and living glorious lives of brotherhood under the control of truth. Let us hope that we shall succeed in discountenancing those obstinate people who dared to compare this Parliament with Niagara Falls, saying, "Broad, but fruitless."

International law has been very successful in protecting the nations from each other and has done a great deal toward arbitration instead of war. But can we not hope that this system shall be carried out on a more and more enlarged scale so that the world will be blessed with the everlasting glorious bright sunshine of peace and love instead of the gloomy, cloudy weather of bloodshed, battles and wars?

We are not born to fight one against another. We are born to enlighten our wisdom and cultivate our virtues according to the guidance of truth. And, happily, we see the movement toward the abolition of war and the establishment of a peace-making society. But how will our hope be realized? Simply by the help of the religion of truth. The religion of truth is the fountain of benevolence and mercy.

We must not make any distinction between race and race, between civilization and civilization, between creed and creed, and faith and faith. You must not say "Go away," because we are not Christians. You must not say "Go away," because we are yellow people. All beings in the universe are in the bosom of truth. We are all sisters and brothers; we are sons and daughters of truth, and let us understand one another much better and be true sons and daughters of truth. Truth be praised!

EDITOR'S NOTE: The above message was one of two talks given by Soyen Shaku at the World's Parliament of Religions. I suppose he may have felt, therefore, that its subject was the most urgent of his time, as it is of ours.

The Five Supernatural Powers was reconstructed by Frances Reiter.

The Zen

THE FIVE SUPERNATURAL POWERS

SOKEI-AN SAYS A hermit, whose name was White Clay, through the long practice of meditation, had attained the five supernatural powers; heavenly eyes, heavenly ears, supernatural will-power, the power to see through others' minds, and the wisdom to understand what one was in the past and what one would be in the future.

There are many pictures of arhats that show these powers. Some arhats hold a bowl in their hands and a dragon may be observed ascending to the sky from it. Some arhats are blowing on their palms, from which their alter egos ascend to the sky. One may walk on the surface of the lake. Or a story is told how an arhat goes through a wall or slips into a huge pillar. Someone stops a hurricane, raises a dead man.

You too can attain these powers by meditation. When you have realized them you prove that others meditating have realized them also. Of course this realization is impossible to prove with your physical eye and ear and your mental human notions, but when you have cast off the human body in meditation, you will attain the supernatural body and achieve the samadhi in which you can realize these five powers. The blind student's mind is so filthy it is no wonder he does not know how to read the sutras. Observing the descriptions of these powers with the human mind and trying to manifest them with human desire, it is no wonder he cannot get into this samadhi and realize these powers. Sometimes, however, a clean-minded and

honest-natured one can get into it immediately.

With his five supernatural powers, White Clay everyday, like a bird, flew through the sky and descended to the king's palace for his noon-meal, his pabulum. One day the queen, according to the custom of that country, bowed clasping his feet to her brow. When the hand of the beautiful queen touched the feet of the hermit, he lost his five supernatural powers. Since he could not now fly back through the sky, he was obliged to beg the king to lend him his horse cart (physical existence vehicle) and went back that way.

Poor hermit! Why did a woman's hand have such magical power over him? How could a hand deprive him of the five supernatural powers?

In the state in which one has the five supernatural powers, no phenomenal world is admitted. In the conception of the person in this state, there is no phenomenal world. All is above phenomenal existence. In that stage, material existence is not material existence. Do you understand that in that particular stage of samadhi you can go through stone walls or walk on the surface of the water, take flight through the sky? For this is not phenomenal (material) existence; it is mental supernatural existence. To one in that state, it is not a potato that one eats but a golden apple. It is not mere medicine that one takes, but elixir. You are living with gods and goddesses; you never see any human beings in that state.

You descend to the king's palace to take pabulum. In samadhi, the monk does not admit the existence of the mere material world that one sees with the physical eye. He will slay Maya,

the Maya who is the creator of phenomena, the creator of the physical body. When the hermit felt the queen's touch with his physical body, he recognized the physical, material world. He opened his physical eye and doubted. "Really," he mused, "When I see this beautiful woman, how can I solve this problem from my own understanding?" There was no relationship between his understanding and the material world he saw with his physical eye. His understanding and the material world had nothing in common, no relationship.

When one doubts, one loses. In the state in which one has the five supernatural powers, he swallows the ocean in one gulp, but what about a glass of milk? There is a gap here. When the hermit came to it, he lost his intuitive power. He surrendered. He had to go back home on his reasoning power, in a cart, drawn by horses, on the earth. He lost his intuitive power, the state of oneness. Once more, he must walk with his feet, step by step. He begged for the king's cart that is drawn by six horses--the eyes, ears, nose, mouth, touch and mind. Like a philosopher, drawn by reasoning, he finally reached home. Then what?

Poor hermit. He went into the forest, into the deep mountains. He meditated, trying to regain the five supernatural powers. In the jungle of thoughts, he sat quietly among the trees. (The trunk of a tree stands for monism; two-branched represents dualism; one trunk and several branches signify pluralism.)

A mysterious bird came and shrieked. The hermit woke from his meditation. He went deeper into the mountain, to the shore of the lake of Arupa-dhatu (the highest mental state), the highest

lake of the Himalaya Mountains, at their center. There he sat, by the mirror-like surface, and meditated. What is this mirror-like surface, the mirror-lake in your Himalaya Mountains? It is jnana, consciousness.

Just as he was about to regain the five supernatural powers, a fish leaped and made a sound. He came out of his meditation and was angry. This prevented him from regaining his supernatural powers. "In my next incarnation," he vowed, "I will annihilate all birds and fish."

In the language of the Buddhist subconscious, birds are mind-stuff, fish are the subconscious (samskara). In his anger he determined to exterminate these.

Finally he entered samadhi in the highest stage of arupa-dhatu, where he regained the five supernatural powers.

But, though this state is the highest of arupa-dhatu, it is transient, not eternal. One moment in that state may equal a million years, or one moment of human time. Yet it will come to an end. However, the concentration comes to our aid, so his life ended in that samadhi. Here, at this highest form of samadhi, the life of our poor hermit ended and he took on a new form, that of a chipmunk. In this form he leaps from tree to tree, teaching, talking about hell and heaven. I see some teachers who do that, leaping from one subject to another.

Someday he must honestly touch the true ground of soul. Then he must see his own body--a chipmunk. He will recall the anger he felt when he wanted to kill the birds and fish that disturbed his meditation. He denied every thought, all reasoning, all mind-stuff. He wanted to kill the birds--

all songs and music. He closed his eye to all the beauty that existed and went to hell--that was his end.

The Buddha looked at his disciples after telling this story. "Though you have heard all the teachings of philosophy, they are only reasoning; though you have heard all the teachings of the Buddhas, they are imperfect; though you have achieved absolute freedom of body, though you have accomplished all the stages of Zen samadhi, though you have attained the five supernatural powers, you have not attained Reality yet. Your virtues are not true unless you have attained the sixth supernatural state (ashravaksa-jnana). When you have attained this state, nothing will leak out any more. That is true annihilation."

In meditation, you can attain the highest stage, but when you open your physical eye, you will see the world. When you see your body, it is the body of an animal. Though you have attained the highest stage of dhyana, it is not Reality yet.

When you attain ashravaksa-jnana, though you are in the midst of phenomena, there is nothing. You will see stars, flowers, men and women, but throughout the three worlds there is nothing. Nothing bothers you. That is the eternal ground of your soul.

If you do not attain that supernatural power the other five are of no use. If you try to see Reality with your eye and hear it with your ear, that is wrong practice. You cannot see Reality. That stage about which the Buddha was talking even he did not know. So Mahakashyapa never accepted it from Buddha. There was nothing to transmit. So all Zen masters have transmitted--what? I do not know.

THE SIXTH SUPERNATURAL POWER The Buddha said, "There is a place where you can save your soul forever. It is neither the sky, nor sea, nor stone, nor earth. Do you know where you can save your life everlastingly?"

This is a very big question. We handle such questions as koans in our Zen study. As: "In the agony of death, how can you emancipate yourself from it?"

In the agony of death, you cannot drink water, cannot take medicine, see your wife's face, your child's face, or hear the voice of a friend. This is not some type of philosophy or metaphysics. This is a real question, and you will face this question some day, and you should know what to do.

It is the same when you put your hand in your pocket and find your last penny. Do you ask, "Now what must I do?"

It is very important how to think, how to accept that last moment. In that moment, if you scrape the floor, hold the hand of your child, call upon God, it is no good. Sickness may twist your body, but your mind must not be twisted.

The Buddha did not say anything in answer to this question. Naturally the Buddha did not give any answer. His answer was SILENCE. The Buddha's disciples asked many questions that were answered in SILENCE.

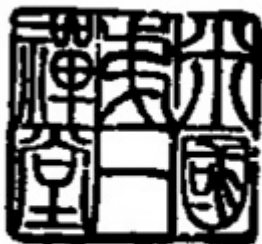
Once the Buddha smiled and Ananda said, "It is wonderful to see you smile! What is the significance? When you smile, the whole universe blooms. It is very rare to see you smile. Tell me why." The Buddha usually answered, "Ananda, look at the tip of your nose. There is some black ink on it; therefore I smile!"

Journal

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