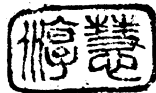


ZEN NOTES



BIRD STANDS STILL
ROCK MOVES



Rinzai Reed

Someone may come to see me when I am seated in quiet. Instantly I pierce to his soul. How am I able to do this? My understanding of Dharma differs from others'. I affirm neither the sacred nor the profane objectively; subjectively I do not stay in the prime ground of wisdom. I penetrate both (subjective and objective) and have no doubts about anything.

When Rinzai "seats himself," he is different from other people. He has nothing in his mind, no mindstuff. His sitting comprises the three stages of enlightenment. It should be the same with everyone. Enlightenment in the state of Tathagata-garbha (the womb of Tathagata); enlightenment in the stage of manu-garbha (man); and enlightenment in the stage of devanam-garbha (deva) are the three stages of enlightenment. Really there are more stages, but from our standpoint the manifested body is the body of Tathagata; the body of the invisible Buddha manifesting in his usable body is Nirmanakaya. Perhaps you could say body of God, the universal Buddha, is manifested in the usable body. The Nirmanakaya of Tathagata is man's Dharmakaya.

The Buddha's enlightenment is different from man's. The consciousness of the universe is unmanifested consciousness; it is the creator. The consciousness in our hearts is one of the consciousnesses of Tathagata, but the unmanifested consciousness has no knowledge in it, no wisdom in it; it is the creator. The consciousness in man's heart is the consciousness of plants, of Great Existence.

Our Dharmakaya (the Tathagata's Nirmanakaya) has wisdom and using power, so our using body is Nirmanakaya,

different from the object that is in the Tathagata stage. Though our using body is a concept, in words, this body is the essence of Tathagata, and this essence created by man is conception--our using body. All that we have created is not the same as earth, fire, and water--it is deva Dharmakaya, fundamental body. What is deva's using body? We use our brain as subject for the foundation and create a new body, the body of enlightenment. It is a new creation.

The deva uses man's creation, New York City, for instance, to build a higher civilization than this; that is the deva's enlightenment. The deva uses everyone's words, written or formed in art, as a body and creates new thoughts. In the sanzen room we are doing this work--creating a new stage, the foundation of a still higher being--there is no end to it.

As Rinzai sits in quiet, he has all these three stages in him. If you go to Japan you will see the five-tiered pagodas that signify the enlightenment stages of Tathagata, manu and deva. All knowledge is a stage in which man uses deva as foundation and creates another essential body on top of it. Everyone can see the man's body but not the mental body.

Someone may come to see me when I am seated in quiet. The disciple

wishes to see the master's deva-body.

Instantly I pierce to his soul. Rinzai sees through the three stages of enlightenment: enlightened body, soul, and substance.

Nature is the substantial body. Rinzai penetrates all three stages and nine points (principles) without saying a word.

How am I able to do this? Others do not try to see through the mind. The Zen master sees through the mind-stuff that the disciple created. Is he in Kamadhātu, the desire stage? Is he in Rupadhātu, the seeming stage? Is he in Arupadhātu, the unseeming stage? He sees through his soul, sees through its enlightenment, its faculties, and so forth. Rinzai's mind covers the nine points and the three stages, but there is just one light, one enlightenment.

I affirm neither the sacred nor the profane objectively. He does not differentiate between the spiritual and the material, the sacred or profane--all that belongs to the outside. Anyone who has knowledge, such as Manjushri and Samantabhadra, he calls sacred; his disciples he calls secular. Nature gives all nine points to each of us, though we may not be aware of this.

Subjectively I do not stay in the prime ground of wisdom (essentiality): The prime ground of wisdom is Dharmakaya--the three Dharmakayas: the Dharmakaya of Tathagata, of manū, and of deva. Rinzai does not stay in any of these--the tree root, trunk, or branches--he penetrates all.

I penetrate both (subjective and objective) and have no doubts about anything. In meditating, he creates his wisdom from the lower stage of

consciousness, which is in plants and animals. Plants create animals; the animal is the Nirmanakaya of plants. Animal creates man and man creates something else.

These days, man does not control his thoughts; thoughts control the man. But man's real ground is thought--our life is therefore different from that of animals. If our mind is not enlightened, however, we are just the same as animals.

Our material in the human struggle is thoughts; this is the Dharmakaya of a new being. Wisdom in the body of thoughts creates a higher understanding.

Some say that monks are "sacred" because they are celibate. Then a criminal in jail is also sacred! Celibacy in the brain is not a conception like the celibacy of a criminal in jail.

There is one thing that you must have at the highest point of the struggle for knowledge. Rinzai did not express this in words, but he carried it into one sharp point--"Ha!" This means nothing if you think it is just a shout. It was his expression of the highest point that man can reach.

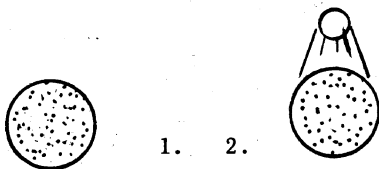
The Nirmanakaya of the fundamental stage is the Dharmakaya of the middle stage, and the Nirmanakaya of the middle stage is the Dharmakaya of a higher stage. So enlightenment becomes ever brighter. Rinzai called this the three mystic fundamentals and the three principles. Three principles in three mystic fundamentals equal the nine points. Of course there must be more stages, but the being existing in this universe now can attain these nine stages.

JOSHU SASAKI ROSHI SAYS

ZEN PRACTICE Since you don't understand what I say anyway, I think I will talk about something difficult. My subject isn't really difficult, it is quite clear. It is only your intellect that makes it difficult.

The essence of religion is something which we can't understand with our intellect, and we shouldn't try to understand. The essence of religion, which you may call God, or anything else, is similar to the case of a mother holding her child. The point is that God is the entirety, God is the whole. We should not try to create a contrast between the outside and the inside, as there is no such thing. I make a circle (Fig. 1) to represent entirety, or God. Bear in mind that in drawing a circle there is a possibility for misunderstanding as there can be something outside the circle. But God has no outside nor inside.

When the essence of religion, the entirety of the universe is called God, it is similar to the Western idea of pantheism, the belief that God is everything and everything is God. Christianity, however, is the highest form of monotheism. There is one God, and there is no other God. But when we recognize a God that confronts what we call "I," then it is wrong. It would be like Figure 2.



A god outside of the entirety controlling everything inside. But the entirety must include everything, there is no self confronting God.

We have an intellect which recognizes a God. The intellect which leads you to believe that you are an individual confronting God is wrong intellect and must be discarded. We often mention that Zen doesn't recognize the existence of God, but it is this God outside of our self that we are talking about. Since we are in this entirety of the universe, there is not this confrontation. It is a unified oneness. Therefore, in Zen, it is claimed that God is not a God which confronts something else but that there is just one entirety. This is called SUNYATA, MU, or VOIDNESS. There is no confrontation. Only when we acquire the intellect that understands the non-confrontation of God and people do we begin to understand the true God. When you come to understand that the source of religion is God, and that God is SUNYATA, then you have the intellect to begin to study Zen. To repeat: The source of religion is God and God is voidness or SUNYATA, and it is only with this clear understanding that we can enter the study of Zen.

When the subject which is this "I" tries to understand an object, that is when we use the word *understand*. So, to our ordinary intellect, there is no subject without object. Say you get up in the morning. "AHHHHH", you yawn. At that instant when you yawn there is no object in your mind, there is no understanding.

Now, as we have explained, the ability to understand objects in contrast to a subject, is called understanding. Generally, in religion, we have a God, and try to understand him as opposite ourselves. Real religious understanding, on the contrary, is to realize that it is a mistake to try to understand God

in contrast to the self. Thus I think that even in Christianity it is wrong to try to understand what God is. But we have been raised and educated to understand objects, so we feel that we should understand. We may understand this fact, that we are within God, but this doesn't mean that we have discarded the idea that God is contrasted to our selves. Because of this consciousness which recognized God outside ourselves, in a crisis we ask for outside help, proving that we are still unable to discard this thing called God and this thing called "I"; we are still in this kind of consciousness. We still have the tendency to hold self and God in our consciousness due to our education and custom, but we must try to discard this consciousness which recognizes self and God in order to have a correct understanding of God.

The consciousness which doesn't require recognition of self is the consciousness which doesn't require recognition of God. This type of intellectual function is the function of SUNYATA or MU.

Today's talk began with something terribly difficult to understand, but I think it is a good talk and like it very much. Since going any further might entangle your understanding, I won't continue today.

Very frequently Americans come to learn Zen and tell me that Zen is nothingness. Others come who say that Zen is voidness. But these people consider nothingness or voidness as an object and therefore will never come to an understanding of Zen. These people state that they are with God or are controlled by God's influence, but that is still the belief that God is

an object. The understanding that we are within God is the understanding of our conscious intellect. But the consciousness that realizes that we are within God like a baby in its mother's arms does not arise in our conscious intellect. There are many Christians who advocate that we are within God, but in conversing with them I find that they lack the feeling of being in the arms of their mother so they don't have the security of being with God. For a baby feels this security from the actual experience of being in its mother's arms for a long time; it is the same with God, we can't get the emotional security without the actual experience.

When we are hungry or thirsty, we can eat food or drink water and feel a form of satisfaction or feel at ease in our minds. However, we get hungry or thirsty again. It is only a temporary relief. This is altogether different from our attitude towards religion. When you have truly delved into religion and freed yourself, it is different from the other type of temporary relief. Such mental training by direct experience cannot compare with the offering of prayers in Christianity.

Unless there is actual knowledge and actual experience of being a baby held by its mother, all security will be a crippled security. We must train ourselves to have a balance of intellect, emotion, and will. In Christianity the religious intellect is acquired through the repetition of prayer; in Buddhism it is emphasized that knowledge is experience. First comes the theory, then you have to manifest it. Without performance your knowledge is dead knowledge. I don't know much about

Christianity, but I think that without prayer there would not be Christianity.

Now, when the knowledge is the act we have a polished will power. Because the religious followers of today lack will power they become neurotic, mentally unbalanced. When we have acquired a strong will then we are freed from all bindings, even from God. This is really clear and clean will power.

Now we will come to a conclusion. I always repeat that you are with God and that there is not an instant when you are without God. The fact that we are with God means that we are manifesting the will of God, we are representing God. So, if you cannot manifest yourself as the representative of the will of God, you are not an established Zen student. You may think you are manifesting the will of God when you are driving. Then you wonder, just where is this God? At such a time you are not representing God's will. Now you can begin to understand the reason for Zen practice. When you can manifest God's will in yourself then you don't need to believe in God. When God is out of your mind then you are really with God, but when you think about God you become separated. Only when God is not in your mind are you with God. So, when you pray to ask God's help, you are recognizing the existence of God and you are no longer with God. God has become an object. For this reason, it is false piety to show people how hard you can pray to God. Prayer which professes that you are one with God and which is thankful for this existence is real prayer, and when you are thus united with God, you are free from God.

For example, let us assume that you have burdened yourself with a loan

and must pay back a million yen. Let's suppose that this payment is due on the fifth of next month. You feel that something must be done and wish that someone would lend you this one million yen so that you could repay your debt in time. Our minds are filled with various worries of this type. If someone appears on the scene and offers to give you one million yen to repay that loan, you may think, --Ah, my Buddha or my God has appeared-- and feel completely relaxed. You may think that this good luck has occurred because you believed in your Buddha or your God and thus strengthen your faith. However, true religious thought has nothing to do with this type of thinking.

If you could not raise the one million yen by the fifth of next month, you would have to tell the person from whom you had borrowed the money to take you to court, that this would ruin your reputation or social status, to please take your home or property, and so forth, because you are not able to repay the one million yen loan. This is an altogether different situation from the one I had mentioned earlier when someone comes along and offers to repay the loan.

Let us take another example, that by accident you have run over someone with an automobile. You are indicted and charged with manslaughter and it is proved that you were under the influence of liquor. If you receive the death sentence, you would try very desperately to tell the lawyer that no matter how much it cost he should try to free you from the death penalty. If the sentence were passed and you were scheduled to die on September tenth, how would you feel? What kind

of mind would you have? No matter how much one practices Zen or prays, when one becomes very desperate, maybe nothing can be done. However, if one realizes that it was one's own fault for being under the influence of liquor then it is natural that one should pay with one's life for this accident. If one arrives at this frame of mind there is no fear of death.

Or for instance, if one's wife passes away, or one loses one's lover. One really suffers and would like to regain one's former status. If this continues, one will suffer some form of nervous breakdown.

If one truly understands the conscious effort involved, that activity of one's consciousness, then one should understand that to keep chasing after the affection one has lost, after things that are not real, will lead to some kind of nervous breakdown later on. If one truly realizes the type of consciousness in operation one can truly understand that consciousness.

If one can deny one's (conscious) mechanism of consciousness, one truly arrived at that particular stage that in Buddhism we call MU or KU and in Christianity the true manifestation of God's love. To clarify this point regarding the total denial of one's consciousness, at which stage a new consciousness arrives or occurs, in Buddhism we call this KU and in Zen we call it MU. This is a type of consciousness in which one really understands the "true love of God" of Christianity. In Christianity, the basis of religion would be God; in Buddhism, it is KU or emptiness, and in Zen MU or NO, total denial.

To go further into this subject, the world of God in Christianity, or

the world of emptiness in Buddhism, is a world in which there is no differentiation between subject and object. So, a Christian who has really understood the love of God can himself manifest anew the love of God.

A person who places God opposite himself, let us say in Christianity, to pursue that example, and tries to recognize himself, to place himself on the plane of existence, is creating a polarization. This is not the true form of adoration or understanding, nor the true religious spirit.

The total realization of God, in the case of Christianity or that type of religion, or the total understanding of MU or NO, total denial in Zen, becomes Zen practice. This is the type of training that we offer in Zen, it goes toward that goal. For religious thinking we must pursue a religious type of training. If unreligious thinking enters into one's mind, then one cannot practice Zen.

Today's talk may be boiled down to the fact that our daily livelihood is not an object in contrast to ourself and should be based on serious thoughts such as I have mentioned today.

Thank you very much.

April, 1969. Trans. M. Tsuchiya

BOOKS Recently, we received, with the compliments of the President of its publishers, the Rissho Kosei-kai, Nikkyo Niwano, 2-11-1 Wada, Suginami-ku, Tokyo 166, a copy of an English translation of the *Myoho-enge-kyo*, the Sutra of the Lotus Flower of the Wonderful Law, Tokyo, 1971.

The Saddharma-Pundarika-Sutra, often referred to as the *Lotus Sutra*, is the most famous and popular of all

Mahayana scriptures. No complete English translation of any of its Chinese translations from the original Sanskrit has appeared.

The *Lotus Sutra* (I am quoting R.F. Sasaki's note, *Zen Dust*, p. 390) is the basic text for the Chinese T'ient'ai and Japanese Tendai Sects, and also for the Japanese Nichiren Sect, but the teachings of the scripture have had a profound influence upon all the Pure Land schools and Tibetan Buddhism as well.

This edition was prepared with the help of Dr. Wilhelm Schiffer, director of the International Institute for the Study of Religions, and Dr. Yoshiro Tamura, professor of Toyo University.

The first English translation, the *Preface* tells us, was made from Sanskrit recensions in 1884 by Dr. H. Kern of the Netherlands and published in *The Sacred Books of the East*. An English translation from the Chinese version of Kumarajiva (406 A.D.) was made under the title "The Sutra of the Lotus Flower of the Wonderful Law," by Mr. Bunno Kato in 1930 and revised by Dr. W.E. Soothill. The manuscript of this translation is kept in the library of Rissho University, Tokyo. (According to R.F. Sasaki, the published edition is a synopsis of the contents of the sutra chapter by chapter, interspersed with translated passages.) The English edition of the Lotus Sutra now published is a further revision of this translation made by Dr. Schiffer.

Until now there were no English translations of the *Muryogi-kyo* (the Sutra of Innumerable Meanings) as the "opening sutra" of the *Hoke-kyo* (the Lotus Sutra) and the *Kanfugen-gyo* (the Sutra of Meditation on the Bodhisat-

tva Universal-Virtue) as its "closing sutra." However, these two sutras are now being translated by Dr. Tamura and revised by Dr. Schiffer. After finishing the translation of these two sutras, it is planned to publish the English edition of the *Hokke-Sambu-kyo* (the Three Divisions of the Lotus Sutra) as a complete work.

The *Lotus* (from *Zen Dust* again) was presumably composed in North India around the beginning of the Christian era. It seems probable that additions were made to it later, notably (attention: Fem Lib) the story of the Dragon King's daughter who attains Buddhahood in the twinkling of an eye, though not before assuming a male body! R.F. Sasaki notes that this "is perhaps the first time that woman's capacity for Buddhahood is acknowledged, even in this grudging manner."

The radical doctrines proclaimed by the non-historical Great Eternal Buddha from the non-geographical Vulture Peak include the *Ekayana*, the "One Vehicle," the *Buddhayana*, which supersedes all previous expedient means. The buddhas appear in the world, accepting birth-and-death and teaching for limited periods of time, only for the salvation of beings. Actually, however, all are manifestations of the Eternal Buddha, and thus beyond all limitations of time and space. Likewise, every manifested world, every manifested existence, is a flower of the Eternal Lotus. Furthermore, faith in the Eternal Buddha is not only superior to any pious works or practices, but through such faith alone can all men attain Buddhahood and final Nirvana, a Nirvana which is beyond either eternal extinction or eternal existence.

M. Farkas

Lotus Sutra

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