

ZEN NOTES

MR. MONEY WRITES

Our latest exchange with Mr. Money, barking back to an encounter in the Thirties, is a plain example of how Senzaki's teaching got through to an American of the Twentieth century and is alive in him today.

Dear Mr. Hackney,

'80, Thursday, Feb. 28

In my writing about Senzaki and the mention of koans, I tried to refrain from giving an answer or even a hint toward the solution of a koan. However in this letter I am going to give the answer to a koan Senzaki gave the class. He said: "Long before the birth of Jesus, Amenophis The Fourth, known as Akhnaton, and first enlightened man in recorded history, gave us The Teaching. Then came The Buddha and gave us The Teaching. Then The Teaching was given to us by Jesus; and He was followed by Mohammed and the mahatmas--and on down to Inayat Khan and professor D.T. Suzuki. And so it is," Senzaki went on to say, "We now have The Teaching given to us by preacher and prelate, and we get It from the platform, the altar, the radio, television, etc." Then came Senzaki's main question: "And is this the way to preserve or carry on with The Teaching?" With a rather weak and negative voice, Senzaki answered, "I say yes." But this followed with a voice very strong and positive: "AND I SAY NO!"

Then Senzaki said, "Let us go out in the kitchen and have a cup of tea. I have given you a koan." The meeting came to an end. At that time, back in the 1930's, the class consisted of about eight members. Each one of us would take this koan as somewhat of a problem or means wherewith to attempt a solution via meditation. "I say yes." And "I SAY NO!" It seemed that duality was at odds. If one was negative, he or she would accept the "Yes." But if positive, it would be "NO!" Very well: how then, in reality, do you preserve The Teaching? I meditated thereon for a while and came up with this answer. To preserve The Teaching, you have to *live* It! And as long as The Teaching is being *lived* and put into actual practice, It cannot be lost or destroyed. However, as I said in beginning this, I am loath to give the answer to a koan: but this is just between you and me and is given mostly as an illustration of "Action in the now," or the living of a teaching rather than a lecture or sermon thereon. As we know, the living of Zen would do away with duality and have one live in and with the oneness of all things. Senzaki's weak, lukewarm and negative "yes," is an expression of old Mr. Hyde, the false self. While his positive and commanding "NO!" is that of Dr. Jekyll, the creator and indwelling being. In one phrase "The very breath of God and end of duality!" Bringing one into the oneness of all things. True, living therein is not easy for one's human nature or conscious mind. One has to rise above the human to

the higher mental and spiritual realms, and I think the meditative work on a koan enables one to arrive thereat. Somewhat like arriving at the top of the Zen Mountain: One has a general view of all below and there is a oneness therein. But when one comes down from the mountain, stubs his toe on a rock, gets his feet wet or bumps into a tree, duality sets in and a rock is a rock, a tree is a tree and water is wet...

Sincerely, Norman Money

'80, Monday, March 24

Dear Mr. Hackney,

This is just a note to let you know that it is alright with me for you folks to use whatever you wish in ZEN NOTES. In after thought, I considered my having said "This is just between you and me." But what I meant was that the contents were not for Tom, Dick or Harriet or the average Zen student to see. True, the answer to a koan is usually the feeling and consideration of the Zen master. Each master may want a different answer. I felt that the koan was a good one because a number of students did not know that the major phase in preserving a teaching was to live it. Preaching, sermons, lectures and even thoughtful discussions are far from spontaneous action in the now...

Sincerely, Norman Money

JOSHU SASAKI ROSHI SAYS (translator K. Tsuchiya)

As Zen developed in Japan, it became peculiarly Japanese. The same will be true if Zen is to grow in this country. It must develop as an American Zen... In America it seems to be generally understood that whoever sits in the posture of zazen is practicing Zen. But this is a great mistake. It does not become Zen until you give your seat to another person.

How do you give your seat to another person? You are a subject when you say "I." When you give your rank or seat to another person that person becomes an object. And what does it mean when a subject gives his seat to an object?... How would you give what you have today to another person? Whom would you give your self, your whole body to? Whom do you intend to give what you are learning today? Zen is to work and study hard and hand what you have gained on to the next generation. That is the very reason that Zen is not only sitting in the zazen posture.

THE TEACHINGS OF THE GREAT SIXTH PATRIARCH, Chapter III

*Even a man of the West, if he has an impure mind, is sinful. If the man of the East commits a sin, he calls upon the name of the Buddha, repeating the name that he may be born in the Western Heaven; but if the man of the West commits a sin, in what heaven will he be born by calling upon the Buddha, repeating his name! Ordinary fools do not know their own nature, so they do not know the Pure Land within themselves and pray for rebirth in other heavens, West or East. For the enlightened, wherever they are, it is the same. Wherever they are, it is always serene.**

Your Lordship, if you do not keep evil thoughts in your mind, the Western Heaven will not be far away. If you harbor an evil thought in your mind, you do not deserve to be born in Heaven, calling upon the Buddha, repeating his name. I advise you now, worthy scholars, first remove your ten evils. By doing so, you will cover the one hundred thousand miles. After that, removing your eight errors, you will pass through the eight thousand miles.

* The characters translated as "serene" are also used as an abbreviation for "The Pure Land."

SOKEI-AN SAYS

To go to the Western Heaven, you must cover about one hundred thousand miles it is said. Of course such notions were not scientific, but so-called "religious" concepts. It is like the stories of heaven told in Christian Sunday schools. Taken literally, if you think that after death you are alive in heaven and that you will meet your wife or husband there, you would have to think very carefully before taking a second husband. They were talking about different things in those ancient days. We do not know how to interpret their ideas for today. The man of the West means one who has faith in the Pure Land. The man of the East is one who has faith in Zen.

"Impurity" in Buddhism is often taken to mean eating fish or flesh. Or if one walks one block of a street with a lady, he commits an impurity. "Impure" here does not signify that type of impurity.

All mind containing mind-stuff is impure. But if you look at the light and conceive nothing but the light, that is pure mind according to the ancient idea. For instance, when I am burning incense as I do now, and some thoughts come into my mind: "Oyster--awfully good--" then my mind is impure. But when I am burning incense with nothing else in my mind, that is purity of mind. This is the original idea of purity and impurity. It is as a baby looks at its mother's face without any other thought. This was the ancient Buddhist idea of purity.

Today we have a different idea of purity. We know more about the mind. When I am doing this (burning incense), through the subcon-

scious state one million different minds pass through every action. So the impure idea cannot be accepted logically because psychologically we no longer accept this idea of purity. The idea of impurity today may be a man drunk at a bar, doubts, entanglements, unfaithfulness, inebriety, are impurities.

The Sixth Patriarch's idea of purity was that the mind must be like a mirror; if there is any cloud, he is sinful. This "sinful" is not in the moral but in the philosophical sense. For instance, if you have two gentlemen who are pursuing you for marriage, if you do not think carefully from a sincere heart, then from the Oriental view you are committing a sin. To cherish a doubt in your mind and not get rid of it, this is sinful.

West and East don't mean anything here. If the man belongs to the East and commits a sin, they think he will perhaps change his flesh and be born in the Western Heaven.

Your primary intrinsic nature is like the clear sky, a clear mirror or clear water. It is not so easy to find your original nature. You are affected; you try to be something--a wise man, a smart fellow, a good or bad man--putting something over your original nature. When you have inborn beauty, you do not need to put something over it. Finding his own real heart a man does not need to put anything over it. A good professor is harder to find than a good farmer, for he is more likely to be affected. A Buddhist monk from Tokyo will tell you all kinds of things about everything, but in a mountain temple you can more easily find a man with real "heart."

The enlightened, however, dwell in their own houses. This means that you do not try to find anything on the outside or inside. If you use your mind to find it, it is too late, and if you use your eye to look at it, it is too late.

You do not need to go to the Catskill Mountains for a vacation. Where is your original "home?" It is not your mother's or your father's house; it is not your apartment. You came from your own home but you have forgotten and you cannot find your way back. You search everywhere for the door to your original nature. You will find it in meditation, a wonderful device. Sit down and rest. In a moment you are in the Pure Land. You don't need to practice meditation for even half an hour. When you come home from business, sit down for a moment on the sofa. One moment is enough in which to think: "In this moment I am in my original home" and you are there. But if you cannot find it in *this* moment, you can never find it. Your original home is your original nature and your original nature is enlightenment.

"If you do not keep evil thoughts in your mind, the Western Heaven will not be far away." The Sixth Patriarch states this very clearly. You must keep that feeling of rest. Even though you are on the battlefield, the place of your mind must be in that place on the

sofa. When you come back home from your office, take a bath, put on your slippers and pyjamas and come to your sofa--you have nothing to think about. You think of nothing, for the work of the day is done and the work of tomorrow is not yet begun. In the moment when you need think nothing, the Western Heaven is not far away. This is heaven.

When I was in Japan, I was a sculptor, but when I came to America I realized I had to give it up. I changed my art and became a poet. As an artist, I needed many things: a studio for painting, paints, canvas, brushes, and for carving, clay, wood and knives. But as a poet, I needed just a pencil and the corner of a paper and a corner of my bed. Finally I could not even be sure of keeping my bed, nor my trunk nor even a suitcase. So my pen became my standing point, or perhaps it was the paper at the bottom of the pen under the sky that was the wholeness I had to have. But most often I found it on a corner of my bed.

When the Sixth Patriarch advises removing the ten evils he is giving a lecture about Buddhism and it is not important. He is speaking about the "one hundred and eight thousand miles" that separate you from heaven. The eight errors correspond with the Eightfold Golden Path. If you have followed this Path you have covered the one hundred and eight thousand miles and have already got to heaven. This was the idea of the sixth Patriarch as he explained it to Prefect Wei.

The ten evils means not being in accordance with the ten commandments. Of these, the last is the important one: You must not disdain the Buddha's Law, which is the law of the universe. You must not speak despisingly of the universe. When you truly come to understand the universal law, there is nothing to despise and nothing to be denied. You will find a wonderful world, a real heaven. You will have great freedom and a peaceful heart. If you are a statesman or a president, you must have this understanding or else you cannot bring peace around you. You must look at everything according to its own nature, accepting everything, the ugly bedbug as well as the beautiful nightingale. You shall not let the Buddha's Law disappear. This is the tenth and last commandment. If you really observe this last commandment, you don't need to pay attention to any of the others--just this one is enough! It is the true law of Buddhism.

From THE GREAT NATURAL WAY, by Ven. Hozen Seki

Ikkyu asked Rennyo Shonin: if Amida's compassion is limitless, why preach it at all? Rennyo Shonin told him; the moon shines in the sky, covering all the earth. It is reflected in the water, whether the water is clean or dirty, large or small; it is reflected in all water.

But if the surface of the water is covered, the moon cannot penetrate to be reflected. In the same way, Amida's compassion is shining, but if we do not recognize it, then our mind is "covered," and it is as if there were no moonlight.

Thus I preach to remove the "cover." If the cover is removed, all can appreciate Amida's compassion.

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I see we have a great many women here at today's meeting. Women tend to get angry easily and stir up delusions, even over quite trivial things. Shall I speak to the women now? I'm sure that what I'm going to say will strike a familiar chord in each one of you here. Well, I'm going to speak to you, so be sure to listen carefully.

Women, for the most part, usually busy themselves with sewing. Now, if any of you women should be busy sewing a kimono, or whatever, and someone should happen along--the nursemaid or whoever it might be--you'll start to talk. Nevertheless, when this happens, your sewing doesn't get in the way and prevent you from hearing what's said; nor does the conversation get in the way and prevent you from sewing. So, without dropping your work, you can easily hear what's said and even respond appropriately--you can both sew and listen, without neglecting anything, so that's sewing and listening with the marvelously illuminating Buddha Mind, isn't it? But, suppose you happen to be busy sewing, or weaving, and the thread keeps breaking off, or the needle snaps, or else you stitch things wrong--at that moment you start to seethe with impatience, you fly into a rage. Isn't that terribly foolish? How are you going to sew or weave properly when you're getting yourself angry? When, because of these bad habits, you get yourself angry, the only result will be that your needle will go on snapping all the more, your thread breaking off all the more! Now, if it were really the case that when you became angry while you worked, things got done quickly, whereas when you failed to get angry, your work fell behind, then you'd be well-advised to go ahead and get yourself angry every time you had to do any task, whatever it was; but, that's simply not the way things are! In fact, just the reverse, when you get yourself angry while doing your work, the job *doesn't* get done quickly. But when you *don't* go getting mad, but keep a cheerful attitude and an even disposition, your work is certain to move quickly along. However much you insist that your work gets done quickly when you're angry, what you're doing while you work is simply to exchange your One Buddha Mind for the mind of a fighting demon, and exchanging your precious Unborn Buddha Mind for that of a fighting demon certainly seems a waste! I'm sure you women are well acquainted with these things from your own experience. By getting yourselves into a temper over trivial matters, you become deluded, exchanging your Buddha Mind for that of a fighting demon, a foolish beast, or a covetous hungry ghost, transmigrating through every sort of (base realm). So, you women, pay close attention!

There may be (some of you) who employ others, keeping a great many errand boys and maids. If one of these (servants) should inadvertently break some valuable household object--a teabowl or sake

cup or some such thing--then,even though it's hardly worth making such a fuss over,the blood rises to your face and,flying into a rage,you attack them with unreasonable severity. Even if it *were* this sort of valuable teabowl,it's not as if they had smashed it deliberately! When something's broken accidentally,there's nothing more you can do about it,but in the meanness of your own selfish desires,you rashly exchange the precious Buddha Mind that you received from your parents at birth for that of a fighting demon. Isn't this even more thoughtless than smashing a teabowl? If you buy a teabowl,you can (always) go back for another to replace it. What's more,between the tea you drink from an antique Korean tea bowl and the tea you drink from a teabowl made in Imari,there's no particular difference so far as the actual flavor of the tea--you've (still) got everything you need for drinking tea. But,once you've stirred up your anger,there's no going back on it!

If you've clearly grasped what's involved in this business about the teabowl,then it goes without saying that with every matter whatever it's all the same,so it's obvious without going into each particular case. That's why,in everything else too,if you (j)ust keep from moiling things over and over in your mind,getting angry and turning into a fighting demon or a foolish beast,or turning into a hungry ghost because of your selfish desires,why that's nothing else than abiding naturally in the Unborn Buddha Mind. Then,even if you don't *want* to,you'll find yourself *having* to abide in the Unborn! What I'm telling you about not exchanging your Buddha Mind for the Three Poisons is extremely important,so learn it well and do your utmost not to go exchanging your Unborn Buddha Mind for something else!

SOMETHING TO BE SAID FOR ANGER

When Paula Sullivan's husband came home at midnight,petulant and drunk for the third time in as many weeks,and hovered menacingly over her,the five-foot-two,sixty-seven-year-old woman got out of bed,picked up the 200 pound nan,and threw him out of their second story bay window. Two hours later when I talked with her at the hospital--where her sober husband was being put back together again--I asked her why she'd done it and how on earth she had managed the incredible feat. She sat there in a cotton housedress,her hands folded in her lap,and smiled gently at me. "That's easy," she said. "I got angry."

Anger has fallen into disfavor with many psychologists. We are taught to channel our aggressive tendencies "more productively,"told that anger is corrosive and futile,that it needs to be sublimated or siphoned off through rigorous exercise. I am not so sure. Anger shakes the complacent. Anger gets things done.

Noted in *The Aging Game* by Barbara Gallatin Anderson,McGraw-Hill,1979, New York. (This happens to be the first two paragraphs in the book).

Journal

The first 18 months of a child's life are important. Take the child next door. He is absolutely confident. He doesn't need his father's attention because father is really and truly there, even when he was inside and Evan was in his carriage on the sidewalk. The baby would be alone and not be bothered at all. This has to do with concentration--really listening, really being aware and really being there. The only way the child knows he or she exists is by the parents being aware of him. Every time the child makes a move to the parent, the parent's response must be there. This also applies to the relation between men and women.

If a woman knows the man is really there for her, she is not worried if he is present or not present or what he is doing. If there is any of him that is not totally with her then she will feel frightened--this is the exact situation as that of the infant who is dependent on the mother's mind.

As a mother cat handles its kittens, if the mother properly handles the child's needs, when the time comes that the kittens or children do not need this attention, the child's own mechanisms will operate and it will grow. As Sokei-an put it, the "mold" of the 18 month old must give way to the next stage or mold. If one doesn't break the mold, then one always operates at that level, no matter what the age--and you can see it on their faces. Some people can see it on their own faces if you point it out to them.

When I had just turned 35, my father died. I went to Passaic for the funeral and planned to return to New York that night. It was late, perhaps shortly before midnight and I was waiting in the train station for the last train. The station looked a lot like the toilets on 14th Street. I was there alone for awhile until a burly Irish policeman arrived as part of his beat. He saw me reading and with a strong look came over.

"What are you doing?" he said.

"I am waiting for the train," I replied.

"Where are you going?"

"New York City."

He pressed further. "Where in New York?"

"I don't think that is any of your business, but why do you ask?"

Taking in my sex, appearance and society of the time with a glare, he said, "Are you sure you are not running away from home?"

COMINGS AND GOINGS--Claire (Blum) Stampfer dropped by April 25 on her way to take the Hippocratic Oath. Congratulations, Doctor. Mike Hotz, who used to disappear this time of year, arrived for a week end. He's a traveling solar energy consultant now. Ivan Marinov's mother, in town for shopping, brought us some newlaid green and brown eggs and Canadian Cheddar. mmmmm.

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