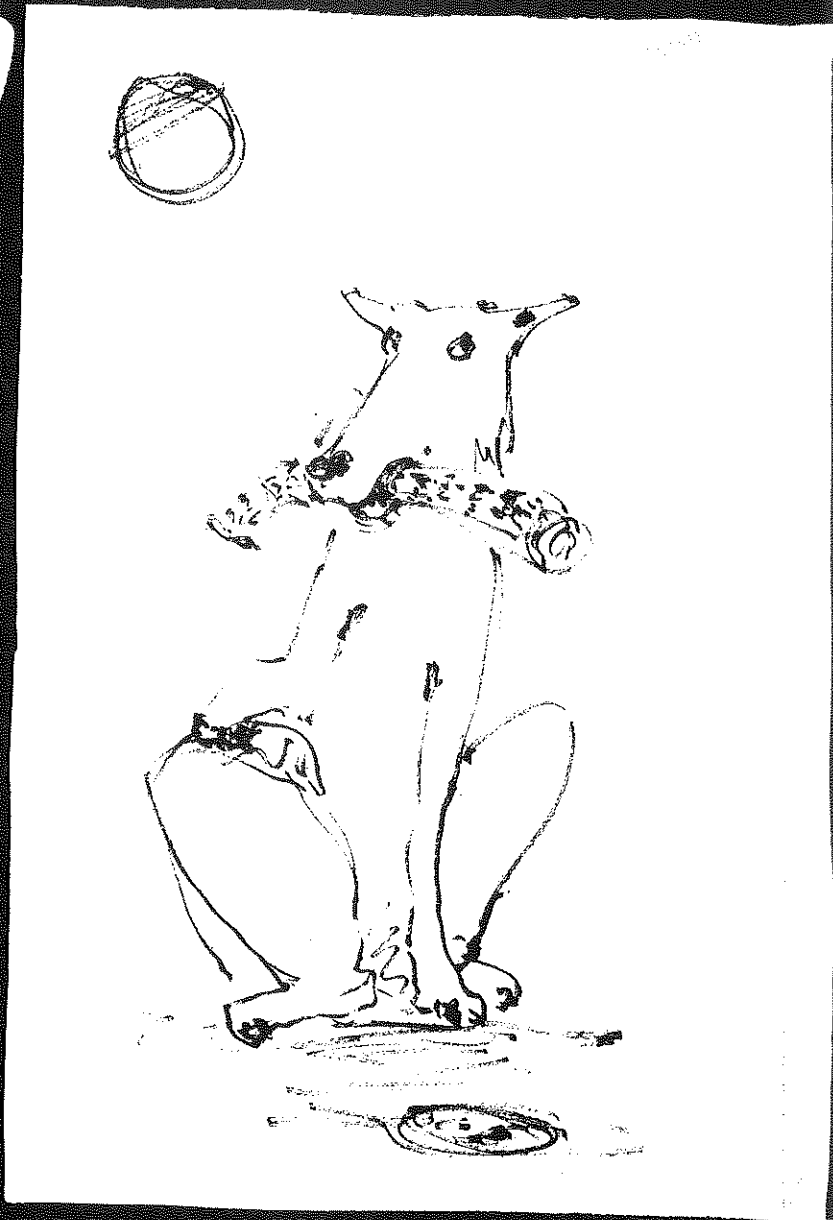


ZEN NOTES





LEGENDS

In both Chinese and Japanese, the ideograph for "dog" is derived from the ancient pictogram for the animal. That pictogram was much admired by Confucius, so it is said.

The Buddhist (Cambodian) lion, a constantly recurring symbol in Chinese art and legend, is also allied with the dog; the lion, not native to Asia, was painted and carved as a mythical creature, with many of the characteristics of the dog. Indeed, the Pekingese pug was popularly referred to as the "lion dog," to associate it with the Buddhist "spirit lion."

The possession of a dog in an Asian home came to indicate good fortune! More practically, a dog was valued for fidelity and as both guardian and scavenger. Images

of dogs for veneration came about because of the "Heavenly Dog Star," supposedly an unlucky star that devours the moon at the time of an eclipse. At the time of the moon's eclipse, temple gongs and bells are struck and firecrackers are exploded to prevent the evil spirit of the Heavenly Dog Star from eating the lovely lunar orb.

The Japanese recognize two kinds of dog deities: those employed in witchcraft and those worshipped for protection. There are numerous Japanese dog legends.

So people born in the Year of the Dog are expected to be possessed of many of these noble traits of their patron animal.

YEAR OF THE DOG

1910,1922,1934,1946,1958,1970,
1982,1994

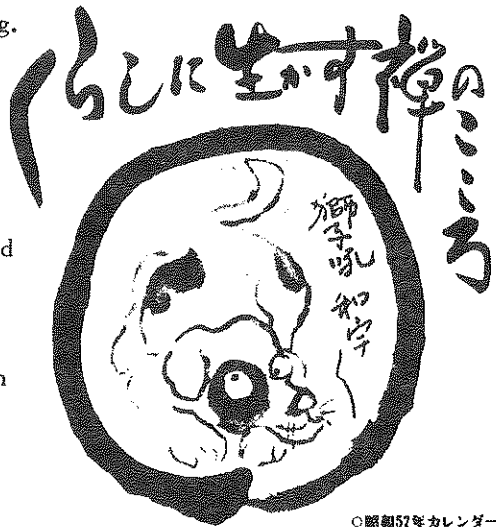
A year with plenty of political action. Things veer suddenly towards a more liberal approach.. Idealism. Possibility of revolution. A year in fact favorable to the Left, to grandiose schemes and to disinterested,generous acts. For males born in this year,it is better not to be born at night. Those who are ceaselessly on the alert,will stay that way for the rest of their lives.

All the fine traits of human nature are in the possession of people born in the Year of the Dog. They have a deep sense of duty and loyalty,are extremely honest, and always do their best in relationships with other people.. They inspire other people's confidence and know how to keep secrets absolutely private. Other people hold them in high regard and consider them fine persons.

Yet Dog Year people are somewhat selfish,terribly stubborn and exceedingly eccentric. They care little for wealth yet always seem to manage to obtain money when they need it. They are not good at social gatherings and emotionally they are cold. Their worst trait is their ability to find fault with things and their remarks criticizing what they think wrong. They have terribly sharp tongues. It will be noted that throughout history it has always been a person in the Year of the Dog who has been the champion of justice. Here are Eisenstein,Leon Blum,Mme Rolland,Kate Millett,Saint Louis.

Other dogs: Rasputin,Proust,Maeterlink,George Gershwin,Benjamin Franklin,Benjamin Disraeli,David Niven, Vanessa Coward, and Mary Farkas.

Prepared by Vanessa Coward



○昭和57年カレンダー

The Institute for Zen Studies,8-1 Tsubonouchi-cho,Nishinokyo Nakayoko-ku,Kyoto,Japan has prepared a calendar for 1982 expressing the teaching of Zen with Zenga pictures. It is charming,humorous,and reasonable. \$ 1.50 plus postage. Write them or Gitan Yamaguchi at Cimarron Zen Center,2505 Cimarron Street,Los Angeles,CA 90018.



THINKING OF MARRYING?

Horse, tiger, rabbit would be best
if you're a dog. Rat, snake, monkey
or boar next best. Also dogs!
Worst: dragon or sheep.



THE TEACHING OF THE GREAT
SIXTH PATRIARCH CHAPTER III

In the last part of the Sixth Patriarch's Record, the Prefect Kuang-chou asked a question about the dialogue between Wu Ti, the Emperor of the Liang dynasty, and Bodhidharma. The Emperor questioned him thus: "Throughout my life, I built temples, ordained monks, made almsgiving with their requisitions and food. What would be the merit of my deeds?" Dharma said: "Really there would be no merit." And following:

TEXT

"Your disciple cannot reach that conclusion." The Prefect said, "I pray you, Osbo, expound it for me."

The Master said: "Do not doubt the word of the previous sage. Wu Ti's mind was wrong. He did not know the true law. By virtue of the fact that he has built temples, ordained monks, and made almsgiving in requisitions, and goods, he claims that his deed is hunting after fortune. Fortune, however, is not a thing that one can call merit. Merit exists in your Dharmakaya. (Dharmakaya is not used accurately here. Perhaps the Sixth Patriarch used it for emphasis. The real meaning is 'within your body.') It does not consist in devotion to fortune. Seeing your original nature is a well-deserving fact. Living in the attitude of same-sightedness is a well-deserving quality. Your mind's activity in every moment does not stay in one place in accordance with your original nature; and in awareness of this, you will

have marvelous and spontaneous command of the mind. This is called merit."

SOKEI-AN SAYS

I doubt this part of the Record, for from true observation, Bodhidharma's answer: "There would be no merit," was not signifying the reason. There was a profound point of view in his mind: "There would be no merit." To Anglicize his answer, we put it into a sentence, but Bodhidharma's answer is just one word--*Mukudoku*--(no merit). No "should be, or would be, or might be."

You will observe this in a koan. Until that time, I cannot explain it; you will have to wait. I think this is not from the lips of the Sixth Patriarch. His observation was not so theoretical. Perhaps some disciple said it, and then put it into the mouth of the Patriarch.

"Your disciple cannot reach that conclusion." The Prefect said: "I pray you, Osbo, expound it for me." I cannot comprehend such an answer.

The Master said: "Really there would be no merit. Do not doubt the word of the previous sage." The sage is, of course, Bodhidharma. We are not sure what he was called--Dharmatrata, Dharmabodhi, Bodhidharma--the name is not historically clear. But usually he was spoken of as Bodhidharma by his contemporaries.

Historically, there was another Dharmabodhi, so he had to call himself Bodhidharma. From the viewpoint of the Sixth Patriarch, he was a previous sage.

Do not doubt the word of the sage. Perhaps he said this much, but the rest of the lines are quite dubious—too trivial.

Wu-ti's mind was wrong. He did not know the true law. His attitude was erroneous. He did not know true Dharma.

Gathering all his followers, from the altar, he was expounding the Prajnaparamita Sutra. What happens if the Emperor throws over his job and pretends to live like a monk? What happens to his country while he is reciting and expounding the sutras instead of regulating the country? If he does not care to handle the laws of his country, he has the wrong attitude and is a bad Emperor. This is not the attitude of a true man.

I discovered a significant record from an old Chinese store in Chinatown that tells about an emperor's wife. She was so cranky and jealous that he could not live with her. As he had no access to any other woman, he became quite crazy about Buddhism.

By virtue of the fact that he has built temples, ordained monks, and made almsgiving in requisitions and food. This would be very good if there was no ulterior motive in his mind. He claims, however, that: *His deed is hunting after fortune.* By dint of his effort, he thought that he could carry fortune to the country. Not only the Emperor of the Liang dynasty, but almost all the emperors of ancient days, served Buddhism, conceiving that notion in their minds: "Well, if I am very good to Buddha and am nice to the monks, perhaps the country

will become rich, the plague will be gone, the people will be wise, there will be no war, and all of us will be protected. Yes, I will pay my devotion to Buddhism." Even the Japanese Emperor who filled Japan with knowledge, called five hundred monks from China and five hundred Indian monks to open the eye of that huge bronze statue of the Buddha. He declared to the country that his object was to bring fortune to his dominion, honor and safety to the country. The idea of honoring Buddhism in that day can be compared to military power today, so that the country may have peace. So Buddhism was not adopted on true grounds. The Sixth Patriarch was quite uncomfortable because of this.

Fortune, however, is not a thing that one can call merit. Merit exists in your Dharmakaya. It does not consist in devotion to fortune. Merit does not consist in service to almighty gold. This is supposed to be the Sixth Patriarch speaking, but I am not quite sure; this has a little smell of Hinayana.

Seeing your original nature is a well-deserving fact. Finding it and realizing it, as when you answer the koan, "Before your father and mother, what were you?"

Living in the attitude of same-sightedness is a well-deserving quality. Perhaps I must briefly explain this translation. From the Dharmakaya standpoint, the omnipresent view, if you observe the usual phenomena—one is a woman, one is a man, the mountain is high, the field is long, there are bad men, good men, right and wrong, beauty

ANIMAL TRAINERS--BUTCHIE

By John Storm

My parents always said that Butchie was upward-mobile, that what he wanted most in life was to become human. In my opinion, he just thought people were funny, like birds or bugs. But for a person, even one who disliked dogs and wanted nothing to do with him, Butchie turned on all his charm. It was no casual thing, Butchie's charm. He really exerted himself, and when an 85-pound boxer, which is what Butchie was, makes a really big effort to get you to like him, he can be very hard to resist.

Butchie was my constant childhood companion. I was an only child, and he was a kind of brother to me. A larger, younger brother at first, and then, as I grew taller and his dog's life accelerated, older and smaller. Everybody tends to sentimentalize childhood memories, of course, especially those of a favorite pet. But it seems clear to me that I learned something valuable from Butchie, something about getting along in the world.

The idea of learning from a pet isn't so odd, really. There are all those legends about humans being reared by animals, like Romulus and Remus, who supposedly grew up among wolves before founding Rome. And according to an article in the December 28 "New Yorker", psychologists and other specialists are concluding that humans are happier and more relaxed with animals around. From there, it's just a short jump to the recognition that, years ago, you were

trained by your dog.

So what exactly did Butchie teach me? Whatever it was, it's not easy to put into words. He had a species of humor, especially in the face of disaster, as when the two of us knocked a big potted plant through a beautiful bay window, sprinkling broken glass all over a visitor's lap. Or maybe high spirits would be a better way to put it. Nothing ever daunted him; he just kept on going, laughing--so help me--laughing, in his way. There was something unconditional about him. No half measures, no hesitation. Whatever was in front of him, good or bad, he just leaped on it.

Not that I'm much like that now I've grown up, you understand. Actually, I turned out quite differently. But I do remember watching Butchie in action and thinking, "Yes!" And today, given whatever benefit age and distance in time may confer, if anyone asked me whether my dog had Buddha nature, I'd answer: "Absolutely!"

PREDICTION

The best course, perhaps, is to bear in mind that recessions, like Wagnerian operas, do end. In the post-World War II era of rising transfer payments and monetary expansionism, they have lasted, on average, 10 months. To be average, the present slump must persist only through April. By then, there will be a Reggie Jacksonless New York Yankees to start worrying about.

—ALFRED L. MALABRE JR.

THE WALL STREET JOURNAL

SESSHIN with JOSHU SASAKI ROSHI
Begins Monday, March 15, at the
First Zen Institute, 4AM for 7 days,
ending Sunday, March 21.

THE RECORD OF BANKEI

Translated by Haskel

The Master caused his teaching to flourish at the Ryomonji, and the priests and laymen who flocked there were like the throngs of Maitreya's three assemblies. Even the followers of the Ikko School would come daily to hear the Master, moved to faith by what they heard.

Dojobo, the leader of the local Ikko School, distressed at losing his position of advantage, told the Ikko followers: "I'll make Bankei eat his words!" He went off straightway to the Ryomonji and glaring at the Master's seat, shouted: "Once, when our founder Shinran Shonin was teaching in Echigo, there was a lay follower who crossed the river and held out a sheet of paper, begging him to inscribe on it the holy invocation to Amida. Our founder turned to face the opposite bank, instantly dipped his brush in ink and wrote in the air, whereupon the marks of his writing appeared on the paper. This is known as the *nembutsu* that crossed the river. Can your Reverence also perform such miracles?"

The Master said: "How dare you come to a place for the true teaching of Buddhism to boast about the doings of foxes and badgers!"

Dojobo, seething with indignation, dashed off to Uozaki to complain to the Chief Preceptor of the Seifukuji. He said: "Bankei compared the founder to a fox or a badger. Are you going to remain silent?

Come, hurry and confront him and blot out this dishonor!"

"I've heard Bankei's sermons," the Chief Preceptor said. "He only talks about what he himself has realized, and doesn't have anything to do with the sutras or commentaries. There's no way for us to get the better of him. The Zen people have a special transmission outside the scriptures. This is beyond my understanding, but fortunately the Zen teacher Daigu happens to be at the Hodoji, so go there and see what can be done."

Dojobo then set off for the Hodoji. At that time there was some construction in progress at the temple, and Daigu told him: "You've come at just the right time! You can get right to work hauling dirt in a basket!"

After a whole day of toiling like this, Dojobo couldn't stand it any longer, and begged in agony to be excused.

Daigu asked: "Would you say Bankei is enlightened?"

Dojobo said: "Yes!"

Daigu told him: "Well, then, if you say so then he *must* be enlightened. (This whole thing) was none of your affair. Just let (Bankei) take care of himself, and you stick to your own business! Don't go obstinately interfering with others!"

At that, Dojobo went off, utterly taken aback.

Daigu had, for this fellow's sake, plucked out the nail (of ignorance). But, lacking true faith, Dojobo was unable to transform himself and went away in vain, dragging his lifeless corpse.

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and ugliness—standing on the Dharmakaya viewpoint, all those different varieties of appearances will be changed into "same-sightedness." The real animus in man or woman, mountain, river, earth, sky, ocean—is the same energy. After all, differentiated appearance is not really differentiated. From man's subjective standpoint, it can be seen through the five senses; but true existence is just one animus, one existence. There is no difference between good and bad. When you attain Dharmakaya, in the same moment you will attain same-sightedness. And, if you attain it, you are a well-deserving man. This same-sightedness is called the Sambhogakaya aspect. Sometimes the Zen student thinks this is the highest standpoint and does not see this variegated world. Therefore, he cannot enter into the detail of existence and act well. This is the so-called transcendental attitude—too high and aloof.

When I was a child, my mother made a glove for me. It had no fingers—just one big thumb. It was a mitten. Now, wearing that same-sighted glove, can you eat your dinner? No. And, standing aloof, can you live? If you try to stand in Sambhogakaya and not enter into Nirmanakaya, it is no good.

So-called religious people usually stand aloof and cannot see the small details of the true world. So you must open your eyes once more, see the details, see the true world. Many fall into an erroneous attitude when they return to oneness. Our attitude is to return from oneness into diversity. One attitude

is to return to the one and the other is to come from the one. Those who return from the one, take off their glasses—"Oh, wonderful!" Go back once more and same-sightedness will be eliminated. It will become no-sightedness.

Those who return to oneness, attain Dharmakaya and die there, think this is Buddhism. This is the Hinayana view.

Your mind's activity in every moment does not stay in one place in accordance with your original nature and in awareness of this, you will have marvelous and spontaneous command of the mind. Now he limits this Nirmanakaya appearance, limits it with the detail. "Seeing your original nature is a well-deserving fact" is the Dharmakaya standpoint. "Living in the attitude of same-sightedness is a well-deserving quality" is the Sambhogskaya aspect. And "Your mind's activity in every moment does not stay in one place in accordance with your original nature, and in awareness of this, you will have marvelous and spontaneous command of the mind" is the Nirmanakaya standpoint.

This is called merit. Humph—pretty cheap! If this is really the Sixth Patriarch speaking, though I took my hat off, I will put it back on and say goodbye! This is a very poor sermon from the Sixth Patriarch if he did really give it—just usual Buddhism.

A Zen master always emphasizes this place. To explain Bodhidharma's "no merit" in so many words is really absurd. Perhaps this Governor Wei was a man of

(cont'd on p. 11)

CONVERSATIONS WITH FARKAS
Noted by Hackney

I visited Eizan Roshi (the only living--as far as I know--of Sokei-an's "brothers") in 1955 at his home not too far from Kamakura. He was charming and attractive--a beautiful man. I have no idea what he was like as a teacher because our relationship was nothing like that. I was there with him and his lovely wife.. They had what appeared to be an unusually satisfactory marriage.

Theoretically, the marriages of enlightened priests or masters might be imagined to be models of felicity. Actually, the wives of successful Buddhist masters or priests must be much like those of their American equivalents, or politicians, or restaurateurs.

Eizan had a number of Zen groups that he visited, sixteen or twenty at that time, as I recall. He had been a school teacher. I don't know how he supported himself. The day I visited he was dressed in a "quiet" kimono appropriate to his middle years and standing. (Good-looking Japanese men, I might add, look a thousand times better in kimonos than in western dress. In those days, even business men liked to wear the kimono to relax at home.)

He lived quietly in a regular Japanese house, on a muddy road, without religious accouterments. It was in the early winter, but not too cold, so we ate with the paper and perhaps glass, I don't remember, walls open to the garden. The true Japanese style was pleasingly

represented, but naturally, not officiously. Later, he showed us his tea bowls--since he was something of a potter, this was natural, too--and we took tea with him. No "ceremony" about it. I was reminded of the homes of some American artists I've visited, who were living the artist's life in surroundings that expressed their aesthetic interest in nature, architecture, eating ware, clothing, tools, and personal relationships. Zen in the art of life would include all these, I should think. So far, Eizan is the only person I've met who seemed to represent this aspect fully.

Eizan spoke about Sokei-an. He had known him quite well many years earlier (we were speaking in 1955 and Sokei-an had left Japan in 1928). They did have some correspondence and Eizan would send photos.

Eizan and Sokei-an were not monks, but lay Zen students. The students from the universities and others would come to Sokatsu's place weekends or for longer periods, I suppose.

Sokei-an spoke of being at the "temple." He may have lived at Sokatsu's at some time because he told about what a bad effect the food had on him. The type of food that they ate was not healthful. He couldn't have stayed there very long because he had to go to war--the Russo-Japanese War.

D.T. Suzuki was the student of Soyen Shaku, Sokatsu's teacher. He and Sokei-an knew each other, but were not close. Suzuki, as a young man, had gone to work for Paul Carus in Chicago. Sokei-an

once said he thought Suzuki was being "used" by Carus who received the credit for much of Suzuki's work at the time. Suzuki was a hard worker and very poor. "Sermons of a Buddhist Abbot" was prepared by him from talks given on lecture tours in the beginning of the twentieth century. It would be interesting to know more firsthand about those early years when the professorial and aristocratic Japanese visitors first encountered our xenophobic middle-class.

Ruth Sasaki held the view that the Soto people are better equipped for maintaining their style of teaching than the Rinzai. Their "educational" point of view would be more likely to appeal to people of today. Their program of study seems to have more identifiable stages and goals. The number of accomplished Rinzai people in Japan has dwindled to a precious few, and most of those not wanting to emigrate. Rinzai's publicity in the fifties was largely because of Suzuki and the people, most particularly Alan Watts, who made him famous.

I don't know of many Rinzai people who are planning to make their lives here in the future. The prewar personalities are dying off rapidly now. This year is the centenary of Sokei-an's birth. There may not be any more produced who will be comparable. Those who will come in the future will be different, of mixed lineage, prepared by modern times to adapt to new conditions. The teaching will be presented in more palatable forms. Koans naturally change. Each time they must

be translated, explained, the impact suffers. As for interpreters--can you imagine an interpreter officiating for psychoanalysis?

Zen is very much alive in America. I tend to agree with Frederick Franck who says that its great contribution to the future of America will be in the permeating influence of its thought and style. Many people are taking it up now who will not want to go to Japan for it, or even want it under its own name. Perhaps someone is at this moment planning a weekend of Zen at the Concord. And of course there's the Est-em as well as West-em approach. And there will be "moving Zen"--physical disciplines like karate, judo, hatha-yoga. Zen teachers are meeting in seminars to discuss ways and means. One way or another it's here to stay, part of the American scene.

THE GREAT SIXTH PATRIARCH

(cont'd from page 9)

commonplace mind, so he used straw to fill up his brain. My mind is not so filled, so I will not accept this. You will observe it as a koan: "What is your sacred doctrine?"

Bodhidharma answered:

"There is no sacred doctrine."

"Who are you, confronting me?"

"I do not know."

When you answer this koan, you will understand.

NEW YEAR GREETING

Rev. Gyomay Kubose

There is an old saying in Japan that the really fortunate one is the one who knows what is enough. In general we are greedy and do not know the point of "enough", one who knows that point is the fortunate one. Manshi Kiyozawa, a great spiritual leader of the Meiji Era in Japan said, "What complaint do you have? You should not complain; you are provided all that you need. If you think you are not provided enough, you must learn the truth of nature. If you are not satisfied with what you have and what you are, you will never be satisfied. You must learn the 'enough'. You must be grateful as you are."

Kubose is Kubose. No one else. What I am is what I am. I should not compare. Rose is rose, lily is lily. Leaves are leaves and flowers are flowers. All are important as they are. Everyone is absolute. "Find yourself and be yourself" is the Buddha's teaching.

Reprinted from the Buddhist Temple of Chicago Bulletin.



Dr. L. Wieger, S.J., says of the 94th radical (p. 304, *Chinese Characters, Their origin, etymology, history, classification and signification.* Ho-kien-fu, Catholic Mission Press, 1915)



(The primitive forms of this character)

that it represents a dog. According to tradition, Confucius found the representation a very faithful one. This induces to believe that the dogs, in the times of the philosopher were strange animals.



DOGS (except pug and calendar) by Peter Lamp.

ganmoto

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Mary Farkas, Editor
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