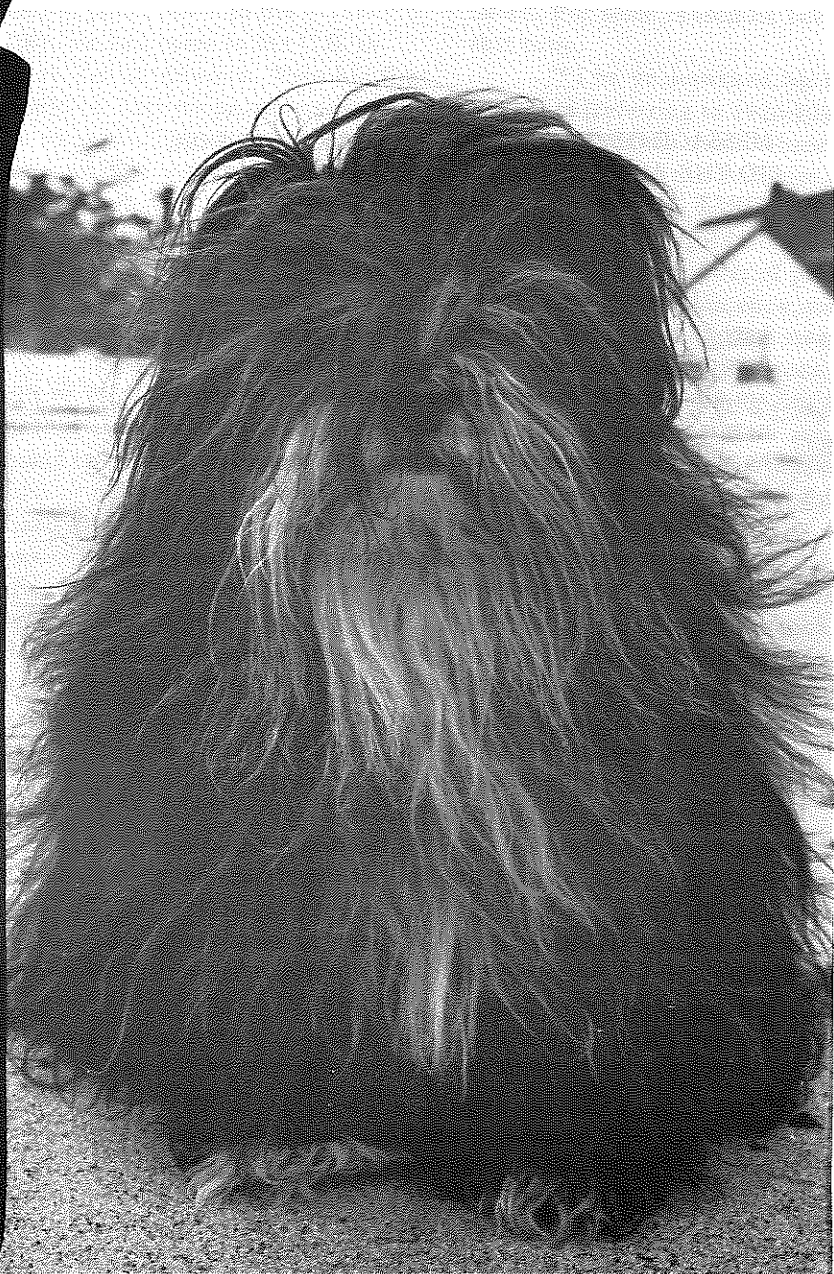


ZEN NOTES



MESSAGE OF THE PRESIDENT, ANTONY TUDOR,
TO THE ANNUAL GENERAL MEETING OF THE
FIRST ZEN INSTITUTE OF AMERICA, INC. ON
JUNE 8, 1982

It is now two years since the 50th anniversary of the Institute was celebrated and now the Institute and the building are two years older. As are also all the members here this evening. But now it is the period of the year in our northern hemisphere when revitalisation comes. And the Institute is regenerated to the degree that its members contribute of themselves, their Zen practice, their labours, and their substance, for the Institute is only as good as its members.

INSIDE THE FZI, XII...The Power of Gold

Sokei-an's career as a Zen master, scheduled to begin in 1928, hewed pretty much to the classic line. He had come to the U.S. to carry Zen to America. When his first would-be backers proved unsuitable he went into hiding and bided his time until he was re-discovered by the connoisseur of art who had an eye for the authentic. "I have a friend," Sokei-an would say, "who, when he looks at an art object, can tell whether it is genuine or not."

Armed with the connoisseur's gift of \$500, his next problem was to find his spot, or place. In 1930 he found it. This finding one's right spot or place requires having no fixed view. Sokei-an spoke of this particularly in connection with a friend who was always wanting to make a restaurant. Not Audrey. I don't think he took her restaurants seriously. His friend, the last great Japanese cook before the bad times set in, would start up in places that did not attract customers.

For a Zen master, Sokei-an told, commenting on the Record of Rinzai in 1935, there are three rules:

1. You shall not unpack your outfit--your trunk--however many years you live in that temple.
2. And you must hang your umbrella on the wall.
3. And you must keep your straw sandals ready.

In the history of Zen, it is not an usual thing for a monk to go away from a temple in which he has been living for some ten-fifteen years. More particularly on the line

Later the Master swept his sleeve behind him and went to the South... Sokei-an related these rules to himself: "Another town! Something has happened. Rinzai was not satisfied! For some reason he left that town.

"I have unpacked, but for two years (referring to 1928-1930) I did not unpack my trunk! There was a big reason. For the Buddhist monk must not give in to two powers: first, the power of gold, money power; second, the power of politics--government...In Japan once, some layman begged a big Zen master to stay in part of his residence as his temple. He was taking Zen from the master but he was not a very good student. He lost his temper against his teacher when he did not pass his koan; he gave a little squeeze--gave poor food. So the Zen master left his house. I think all Zen masters have seen such foolish pupils. In the case of an Indian patriarch, his head was cut off because the king did not agree with his opinion. But though my head will separate from my body, I will not twist my Zen."

During the first year at 63 W. 70th St., Sokei-an's determination to go on was sorely tried. But by the skin of his teeth, he completed the first year and embarked on the second. In March, Mr. Miya gave \$300. May 6, 1933, a business meeting was held, its object to incorporate the group under the religious code of New York. Fourteen persons were counted present. For the record, here are the names of the nine trustees, all but one women, who were elected: Fin a Perkins, Jeanette

Ahrens, Rene Samuel Davis, Helen Louise Gardner, Mrs. Anna Heintz, Miss Emmy Johnson, Audre Kepner, Florence Meade, Helen Scott Townsend. Some have been heard of before. One, Helen Scott Townsend, was to remain for years. Another, Helen Gardner, would resign before the month was up.

On the certificate of incorporation, four names appeared: William Iwami, Angela Kaufman, Helen Scott Townsend, Sokei-an Sasaki.

Who was Angela Kaufman? The temple records are silent. But Edna Kenton's private file tells a different story. She was TEMPTATION! The Power of Gold!

In the descriptions of the 'yellow' press--in which she not infrequently appeared, here was a woman of the world, a divorcee, who probably meant to 'take over' the little innocent society, a brash, vulgar woman, reeking of money, dripping with lawyers (she was always suing or being sued). It was one of her lawyers, Herman Horowitz, who filed the papers that instituted The Buddhist Society of America, Inc. a religious corporation in the state of New York.

The lawyers seem not to have got the papers filed properly first off (May 11th) so later on there was difficulty to find them at City Hall. And the name of the society was not as Sokei-an wished. But May 15, 1931, the sangha officially had both a local habitation and a name. Shortly after, Angela's name disappeared from the account book, to which, it must be said, she was officially a mere single-digit

contributor, and that briefly.

In 1939, our clipping shows, she was once again in the news, trying to help another religious leader, none other than Father Divine. But that was later, and not our story. Nevertheless, as the clippings include her photo, we include them so you can see what kind of people were supporting Sokei-an's shugyo in the Thirties.

A screen-writer or yellow-journalist of the Thirties could have invented some wonderful dialogue or even titles at this point, but none did, so we leave it to your imagination to dramatize as you feel inclined.

Fortunately, the Institute's legacy from Angela proved stable. Two brass name plates remain as mementos.

In January of that year, Sokei-an had paid out \$6 for a frame for the motto which to this very day remains to confront every guest. It reads: Those who come are received/ Those who go are not pursued. At 63 W. 70th Street, it hung near the door so that those leaving could see it.

THE MIDYEAR DOG was photographed especially for Zen Notes by Cynthia MacAdams in Provincetown, June, 1981. He was born March 12, 1971, and was brought up by a Tibetan family named Kongsta in Jawalake, Nepal. He is a Lhasa ap so. His mother's name was Dolma. His is Dharma. He now resides with his half-brother Gimme at 17 Bleecker Street.

MORE ON SILENCE

By John Storm

Living in a quiet place may not be as wonderful as it seems sometimes, at least not for everyone. The idea is wonderful, of course, especially for people living in the more or less permanent clangor of the city, but the reality month after month, year after year?

During a recent stay at a remote mountain lodge, we came across some casualties of silence. We were having a pleasant, restful time ourselves, but for the half-dozen or so year-round employees, it had been a long, hard winter, with little sun, much snow, few guests and not enough work to keep them busy. Their only contact with the outside world was an emergency police radio which, other than hockey scores, transmitted nothing, it seemed, but round-the-clock static.

All of the staff, except for Brian, the cook, and his wife Marg, the waitress, were affected in some way. One man would drink himself into a stupor every night, a young woman would weep for hours after dinner, another would disappear in the afternoons for long, solitary treks across wild, empty country. "They have trouble, mostly, with the silence," Brian said.

Brian and Marg seemed to enjoy the silence. He had been at the lodge for 15 years, she for five. Every year they take a vacation in Las Vegas ("It's a contrast," he said) and every so often they drive 100 miles to a community with restaurants and a movie for a Saturday night out. Otherwise, they

pretty much stay put. They read a lot, visit friends and do craft work, and they are thinking of having a baby. Clearly, they are content. What's the difference? Why can they adapt to the silence, while the others can't?

Maybe it's because they aren't bothered by noise. That is, it may have something to do with that inner silence that's independent of all distractions, including the absence of distractions. Maybe the silence of the mountains doesn't disturb Brian and Marg because they were already quiet when they got there, quiet in themselves. Maybe, in the more or less permanent clangor of the city, they would enjoy a kind of silence, too.

EDITOR'S NOTE

ZN CREDITS OMITTED: XXIX/
3,4 PHOTO of NICHOLAS FARKAS
was by Muky Munkacsi, APPRECIATION,
page 2, was by Hackney;
PHOTO of JOSHU SASAKI was by
Gail Stern. XXIX/5

IF you received a notice with your
NOTES:

NEW TO ZEN NOTES?

RENEWING?

And wish to receive it...

SEND US\$3 in US; US\$4 outside US

We may mail bimonthly to save
time and postage (50% increase)

Typewriter trouble again!

Antique electric Royal lost its
't'. French electric's 't' went
berserk and cloned. Varitype...see
page 10, col. 2.

Heaven's Heir Says Countess Hits Divine

By WARREN HALL

The latest and most pretentious "heaven" offered to Father Divine—a \$100,000 mansion smack in the middle of society's summer resort at Newport, R. I.—turned out to be a promise of legal fences around it yesterday.

Two lawsuits in New York indicated that Mrs. Angela C. Kaufman, who offered the mansion to the colored cult leader by way of getting even with Newport officials for denying her a liquor license, did not have clear title to the property.

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Page 3 DAILY NEWS, FRIDAY, JULY 14, 1939 *****

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year.

1911 Reno divorce, paid for by J.
Kaufman.

1912 Said was robbed of \$750 and
pearl necklace on Kronprinzessen.

1913 Married Joseph Kaufman. He
invented safety razor blades. By
1913 was head of \$2M corp.

1916 Shot self left breast in her
apt. 117 W. 72nd St. Taken to Knick-
erbocker Hospital a prisoner. Des-
pondent over annulment suit brought
by husband, 1st husband a witness.

1917 Case dismissed

1922 Mrs. K. in Los Angeles. Plans
"Lodge of Love", a special social
center in which deserving women
may "maintain poise and culture,"
meet their friends in good surround-
ings. Dances and gatherings weekly.
Known as "The good angel of the
jails."

1926 Returns from 3 mos. S. Amer-
ica. Founder of International Nar-
cotic Crusade, blames prohibition
for increasing use of narcotics.

1932 Claim to Kaufman's estate
compromised from \$250,000 and in-
come to \$100,000 and trust.

1939 See clippings.

THE TEACHING OF THE GREAT SIXTH PATRIARCH, Chapter III

When you are modest in thought, you are well-deserving. When you place a low estimate on yourself, the attitude of your mind is merit itself. But you must take this attitude as that of a Buddhist whose mind is like the sky, the clear sky. It is not just the usual modesty or humility. It has no dash of cloud in it. There is no idea of boasting. It is the attitude of a child--a good child, not a spoiled one. When you reach the Absolute, the origin of everything, then your consciousness (which is not really yours) obeys the universe. You need not keep any sort of pride, for you are as natural as a pine tree or a weeping willow. This is the sense in which the Sixth Patriarch speaks of "modest in thought", because anyone who has such a thought will be "well-deserving."

When you are polite in behavior, you are possessed of virtue. Everyone says that the Japanese are a very polite nation. Sometimes the Japanese are much too polite. I do not use "polite" here in this sense. The Japanese are just polite in manner and custom, not from their own minds. When the mind is modest, your behavior will be polite. But when your mind is egotistic, your behavior will be boastful. So I am not referring to those who have polished behavior, who are polite and smiling, but who may be keeping something wicked in their hearts. Real politeness must come from the empty-hearted. I do not mean "empty" like an idiot, but empty like the sky, the clear sky. If anyone is

polite in such a way, 'he will be possessed of virtue.'

When you manifest all the Dharma from the essential nature of your mind, you will gain the highest achievement. This is an important line: "When you manifest all the Dharma from the essential nature of your mind." It means, from your original consciousness--from your eyes, ears, nose, taste, and contact. When anyone talks about the manifestation of the original nature, they do not think that eyes or ears are necessary, but just spiritual power. The real manifestation of the whole world is not such a phantom. Dharma has many meanings, but here in this sense, it means everything--the universe with sky, clouds, color, taste--all phenomena. All you see is the shadow of your own mind, manifesting from your own mind. If you take off this manifestation which was created by you yourself, there is nothing--no color, sound, no mountain, no river.

When you go to Long Beach or Rye Beach or Atlantic Beach--any beach--you see the waves coming from the sea to the shore. You think, that is, that you are seeing it. But if someone drops a straw hat from a boat into the waves, the waves do not carry the straw hat to the shore. Funny, isn't it? The waves come from the distance to the shore but they do not carry the hat with them. That which is coming is not water, it is something else. In modern terms, you will call it energy. The energy of the wind dashes against the water and it is transmuted into waves. This energy comes through the water; so it is the energy which

rises, falls, and again rises. The wave is not water, but it is energy coming to the shore. At the shore, it dies, and at the same moment the energy makes a sound in the air--Whuf-f-f. Strange, isn't it? You can prove this--but what is energy? You cannot see it. When I strike my gong, the sound is a vibration of air. The air does not go away from the gong and jump into your ear, but it makes a wave. The wave has no sound, but when it reaches your ears, the sound is produced by your ear-drum. What goes from here to your ear-drum is not sound, but waves of energy going from the source to your ear. So the sound, created by your own ear-drum, is your own manifestation. Color is a vibration of ether. In interstellar space--in the dark space between the stars--there is no light. It is pitch dark. On a summer day when we look at the sky through the atmosphere surrounding the earth, we see this darkness through the veil of air and it looks blue. We do not really know what it is that comes from the sun in waves, but scientists call it ether. It comes into the air and covibrates with the waves of air, and this covibration reaches the retina of our eye, making the color in accordance with its speed--whether it is a slow or a fast wave. A slow wave makes the color red, a very slow wave makes dark red, while blue is a short, quick wave. In the dark red ray, there is a deep blue wave flashing, which is an X-ray.

So all the phenomena that we see is our own production. You may call it energy, and the scientists may say that it is electricity, but

the Reality that exists is something that no one knows. It exists beyond our five senses. The Buddha said: "The whole universe is empty. There is nothing there." Of course there was no science in his day, so he did not speak in scientific terms. But today we know that the universe is created by waves of energy. If we think deeply of the speed of the waves of energy, this energy that covers everything at once, that speed is not speed; it is no-speed. In conclusion, we say that in the Absolute there is no speed, but only absolute stillness.

I think you will now understand that all manifestations (mental and emotional) are our own production. A small-minded man takes this as a very small world; he is angry and suspicious. He puts himself into this position. No one else has put him there. Another man in the same conditions does entirely differently, living in his own world of economics and morality. In the Buddhistic sense, this can be explained by a koan. But we don't need to speak of this tonight.

When you manifest all the Dharma from the essential nature of your mind, you will gain the highest achievement. "Essential nature" means the untouched consciousness given by nature. "The highest achievement" is the world of Buddha. It is Buddha's production.

When you regain your mind's original aspect, which surpasses your usual suffering mind, you will be adorned with the greatest virtue. Your original nature is covered, is shrouded, and you have to unveil it. You must take off that cover,

make your mind bare, free it from all shroudings. Then it surpasses your usual suffering mind.

Once, when an old monk was dying, his disciple asked him: "How do you feel?" He said: "My sickness is running about my body, but it annoys me very little." To him, his sickness was its own business--not his business. Sickness has nothing to do with original nature. And original nature never dies.

If you discover such an attitude, you are a good man and you attain the "greatest virtue."

When you do not stray from your nature's original aspect, you are well deserving, and when you make it available without any self-attachment, your deeds are of virtue. "Nature's original aspect" and "you are well-deserving" means that you are not bothered by anything outside of yourself. You stay in Reality, in the state which is not waves or light, but Truth itself. And then you have to make it available to your needs in daily life.

This part is very important. The Buddhist tries to attain that Reality by means of all kinds of contrivances--through meditation, struggle, and through koans like: "Before your father and mother, what were you?" You will attain it through struggle. Words mean nothing; you have to carry it out, prove it to me, and then I will agree. This is the strongest and the best part of Buddhism.

And when you make it available without any self-attachment, your deeds are of virtue. When you get this and then come back to daily life, I will say that this not

making it available in daily life is the short-coming of Buddhists. They emphasize the attainment of it, and then forget how to use it. This "not making it available" is also a weak point in Christianity. I do not hear anything like this lecture from any Christians. The Bible is like a big cord, like the cord of the Queen Mary that anchors her. The lines are too big for small meanings. I have never heard the Bible interpreted in its small meanings. But by the manifestation of them, in their blood, drop by drop in this Western world, I feel this Christianity. Christianity must be a living thing. Most Christianity is dead, but you can study it in the nation's mind and activities. They are making this wave of the human mind available in a small corner. They call it "love." That is the strongest aspect of Christianity. I hope you who are Christians will understand this. Do not wait to be told by a Buddhist monk that Christianity is love. In Buddhism, this "making available" is very important. In Buddhism, we penetrate to the top from the bottom; the Christian penetrates to the bottom from the top.

Some Christian missionaries came to Japan with a Bible in their left hands and a gun in their pockets. They gave us something, yes, but they also took something away. They thought that the Christian God had a plan before creation--Monday, Tuesday, Wednesday. This is Atman,

Ego, not the real God. The real God does not create; he is created from IT. So, when you take this planning, scheming attitude, sometimes it is not love, but hate. The Christians must break through to the top, and then make IT available to the bottom.

And if you desire to make merit, make it depending only upon your Dharmakaya. It means the body of Reality. It wasn't created, but exists always from beginningless beginning to endless end.

It is a way to make real merit. When you make your best endeavor for gaining merit, do not slight your fellow man in your mind, but respect every one of them always. If your mind is Dharmakaya, then the endless universe and the Dharmakaya is in everyone's heart, in everyone's nature, and you do not dislike your fellow creatures because each one has come from that emptiness.

If you slight people in your mind always, you cannot forsake your own ego; therefore your endeavor after merit will bring no result. While your own nature is false and deceitful, at any rate, you cannot win virtue; because of your own pompous ego, you will cherish your low opinion of everything always. I think this last part needs no explanation.

BOOK BACK IN STOCK

THE RECORD OF LIN-CHI
translated by Ruth F. Sakaki
publ. by Instit for Zen Studies, \$15
Add \$1 for postage

THE RECORD OF BANKEI

Translated by Haskel

For a person who continually functions with the Unborn Buddha Mind, when he sleeps, he sleeps with the Unborn Buddha Mind, when he gets up, he gets up with the Buddha Mind, when he sits, he sits with the Buddha Mind, when he stands, he stands with the Buddha Mind, when he goes, he goes with the Buddha Mind, when he stays, he stays with the Buddha Mind, just as it is, when he falls asleep, he falls asleep with the Buddha Mind, when he wakes up, he wakes up with the Buddha Mind, when he talks, he talks with the Buddha Mind, when he's silent, he's silent with the Buddha Mind, when he drinks tea and eats rice, he does so with the Buddha Mind, when he washes his feet, he washes them with the Buddha Mind, when he puts on his clothes, he puts them on with the Buddha Mind;

all the time he's abiding in the Buddha Mind, and there's no time when (he's) not abiding in the Buddha Mind, no time when he's not one with the Buddha Mind. (When you function with the Unborn Buddha Mind), things which have no blame attached to them, you'll (just) do (naturally), whatever they are, as the situation arises. And with good things, you'll (just) do them, since they don't produce any evil effects. But even with the good things you do, you won't have any attachment to them (since) the Buddha Mind doesn't fall into either (notions of) good or evil.

And bad things being blameworthy, there'll simply be no way you can do them. The Buddha Mind doesn't fall into (notions of) evil, but has

zen notes

nothing to do with good or evil, transcending both; so that which transcends good and evil is (the teaching of) our school. The person who always (remains) in the Unborn is one who has nothing to do with either good or evil, but transcends good or evil. When you conclusively realize that that which is Unborn and marvelously illuminating is the Buddha Mind, then and there, the eye that sees into people will instantly open. And that's what meant by the eye that sees into people manifesting itself.

Copyright Peter Haskel

CONVERSATIONS WITH FARKAS

Noted by Hackney

Speak Your Mind

I never believe anything people say without scrutinizing its underlying content for what most people tell you is not altogether true. Even though they may believe it themselves, it isn't necessarily true. Some say, 'I always believe everybody. I trust them and so forth...' That's not necessarily true either.

You can't do that. People say they are 'honest' and 'never tell lies.' But people do not hear accurately or see accurately or even pay attention to what is happening right in front of them, including what they are doing, much of the time. For example, (as is mentioned elsewhere in this issue), we have Sokei-an's sign hanging at the bottom of the stairs leading up to every room in the house. How many new people coming here see it, although they pass literally within inches of it? Further, how many people associated with us for much longer periods notice it? Very few, I'd guess.

The part of doing Zen Notes I like the best is stuffing them into the envelopes. In earlier years when we were selling film strips I'd made at my husband's, I would stuff them into little cans for mailing. Each time I would put one into the can I would say, '\$5.00! \$5.00!' It was such a pleasure. But it's not the money.

It is also pleasurable to look at the various contributions people make to Zen Notes, (pictures and writing, I mean). Now as I look at them, I am thinking how enormously difficult it is to dig their enlightenment out of people. Yet, here they are, expressing it in different forms. Their facial expressions show it vividly also. They have it and express it but with it some of the preta remains that says 'Is that all?' Appreciation is lacking.

One of the secrets of real art is that you can get it out where people can see it. Communication is possible. Enlightenment comes through spoken and written words and movement. Communication takes place through form. If you perform in an enlightened way, there it is--it comes through. But the question is, can you see it yourself and know it? Sokei-an used to say: People are like the fish living in the great depths of the ocean that have electric lights in their heads by which they see where they're going. But they don't know it.

JOSHU SASAKI ROSHI SESSHIN

Tentative schedule Oct. 1-7
WATCH FOR UPDATE!

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Mary Farkas, Editor
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Heaven's Hers, Says Countess; Hits Divine Gift

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