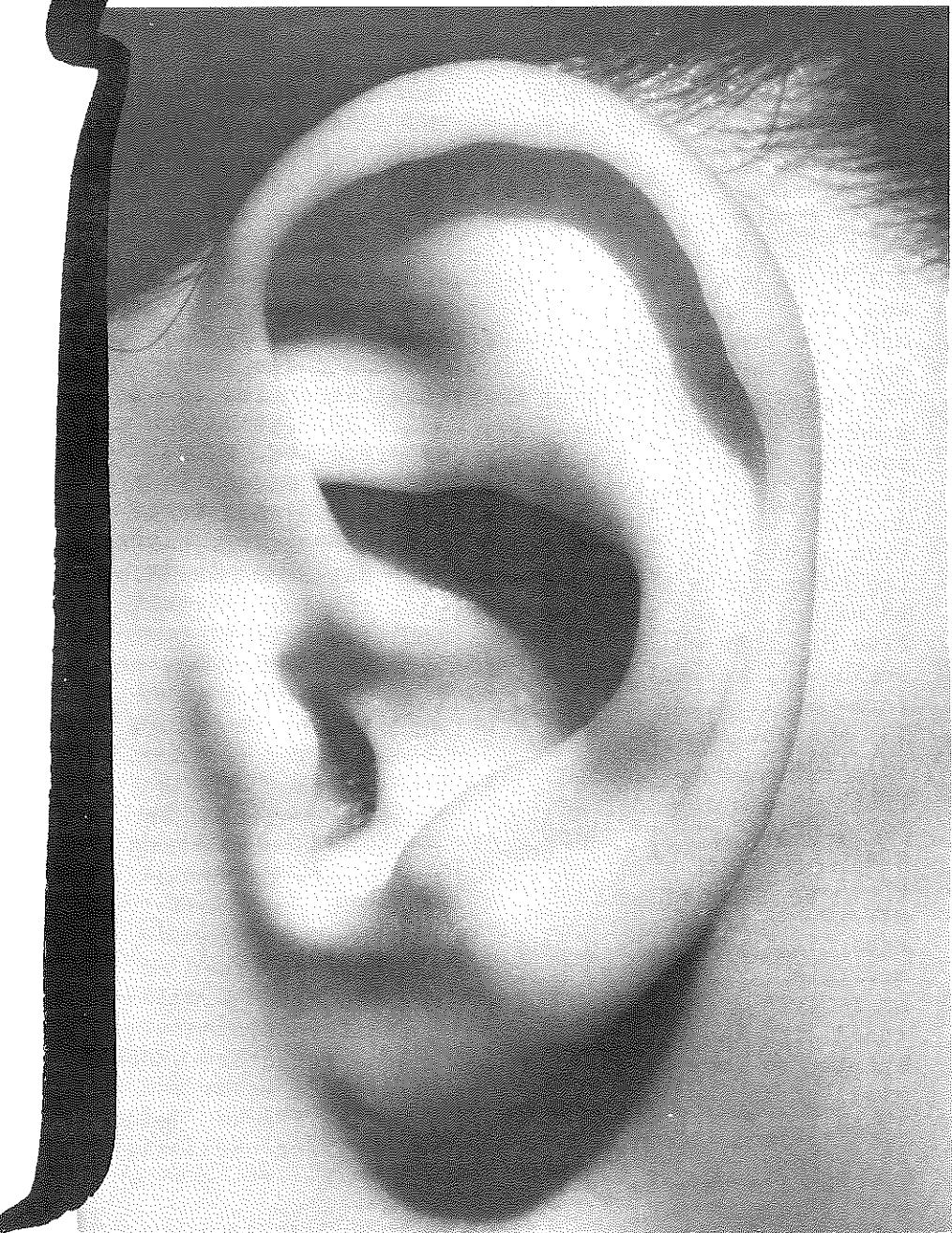


ZEN NOTES



LATE NEWS UPDATE

CAME TO TEA Jisho Niwa Roshi of Koonji, Japan. (Successor of Isshu Miura Roshi) ...*BROUGHT TEA* (ginseng) Dr. Oh of Korean Buddhist Won Kaksa Temple (to be open soon) at 130 W. 17 St. Also brought twenty of his New School Zen course students on a field trip...*THE BUDDHIST RETREAT CENTRE OF SOUTH AFRICA* (operated by the Buddhist Institute of S.A.) P.O. Box 131, Ixopo 4630, Natal, South Africa, offers a traditional, semi-monastic environment for the study and practice of Buddhist meditation (Vipassana). Their Gavin Harrison is here checking on American ways. For the duration of the stay at the Centre, retreatants are asked to adhere to the Buddhist Five Precepts which prescribe (1) respect for all forms of life, (2) celibacy, (3) abstention from theft, (4) from idle gossip and untruths and (5) from alcoholic drinks and hallucinogenic drugs...an *APPLE* computer ad includes: Bendo Kagawa, a Zen priest in Japan, uses his Apple to help people meditate...*the OIE-RYU SCHOOL OF INCENSE APPRECIATION* "listened with the ears of the spirit" to some of the 500 kinds of incense used in Japan, ranging in price from \$3 to \$800 for 100 sticks, at Columbia University...

ANTONY TUDOR busy rehearsing his *OFFENBACH IN THE UNDERWORLD* for *JOFFREY* and *PILLAR OF FIRE* for *ABT*...A New York City first--*THE UNION SQUARE CRITERIUM BICYCLE RACE*--entrepreneuried by *HACKNEY'S THE GREAT MANAGEMENT COMPANY*--top professional racers, unicyclists, stilt walkers, A HIT!...*CYNTHIA MACADAMS* will exhibit photos from her about-to-be published *RISING GODDESS* (nudes in nature). Reception is Jan. 5, 1983, at Parson's, 66 Fifth Ave. thru Jan. 27. Cover *EAR* is from the book...*FOUR TREE FELLERS*--*HACKNEY, HASKEL, LAMP AND SCHAEFER*--toppled the magnificent (80 ft.) tree of heaven carcass that had become a rear-yard menace. Sawing, chopping, roping aimed it into the ten-foot wide "window" selected in the next-door parking lot (empty to accommodate a projected 23-storey apartment building supposed to start Oct. 1). Finale--a thunderous, accurate and satisfactory *CRASH!* Lamp did most of the chopping. Farkas joined in the last ceremonial chops.

THE RECORD OF RINZAI
Discourses, IX

Editor's Note: Italics indicate Sokei-an's written commentary.

TEXT

A monk asked Rinzai "What is the third principle?"

Rinzai said: "Observe the puppets performing on the stage! Their jumps and jerks depend upon the man behind."

SOKEI-AN SAYS

In the third stage Nirmanakaya, we resemble those puppets. I do not think, the thinker thinks I eat, but I am not eating. I digest food, but I do not digest it. The one who pulls the strings is Sambhogakaya. The one who dances on the stage is Nirmanakaya. The Sambhogakaya is not in sex or shape. It is pure light which makes no discernment.

The third principle signifies the true path. You will understand without any explaining. The one who hitches and pulls the strings of the puppet is the true Buddha enshrined in you, not the one called Shakyamuni.

This Buddha is embodied in everyone.

Rinzai also said: "Each principle must comprise three fundamentals, and each fundamental must comprise three states of realization. There is expediency and there is direct utility. How do you understand these?"

COMMENTARY

The three fundamentals must be explained. Rinzai terms them literally, "the three gates of occult fundamentals." This means that the state of Reality, which is the solution of that tedious and marvelous philosophizing, transcends the human mind.

There are, however, these terms designating the three gates. The first is "occult fundamental in the occult state (gen-chu-gen)." The second is "occult fundamental in the incomprehensible state (tai-chu-gen)." The third is "occult fundamental in the inexpressible state (ku-chu-gen)." This word "gen" means "bottomless depths." It is used with sky, i.e. "black sky," rather than the expression "blue sky" which you use.

Each of these occult fundamentals--I do not use the word "occult" in the cheap or popular sense, but in its true meaning of "deep" or "profound"--must comprise the three states of realization, or, to employ another expression, the three states of actualization. Though the attainment of those occult fundamentals is beyond human reasoning, the actualization of these fundamentals in this phenomenal world can be practiced.

The Chinese employ the word "pivots" in speaking of these three states of realization because they are the pivots of the performance of your daily life.

In realization, there are three states. In Chinese, san-yo. Yo means "pivot" and san means "three"--"three pivots."

In realization, there are three states. It is rather to be described as something very deep or very aloof. Those Zen followers must think about it and in tedious reasoning about it, or marvelous philosophizing, they attain it. Its theory transcends the state of mind because when they attain it, this attained state is not in

the path of philosophizing. It transcends logical processes of mind. While you are reasoning about it, you are not in it yet. When you exhaust your philosophizing--all of a sudden you realize the true state of it. Reasoning is like your garments. When you take a bath, you must take off your clothes. When you are in the bathtub, you do not wear any clothes. It is the same when you attain the state which is fundamental. Reasoning is of no use. Everything which human beings do they do upside-down. Philosophizing must follow after the revelation of the fundamental state. But human beings reason first and then enter into this occult state, so when they enter it, they fall into it and cannot get out of it. If they cannot get out of it, what use to realize it? It is the usual attitude of man. Once he attains the very deep state of Reality, he stays there in the cave, severing all relationships with his fellow human beings. How can this be a religion then, if they start from the wrong beginning?

In Zen we enter there at the beginning,

then slowly the Zen student analyzes that state of Reality. First you attain the fundamentals, then you understand how to actualize these fundamentals. The fundamental state by itself is undemonstrable. You cannot talk about it; it is as a man who is deaf and mute, who dreamed a dream and he cannot convey it to anyone--cannot express it. The Zen student who attains this fundamental cannot speak a word about it. But this fundamental will be realized within himself. Within himself? It is not truly within nor without. He himself is truly fundamental.

Thus you can show it to the people. When anyone asks, "Who is Buddha?" can you show him? (Rinzai hit him) Then you can talk about it. But it is not necessary to use a word. "What is Buddha?" Rinzai showed his hossu or gave a "HO!"

The student studies Zen, scratches his head and thinks, "What does Rinzai mean when he says "HO!""? Unmon says "RO!" The student opens the dictionary to see "ro,"

and finds that it means "dewdrop." Does "Ro!" mean dew-drop?" Then he goes to his teacher and asks about Unmon's "RO!" The teacher slaps him.

Realize this first fundamental in your body, in your voice, or in your daily life. We call it "actualization."

What are the three pivots? The first is the state of Reality by itself. I borrow this word "Reality" because it is a rather handy term, and because there is no other satisfactory English word for this state. The second is Original Wisdom by itself. Perhaps this might be termed "Intuition" or "Prajna." The third is the intellect employed in everyday thinking by means of words in order to attain common understanding. The first principle can be attained by men of the highest quality of intellect; the second can be attained by men of intermediate quality of intellect; the third can be attained by men of ordinary intellect.

The first occult fundamental is Dharmakaya--Dharmakaya in the sense of "Itself," not in the actualized

state. A monk asked Gyozan: "Do you think Dharmakaya understands your sermon?" Gyozan replied: "I can't tell you, but there is someone who can tell you about it." The monk asked: "Who is this one?" Gyozan pushed a Chinese wooden pillow before the monk.

Gyozan's teacher, Izan, having heard about this, said: "Gyozan makes a mischievous play with the sword-point." This is the reply to Gyozan's pushing the pillow. Izan's statement is also a koan. To grasp that state is very difficult. Of course you immediately reason about this wooden pillow. What does it mean? It must be the element, it must be fundamental mind or energy in an inactive state. Trying to find some word to express the state, you will never get into that state, never embody yourself in the wooden pillow, and so never understand the fundamental.

One who understands this fundamental and expresses it in words, will use very beautiful words. So Izan replied, "Gyozan makes a mischievous play with a sword-

point."

A monk of the Sung dynasty (the episode of Gyozan and the wooden pillow happened in the T'ang dynasty) made a poem saying:
Gyozan pushes a wooden pillow
When I go to bed, it is night;
When I wake, it is morning.

This is also a beautiful reply. This is actualization.

When you realize the state of the first fundamental, you can actualize it and practice it. You are studying how to practice it in the actual state, and according to your actualization, I know whether your attainment of the first fundamental is true or premature or false. That is sanzen. It does not take five or ten minutes. You appear before me and I decide. There is no moment. But you sit down and talk, talk, talk. Your lips move, move, move. A poor Zen student! If you were studying in an authentic Zen temple, you would be thrown out. But this is America, so I accept your awkward way. Someone must begin and someone must nurse you. But don't think this is the way

we have practiced in our Zen temples in Japan.

You think this is only practice in sanzen. You don't know that it is the practice of daily life. Without knowing the law of actualization, how can you live?

The Western term, "intuition", is a little abstract. We use the term "wisdom." What is wisdom? You will point to your brain. No, wisdom is not there. Where is wisdom? You say you don't know. You understand wisdom when you use it at this moment as if it existed in the center of your brain. In the true sense, this whole body is wisdom.

Intellect appears when you use your mental body. "Nature" is better than "intellect."

In the Second Principle, there is no discrimination between good and bad. So when the student attains the Second Principle, all of a sudden he becomes a bad man. Nothing regulates him. He comes into the freedom of will-power; he attains the original power of will. This is usually called "dangerous teaching."

The student attains The First Principle all of a sudden. He becomes an idiot. There is nothing to talk about, care

about, think about.

When I awakened to the First Principle, I understood the Second Law and the Third Law. I accepted the human laws of the third state, not only accepted, but followed these laws.

In the state of Buddha, the Dharma and the utilization of Dharma are comprised. In the Dharma, the state of Buddha and the state of Dharma are comprised. In the utilization of Dharma, the state of Buddha and the state of Dharma are comprised. Therefore there are nine states. I would call this "Rinzai's tongueless speech."

The Chinese Zen Master, Fun-nyo, said at the end of his commentary on this passage:

*"It is difficult to discern
These three occult fundamentals and the three principles (pivots)
But when you grasp the original idea and forget the words
The true meaning of this doctrine becomes easier to comprehend;
That in the first principle, all signs of existence are comprised, is very clear;
In September, when autumn is at its height,*

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The blossoms of the chrysanthemum burst into bloom."

"There is expediency," said Rinzai. Such analysis of his Zen is an expediency to draw the student into understanding.

"And there is direct utility," said Rinzai. His roaring "HO!" and smiting students with his rod is direct utility.

When you penetrate the first koan, you don't really attain the state, you know. You infiltrate into that state. And when you really attain it, these nine states will appear directly before you.

NOTE 41 of the RECORD OF LIN-CHI by R.F.Sasaki says: The "Three States," the "Three mysteries," and the "Three Essentials" (or "Principles") have been variously interpreted either as Buddha, Dharma, and Tao (the Way); as the Three Buddha-bodies--Dharma-kaya, Sambhogakaya, Nirmanakaya; or as the three principles in Chinese Buddhist philosophy... Lin-chi here seems to be dealing with the Absolute Principle in its absolute state, its manifestations as intrinsic wisdom and the functioning of this wisdom, and

its manifestation through man and his temporal activities ("expedients").

THE RECORD OF BANKEI
Translated by Haskel

Once I asked the Master: "Is it helpful in studying the Way to read through the Buddhist sutras and the records of the old masters?"

The Master said: "It all depends. When you rely on the principles contained in the sutras and records, then when you read them, you'll be blinding your own eyes. On the other hand, when the time comes that you can dismiss principles, then if you read such things, you'll find the proof of your own realization."

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JOSHU SASAKI ROSHI SAYS

Q. What do you see as the future of American Zen and what changes would be necessary for its prospering?

A. How should I know?

This is your homework.

It's none of my business.

NEW YORKER NOTE: ... belly-laughing secretes a chemical that helps block out pain.

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113 East 30th St., New York, NY 10016

Vol. XXIX, No. 11, Nov., 1982
Mary Farkas, Editor
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