

# ZEN NOTES



IT WAS A SHORT LIFE  
BUT IT LASTED



From ZEN BRUSH STROKES by VANESSA COWARD

THE GREAT SIXTH PATRIARCH'S TEACHING  
Chapter IV,4

*Speaking of the samadhi of oneness with your mouth, you fail to practice straightness of mind. Some who are deluded stick to the form, stick to the samadhi of oneness. They consider that straightness of mind is to sit motionless, and, ridding the mind of delusion, never let the mind flutter uselessly. This way of teaching is the same as insentiency; this view impedes the Tao.*

*The Tao must flow freely. Why should it be restrained instead? If your mind does not dwell on things (dharmas), the Tao will flow. If your mind dwells on things, it knots up. This is called tying yourself up (in knots). If you insist that sitting motionless is commendable, your view is like Shariputra's, who, when he was sitting in the woods, was censured by Vimalakirti.*

COMMENTARY

Speaking thus, the Sixth Patriarch violently objected to the meditation of the Northern School of Zen as blind meditation in a cave. They believed in keeping the eyes closed and in keeping oneself motionless. It is like going into a cave and trying to hibernate! Even Arhats do not practice such a blind meditation; it is practiced upon the earth from the human aspect. Why does one make such an error? Because his view does not go beyond duality: is and is not, dark and light, yes and no, good and bad, inside and outside. It's always one or the other. He closes his eyes; he opens his eyes, so his is never the complete view.

Suppose we go away from the surface of the earth up into interstellar space, which is entirely dark. Why is the sky blue? In interstellar space where there is no air, there is no light; it takes air to transmute darkness into light, and the darkness blurred by light looks blue. From the darkness of interstellar space, we see shadow and light, and from the darkness we see before and after.

Dharmakaya is like interstellar space. Sambhogakaya is like light in the air. Nirmanakaya is

like color--all the many different shades of color. Light and color are two phases of Sambhogakaya. Nirmanakaya is the transformable body of light. Dharmakaya is the eternal darkness which is not shadow in contrast to light.

Now we enter this Dharmakaya. It is not dead; it is filled with vibrations of the sun's rays. From that standpoint, that aspect, we look into the center--light and shadow. You do not enter into this darkness by closing your eyes. When you meditate with closed eyes, you are still in shadow. If you think that by closing your eyes you will find Dharmakaya, it is an error. You do not find Reality; it is not Dharmakaya. The sun's rays penetrating through the air change into light. The quality of Dharmakaya is the same as that of shadow; it does not change its quality but is transmuted into light. Light and darkness are not in the closing or opening of the eyes.

Shadow and light are two relative aspects. When you think of darkness, closing your eyes, then think of light with open eyes, it is not absolute. Truth will not be realized in such a way. When you meditate, pay no attention to the eyes--open or closed. And don't think "Is, is not." To grasp duality is not attained by logic; it is a becoming.

The Sixth Patriarch was fighting the method and understanding of the Northern School of Zen. From the Buddha's time there were monks who practiced half-baked Buddhism, never realizing oneness of mind.

When you invent nonsense, you arrest your own mind. Then you cannot flow with nature.

We read the records of the old patriarchs to understand our own times. Ripples of sand are left by water after the water is gone. It is the idea of human beings to stick to the old, old laws though time and conditions have changed. Nature flows. The law is living. All law is living and flowing; you have to keep your eyes open and react at every moment to what is new. To be restricted by your own ideas is like keeping yourself in jail.

*If you insist that sitting motionless is commendable, your view is like Shariputra's, who, when he was sitting in the woods, was censured by Vimalakirti.*

Without practicing the samadhi of annihilation, you can reveal all the dignity of Buddhism. And without annihilating your mind, you can get into a pure state. Without throwing away the Buddhistic attitude, you can live as a pure layman. Your mind will not be restrained inside or outside. You can realize all phenomena. Without annihilating your afflictions, you can enter Nirvana. Vimalakirti said this. But I tell you that the Sixth Patriarch's Record is the conclusion of his practice.

BOOK NOTED by John Storm

In Master Sheng-Yen of Queens, New York's Zen community has gained a teacher with an unusually broad background. The Shih-fu (a Chinese term of respect used something like Roshi in Japanese) was born in China and trained extensively there before moving on to Japan for further study.

In addition to receiving transmission in both the Lin-chi (Rinzai) and Ts'ao-Tung (Soto) lineages in China, he says, he visited various teachers of Zen and esoteric Buddhism in Japan. The most influential for him, he says, was Bantetsugu Roshi, a disciple of Harada Roshi.

Master Sheng-Yen's teachings are available in an attractive book, "Getting the Buddha Mind" (Dharma Drum Publications, 1982) published by his followers at the Ch'an Meditation Center, 90-31 Corona Avenue, Elmhurst, NY. 11373. Mostly, the book is made up of transcriptions of remarks made at seven-day retreats, the methods and goals of which receive extensive attention throughout the book.

"What is it that is transmitted from master to disciple, generation after generation?" Master Sheng-Yen asks. "It is Buddha mind. When a person has eliminated his vexations, that is called 'getting Buddha Mind.'" And he adds: "Someone who has experienced Buddha mind is changed forever."

## BUDDHA, FREUD AND KOHUTIAN SELF PSYCHOLOGY

by M. Reinhart, M.S.W.

In "Freud and Buddha: Two Physicians of the Mind" (ZN:XXX/8) ,Dr. Pashenz in speaking of Freud's treatment modality noted that through psychoanalysis "the unconscious becomes conscious and capable of being controlled" and that the goal of Freud's treatment "is the development of a deeper and broader understanding of the mind."

Several additional aspects of Freud's treatment modality have relevance for Zen students, aspects which are being questioned by some of today's theorists and practitioners.

One is the transmission of two of western man's values--knowledge and independence--to patients. Regarding this, Heinz Kohut, a psychoanalyst and psychotherapist trained in classical Freudian theory and techniques, stated in his last paper before his death two years ago that the unacknowledged presence (in the practice of classical Freudian analysts) of these knowledge and independence values "interferes with the analyst's ability to allow his analysands to develop in accordance with their own nuclear programme and destiny." Kohut, founder of the new school of analytic self psychology, questioned the primacy of these two values in the hierarchy of western man's values and stated that they have prevented us "from acknowledging the significance of the innermost programme of the self, and the importance which the realization or non-realization of its potential has for the individual in deciding whether he feels psychologically ill or whether he feels that he is healthy."

Another aspect of Freud's treatment modality relevant to Buddhists is his belief that in every human being there exist two inborn drives, aggressive and libidinal, and that the aggressive or destructive drive can only be tamed and/or sublimated. These beliefs he also transmitted to his patients, in effect leaving them with the guilty feeling that "I was born with destructive impulses, and my only hope is to curb them."

On the other hand, Kohut, by the time of his

death, had rejected the aggressive drive and concluded rather that destructiveness develops in children because of insufficient empathic responses from the child's environment. His writings\* (and those of other present-day psychotherapists/analysts) present evidence of the efficacy of a treatment modality in which the therapist provides *sufficient* empathic responses to enable the patient to realize his mature, cohesive self. In this connection I point to Joshu Sasaki Roshi's empathic attitude in sanzen. Kohut believed that "an objective reality is in principle unreachable and we can only report the results of specific operations." Instead he emphasized the value of subjective experience--the analyst's empathic experience of himself and his therapist. Empathy is not sympathy: it is "vicarious introspection," or feeling, thinking and experiencing your way into the analysand's or student's heart and mind.

As a student of Zen and of Kohut's writings, I have a deep conviction that he was close to Zen in spirit and in his work with his patients. He spoke of the strength and courage involved in "discarding illusions that have protected us from anxiety." He believed in the union, occurring time and again during treatment, of therapist and client, through empathy.

\* Including *The Analysis of the Self* and *The Restoration of the Self*, Int. Univ. Press 1971 and 1977.

MARY BAYLOR REINHART received her Master of Social Work degree from the Wurzweiler School of Social Work in 1973. She conducts a private practice in individual, family, couples and group psychotherapy and psychoanalysis, is certified in New York State, and affiliated with the American Institute of Psychotherapy and Psychoanalysis. From 1973 to 1976 she served on the staff of several New York hospitals in both inpatient and outpatient psychiatry.

Mrs. Reinhart recently completed four years of training in self psychology--the theories and techniques of Heinz Kohut--with Marjorie Taggart White, Ph.D., and is a charter member of the newly-formed Society for the Advancement of Self Psychology.

Prior to receiving her M.S.W., she was on the staff of the Foundation for Advanced Psychotherapy and in private practice in San Francisco, where she studied with Claudio Naranjo, M.D., and Jim Simkin, Ph.D.

Mrs. Reinhart began her career in communications as an editorial researcher at TIME Magazine and went on to work for nine years in public relations in health and welfare and in industry.

She has led experiential workshops at conferences of the Association for Humanistic Psychology, is a staff instructor at McGraw Hill, Inc., a fellow of the New York State Society of Clinical Social Work Psychotherapists, and a member of the Association for Humanistic Psychology, the Analytical Psychology Club, and the National Association of Social Workers.

#### ANIMAL TRAINERS EST

Noted by Farkas

Attended an Est "graduation" hosted by Herb Tanzer, a masterly people trainer if I ever saw one. The best bit was his recounting of how he had got to EST.

He was a veterinarian. Not only was he good with animals and their physical ailments, but his treatment extended to the psychological and familial factors as well.

An elderly couple brought in their Yorkshire for a tracheal implant--one of the expensive operations modern dog specialists include in their repertoire. Herb laid the dog down on his table. It

looked pathetically up at him with poor-me eyes and coughed--delicately. Herb picked him up and looked him in the mouth, "Not with me," he told the Yorkie, then turned him to his "mother." Cough, cough. Back to Herb. Silence.

After a few more rounds, the astounded couple saw the light. "This dog doesn't need an operation," Herb told them. "The problem with its throat is congenital. Don't reinforce his coughing with your attention." Case dismissed.

After this it was just a step to people therapy--and EST.

*ganryota*

JOSHU SASAKI ROSHI SAYS Translated by Lynn Bryce

THE RELIGIOUS PERSON'S PROBLEM

Religion is not meant to teach you to get richer or more important, to assert or affirm yourself. Perhaps some religions do teach that kind of thing--to rise in the world and make a lot of money--but Buddhism is not like this.

It is the work of politicians to try to figure out how to make the imperfect self happy, not to do away with it. So when they get together and talk about things like, "Well, we should have a war now," or "How should we go about making peace?" their statements are from the point of view of the affirmation of self, the affirmation of their country, the affirmation of their race. This is the way politicians work.

Religious teachers do not work in this way. In religion we teach you how everyone will become happy in a religious way. These days people are joining the peace movement without being really sure what peace is or what war is either.

No matter how much you don't want to fight, no matter how you hate war, what would you do if you were attacked by an enemy? You husbands, if your wife is attacked by a big dog that bites her and runs away, what do you do? Just stand there and watch? If you are that kind of a husband, I'm sure your wife doesn't love you very much. And do you leave your doors unlocked? Or do you put up a sign saying "There's a dog in my house, please beware!"

As long as the world is as it is today, with countries affirming themselves, as long as we have selves that we affirm, there will be war, there will be fighting.

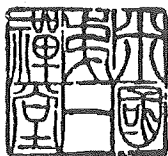
The problem of the religious teacher is very different from the problem of the political person. When you are working for the peace movement you are affirming your self. When you are demonstrating against war, you are standing on the same point as war is. The religious person's problem is that he must figure out how to make every person in this world happy.

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