

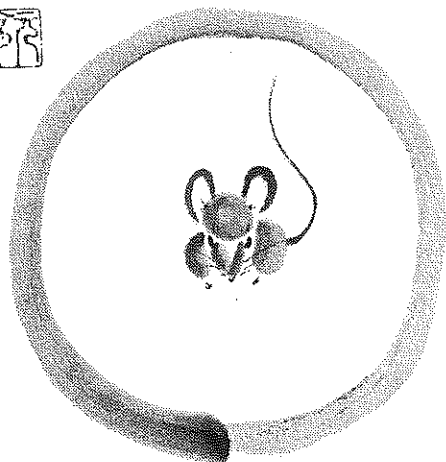
ZEN NOTES



1988



井山正徳



THE YEAR OF THE RAT
1900,1912,1924,1936,
1948,1960,1972,1984

Make economies to save up for lean years to come. Apparently a good year financially, it may merely hide the miseries of the future. Politically, there will be surprises. A good year for literature. Get your novel to the printer within the year.

Some rats: Shakespeare, Tolstoi, Louis Armstrong, Maurice Chevalier, Mata Hari, Winston Churchill, T.S. Eliot, George Washington, and Secki Shapiro.

Best Professions for Rats: Official, accountant, businessman, musician, writer, prostitute, money-lender, critic, crook, gambler.

There is an ancient tradition that a house is safe so long as rats live in it, since they have a way of knowing beforehand of the coming of flood or fire, and will disappear before disaster strikes.

With the rat a new 12-year cycle starts. The sequence of animals has its roots in a Buddhist legend. When the Buddha lay dying, his human and animal followers jour-

neyed to his home in the Himalayas. In all, 12 animals came. To thank them, the Buddha named the years of the calendar according to the arrival of the animal visitors.

The Rat hitched a ride on the back of the Ox and jumped off in front of him just before reaching the Buddha's death-bed.

The Rat's ability for quick thinking is thought to influence the year and those born in it. It is a good year for opportunists and entrepreneurs, even gamblers and burglars.

Rat people are well-endowed to cope with the rat-race, for they are ambitious, charming, hard-working, clever and ever ready to seize opportunity. Their best marriage partner is someone born in the Year of the Ox.

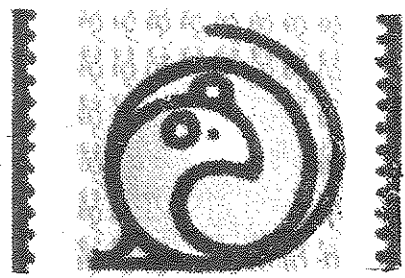
LATE RAT NEWS ..Under Stamps, in the NYT of 1/29/84, we found a headline--Millions to Celebrate the Year of the Rat--Feb. 2. Lunar New Year stamps featuring the animal of the year were issued by

Republic of China on Taiwan, Japan, Hong Kong, the People's Republic of China on the Asian mainland, Korea, Singapore, Macao and Laos--countries representing a large part of the world's population. In proportion to population Taiwan probably has more stamp collectors than any other country.

In Japan, all cards bearing the special New Year stamp are kept to the closing day of the old year. By then the total of greeting cards has grown to more than 2,500,000,000, close to 15 percent of Japan's annual mail volume. On New Year's Day, the mailmen on their bicycles, returning many times to refill their bags, deliver all the greetings.

UPDATE FINANCIAL BRIEF
It was true ZN ended the year with a credit balance of three digits (actually 194.71). This should not be thought of as a profit.

We did deal with the oil deficit--we turned on the gas.



MARTHA GRAHAM, NEARLY 90 ON BREATHING IN AND OUT Noted by A. Kisselgoff, NYT
Graham dancers...are instantly recognizable by her most stunning movement principle, the contraction and release... "The release is the moment in life when you inhale: the breathing going out, when you exhale, is the contraction. It's the first and last moments in life... the Graham contraction always originates in what Graham calls "the house of the pelvic truth... When in great emotion, the Kundalini uncoils like a cobra. The contraction is an enfoldment and a shock. Any prizefighter hits on a contraction as his fist goes forward..." Graham's idiom strives to keep movement in flux throughout the body. The movement flows up from the pelvis to the head as the dancer sucks in his pelvis on the contraction.

THE GREAT SIXTH PATRIARCH'S TEACHING
Chapter IV,6

Formless is this: Though you are within a form, you yourself are free from form.

Mindless is this: Though you utilize the mind, you yourself have no mind.

Abodeless (standing upon nowhere) is the true nature of man. You shall not have any thoughts of vengeance against one another, nor dispute, exchanging stinging words in hatred or in love; or because of beauty or ugliness, good or bad. After all, all these alike are nothing. In the course of the minds following one after another, you shall not keep yourself fixed upon the foregoing circumstances. If the past mind, the present mind, and the future mind follow one another, there will be no intermittance. If there is an intermittance, your present body will lose its union with the body of true law (the Dharmakaya). In the course of the minds of every moment, you shall not stay upon all the circumstances. If you stay upon your mind for a moment, the consecutive mind current will be halted. This is called "confinement." If your mind does not stay upon all the circumstances, it is not confined. For this reason, I say that standing upon nowhere (abodelessness) is the foundation.

COMMENTARY

In these lines, the Sixth Patriarch confessed his experience of meditation, and he indicated for us that true attitude of meditation in his own school. Of course there are many attitudes of meditation, but this was the Sixth Patriarch's attitude, and we as disciples should follow the method laid down.

Thus he explained these three Principles: What is the foundation of Buddhism? Formlessness is the foundation of the Buddhist commandment. Mindlessness is the foundation of the Buddhist's daily life. And abodelessness is the foundation of Buddhism itself.

So now you have your three foundations; for living, for your philosophy, and for your faith.

Formlessness is this: Though you are within a form, you yourself are free from form. "Form" means a triangle, square, round, octagon, point, or line. There are all kinds of forms: male, female, form of air, of liquid, and of solid. Also our language has its own grammatical form. When we study English, we have to study its form: subject, object, attributes, etc.

In our commandment, our morality, there is the form of many laws: you shall not kill, steal, lie, etc. The Buddhist commandments also include, "You shall not become intoxicated, nor make another intoxicated." The Ten Commandments and the 285 commandments for monks--all these are forms. These forms are established upon a foundation which is formlessness.

How do you think about this? What is the basic form of water--liquid, solid, or vapor? You cannot answer, for water is amorphous; it has no form. And, though you have a female body, you yourself are not female; you are beyond sex distinction. Though I am in a male body, my soul is free from my male form. Reality has no form; it will take all kinds of forms.

Mindlessness is this: Though you utilize the mind, you yourself have no mind. From morning to evening, through all your days, you utilize your minds one after another, but you yourself will not lean upon a particular mind. If your mind is in a morbid condition, then you will cling to a particular mind like an insane man who calls one name from morning to evening; or he thinks one thing always and does not realize that he is insane. If you observe the world from a particular angle, which is a fixed idea, Buddhists think you are insane. Some obnoxious Freudians, for instance, observe all the universe from one gate so that, to them, their followers, the whole world is nothing but sex, and all will become satyrs or nymphomaniacs. They are certainly not free from form! They are attached to the forms of this physical body. We believe that the mind is not male nor female--

that the mind has no sex.

Beings above the Kamadhātu have no sex. In Kamadhātu, the eye has sex, being the eyes of a woman or a man. Even the dimples have sex. But the beings living in Rupadhātu, though their bodies have sex, are neither male nor female, having no element of sex. In Arupadhātu, there are about thirteen stages. Though you utilize your mind from morning to evening, you have no particular mind. You yourself are not mind.

Mind and mind-motion must be separated. Mind is in movement. It carries the mind-stuff as waves carry debris--old shoes, dead cats, weeds and sawdust. But the waves remain pure. If you can clean up the debris in your mind, you will have pure mind-movement. Immediately, you will make contact with the universe. However, this movement is not yourself. You have all kinds of mind-stuff that come from the outside and eat your soul like parasites, but they are not yourself. In the moment when you have no particular mind, you can peep into the mystery of the universe.

Abodelessness is the true nature of man. I translate this as "standing upon nowhere." Your nature, which takes reincarnation through many kalpas, does not stand upon any one place. It does not stand upon this earth, Mars, Venus--on the solar system or on the empty sky. Sometimes it takes the form of a cat, a cow, and sometimes it embodies in a cockroach; but it has no particular abode. If you know this, you will understand this line very easily.

You shall not have any thoughts of vengeance against one another, nor dispute, exchanging stinging words in hatred or in love; or because of beauty or ugliness, good or bad. After all, all those alike are nothing. All these things are like waves biting the rocks. Some waves seem to be giggling and making ripples, some are angry and swallowing huge steamboats and some are playing with babies on the warm sea beach. But all are like water evaporating into steam. When the kalpa fire comes, all will be annihilated. You can dispute

indefinitely, or pull up your eyebrow as in a Japanese print, or pull down your lip like the Bodhidharma drawn by Mr. Miya--but the true attitude of mind is to let mind go.

In the course of the minds following one after another, you shall not keep yourself fixed upon the foregoing circumstances. If the past mind, the present mind and the future mind follow one another, there will be no intermittance. This is the important principle. In your meditation, your mind will lie and play with your mind-stuff. When you look out of the window, do you make conversation with the policeman, iceman, cat, dog? No. But you do this when your mind meets the mind-stuff and it changes a million times a day, and you even talk to yourself when you are alone. It is not necessary to stop that mind activity; just let the mind go. This is the true idea of meditation. Don't try to stop the mind, but let it go.

If there is an intermittance, your present body will lose its union with the body of the true law. The true law is the Dharmakaya. You know that this is true about writing. Writing must flow like water with natural rhythm. When you start, do not stop until the end of the line. Don't change the words and don't think what to say first--just write it at once as it comes to your mind and amend it later if necessary. This applies to all the arts and to religion as well.

In the course of the minds of every moment, you shall not stay upon all the circumstances. If you stay upon your mind for a moment, the consecutive mind current will be halted. This is called "confinement." My students do not follow this teaching. You have a fixed idea. You must be the master of the strategy in the battlefield. In the Orient, we do not have a fixed idea because the enemy does not always come from the same place. For you, my students, everything should come from the heart. Let's say you are going to build a restaurant on some corner. You open the business and no one comes. When you begin anything, do not keep any fixed idea. Let it grow of itself.

When I began business, I took the attitude of the Sixth Patriarch. The house was the important thing. So I have a house, one chair, an altar, and a pebble stone. At first, I worshipped that. So I began. I just came here, took off my hat, sat down on a chair and began to speak of Buddhism. That is all.

A sage was meditating on a mountain for ten days. Now and then he went down to bring up food. One day a friend obstructed his way and he went aside from the path; he saw many ascetics sitting along the rocks. "Who are you?" he asked. "We are your followers," they said. "We hid ourselves so as not to disturb your meditation."

A teacher must have food in his own bowl to feed himself before he can teach anyone else, and then it flows out. This is the rule for all religious teachers.

If your mind does not stay upon all the circumstances, it is not confined. For this reason, I say that standing upon nowhere is the foundation.

THE BODHISATTVA PATH

According to an article in Spring Wind, an attractive quarterly publication of the Zen Buddhist Temple, Toronto (Korean)*, a bodhisattva is one who flows like water, always fresh and always clear. To become water we naturally follow the way of the stream bed. To become bodhisattvas we naturally follow the way of the precepts, making no distinction between our own freedom and happiness and that of others.

* 46 Gwynne Ave., Toronto, Ontario M6K263 Canada.
Subscription \$15 per yr.

JOSHU SASAKI ROSHI SAYS I, ME, MY

People who are looking for some kind of personal salvation or personal power do not see that the assumption that there is an I, Me, My is a mistake. This misunderstanding dates from the beginning of human history and bases itself on the idea that there is something to be saved.

Scientific and scholastic disciplines have developed through the course of history. It would seem that their purpose would be to promote the happiness of humanity. But is humanity happy? ☸

On the contrary.

Today even such remote rivers as can be found in Oregon and Colorado are polluted, as is the snow that never melts on the tops of mountains. We can see that human beings are misunderstanding the whole thing here and have no idea how to improve their situation.

When what have been called great leaders have managed, through force and violence, to unify some parts of the world, even those parts that they have unified don't stay that way.

We confuse religion and charity. Nowadays most of what passes for religious activity is actually simply "charitable works." No matter to what degree we engage in such activities, this does not address the fundamental problem. Even well-intentioned charitable works often do not much benefit those they are intended to help. There is one great difference between the Buddhist understanding of what is truly a charitable and religious undertaking and what other religious groups understand by this.

If we think of charitable works in a monetary sense, then in order

to help people we must have money. If we want to help people through food, we must have food. The Buddhist position is that to help people with gifts of money or food is really a political question, not a religious one.

This applies also to international affairs. For though at one level it appears very worthwhile for one country to assist another, at the same time that does not fundamentally solve anything as the constant recurrence of war proves.

Master Rinzai has a similar teaching. He points out that our engaging in charitable works merely tends to strengthen our belief in the reality of the I, Me, My illusion, whereas what is called for is the transcendence of all this. In other words, the penetration of the illusion is the primary charitable work. Until one has truly engaged in that, how can one be of assistance to anyone else?

SESSHIN

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ZEN BUDDHISM AND PSYCHOANALYSIS: TWO MEDITATIVE PRACTICES

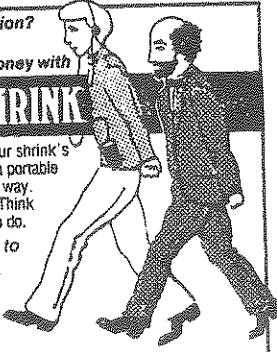
by H. Pashenz, Ph.D.

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Zen meditation requires assuming a specific straight posture, focusing attention on one's breathing and at a point in the lower abdomen. As the mind wanders it is brought back to the flowing of breath, gradually leading to a calm empty stillness and insight into the nature of existence.

Psychoanalysis requires the analysand to lie on a couch and verbally report thoughts and images that come to mind, no matter how unimportant or little sense they make (free association). Five sessions per week were considered standard and the patient was requested to abstain from sexual activity and not make any life changes during the period of analysis. These rigorous stipulations were aimed at limiting activity outside the analysis, with the analyst cast in the role of frustrator upon whom thoughts and impulses were focussed and verbally expressed.

This bears a certain similarity to sesshin training (intensive Zen practice) where the Zen

student limits his movement during the formal meditation periods with attention focussed on breathing, koan, or one's hara. The only verbal communication sanctioned is between the student and the Roshi during formal individual interviews several times a day. During periods of zazen the random thoughts are considered extraneous diversions to be allowed to gradually disappear as the focus of attention is returned to the breathing or koan. The student is instructed not to be concerned with these thoughts but simply allow them to disappear. Thus the process of free association occurs silently with the meditator learning to accept the thoughts and images that become conscious with calm detachment. Gradually the unconscious reveals itself and a greater acceptance of all aspects of the self emerges, just as in the analytic procedure.

Analysis differs from zazen in that the process is stopped by the analyst who attempts to relate early childhood experiences and parenting to present neurotic behavioral patterns. Thus, in analysis the origins

of the self and its present functioning are the focus of attention. The aim of Zen is to "continue the analysis" so that emptiness, the essence of existence which underlies the initial formation of the self, is revealed. This is not a negativistic, depressed resolution of the investigation into the problems of human existence. Rather it allows the Zen practitioner to become total existence; an all-inclusive self emerges as opposed to the limited individual self that is "subject" with everything else being considered "object."

ANIMAL TRAINERS---Addressed to M. Doglover Farkas, this story, clipped from the Wall Street Journal: V. Hearne, author, worked with a policeman from a neighboring town to train a dog for patrol duty. The dog's character, she says, was noticeably superior to the cop's. The other day she learned that the officer had stopped a motorist for a minor violation and then had begun to club the man. A trained dog will not attack the handler, right? Wrong.

The dog went for him and took the club away.

LETTERS

VENERABLE
VANESSA COWARD CARE
MARY FARKAS EDITOR
"ZEN NOTES"

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113 East 30th Street
NEW YORK NY 10016
USA

JAN 18, 1984

Most Venerable Bravo
Vanessa jee
and Ven. Mary Farkas jee
Salutation, adoration,
Greetings and Goodwishes
for you both long live &
prosper in all sense
specially Wisdom on yar-
ning Happy 85th Birthday
celebration to great
Vanessa Coward this I con-
veying on behalf of our
POOR TRIBAL PEOPLE & CHIL-
DREN to whom I read, ex-
press views in translating
your essence of great Wis-
dom from Zen Notes through
these people, no doubt
innocent, will understand
one day what, this Un-
iverse, its relations,
attachments, conscious-
ness, Life, love, har-
mony, Enlightenment, Wis-
dom, Nothingness, Med-
itation, Samadhi, Satori,
Ecstasy etc. Your Zen
Notes have opened our eyes
and we can easily confirm
that after your years of
struggles. Your Venerable
came on the top of this
great Wisdom which Buddha

ever opened for others to
become Bodhisatva. Yes
you both are Bodhisatva.
I know, you won't like
this praise, but we with
our mind (low) will re-
peatedly utter that vares
are the Bodhisatva. Your
Notes are with deep
meaning and really we too
perhaps will take some
other meaning, but "MED-
ITATIONS," marvallous"
"extra ordinary" You did
mention. Please do not
stop but continue your
free subscription to us
as it is life to us just
as watering to delicate
plants. We have very few
books on "Zen" "Three
Pillars of Zen" Zen's
mind, begginers mind"

My mind has not re-
alized seriousness of
Samadhi (Meditation) but
running with unwanted
thoughts, images, like
express train w/o a
driver, where it will
take a disaster at the
time of death, then
finish everything when
Biological computer ex-
pired.

Please excuse me,
Yours cordially
K.D. CHAUHAN

Dr. K.D. Chauhan
P.O. Unjha 384170
N. Gujarat India

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