

# 7EN notes

我々の神話とともに「あのApple」がやってきました。  
「あのApple」です。1976年、アメリカの若者ふたりによつて創られた、人間の魂をした道具。これまで世界中で、人間のために奇跡をつづけてきました。日本で、「あのApple」が「このApple」になる日ももうすぐです。記憶していただきたい。これが、あのAppleか、とわからなくても、わかっていただきたい。

**Apple**  
が来た。  
Appleって何。

「リンゴ」です。そして、世界で初めてのパーソナルコンピュータの名前であり、私たちの名前です。私たちに、パソコンしかありません。それだけに、人間にとってよく見え込んであります。Apple II, IIe はソフトが1万6千種類以上そろったベストセラー機になりました。そして今、このAppleファミリーに、新しいリンゴが実を結びます。—— Macintosh 32ビットの高性能をコンパクトなボディに、軽のしからマウスによって選にでも扱いやすとした新機です。間もなく、デスクの上からあなたに実を結ぶでしょう。

Associated Press

Advertisement that appeared in Japanese newspapers for Apple Computer. The drawing shows Buddhist priests carrying apples, and the text says, "Apple has come," followed by, "What is Apple?"

CAPTIONED BY THE NEW YORK TIMES

## NEWS NOTED BY MF

I check the world's pulse and the temperature of our time by reading the "profile" of American thinking in The New York Times, The Wall Street Journal and The New Yorker. Other journals, too, but those are the ones that most often convey the attitude of knowing and ongoing observers. Wherever the cosmetic surface reveals an inner "booboo" I snip out a little bit for biopsy. Right now my field of inquiry concerns the grappling of Japanese and American businessmen for a hold on each other's markets. The clip on the cover is from the NYT.

The NYT, at a loss to caption the Apple Computer Ad, came up with Buddhist "priests" as a description of the pictured beings offering "apples." Suggested alternatives offered by FZI interpreters--buddhas, saints, deities, bodhisattvas, angels, celestials and heavenly beings--led to Webster (1941).

In attempting to distinguish between

celestial and heavenly, Webster tells us, celestial pertains "to the sky or visible heavens," while heavenly is "characteristic of the spiritual heaven..."

The thinking Buddhist's heaven is, of course, in his mind. A rather surprising example comes from Heb. xi, 16: "They desire a better country, that is, an heavenly." So since computers are intended for a "better" material world, to have "heavenly beings" present them is credible.

But an "apple?" That leads us right to the American old-timey view of heaven where it was the imaginary Eve who offered Adam the apple. Not serious? Of course not. But still around. When I hear about those "old-time" religionists in Texas who want to alter next year's textbooks for public schools to agree with their old-time pop religion, I think we worldlings had better take time to distinguish among myth, metaphor and misinformation.

## THE GREAT SIXTH PATRIARCH'S TEACHINGS

### Chapter V, 1

*The Master preached to the multitude: "This gate of Zazen (meditation) is that which makes you adhere neither to your mind nor to pureness nor to inactiveness. If you say that you adhere to your mind, mind is originally a delusion, so you know that your mind is a phantom. Therefore, you can adhere to nothing. If you say that you adhere to your pureness, the nature of man is originally pure; but the Bhutatathata of it is veiled by your delusion. Without the delusion, your intrinsic nature reveals its own pureness. When you stir up your mind to adhere to the pureness, you will give birth to a deluded pureness. Delusion has no place to exist except within your adhesive mind. Pureness has no particular aspect, but you construct its particular form. This is called "fictitious make-up." If anyone does this, he shuts off the flow of his original nature and he will, contrariwise, be caught in the custody of the pureness.*

### SOKEI-AN SAYS

Za, in Chinese, means to sit down. Zen is to think quietly. In the English sense, one meditates upon something.

Now let us think of Buddhist meditation. When you close your eyes, adhere to your mind, keeping it in darkness and speaking to nobody--it is just as if you are a hibernating snake.

*The Master preached to the multitude: This gate of Zazen is that which makes you adhere neither to your mind nor to pureness nor to inactiveness. "Nor to pureness." You think this means that you must not think about money, women, earthquakes, fire, storms, etc. Then this "inactiveness"--you must be quiet, yes, but you must still catch the train to New Jersey.*

Now the Sixth Patriarch is going to explain Zazen. He states his Mahayana attitude and his conviction about pureness. The question of "pureness" is most difficult to solve, especially in Hinayana, but the adherents of all religions have problems about this fictitious pureness. Listening to the

Sixth Patriarch's Record, you must emancipate yourself from the deluded concept of pureness.

*If you say that you adhere to your mind:* This means to adhere to your inmost mind by meditation. Many Oriental teachers tell their disciples: "Don't look at the outside, don't look anywhere, but adhere to your mind." So, in meditation, you bite your lower lip, close your eyes and adhere to your mind.

*Mind is originally a delusion, so you know your mind is a phantom.* From the Sixth Patriarch's standpoint, there is no such thing as "mind." If you find such a thing in meditation, it is a delusion. You close your eyes and think you are adhering to mind, but there is no inside. You think that you are in darkness but it is not true; you are not in darkness. It is neither deep nor shallow --it is just your thoughts.

Mind is originally a delusion, just as when a Theosophist thinks he will ascend higher and higher. It is not higher or lower; it is just sitting on a chair. There is no higher or lower place in the universe; everything is the same.

Your mind is just a mirage, and you are just thinking about it.

*Therefore, you can adhere to nothing.* You are adhering to the mind in vain, because there is nothing to which you can adhere. This is the foundation of the Sixth Patriarch's Zen. He throws out all that meaningless meditation and comes back to the original, ordinary human consciousness. Everybody despises this place, but there is no other place in which to stay.

One day I found this "place" and here I stay. I threw away all affected attitudes. There are many affected attitudes in Buddhism, and some people worship them; to them, such attitudes appear wonderful. To me, it looks like a crocodile! I have no tail on my end and no horns on my head. I am a human being on two legs. Finally, I decided to live in my present consciousness. And, after thirty-four years, I opened my eyes and accepted the outside--this human world. I did not imitate the monks, but settled down on my human heart. So some will say that Sokei-an says he is a Zen monk, but he is just

like an ordinary man. To this, I make no reply, for I know why they think this. Many people go to Japan, see the Zen monks, then come back to New York and find me in my apartment, sometimes telling a bad story. But I stay in this present consciousness.

*If you say that you adhere to your pureness, the nature of man is originally pure. "Pure" is your alaya consciousness. "Pureness" is synonymous with Dharmakaya.*

It is told that in ancient days some enlightened monks came to the Buddha and manifested their Dharmakaya. They disappeared from the center of the universe and appeared at the border; then disappeared from the border and reappeared in the center. They emerged from the earth and submerged in the water, and flew through the sky, and passed through keyholes. Everyone thinks this is a miracle like those performed at Coney Island--and the ladies exclaim, "How wonderful!" But if you know Dharmakaya, you will understand how those great Arhats demonstrated before the Buddha.

*But the Bhutatathata of it is veiled by your delusion. Your original nature is Dharmakaya. Bhutatathata is without color, sound, space, time or motion. It exists as it is.*

What is the meaning of "veiled?" Minds, theories, imaginings, are veils shrouding us from Bhutatathata so that we cannot find it. We are shrouded with turns of cloth as you would wrap a beautiful crystal bowl in cheesecloth. So seeing this, would you go to a cheesecloth store for a crystal bowl? You have entirely forgotten that it is within yourself, limited by rigid words and ideas. How can there be enlightenment? All this wrapping is done by pedantic scholars, a remnant of medieval scholastic life.

*So, without delusion, your intrinsic nature reveals its own pureness. If you can exterminate your delusion, then you will find your original nature.*

*When you stir up your mind to adhere to pureness, you will give birth to a deluded pureness. That is, when you make a special effort to adhere to pureness. If you go to Ceylon, you will see monks gazing at the tip of the nose or at the navel.*

In order to adhere to their pureness, they never look into the powdered or rouged face of a woman.

What do you mean by pureness? To close your eyes and fold your hands--do you think this is pureness within you? Most religious teachers take such an attitude and teach in that way. Because they close all their sense organs, they think they are pure--but closing the sense organs does not create pureness. Because your nature is originally pure, your five consciousnesses were originally pure. So you don't need to do anything at all; just as you are is pureness. Delusion is a phantom and does not really exist.

*Delusion has no place to exist except within your adhesive mind. Pureness has no particular aspect, but you construct its particular form. When you go to Japan you will find the Shintoist trying to keep himself pure, washing his hands at the shrine. And one hundred thousand others wash their hands in the same polluted water. Funny, this pureness, isn't it? Many others go up the mountain, following a leader, to become pure. In trying to be pure, they make many formulas of pureness; you see these formulas in all religions from ancient days.*

*This is called "fictitious make-up." If anyone does this, he himself shuts off the flow of his original nature and he will, contrariwise, be caught in the custody of the pureness. He is in a jail of pureness that was built by himself. It is just as American men made an alimony jail; women did not, but the men did. This purity makes many difficulties. I will take this opportunity to say one thing so that there is no misunderstanding.*

You will ask: "Why do monks keep themselves aloof, do not marry, or imitate that attitude even though they are not really doing it? Why?" This is a big question for everyone. Many monks do not know the answer.

Now, you graduated from grammar school, went to high school, then went to the university and got a diploma. You don't use grammar school ways any more, but when you teach, you must begin all over again. You must come down from the university way to the way of the grammar school and speak the

language that these students can understand. In Buddhist study, the first grade student goes up to the mountain top. He gives up his fiancée, takes the last drink of wine and renounces the world; he goes out of it. Many young men do go to the mountain top. Naturally, they cannot take a soft attitude. Pure or not pure means nothing to them. All the husky Arhat type monks are really grammar school teachers of Buddhism. But ours is a high grade study of Buddhism--so do not take a grammar school attitude.

The Sixth Patriarch's Record is the conclusion of Buddhism--the father and mother of a long line. You are living in this conclusion, but you don't know it. You come to a teacher to straighten your mind; your teacher will take you to the top of the mountain--not to straighten your mind, but to take your mind away.

Zen teaches Satori. It is your awakening on top of "Purenness." You will realize that the tip of the toe and the finger is pure--but first you must realize original purity.

Koans destroy all delusions, all mind stuff. In the beginning, you will accept the Buddhist teachings. In Zen you will accept a new ideology, and then the teacher will destroy that ideology, leaving you with nothing to say, nothing to express. At first, you will try all kinds of answers and expressions--but finally there is nothing to do. You will vomit out your struggle with agony, and at last you will realize "THAT IS IT!" The Buddha called this "Nirvana." Then slowly you will come down to the tip of your finger and toe; and then you will go back to your wife or husband and home. How do you do this?

This is the reason that the Buddhist monk takes the Arhat attitude. If you climb the Alps, you must hire a man who knows the mountains inch by inch. He doesn't want to go up the mountain, but if someone comes to him and says: "Take me to the top of the mountain," he will remove his polished shoes and white collar, and put on mountain climbing clothes for the ascent. It is the same with a monk. He may be living a layman's life, but if a novice asks him to lead him to the mountain top, he says,

"All right." Then he leaves his home and shaves his head to teach, for many people cannot understand the frank attitude of an enlightened teacher who lives as a layman.

JOSHU SASAKI ROSHI SAYS dom so as to develop an appropriate lifestyle.  
From Vancouver Zen Centre Newsletter 2/84

Q Please, before wisdom becomes mature, how to be and act while stuck with a selfish point of view, how to develop a bodhisattva style of being?

A This is the kind of question that makes your head itch. When your head itches, what do you do?... You have the wisdom that enables you to scratch it. Where did this wisdom come from? Everyone has this wisdom... that enables one to live one's own life.

The question of how to develop the bodhisattva life style is one that arises prior to our full entry into practice, so we must live exercising the degree of wisdom that we presently have. To recognize that one's head itches is one aspect of consciousness; the movement to scratch that itch is another aspect of consciousness. One... thing we can do is study spiritual teachings and through that study mature our wis-

Study, then, is an important aspect of life. Zen encourages the appropriate kind of study... sanzen is a form of study; you may not recognize it as such yet, but that's what it is. So you must pay close attention to what it says to you. That is a vital part of your study. Having paid close attention to what you have learned you will be able to apply that in your daily life and move into a more appropriate and harmonious life style.

But in examining your behavior it seems to me that you are still very conceptual, that you haven't been able to take your understanding into the practical aspects of your daily life. This is like your trying conceptually to figure out how to embrace your lover. Once you have seen an embrace, all you need do is put it into practice.

JOSHU SASAKI ROSHI SAYS he will be here for a Sesshin Oct. 17-23.

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