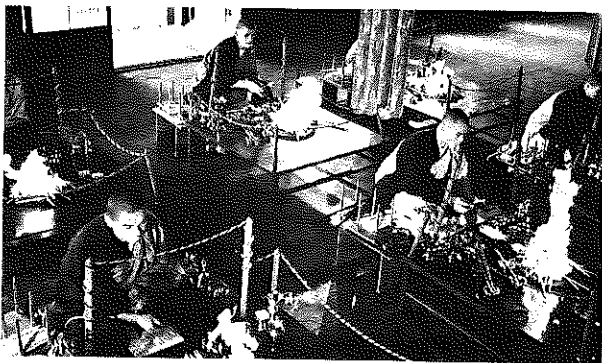


GEN NOTES



The ecclesiastical school trains adherents in a short term (one year). Most of the time is spent in the practice of the rite, and in the study of the doctrine to some extent.

LETTER FROM TOKYO

The story of the Zen scandals in the U.S.A. I've been reading is interesting. Curiously enough, we had a similar incident in Japan. In late June Kokuzeicho (the national tax agency) held a special investigation of 300 temples in the metropolitan area, and found 70% of them guilty of tax evasion. They reported that among those evaders some priests managed to own several expensive imported cars, to purchase 100 million yen condominiums in the center of Tokyo, to play around every night in classy membership night clubs and discos in Roppongi and Ginza, etc. The worst of them was the abbot of a large temple in Kanagawa-ken who had been paying, for years, handsome salaries, and giving jewelery and fur coats to his two concubines. (You can read about this happening in the June 18th issue of Time magazine.)

I was wondering how people would react to this incident. It was on evening TV news, and made the front page headlines of major

papers. But, in general, their reaction was cool and lenient. I heard someone talking about this happening that day in a train station saying, "After all priests are ordinary people, just like us. So this sort of thing happens to them, as well as to doctors, lawyers, business executives..."

So when I read about the American scandals I wondered what the reaction would have been if such scandals had happened in Japan. I'm sure it wouldn't be as scandalous as it was in America. In Japan people are mentally prepared, I think, to discover from time to time a playboy monk, abbot, etc. ... As for disciples of our time, it would be very difficult or even unnecessary to leave their master even if he turned out to be crazy or alcoholic. That's because they train themselves under a certain monk, for practical reasons, e.g., to get a license of priesthood, to gain an abbotship of a certain temple, through family connections, etc. So it is a personal connection that decides which disciple studies with

which master. If you say such things as "I'm studying with this Master to attain enlightenment," I'm sure they think you are joking or they don't understand you at all.

So I feel pity for those who had to leave their masters. But, it seems to me, their disgust, frustration, and even anger are the proof that their motives for seeking masters are genuine and that the Buddhism in your country is still young and healthy. Actually, it's a nice thing that they no longer have to waste their time with fake masters, and that they hopefully learned that you must rely on yourself to choose your master, but not on his status, fame, etc. I just hope that they are not too naive to abandon Buddhadharma all together only because of their fake masters. As Sensei used to say, quoting Kukai, "Everything that happens to you in this world is Tathagata's expedient means to guide you, if you keep your mind eye open--just as nameless plants and rocks on

the roadside could be medicine in the eye of a doctor."

BOOK NOTED

by BOB SCHAEFER

I wholeheartedly recommend *Sadaharu Oh, a Zen way of Baseball*, by Oh and David Faulkner, Times Books, New York, 1984.

It is clearly and simply written. It is about baseball and success but even more it is about one man's personal struggle to become "no man"--to become one with his bat, his opponent, himself. This "simple" aim can be extremely difficult. Oh shares his struggles, failures, successes with us in an intimate introspective way, often in great depth and detail, but always engaging. The different ethic of individual and group in the Japanese way and the American way is most interesting as is the very intimate relationship between teacher and student.

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

THE GREAT SIXTH PATRIARCH'S TEACHINGS

Chapter V, 2

My good friends, if you practice quiescence of mind, when you meet anyone you will pay no attention to his virtue or evil, right or wrong, or any false conduct. This shows that the intrinsic nature of the mind is originally in the state of quiescence.

My good friends, though you, deluded ones, will not move your own body, when you open your mouth you will talk about others' right or wrong, good or bad conduct, strong or weak point. Thus you contravene the law of your intrinsic nature. If you adhere to your mind or to this pureness of mind, that adherence becomes an obstruction in the way of Dharma.

The Master preached to the multitude: "Virtuous scholars, what is that which is called Zazen? In this gate of Dharma, if you do not rouse your mind in all the evil or virtuous circumstances that lie outside yourself, you will see that there is neither obstruction nor hindrance to the extension of your mind. This is called 'Za.' And when you behold the quiescence of your original nature within, this is called 'Zen.'"

SOKEI-AN SAYS

This address of the Sixth Patriarch is directed to "my good friends." Many scholars translate this as "virtuous friends." I do not know which is right, but it may be translated in both ways. I will follow Dr. Suzuki's translation.

My good friends, if you practice quiescence of mind. From the Chinese meaning, this must be intuitive mind. These days, scholars have found out something about Bodhidharma in India. He was a reformer with both enemies and friends. His Brotherhood was already in China while he was still in India. Shao-lin, a temple on Mount Sung in central China, was the center of Bodhidharma's Brotherhood.

"Quiescence of mind" is just sitting quietly, tranquilly connecting to the great mind, the mind of the universe. It is motionless mind, the mind of the great ox, the great cow, the great elephant;

not the mind of a little dog or a chattering human being.

In meditation, make the mind motionless as a mountain. To practice this, you must have faith that you are going back to the original mind of the great universe, original nature; you must know that you are one with the universe. This term handled mentally prevents you from entering the mind of the universe. Do not make the mistake of trying to grasp it with your brain. Grasp it with integral existence, with your whole nature. Do not *think*, using this mind.

When you meet anyone, you will pay no attention to his virtue or evil, right or wrong, or to any false conduct. Your attitude toward a saint will be the same as that toward a criminal. When you meet a saint you will not smile and when you meet a criminal you will not frown. You will communicate with everyone as yourself. It is not needed to take any special attitude toward anyone whom you confront. This is the usual attitude of a Zen student. Do not feel that you must maintain your dignity or impress your greatness upon anyone; just meet everyone as you would meet the soul of the universe.

This shows that the intrinsic nature of the mind of man is originally in the state of quiescence. If you have become one with the universe, you don't need to flatter the powerful nor scorn the weak. With your own quiescence, you will meet the other's quiescence. This is the real meaning of democracy; it was the attitude of Lincoln. It is being the same with a steel worker as with a great man.

My good friends, though you, deluded one, will not move your body. Many students think that quiescence is motionlessness of the physical body. Perhaps this is why the Sixth Patriarch here calls his students "deluded ones."

What is the position of meditation? People pay fifty dollars for railroad fare to come here and ask me how to hold the spine, how to close the eyes, how to breathe, how to count the breaths, taking the air in through the nostrils. Physical posture is important, of course, but the mental attitude of meditation is more important. They do not ask questions about that but they ask how to breathe from

the nose--as though it were something mysterious.

When you open your mouth, you will talk about others' right or wrong, good or bad conduct, strong or weak points. Such an attitude shows that your mental attitude is not right. The Zen student meets others as an ox meets a chicken. Of course, when you practice meditation for a long time, you will find this out naturally. When you cultivate your own position of mind, you will find out how to adapt yourself to each person you meet according to his nature and state of mind.

Thus you contravene the law of your intrinsic nature. This means: Practice meditation and mind your own business. If you talk about whether others are right or wrong, you are violating the law of your intrinsic nature. Your mind should be as big as the sky, not as small as the water in a glass. It should be as deep as the ocean, with only the waves on the surface fluctuating. The water at the bottom of the sea is eternally quiet. You will talk and smile, but the bottom of your mind must be empty and still, reaching to the empty universe.

In ancient days, a Chinese novelist said: "No one can understand a woman's mind because it is empty." But I think that man's mind is also empty, empty as the sky. If there is anything in your mind, it is ego. When you are man made by man and not made by God, you are violating the law of intrinsic nature.

If you adhere to your mind or to the pureness of mind, that adherence becomes an obstruction in the way of Dharma. If you adhere to pureness of mind, you are practicing what we call "fox meditation." The dilettante, like the fox in a cave, meditates in darkness. Many people make such a mistake. I saw a man cover his face with his cap. "Why?" I asked him. "Because I don't want to see the dark world." Keep your eyes open. What is wrong with the outside world, the world of the four elements: earth, water, fire and air? That which is wrong in the world is in man's mind. So don't close your eyes; keep them half open. At the beginning, perhaps it is easier to keep the eyes closed, but this is not permitted for more than a half year or ten months. Try to keep your eyes as those in the

statue of the Buddha, not looking straight in front, for that makes the eyes cross. Direct the eyeballs to the left or right. This is the true attitude of meditation.

Do not think anything about pureness of mind. When you try to keep your mind empty, you think this is so-called "pureness of mind," but it is dilettante meditation.

The real meditator takes no such attitude. His mind is like the calm moon in the empty sky. Clouds, stars, wind, spring, summer, autumn and winter come and go but the quiet moon in the sky does not move. It is the driven clouds that move. All will go through your brain and heart, will be reflected, but your mind will not go with it. You must practice meditation for a long time to realize this. If you adhere to each phenomenon that comes to your mind, that adherence becomes an obstruction to Dharma. Do not let the activity of mind--the whirlpools, waves, and so forth--obstruct the flowing of the stream.

Do not keep hold of all the circumstances that come close to your mind. If you adhere to a circumstance and try to keep it forever, it becomes an obstruction to Dharma. Dharma here means the Law of the Universe.

The Master preached to the multitude: "Virtuous scholars, what is that which is called Zazen?" The Sixth Patriarch is telling here the attitude of mind in the practice of meditation.

Za is "sitting upon." The Oriental woman always sits on the floor, holding her knees in a certain way. But high class women don't sit like that; they sit on folded knees, which is a more healthy attitude. Anatomically, women cannot sit like men because their hip bones are bigger. They must bear children so their whole structure is different.

Zen means "meditation." So Zazen means meditating in a sitting posture.

In the gate of Dharma. Dharma here means universal law. Gate means religion, or a particular school. One could say that he is in that gate as one would say, "the gate of Columbia" or "the gate of Harvard."

If you do not rouse your mind in all the evil

gan-ri-ta

or virtuous circumstances which lie outside yourself, you will see that there is neither obstruction nor hindrance to the extension of your mind. In meditation, the mind extends endlessly to east, west, north and south; the center pervades throughout the universe. The spatial, three-dimensional mind is moulded in such a way. But, in meditation, the mind is also moulded in duration, which is a wonderful thing. This duration is not a straight line, but is expanding. Perhaps you could call it the fourth dimension. The Oriental does not use that word, but certainly in meditation we can experience that fourth-dimensional space.

This "not rousing the mind in all circumstances outside yourself" so that there is no hindrance, is *ža*. You are the master in all circumstances. You are not sitting upon your chair, but on the top of the universe in all circumstances. There are many terms explaining this: you are sitting upon the top of the universal sun, the absolute, the Vairochana Buddha. This earth, not the universe, has day and night. Also, the universe of Zazen has neither day nor night because you are sitting upon the head of the universal sun. The Hindu has a wonderful imagination such as "sitting upon the universal sun," but don't take this literally and don't dramatize yourself. Just sit calmly.

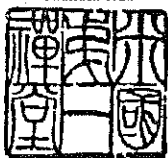
When you finally behold the quiescence of your original mind, or nature, within yourself, it is not so easy to understand. But when you have passed the first koan: "Before father and mother, what were you?"--and you reach your original nature--there is neither inside nor outside, neither time nor space, neither spirit nor matter. Then there is no word to think, no silence to keep, no sound to refuse to hear. You lose the bottom of your mind and go back to universal nature. From the top of your head to the tip of your toes, you will realize your original nature. And when you behold IT--not thinking or talking about it--this is called "Zen." The English word, "meditation," is so small that it does not cover the true attitude called "Zen."

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