

# ZEN NOTES



Photo by Muky Munkacsi

ISSHU MIURA ROSHI (1903-1978)

OCTOBER 10, 1984

At Koonji, Isshu Miura Roshi's temple in Hachioji, Japan, a memorial service will be held in observation of the 7th anniversary of his death.

October 31st was Ruth Sasaki's birthday.

We take this occasion to bring these two people to your attention in this October ZN since Antony Tudor, Secki Shapiro, Vanessa Coward and Mary Farkas, who studied with him, do not find ourselves in circumstances that make it possible to

attend this meeting.

Following is an excerpt from the remarks Miura Roshi addressed to us and other members of the First Zen Institute of America at a public meeting April 20th, 1955, relating the circumstances of his friendship with Ruth Sasaki which had brought about his first visit to America.

At our request he brushed the characters which are translated word by word on the next page.

Now I should like to ask a favor of you. It is this: Will you please memorize the "Four Vows."

It is these Four Vows that all Buddhists not only recite every morning and evening but wish to remember and realize throughout their entire lifetime. I am sure the older members of this Institute must know them by heart. Such members I want to ask to recite them once more with a fresh feeling. And the younger members I want to ask to memorize them above everything else.

This is the Vow. It is true that my being here is largely because of various karmic relations. But fundamentally it is due to this Vow that I am here. Therefore, if you will be good enough to establish this particular Vow firmly in your hearts, my purpose in coming will be more than fulfilled.

T	Shujo muhen	Sentient beings are numberless
H	seigando	I take a vow to enlighten them all
E	Bonno mujin	Worldly desires are endless
	seigandan	I take a vow to uproot them all
V	Homon muryo	The gates of Dharma are manifold
O	seingangaku	I take a vow to enter them all
W	Butsудо mujo	The goal of Wisdom is ever beyond
	seiganjo	I take a vow to attain it

4

佛

*Butsūdō*  
Buddha Wisdom

無

*mujō*  
no higher

誓

*seigan*  
vow

成

*jō*  
attain

3

法

*Hōmon*  
Dharma gates

無

*murjō*  
countless

誓

*seigan*  
vow

學

*gaku*  
practice

2

煩

*Bonnō*  
Worldly desires

無

*mujin*  
endless

誓

*seigan*  
vow

斷

*dan*  
end

1

衆

*Shujō*  
Sentient beings

生

無

邊

*muhēn*  
numberless

誓

願

*seigan*  
vow

度

*do*  
enlighten

## THE GREAT SIXTH PATRIARCH'S TEACHINGS

### Chapter V,3

*Virtuous scholars, what is that which is called "zenjo?" When your mind has attained freedom, leaving the form of external existence, it is called "zen." And when your mind is kept undisturbed, it is called "jo." When your mind adheres to form without, it will be disturbed; but when your mind takes leave of form without, it will not be disturbed. Your original nature is intrinsically pure and peaceful; because of your seeing the outside and of your thoughts of the outside, you disturb your mind. When you see all the circumferences, your mind is not disturbed. You are in true "jo," samadhi.*

*Virtuous scholars, when your mind takes leave of outer form, it is "zen," and when your mind is not disturbed, it is "jo." To retreat from the outside and to be calm within is "zenjo." It is said in the sutra of the Bodhisattva commandment that your own original nature is pure.*

*My good friends, you must see in your own mind that your original nature is pure. You must attain Buddhahood by your own practice and by your own exercise.*

### SOKEI-AN SAYS

This part is the last paragraph of the chapter on zazen. The Sixth Patriarch was talking about his concept of zazen to the multitude and to his disciples. From the next lecture, he speaks about an entirely different thing.

*What is that which is called "zenjo?" In this paragraph, Hui Neng has explained Zen and Zen meditation almost completely. Jo is samadhi. Zen, the name by which we call our sect, is here, in this sense, quiet meditation; and jo is the result of such meditation. By quiet meditation, you will attain quiescence. This does not mean an absence of intellect. Instead, you will attain the source of intellect. Jo, in Sanskrit, is samadhi. Samadhi is not mere tranquillity; it is realization of original wisdom and the universal principle. With a deluded mind, in quietude you will attain only de-*

luded dreams. Only the awakened mind will attain the wisdom that innately exists in your own mind.

Many people ask: "If you keep yourself quiet and do not reason, will you not return to the original stupidity of a dog or a cat sleeping in the daylight? How will you then attain enlightenment? In the Western world we use reason to attain. How is the Oriental going to attain enlightenment by closing his eyes and crossing his legs?"

Our answer is this: "Please practice zazen according to our method. Until you do this, we cannot explain anything about it; it is as if we were to teach you how to swim if you don't go into the water."

*When your mind has attained freedom, leaving the form of external existence, it is called "zen."* This is one of the great lines of this sutra.

"Leaving the form of external existence" is the practice that you are exercising in zen. Go through the keyhole; go through the stone wall; take Fuji mountain out of your pill box; stop the far-away sailing boat and the gong of the far-away temple; take all Manhattan out of your pocket book; without using your hand, make me stand up; without wetting your sleeves, take the stone from the bottomless sea. All these koans make you destroy the forms or conceptions of external existence. You get rid of those forms. Consequently, you attain Dharmakaya, the omnipresent body of essential existence.

*And when your mind is kept undisturbed, it is called "jo."* Naturally, your mind attains tranquillity. When you see the sun, moon, stars, flowers, mountains and rivers, to your consciousness they are pure--pure as the blue sky. You are not fooled by those existences and you attain "jo," which is the state of Sambhogakaya. But, without first having attained Dharmakaya, without knowing samadhi, you cannot prove this Sambhogakaya.

"Neither wind nor banner is moving; your mind is moving." This was the Sixth Patriarch's answer to the monks who were disputing over the banner flying in the breeze: "The wind is moving." "No, the banner is moving." There was no end to the argument until the Sixth Patriarch, sweeping the gar-

den with his broom, heard the argument and made his statement: "Neither wind nor banner is moving; your mind is moving." This is one of the great koans in the Zen School. When you answer this koan, in that moment you attain Sambhogakaya--the negative aspect of Sambhogakaya, which has two faces: the negative aspect is the quiet part facing Reality, and the positive aspect faces actuality. It is like intuition, which attains absolute existence without reason. The part facing actuality is the intuition that accepts sensual existence as it appears to our senses, the sensual side of experience, immediate knowledge. Through the Sixth Patriarch's "Wind and Banner" koan, you will attain the intuition to see Nirmanakaya. The Buddha said that that was the wisdom provided by yourself, while the other was the wisdom provided by others. So in the Trikaya there is Dharmakaya; Sambhogakaya facing Dharmakaya and Sambhogakaya facing Nirmanakaya; and Nirmanakaya. Your original nature is Dharmakaya.

You must know these four stages of "kaya," especially the two faces of Sambhogakaya--one facing to Dharmakaya and one to Nirmanakaya. If you study Kantian philosophy, you will find this also. I did not read this in the original but received a lecture on it from my teacher many years ago.

*But when your mind takes leave of form without, it will not be disturbed. Your original nature is intrinsically pure and peaceful; because of your seeing the outside and of your thoughts of the outside, you disturb your own mind. This "pure and peaceful" is the Zen mind. You must destroy alaya consciousness with your own mind. When you understand how to accept the outside, the whole world of sky will be in your hand. Until then, even though you have eyes, you won't see anything at all.*

*When you see all the circumferences, your mind is not disturbed. You are in true "jo" (samadhi). This can be done when you pass through Zen. When you see everything at once, you will see both phenomena and noumena at the same moment. With all senses outside and all the reality of the universe inside, you are seeing it at once, and you are not a bit disturbed. When you pass the first koan, you attain this. It is not a small thing to pass the first koan,*

but your wisdom is still limited in attainment. Through 1700 koans and 5048 volumes, you could gradually realize the extent of the Buddha's wisdom. So do not be discouraged when you come into Zen and your attainment is so limited; just passing one koan can help you a great deal. It is the seed of fire. As you put the seed of fire in kindling wood, blow and make a flame, it will grow into a conflagration and annihilate everything. Then you will attain Nirvana. Don't be discouraged. When you have answered the first koan and then listen to my lecture, you will say, "But I didn't realize so much!" All students have that same feeling.

*Virtuous scholars, when your mind takes leave of outer form, it is "zen," and when your mind is not disturbed, it is "jo." To retreat from the outside and to be calm within is "zenjo." I think this much is very important, but I am not sure about the rest. They may be the words of the Sixth Patriarch, but the following may have been inserted by some disciple.*

*It is said in the sutra of the Bodhisattva commandment that your original nature is pure.*

The sutra of the Bodhisattva commandments (Brahmacharya-sutra) is the end of Zen study. You will pass through the ten essential commandments--or rather, one commandment that includes the ten. These ten commandments are so intended that one includes the other nine; each commandment is also the other nine. Without this study, you cannot really understand human life; and these ten commandments are the criterion for the Buddhist life. These commandments are really not commandments, but a guide in daily life.

*My good friends, you must yourself see in your own mind that your original nature is pure. You must attain Buddhahood by your own practice and by your own exercise.*

ON ABORTION, THE DALAI LAMA SAID (NYT), on his first full day of a U.S. tour, at the Overseas Press Club: "Buddhism generally believed it was wrong because it involved killing but was permissible under certain circumstances, including the probability of a deformed child, parents facing 'terrible problems' and the threat of over-population."

JOSHU SASAKI ROSHI SAYS  
MARRIED ZEN

The Japanese family has a Zen attitude. When the husband is busy and does not come home until eleven or twelve o'clock, the wife simply has to wake up and prepare some warm tea, or soup. This human feeling of the wife cannot be expressed in words. So the husband usually hurries home, thinking that his wife is waiting for him. The wife in Japan also gets up before her husband. She fixes breakfast and sends him to work because he is the one who "brings home the bacon." In the family that is too poor to afford a maid, the wife even polishes her husband's shoes. I presume that American families in the country, even middle class families, do the same way, don't they?

Actually, I find it's quite different. The American husband gets up while the wife simply stays in bed and sleeps. He makes himself some instant coffee and goes out to work quietly. The wife gets up about 8 o'clock, takes a shower and then goes for painting lessons. In families where the husband and wife both work and get up at the same time, however, when both are living for each other, they can build a peaceful world.

And when each person is able to manifest nothingness, there will be a warm, peaceful family. If you look at the Japanese wife from the outside, you would think that she is a slave. But Japanese wives feel that they are queens. In a Japanese family, the husband doesn't even know where his handkerchiefs are stored, or his socks. The Japanese husband depends upon his wife for everything. All Japanese wives complain that their husbands are like babies. But actually the Japanese wife takes pride in saying that. I feel that women need big toys, like husbands. As for American men, you should be living as a big toy for your wife. Then your wife will welcome you when you come home and she will say, "Oh, my goodness," and hug you warmly.

Human life is actually based on embracing and being embraced in all situations... From morning until night, every moment, if you have the feeling that you are embraced by God and are embracing God, and that you are embracing all things in existence, that is what I call a truly religious mind. Please remember that what you are studying at the Zen Institute is the Zen of embracing all things, and being embraced by all things. 10/75, Noted by H. Mitchell

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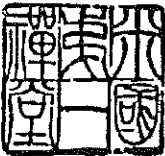
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