

GEN NOTES



AP/Wide World Photos

HONORS

Dec. 7, 1986, Kennedy Center, Washington, D.C.
--Ninth annual awards to six for lifetime achievements in the Performing Arts. Standing, from left: Ray Charles, Antony Tudor, Yehudi Menuhin. Seated: Jessica Tandy, Hume Cronyn, Lucille Ball.

Dec. 8--Black tie dinner in the State Department's Benjamin Franklin dining room, reception at the White House, performances at the Kennedy Center in honor of the award winners (Leslie Browne and Robert Hill from a Tudor ballet) and a dinner-dance. A Kennedy Center Honors program will be televised by CBS on December 26th.

President Reagan, in the East Room of the White House, said: "We gather in this grand old house to pay tribute to six men and women to whom our nation is deeply in debt. Others have seen to our material needs, still others have seen to the life of the mind. But these six are artists and as such they perform a different and singular task. They see to the deepest needs of the heart . . . "

He spoke of Tudor as one who had dealt with "themes once thought unsuitable for dance" and in so doing had "expanded the possibilities of ballet itself, giving this magnificent medium new vibrancy, new relevance and new life."

At the State Department Tudor said, according to The Washington Post, "My knees are shaking." It was the thought of the receiving line, he explained. "I don't like to socialize. I like to be a recluse."

The weekend dinner at the State Department was hosted by Secretary of State George Shultz. He didn't want to talk shop. "I'm against being interviewed at social occasions," said Shultz. No one pressed him on the crisis of the day. "I wouldn't dare," said Tudor. "It's none of my business. I'm English." After a martini, Tudor admitted, "I'm not suffering at all."

December 4, 1986 at The New York Academy of Medicine, Dr. Albert "Mickey" Stunkard, America's leading expert in eating disorders, gave the first of two lectures, "Perspectives on Human Obesity." Each year a committee appointed by the Academy selects as the Thomas William Salmon Lecturer, the specialist in this country or abroad, who has currently made an outstanding contribution to his specialty. These lectures are designed to be permanent contributions to the field of medicine and are usually published in book form.

"Mickey," whose humor was much appreciated by the distinguished audience, was in especially good form himself, and clearly in no need of his own advice on this weighty subject.

THE GREAT SIXTH PATRIARCH'S TEACHING, Chapter VI, 16
SOKEI-AN SAYS

If you would think of something bad, you might do something bad. I think you do not need any explanation of this.

If you would think of something good, you might do something good. Thus all Dharma exists within our own nature.

"Dharma" is a Sanskrit word of twenty-five different meanings but here Dharma means the semi-phenomenal existences or materials of mind--your own thoughts which come from the outside and stay in your mind as seeds of thoughts. You see everything outside through these conceptions--color, sound and so on, but you do not truly see them, you cannot see their exact existence. When you think of something good or bad, these are your own habitual thoughts.

It is written in an old sutra that there was a beautiful woman whose name was Upidatta, who realized that this phenomenal world is like a dream. People who live in a country where there is an agreeable climate and much production do not take such an attitude of life. People's minds are influenced by topography. When you go to India, your whole idea will be changed. There, bamboo shoots grow in a day and perish in a day. In such a climate you will realize that real wealth, beauty, youth will perish like mushrooms after rain, like dreams. Religions always take this topographical influence. In Tibet, they always use a hard practice of meditation because they must all sit quietly during the winter when there is no production. In that high climate and hard winter there is not much wood for the fire, so they put on all their blankets, eat very little--perhaps once in three days--and take this mode of life into their religion.

The beautiful woman, Upidatta, was slender and slim as a bow (a usual metaphor for a beautiful woman). The Japanese say of an old man: "Bent like a bow." She decided to become a nun, to shave her beautiful hair and take off her gorgeous garments. She came to the garden of Jetavana where the Buddha was staying. She looked at herself in a pool and

saw that she was beautiful. She admired her own beauty as your Greek Narcissus did. As she was admiring her reflection in the water, she saw the full moon reflecting behind her, but it was not the moon; it was a beautiful woman--more beautiful than herself. "Who are you?" she said. "My young sister, I am strange to you, but I understand you want to become a nun. You are beautiful and young, why do you abandon life? Why not stay in the world and enjoy it?" Upidatta suddenly awakened into her new aspect of life. She embraced the older woman and wept; and as she wept the older woman changed into white moonlight.

This is not a true story but 2500 years ago in India it was quite a natural thing for a young woman to give up the worldly life and become a nun.

The sun and moon are always bright when the sky is clear but when clouds cover the sky, the world becomes dark. Then when a blast of wind sweeps away the clouds all the phenomena in the sky and upon the earth are disclosed. The mind of man is like the clouds that flow in the sky.

We do not often see quick changes in the weather in this country, but in Japan, at about sunset, black clouds often hover overhead, tornado-like winds suck the fish up from the water and then drop them. Of course I was living on the top of a mountain--the thunder was at my feet. Thunder, lightning and rain--and then in ten minutes the sky cleared and we could see the sun not yet set completely.

Just so, the mind thinks of this and of that--now it thinks of jewels and now it thinks of cigarettes, now it cries, now it laughs--endlessly thinking of something. It never pays attention to "What is this that makes me think like clouds that flow in the sky?"

Virtuous scholars! Your intellect is like the sun and the moon. The first training of the lay novice in Buddhism is to control the mind by looking into it. Meditate, not thinking of conscious or subconscious--just look into it. This is the first training--not allowing yourself to be carried by those thoughts that flow in the brain.

You are reading a book and you think of your friend and go to the telephone: "Hello, dear,"

and you put on your hat and go--you must find your friend--you are carried away by your thoughts. This is the first point a beginner practices in Buddhism, training to put a rope on your thoughts and hold tight so that the thoughts do not disturb your mind.

This "intellect" I think I must give an explanation of. In Sanskrit it is vijñāna; you also translate this as wisdom--wisdom and intellect are almost synonymous. Wisdom is the mental function that makes one aware. Buddha means awakened one, one who has awakened to the intellect within himself. Buddha thought that the whole nature of the world is born from this intellect that is a universal force. You say it is the cosmic dynamo or God.

If I say God, it sounds like religion; if I say cosmic dynamo, it means something scientific. Or I could say over-soul or superman or transcendentalism. Words always mislead. We say Buddha and you think of one always in meditation but it is really one who has awakened this intellect in himself. Buddha thought that the whole nature of the world is born from this intellect that is a universal force. You could say it is the cosmic dynamo or God.

The intellect should be always bright but when your mind cleaves to the outside and the clouds of delusion cover your original nature, your intellect cannot remain as bright as it should be.

Your mind cleaves to the outside--the outside means you think red is the color of this wooden fish, green the color of water, water is cold, fire is hot, the knife is pain. Pain does not belong to the knife, pain belongs to the hand. All this is not outside, but your sense perception.

People's view of the whole world is topsy-turvy, upside down. Naturally, they cannot observe anything exactly as it exists and the cloud of delusion covers their original nature.

But when you meet an enlightened one and hear the true Dharma. The Sixth Patriarch met an old man who was reading a sutra on the street corner: "Depending upon nothing, realize your own mind." Upon hearing these words, the Sixth Patriarch was suddenly enlightened. You never think your own thoughts. People depend upon this religion or that ism. You

only think thoughts that have been thought by someone else. Depend only on yourself, your own intrinsic nature.

The Sixth Patriarch asked the old man where he found that sutra: "I got it from the temple of the Fifth Patriarch." As soon as he said it he disappeared in the air--this is fancy talk of course.

You think you meet an enlightened one--he isn't enlightened at all--you just met him in the street but if you really meet someone truly enlightened *you then abandon your delusion (by your own exertion of mind).*

This is very awkward Buddhism. For three drops of holy water a lady paid a Hindu twenty-five dollars, or "Do you see a green light in your brain?--You are enlightened. Twenty-five dollars, please!" But the true Buddhist does not do this. "By your own exertion of mind." That is the true way to make yourself enlightened. Just control your flowing mind and meditate.

You are meditating--you hear something--you think of a man who owes you twenty-five dollars. You pick up the telephone, "Hello," then you go back again to meditate and you think of a cigarette. The mind is very difficult to control. From one corner you count the grains of poppy-seed, then you watch mice coming out of a hole and you become very like a cat. You must begin this way when you are young. Then you go back to the soul of the universe and you realize you are part of it, and from that day you understand all religions, all teachings. There is only one way to get into enlightenment--there is no enlightenment to be found in books--only in one's own nature.

Your intellect will become as clear as crystal and all the Dharma will be revealed to you. Dharma here means outside, inside, visible, invisible. Kensho is to see your own nature. Through the koan "Before father and mother," you get into it and you truly see your own original nature. With the first koan you come into the first gate, the culture of your own soul--call it by any name whatsoever.

One who sees his own intrinsic nature will be like this. This is called your pure Dharmakaya-Buddha.

Finally, after the appearance of many brilliant but fragmentary versions, Takuan's three letters of advice to swordfighters have been published in a complete translation, "The Unfettered Mind: Writings of the Zen Master to the Sword Master" (Kodansha International, 1986, \$12.95). The translator, William Scott Wilson, whose previous work includes "Hagakure: The Book of the Samurai," makes no reference to any Zen background or associations, but seems to find his way easily, nonetheless, through the obscurities of Zen terminology.

Besides Takuan's familiar suggestions about staying free of one's surroundings, "The Unfettered Mind" presents his interesting, always pragmatic views on a variety of subjects. "Right-mindedness," for example, for which Takuan uses the Confucian term "gi." "Within this body solidified by desire," he writes, "is concealed the absolutely desireless and upright core of the mind. This mind is not the body of the Five Skandhas, has no color or form, and is not desire. It is unwaveringly correct, it is absolutely straight. When this mind is used as plumbline, anything done at all will be right-mindedness."

Oten, Takuan says, samurai are ready to lay down their lives for an erroneous idea of right-mindedness. "Dying because someone is vexed at being insulted resembles right-mindedness, but it is not that at all," he continues. "This is forgetting oneself in the anger of the moment. It is not right-mindedness in the least. Its proper name is anger and nothing else. Before a person is insulted, he has already departed from right-mindedness. And for this reason, he suffers insult. If one's right-mindedness is correct when he is associating with others, he will not be insulted by them. Being insulted by others, one should realize that he had lost his own right-mindedness prior to the offense."

Takuan also offers some practical advice about dealing with authority. A samurai who moves from clan to clan should think of each new lord he serves impersonally, Takuan says, rather than as this or that lord. Someone who thinks, "My lord is Matsui

Dewa but he is really a lout," Takuan observes, is not likely to prosper. "Therefore," he concludes, "it is better not to inquire who this lord or that might be, but to simply think 'the lord,' and to consider right-mindedness toward him without mentioning his name." This sounds like the old Army saw, "Salute the uniform, not the individual," which, in this day of rapidly shifting corporate allegiances, may not be bad advice for even the most unwarlike of civilians.

EDITOR'S NOTE

It is Tudor's Eye that shows in his "honored" photo--at least in the glossy from Wide World used here. I hope our printer gets it through better than the NYT or Washington Post did. I asked Michael Hotz, a senior from Washington, what profession he'd ascribe to the decorated person seated in the central position in the upper level. "Maybe an admiral--looking out at the sea (a sea of troubles? I wondered)." I'd come to "military" myself. And, looking back thirty years, I remembered a first interchange with Tudor seated in the zendo. I told him, "Tudor-san, you're leaning to the right." Tudor, ruefully, "I'm supposed to be a master of posture." Me: "That doesn't alter it." It wasn't necessary to mention it again. MF

LAST RAT NEWS for 1986

New York--Inside the FZI, no rats, no mice.

Peking--NYT Special Report by E.A. Gargan, 11/27:

"Rats," Peking's population has been informed, "are pernicious animals, harmful to life and welfare." And so, the Patriotic Health Campaign Committee announced, the "kill a rat campaign" has been launched. 10 tons of poisoned bait has been dropped into the 1,125-mile long sewer system, and little blocks of bait are in the corners of all rooms in the city on ground level. The national government has contributed \$810,000, the municipal government \$378,000, and every Peking resident is required to pay about 18 cents.

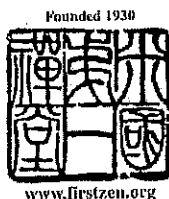
In Guangzhou, where a similar campaign had been in operation, the official China News reported, "Over the past 50 days, Guangzhou's rats suffered very much from nervous fear."

gargan

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113 East 30th St., New York, NY 10016

Vol. XXXIII, No. 12, Dec. 1986
Editor, Mary Farkas
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