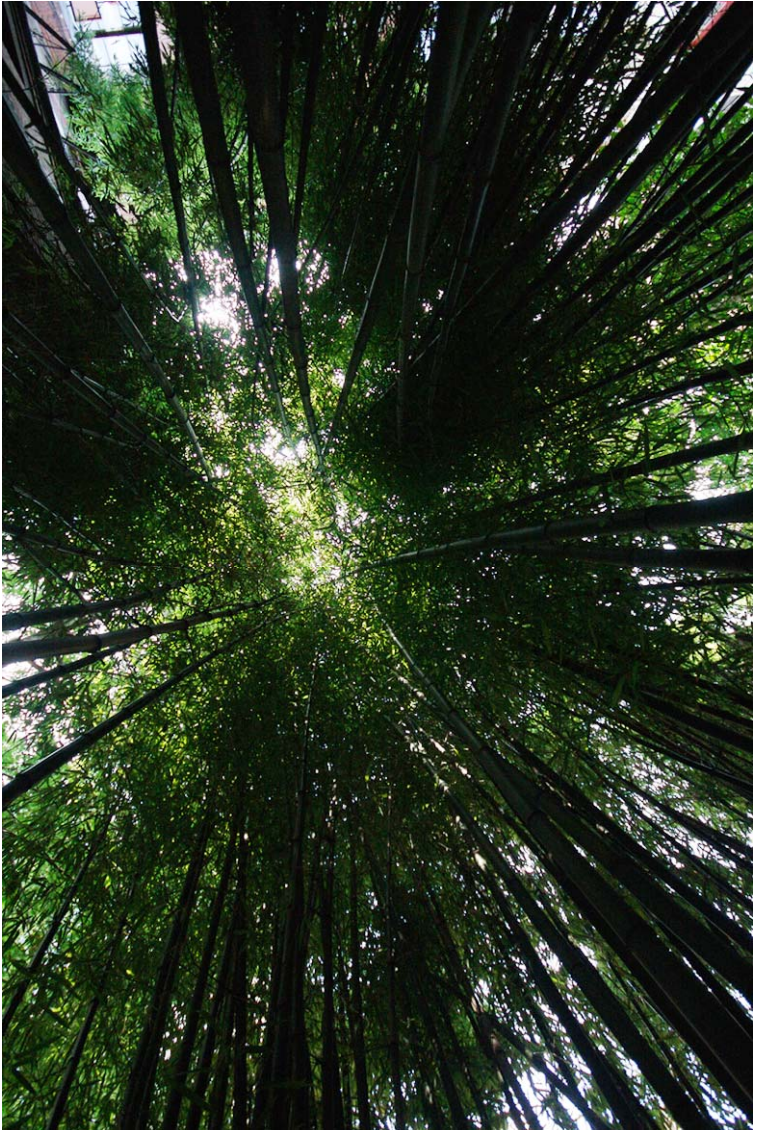


ZEN notes



Skyward Bamboo

THE SUTRA OF PERFECT AWAKENING

FORTY-SIXTH LECTURE

Wednesday June 14th, 1939

Thus Maitreya entreated the Buddha, repeating these words three times over and casting himself upon the ground in profound salutation.

Then Lokanatha spoke to Maitreya:

"Very well, very well, Obedient One! You Bodhisattvas have asked me, in the name of all the Bodhisattvas and of the sentient beings of the future world, the meaning of the fathomless mysteries and the method of cleansing the Bodhisattvas' Eye of Wisdom, how to eradicate forever the transmigrating minds of the sentient beings of the future worlds, that they may realize the form of Reality (Svabhava) and may be able to acquiesce in the existing world, which in the true sense is non-existent ('Ksanti-anutpatti dharma-kshanti' or 'anutpattika dharma-kshanti.') Now listen to me attentively! I shall expound these meanings for you."

SOKEI-AN SAYS:

The Buddha answered Maitreya and gave him the subject on which he will give his discourse.

It is very important to give a clear commentary on this "Ksanti-anutpatti dharma-kshanti." It appears for the first time in this *Sutra of Perfect Awakening*. All the important points are written here. My usual Zen students will understand these lines, but I shall say a few words.

I translate this Ksanti-anutpatti as "acquiescence in the existing world."

Thus Maitreya entreated the Buddha, repeating these words three times over and casting himself upon the ground in profound salutation. — This is not the Maitreya Buddha who was to appear

in a future kalpa; he is one of the Bodhisattvas who arose to question the Buddha on this sutra.

Then Lokanatha spoke to Maitreya: "Very well, very well, Obedient One! You Bodhisattvas have asked me in the name of all the Bodhisattvas and of all sentient beings of the future world, the meaning of the fathomless mysteries,." —This "fathomless mysteries" has no particular meaning—if this were so, if it had a meaning, it could not be "fathomless mysteries!" Those who know these fathomless mysteries, know that there is no mystery!

A Zen student will understand when I say there is no mysterious meaning—but outsiders often think that Zen has some mystery that the Zen student is concealing. To us—there is no mystery and no meaning.

Dr. Goddard went to Japan and studied koans. He came to me and said, "There is nothing in it!" I said, "It is true—there is nothing in it." "Then why must these Zen students meditate upon it?" I answered; "They meditate upon it because there is nothing in it."

The trouble is that those who study Zen think there *is* "something in it."

When I went to Boston, I met a young man who had passed one of the difficult koans. He said, "I know that Zen is a wonderful thing—but it doesn't mean anything to me." I said, "Of course it doesn't mean anything to you." "Well, I thought Zen was a wonderful thing." I said: "Zen is a wonderful thing to me *because* it doesn't mean anything!"

It is very hard to grasp something that has no meaning in it! It is very easy to gather notions in the head—easy to think about them—but it is very hard to empty all the notions out of the head and to think about that.

It is very hard to pick up a stick and realize that you have picked up the whole universe. It is hard to look at a tree and realize that it "is Bodhidharma's purpose in coming from the West." If you can realize these things you will understand the meaning when the Buddha held up the blue lotus or when a master cut off the monk's finger.

When you finally empty your mind of all notions—then Zen becomes a wonderful thing. This is the proper attitude of the Zen student.

There is marvelous meaning in the "fathomless mysteries." When we talk about it—this is so. The Buddha spoke about it for

forty-nine years and left 5048 volumes of sutras! You cannot say there is nothing in it; there are countless meanings in Buddhism and its development through these 2,500 years.

There are a lot of monks who are drowned in the ocean of sutras. And there are others who read two or three sutras and think they are scholars—or who publish a book and talk about Zen! And, of course, those who "see nothing in it."

I did not criticize these people for long years after coming to this country—but I am losing patience!

When we say "fathomless" mysteries and then say "meaning," you must realize that in Zen there are the two aspects. When you say "fathomless mysteries" —you cannot speak a word (the Buddha spoke no word about it), but when you say "marvelous meaning" —you speak one million words! The Buddha spoke for forty-nine years and did not come to an end! It is said in a sutra that throughout all those years, the Buddha never uttered a word! These are the two aspects of Zen.

"... and the method of cleansing the Bodhisattvas' Eye of Wisdom. " —"The Eye of Wisdom" means the eye with which you see Reality. This eye sees the phenomena only. But this Eye of Wisdom must be "cleansed" in order to see the true state of Reality. To come out of your delusion is the biggest part of Buddhism.

"How to eradicate forever the transmigrating minds of the sentient beings of the future worlds. " —"The minds of the sentient beings" transmigrate through all the states of the twelve Nidanas. This mind must be eradicated.

The Oriental tries to attain an empty mind: the Occidental tries to attain perfection. If you throw out your garbage you can empty your house. But it is hard to make your house perfect by decoration.

I recall meeting the Master of the Astor Hotel—I forget his name—Shumman, I think. He asked me a question, "Can anyone be perfect?" I was astonished! Oriental people don't think about such things—don't even try to be so wonderful. If they do get something perfect—they make it imperfect; they *like* imperfect things.

It is said that a Zen master asked a student to sweep his garden in the autumn. With pride, he showed the master his work, but the master said: "Why, you have swept every leaf away? How long have you studied Zen? You have destroyed my garden!"

When a Japanese Tea Master gets a new china tea-set, he purposely breaks, or nips, it and then mends it.

The Oriental hates perfect things. The artist will never make a perfect circle, or repeat the same carving, or make two pillars alike. Every leaf on a tree is different; that gives it the beauty.

We want to be natural—not perfect. We like to create, like nature, from an empty mind. Western people who wish to understand Oriental art, philosophy, architecture, religion must understand this first. It is the key to the Oriental mind.

You cannot understand the Oriental by applying Platonic Idealism! The West must understand the East to avoid useless struggles; it is our duty to understand each other.

When you eradicate your transmigrating mind you will understand emptiness. Then you are satisfied with the appearance of the world, the natural world.

We do not care for the symmetry of an Egyptian temple; we like the natural look of a Japanese garden. And we do not put a fountain in the center of a circle with rings of flowers around it—pink, yellow, red. We want a stone, a tree, a stream—a place that we can visit casually. It is emptiness. There is a key to Oriental art; they should find it at the Boston Museum of Art—I mention this museum because they have many beautiful things.

"... *that they may realize the form of Reality,*.. " —This "form of Reality," as translated by the Chinese, can also be called "this state." It is the existence before all existence; therefore it is true existence—*svarbhava*. The empty mind can grasp this "form of Reality." But, by words, you destroy this "form." You must not entertain any form in your mind—must keep your mind natural and empty and at one with the universe. When you catch yourself thinking something—chin on fist, wrinkled brow—you must relax. This helps to destroy the "wall" between you and the universe (the imaginary wall), and you will sometime enter profound samadhi! Imagine the image of the Buddha sitting—a profound symbol of the state of mind.

"... *and may be able to acquiesce in the existing world which in the true sense is non-existent.*" —Ksanti-anutpatti (or anutpattika) dharma-kshanti. To be acquiescent to this world in which we live. It is the true attitude of forbearance.

To the Buddhist, there is no argument about this phenomenal world and the phenomenal body, and the phenomenal agony which we must undergo. So we must forbear.

When you take sanzen, you will meet your teacher in this phenomenal state, but you will know that in the real state there is no teacher and no disciple.

Rinzai describes this conversation between a master and disciple:

The master appointed his disciple as gardener. One day he approached the monk as he was working with a spade, thinking, "He is not a common monk—I will examine him!"

The master went into the garden and said: "How is Zen demonstrated in the Southern country?" The monk answered: "How is Zen demonstrated in the Northern country?"

The master withdrew, saying: "A student who understands the non-existent existence will not give in to the teacher when he sees the opportunity to withstand him." (The student had empty mind, "*Mushin*.")

In this "acquiescence in the existing world" there is no meaning—but there is a viewpoint! As Takusan smote his disciples with a rod, how do you react? Do you observe this from the phenomenal standpoint or from the standpoint of Reality?

How do you understand this?



BANKEI AND HIS WORLD

by Peter Haskel

Like Bankei, many of his contemporaries in the priesthood in seventeenth-century Japan believed that the authentic transmission of Zen in their land had been debased and finally destroyed during the preceding two or three centuries. If Zen was to continue, such reformers argued, it had to be thought through again from the beginning, not only revitalized but reinvented. The Zen of Bankei's age, the Tokugawa period, was in many ways a rejection rather than an extension of the Zen that came immediately before. To fully understand Bankei and seventeenth-century Zen, it is therefore necessary to start with a discussion of Japanese Zen in the late Middle Ages, the fifteenth and sixteenth centuries, the latter part of what is referred to as the Muromachi period (1333-1573), after the Muromachi district of Kyoto where the reigning Ashikaga shoguns had their palace. Much of the information cited below is drawn from the pioneering research of Tamamura Takeji, a leading scholar of medieval Japanese Zen history. The discussion here focuses on the two principal groups identified by Tamamura as dominating Muromachi Zen: the sorin, the official Gozan temples patronized by the shogunate; and the rinka, those temples like Daitokuji, Myoshinji, Sojiji, and Eiheiji that remained largely outside the official system.

ZEN IN THE MUROMACHI PERIOD (Part I, #16)

(Continued from the Winter'08 Zen Notes)

Ikkyu Sojun

The most vivid personality in Daitokuji Zen during this period is the Zen Master Ikkyu Sojun, who has been mentioned previously. Like other rinka masters, Ikkyu began his career as a sorin monk, later abandoning the Gozan to study with his teacher Keso Sodon. He became abbot of Daitokuji, but did not serve continuously because of friction with his fellow disciple Yoso Soi and his followers. The Jikaishu, which Ikkyu composed in 1455, directs a series of vitriolic attacks against Yoso, who is vilified as a spiritual leper and the worst scoundrel in Daitokuji's history. Specifically, it indicts Yoso for "selling Zen" at Daitokuji by indiscriminately handing out koans and inka to nuns, actors and others in return for donations, thereby betraying the original Zen of Daio and Hsu -tang.

It is difficult to substantiate the particular accusations Ikkyu makes against Yoso in the pages of the *Jikaishu*. All in all, Yoso seems to have been fairly typical of the rinka masters of his day, and Ikkyu's own attitude toward the less extreme manifestations of missan Zen, as well as the character of his own teaching, remain somewhat ambiguous.

What is certain is that Ikkyu believed the Zen of his period to have become hopelessly debased, the monks neglecting Zen practice and the teachers lacking in real attainment. Ikkyu regarded himself as a lone wolf, the last defender of Hsu-tang's teaching and the guardian of authentic Rinzai Zen at Daitokuji. The eccentric lifestyle he adopted served to protest the falseness and avarice that he found rampant in the Zen establishment.

It is reported that Ikkyu deliberately dressed in shabby clothes and would parade through the capital with a long sword strapped to his side, a false wooden blade concealed in the sheath—a commentary, he explained, on the empty pretense of contemporary Zen teachers. In the same spirit, Ikkyu seems to have openly flouted the precepts. He declared his preference for the wineshop and the brothel over the Zen temple with its shameful hypocrisy, and in old age formed a notorious liaison with a blind entertainer named Shin.

Like other Daitokuji masters, Ikkyu was a cultural figure as well as a Zen teacher. *Kyounshu*, the anthology of his Chinese poems, is frequently classed as a masterpiece of late Gozan literature, and in his own day Ikkyu's verses were even admired on the continent. In addition to his literary skills, Ikkyu was a master calligrapher and his followers included many leaders in the arts. Yet, despite his colorful and intriguing facade, Ikkyu remains ultimately an elusive figure.

In later ages, Ikkyu's outspoken iconoclasm made him a folk hero of sorts and gave rise to numerous tales and legends. But it is difficult to rank the historical Ikkyu as a popular Zen teacher in the sense of earlier masters like Bassui or Gettan. Apart from his nostalgia for the Daitoha's founders and his violent antipathy to Yoso's administration at Daitokuji, little is known of Ikkyu's own Zen teaching. The *Jikaishu* denounces certain aspects of the missan system at the Daitokuji; but many of Ikkyu's disciples are known to have been practitioners of missan Zen, and elsewhere, Ikkyu himself gives a more neutral description of missan style koan study that, while falling short of an endorsement, suggests a tacit acceptance of some type of formalized missan-style transmission for koans.

Ikkyu refused to designate a successor, in protest against the

corruption of the Zen transmission in his age, and after his death, Daitokuji produced few noteworthy masters till the beginning of the Tokugawa period. Although destroyed in the fighting of the Onin War, the temple was soon restored and continued to attract the patronage of the Emperor and the Court, of certain military barons and of the merchants of Hakata and Sakai. During the sixteenth century, however, it was overtaken in both the capital and provinces by two previously obscure rinka organizations, which, unlike the Daitokuji, had developed largely in rural Japan. These were the Kanzan and Genju lines, the two groups which, more than any others, were to shape the destiny of Rinzaï Zen in the succeeding period.

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Three-Hundred-Mile-Tiger

Sokei-an's commentary on

The Record of Lin Chi

Discourse XI, Lecture 1

The Master said to his followers: "Brothers, you must endeavor to attain true understanding so your path upon the earth will be free from the delusion of bewitching spirits. Attaining the stage where there is nothing further for you to do, you will be worthy of true reverence. You must not be artificial. Be your ordinary self. Seeking in the external world, however, you run to your neighbors searching for your hands and feet. You are committing an error!"

SOKEI-AN:

One of the eight principles of the Eightfold Path is particularly important to us as students of Buddhism—that is, to make right effort to attain true understanding or right view. The system of Buddhism is a device to trap students into philosophical entanglements, to take them into true understanding gradually. We in the Zen School do not need this device. It is in meditation that we realize we have everything within us. Passing through three stages of meditation we come to Reality.

In the first stage, we free ourselves from desire. This is a necessary device. If we wish to reach the other shore, we use a boat;

cessation of desire is such a contrivance. By this boat we can reach the other shore. When you attain this stage, you know what desire really is, and then desire exists no more. You have an Eye that can see through the whole universe, and you are no longer trapped by the torture of color and form as are those who desire to grasp everything. When you have exterminated this desire for a while, you will pass that stage (perhaps in thirty years) and you will see everything without the desire to grab it. I am a man, so when I go to a department store I can look at ladies' garments without desiring to buy them even though I see their beauty. A lady, on the other hand, can look at the best baseball suit without desire. Once, when I was a woodcarving student, I was looking at my teacher. Seeing me look at him, he said, "You are trained to see everything as insentient. Be careful. I am not wood." It was true. I saw everything as wood and stone.

Next we free ourselves from form, so we enter the stage to which we can give no name. In the West, this is temporarily called noumena. However, this is just one aspect of essential existence. To enter into Buddhism, you must enter the stage in which there is nothing but consciousness.

In the third stage, we free ourselves from formlessness where consciousness perceiving time and space sees that there is nothing in it, two mirrors are reflecting each other. Consciousness has no object to perceive, so it cannot be proved. There is no ego, no self. All is one and that One is the whole universe, a universe that is as small as a pinpoint, but that pinpoint is as large as the universe, and one moment is as a million years. If you reach there, you realize the body that has all the commandments written in it.¹

One such commandment is not to kill. To deny the existence of the universe—that is killing. To deny God is also killing. In this stage we can perceive consciousness, but we cannot prove it. It is emptiness, *shunyata*. However, since from this emptiness the whole universe will be recreated (after the future *kalpa* fire destroys all and reduces it to the eternal atom) this is not nothingness. But as it is impossible to conceive, we call it nothingness. If we could conceive it, it would not be real nothingness. If you think all of this is existence—I exist, you exist—then you are stealing. In the third stage, nothing actually belongs to you, nothing belongs to me. The universe is one body. In this *shunyata*, emptiness, you cannot keep anything in your hand, cannot attach. Nor can you give anything away. Such indulgence is committing adultery. This empti-

1 Sokei-an is referring to the ten precepts that prohibit 1) killing; 2) stealing; 3) unchaste behavior; 4) lying; 5) using intoxicants; 6) gossip; 7) boasting; 8) envy; 9) resentment and ill will; 10) slandering the three treasures of Buddha, Dharma, and Sangha.

ness is not a void, it is really the conservation of energy; everything is in it. If you try to call it by the name of Buddha or God, you are lying.

Another commandment forbids indulgence in intoxicants. Ignorance is intoxicating. If you believe that there is something called ego that is really opposing the true nature of the universe, you are in darkness, *avidya*. In this intoxication you do not know where you are, and you do not know light, dark, east or west, This is the first darkness from which we all came, the bosom of our mothers.

All these commandments are really written in your essential body. When you enter the desireless, nameless stage, you will find the essence of all commandments written in yourself. Do you want to go East? You can. If you wish to enter into any entanglement, you can do so without danger. Those who wish to distract you are teachers who teach untruths, who do not know the real body of commandment, do not realize the real body of the universe. Their eyes are not enlightened, they have learned from a book, not their own experience, so they do not know what they are talking about.

If you attain the stage of Reality you will come back once more to form, color, and so forth. Then you will step out further. Before, it was desire; now it is great universal love that takes you out. You give and take without desire because the ego is exterminated. The realization of the universal spirit can manifest in your everyday deed because the spirit on earth comes from heaven. The power to digest food is not my own, neither is the power to see and to hear mine. Nothing is done with selfish desire. At this stage there is nothing further to study, nothing further to prove. The million laws of the universe are written in your Self. You will be worthy of respect and a true aristocrat. You will not need a castle. If we enter into nirvana, *we* are really the precious one. It is not necessary to do anything, to use any device to make yourself appear great. You realize that this body is the eternal atom that has existed from the beginning and that your consciousness is the eternal consciousness of the universe. Then why be artificial? Be natural and everything will manifest naturally.

Book? Teacher? Church? You will find nothing there but fragments of knowledge. Truth is not a mosaic but a spring. It springs out from your own heart. That is where to seek it.

TALES OF HAKUIN'S FOLLOWERS

Hakuin Ekaku (1686-1769) is generally acknowledged as the key figure in formulating the Japanese Rinzai school of Zen as we know it today. The following anecdotes are taken from Hakuin monka itsuwasen (Tales of Hakuin's Followers), a translation into modern Japanese of Keikyokusodan (Tales From the Forest of Thorns), composed in 1829 by Hakuin's fourth-generation disciple Myoki Seiteki (1774-1848) and published in 1843. The work, which along with the modern Japanese-language version includes notes, the original Sino-Japanese (kanbun) text and its classical Japanese reading (yomikudashi), was prepared by Nonin Keido and issued in 2008 by the Kyoto-based Zen bunka kenkyujo (Institute for Studies of Zen Culture).

There was a certain Omasa, who was the wife of a Mr. Sugiyama of Hina. After her husband's death, she lived alone with her son and strove to master Zen under the instruction of the Zen teacher Gedatsu (n.d.) at his temple, Muryoji. Fervently taking up her koan, she generated a great ball of doubt. There were even times when, lost all day in meditation, she forgot to prepare the meals, and when her son returned from outside he had nothing to eat and was fed by the neighbors, who felt sorry for him.

One day when her son returned home, Omasa looked at him and inquired "Whose child are you?"

"Mama, what are you saying?" her son asked.

"To which Omasa replied, "All right!" and returned to meditating.

This sort of thing continued for several days on end, when suddenly Omasa experienced enlightenment. She then went to see Hakuin. The Master proceeded to examine her on several koans, and Omasa answered each one without the slightest hesitation. Hakuin then acknowledged her understanding...

(No. 52: 260-261)

The Layman Furugori Kentsu (1695-1746), headman of Hina, was a samurai retainer of the Inaba clan and a originally a follower of the Nichiren school. One day Master Gedatsu brought him to meet Hakuin.

"This person wishes to study Zen," he told the Master. "Won't your Reverence please give him a koan?"

Hakuin replied, "Why bother giving and taking [koans]? Right here, in this very moment, the truth is completely manifesting!"

Gedatsu pleaded, "He is only a layman. Please offer some expedient means to guide him toward enlightenment."

Seizing a brush, Hakuin then wrote: "What is the nature of thinking and hearing, perceiving and knowing?"

Receiving this gratefully, the layman returned home.

A year afterward, the layman experienced awakening and presented Hakuin with a poem:

When one loses one's hold over a ten-thousand-foot precipice

One's hoe sends forth flames consuming heaven and earth

When one's body is reduced completely to ashes, things spring back to life.

The paths between the paddies are as they were

The rice plants are putting forth ears.

Hakuin then submitted the layman to rigorous Zen training...

(No.53:261-264)

* * * * *

Yamanashi Heijiro, Layman Ryotetsu³ (Penetrating Realization), belonged to the powerful Ihara family, heirs to a large fortune. By nature he was self-indulgent, sunk in debauchery. His wives and concubines were of great beauty, and even his female servants were alluring and flirtatious, so that his days were passed in laughter and amusement.

On a late spring day Heijiro was disporting himself by the falls of Isabu. Sake and fish had been set out, and there was flute and biwa music, making for an altogether delightful excursion. Clearing mist cloaked the trees, and wildflowers bloomed everywhere in profusion. Heijiro's wives and courtesans ambled about, picking and gathering new-grown grasses. Suddenly realizing that everyone was gone, Heijiro began to stroll alone. The waters of the

³ Yamanashi Heijiro (1707-1763) became a retired lay practitioner in 1744.

Originally a warrior clan, in Hakuin's day the Yamanashi were a wealthy and prominent family, with longstanding ties to the sake brewing industry.

mountain stream and the falls poured down in a rushing torrent, sweeping along countless rocks, some of ordinary size, others as large as a foot or as small as an inch, but all vanishing in the end. Ryotetsu suddenly perceived the impermanence of things. and lamented to himself,

"Human existence too is like this. Whether our span of life is long or short, is it really any different from a bubble?"

Overcome with grief and loss and losing all sense of enjoyment, the layman summoned his palanquin and returned home.

On another occasion, the Layman happened to overhear one of his child servants reciting [a passage from] Takusui:¹ "He who would realize the Buddha Way must first see into his own nature. Those sentient beings of dauntless courage will realize buddhahood instantaneously, while those who are feckless will never attain nirvana, even with the passing of innumerable kalpas."

On hearing these words, Ryotetsu considered,

"According to Takusui's words, even with a useless old nag like myself, one must make one supreme effort to crack the whip and spur oneself on!"

That very evening Ryotetsu went into seclusion and sat firmly in meditation. As he contended with the demons of thought, perspiration bathed his whole body. By the fifth watch (3-5 AM) he had fainted from his exertions. Suddenly he revived and saw the first pale light at the corner of his window and heard sparrows twittering busily in the garden. He opened the door and stepped outside. His whole world seemed totally different. He thereupon wished to see Hakuin, and mounting his palanquin ascended the slopes of Mount Satta.²

When his bearers, panting with exhaustion, paused for breath at the mountain's summit, Ryotetsu slid open the passenger's door and gazed at the surrounding scenery. The landscape of fields and bays resembled that depicted in a painting. Suddenly, without realizing it, Ryotetsu found he had lost all traces of self. He went and saw Hakuin, who examined him with several koan, all of which Ryotetsu answered without the slightest difficulty.

¹ I.e., the *Takusui kana hogo*, by the Rinzai Zen master Takusui Chomo (d.1740). Nonin Keido points out that this particular passage does not appear in the *Takusui kana hogo* as it survives today.

² A mountain near the town of Okitsu (modern Shizuoka Prefecture). It was said to be one of the hazardous spots along the Tokaido, the road that in Hakuin's day linked Edo and Kyoto.

Hakuin told him, "You have experienced great penetration."

On a subsequent occasion Hakuin remarked to someone, "Not since Shih-kung¹ has there been such a man as Ryotetsu!"

* * * * *

Three-Hundred-Mile-Tiger

Sokei-an's commentary on

The Record of Lin Chi

Discourse XI, Lecture 2

"If you only seek Buddha, 'Buddha' turns out to be a mere name. Rather know the one who seeks! All the Buddhas of the past, present and future and the ten directions appear only to seek the Dharma.

"Students of today in pursuit of knowledge have only to seek that same Dharma. When you attain it, your pursuit comes to an end. But if you have not attained it, you will continue to transmigrate in the five realms."

SOKEI-AN:

Previously, Lin-chi has been speaking of those who try to gather fragments of knowledge from others. No matter how much information such a one gathers, he will never understand true Buddhism, for true Buddhism is to be found only in oneself. All is written in yourself, not outside. You cannot come to true understanding by devouring books.

When Lin-chi speaks of seeking Buddha, it is not the Buddha who incarnated as Prince Siddhartha in India. This Buddha is the Knower. All the elements in the universe have the power of reacting to that something we call "another." the function of

¹ The Ch'an master Shih-kung Hui-tsung (n.d.), an heir of the celebrated master Ma-tsu Tao-i (709-788). Originally a hunter, Shih-kung is said to have continued to use his bow and arrow to test students, confronting them with a drawn bow and an arrow aimed at their hearts.

“knowing” is in IT, itself, the whole universe. That is Buddha. It is in no form or human figure, but is the power of knowing in every atom; IT is omnipresent. That is Buddha.

You, however, devour books and try to conceive it. What you conceive is a name, not Buddha-itself. It is not necessary to pay attention to what is thought. Pay attention to the one who does the seeking; that one is the Knower. But you are like a grandmother who asks her grandchild to find her spectacles—”Oh, I’ve got them on!” Though you search outside for a thousand years, you will never meet the Buddha that is in you.

Do you know the one who is seeking? This mysterious Buddha enters many different states and knows the feeling and taste of everything in all of them. We speak of many states of consciousness, but really there is just one soul who enters those states as an actor puts on different garments. One Buddha in you enters all the different states. You scratch your skin, and Buddha enters your skin, feeling that sensation. Good, evil, there is not a different type of animal in your body for each sensation, only one Buddha.

But Lin-chi-chi says, *“Students of today in pursuit of knowledge have only to seek that same Dharma. When you attain it, your pursuit comes to an end. But if you have not attained it, you will continue to transmigrate in the five realms.”* The five paths of deluded beings are the six realms in the stage of desire—hell, hungry ghost, animal, man, and angel.

* * * * *

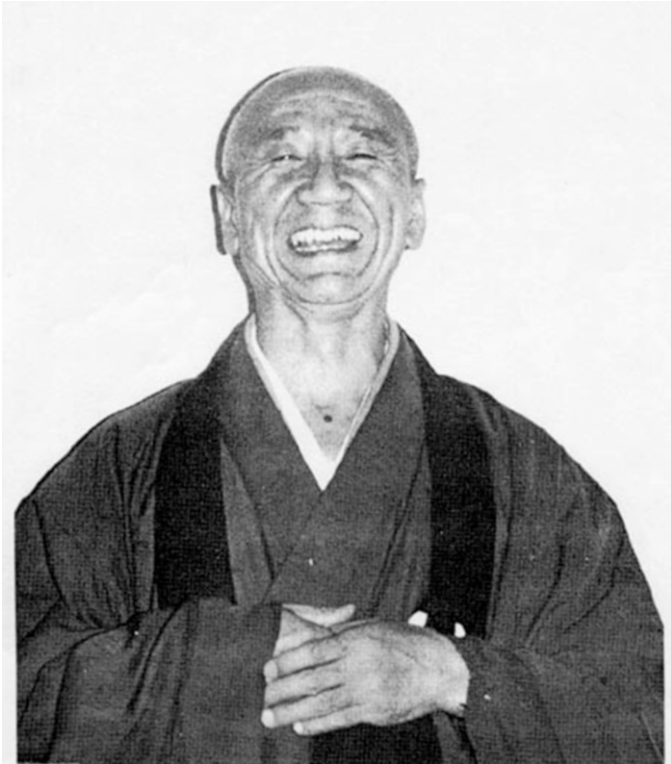


Front Cover

The coverpic is a worm's eye view of the bamboo growing in the Institute's back yard. Due to competition for precious light with our volunteer Northern Oak which now is about 30 years old and 7 stories high (~80ft), the bamboo has reached the level of the Institute's top floor and is about 50ft tall. Several new shoots this spring shot up about 7ft over last years tops.

Kyudo Nakagawa Roshi Dead at 80

By Ian R. Chandler



Born February 12, 1927, Kyudo Roshi's given name, Myosho Nakagawa, was a contraction of his father's and grandfather's names. Both of them were Zen priests. Kyudo was ordained as a monk at the age of six. His father died when he was twelve and his mother when he was fourteen. He practiced judo in High School, and suffered a shattered knee cap, an injury which sometimes left him with discomfort when meditating in the full lotus posture many years later. One day at the end of High School, while sitting around with a bunch of his classmates, he simply declared: "I will never marry," and indeed, he remained unmarried until the end of his life.

During World War II he was drafted into the Japanese Navy and witnessed the Hiroshima bomb blast from the deck of a ship in Tokyo harbor – he could see the cloud from the blast on the distant horizon. After the war, for his first job, he worked as a

door-to-door vacuum cleaner salesman. Later, he studied Buddhism at Komazawa University and trained at Gukei-ji temple. He entered Ryutaku-ji Monastery at the age of 30, where he trained under Soen Nakagawa Roshi (no relation). In 1968, he went to Israel to head the Kibutsu-ji Zen center in Jerusalem on the Mount of Olives, a center founded by Soen Nakagawa Roshi. After thirteen years in Israel, he moved to New York, where he founded the Soho Zendo. He also taught at the London Zen Society on an itinerant basis. He became a dharma successor of Soen Nakagawa Roshi and abbot of Ryutaku-ji a few years after Soen Nakagawa Roshi's death.

Kyudo Roshi did not, in general, expound on classical Buddhist texts, but spoke directly from his own experience with a lively wit in broken English. He was always friendly, engaging and very down-to-earth. His Teishos were filled with personal anecdotes and stories of his life. Does your money really belong to you? In old Japan, in his grandfather's time, he said the villagers debated this. Does your money really belong to you, or does it belong to your spouse, your children, your family or even your village? It's not the type of attitude people have toward money today. His teishos included frequent references to death and dying – a traditional Zen approach to motivating the practice of zazen. He placed very strong emphasis on will-power, self-motivation, clear-minded thinking and decisive action.

The Soho Zendo was a clean, elegant fourth-floor loft walkup on West Broadway just south of Bleeker Street. It consisted of a large zendo, a small room which doubled as a changing room and dokusan room, a bedroom, a kitchen, and a single bathroom which had been divided into two small bathrooms with tiny shower stalls. Kyudo was vigorously involved in all aspects of the Soho Zendo's Sesshins, acting as jikijitsu, tenzo, leading the meditation periods, the chanting, and the work crews. The food was delicious and the schedule was mellow, with a 5:00 AM wake-up bell and a one-hour break after lunch. Sometimes, in the late afternoon, Kyudo would serve whipped green tea and cookies after Teisho.

After hours, Kyudo enjoyed baseball, professional wrestling, and an occasional cigarette. He died on December 29, 2007. Following his death, the Soho Zendo has closed its doors and shut down. Several lively and sometimes funny anecdotes about him can be found in Larry Shainberg's *Ambivalent Zen*. He will be missed by his many students, friends and fellow monks around the globe.



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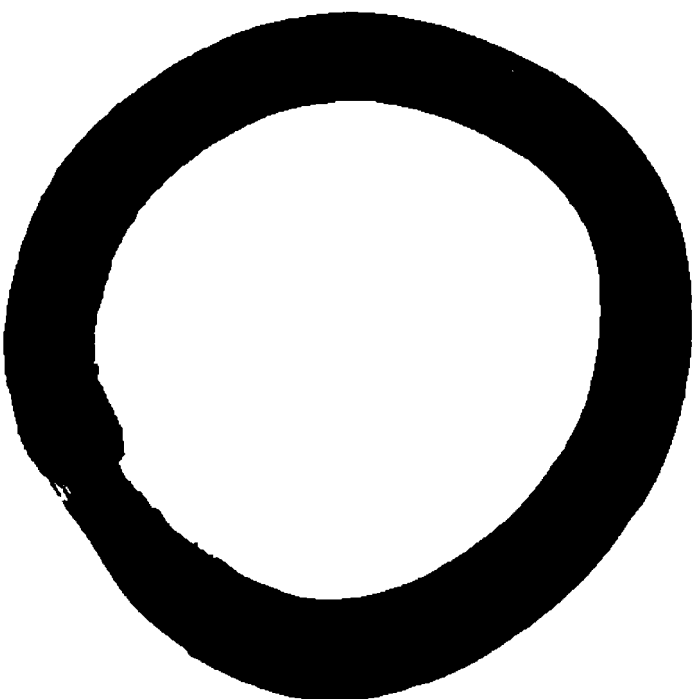
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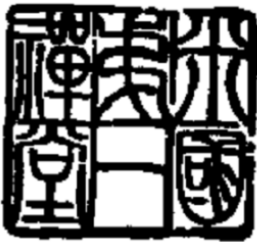
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