

**ENDING
THE PURSUIT
OF HAPPINESS**

A ZEN GUIDE

BARRY MAGID



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NOTES

INTRODUCTION

The *Tao Te Ching* is a 6th century BCE text attributed to Lao-Tzu. A fine English version is available by Stephen Mitchell.

The *Hsin Hsin Ming*, one of the earliest Chinese Zen texts, is a long poem beginning “The Great Way is not difficult...,” attributed to the Third Zen Ancestor Sosan (d. 606). The title may be translated as “Faith in Mind” or “Relying on Mind.” The full text may be found in *The Roaring Stream* edited by Nelson Foster and Jack Shoemaker.

Bert Lance (b. June 3, 1931) was a close advisor and friend to candidate for President Jimmy Carter, during Carter’s successful 1976 campaign.

The question about whether a dog has buddha-nature or not is posed as part of Case 1 of the *Mumonkan*. This can be found in Robert Aitken’s *The Gateless Barrier*.

CHAPTER ONE

Why Are We (Really) Meditating?: The *Symposium*, which meant “drinking party,” is a dialogue by Plato in which Aristophanes, Socrates, and the other guests each offer their own account of the nature of love. See Plato’s *Symposium* in the Waterfield translation.

Three Stages of Practice: Dogen, in the *Genjokoan* section of the *Shobogenzo*, wrote that “to study the Way was to study the self and that to study the self was to forget the self.” This translation appears in numerous places, including the translation of the *Shobogenzo* by Nishijima and Cross.

Kiegegaard’s discussion of Abraham’s exemplary willingness to sacrifice his son Isaac can be found in *Fear and Trembling*.

CHAPTER TWO

Zen and Psychoanalysis: The story of Uchiyama Roshi and his teacher Kodo Sawaki Roshi is taken from Arthur Braverman’s *Living and Dying in Zazen*.

What Is the Self?: Heinz Kohut’s pioneering work in self psychology can be found in *The Analysis of the Self* and *The Restoration of the Self*.

Hume wrote that by introspection he could only discern one discrete perception after another, never a continuous self behind or in addition to having the particular perception:

“For my part, when I enter most intimately into what I call myself, I always stumble on some particular perception or other, of heat or cold, light or shade, love or hatred, pain or pleasure. I never can catch myself at any time without a perception, and

never can observe any thing but the perception. When my perceptions are remov'd for any time, as by sound sleep; so long am I insensible of myself, and may truly be said not to exist." This is from *Treatise on Human Nature*.

Wittgenstein quotes St. Augustine's questions about the nature of time in *Philosophical Investigations*. His discussion of how we use the word "time" and of Socrates' problem can be found in *The Voices of Wittgenstein*, edited by Gordon Baker (pp. 481–87).

Psychologically-Minded Zen: Bodhin Kjolhede, Kapleau's Dharma heir and the Abbot of the Rochester Zen Center, writes about the psychologizing of contemporary Zen practice in the afterword of the thirty-fifth anniversary edition of Kapleau's *Three Pillars of Zen*.

Learning from Problems: Sources cited in this section include: Ford, *Zen Master WHO?*; Bromberg, *Standing in the Spaces*; Downing, *Shoes Outside the Door*; Goldberg, *The Great Failure*; Kornfield, *After the Ecstasy, the Laundry*; Welwood, *Toward a Psychology of Awakening*; Van de Wetering, *Afterzen*.

CHAPTER THREE

Everyday Zen and *Nothing Special* are the titles of two books by my teacher Charlotte Joko Beck.

CHAPTER FOUR

Flypaper: The quote from D.H. Lawrence is from his essay "Morality and the Novel."

The koan in which Zuigan asks Ganto about “the original permanent principle” appears as Case 75 of the *Blue Cliff Record*.

That’s Me: “Maybe that sounds better in Pali...” Pali is the language in which Buddha’s teachings were first written down; the language he actually spoke is unknown.

Shodo Harada Roshi gives this translation of the Buddha’s words on becoming enlightened in *Morning Dewdrops of the Mind*.

You’re Perfect...: This case is taken from Michael Wenger’s collection *Thirty-Three Fingers* and is reprinted with his permission.

Rinzai’s “Buij” Zen: This excerpt is reprinted from *The Book of Rinzai*, with the permission of the translator, Eido Shimano Roshi.

If This Was It: “When Master Mumon speaks...” comes from *The Gateless Barrier*, Case 1.

CHAPTER FIVE

Spiritual versus Material: Hume’s arguments regarding the immortality of the soul can be found online at www.anselm.edu/homepage/dbanach/suicide.htm which reproduces the complete 1783 edition of *Essays on Suicide and the Immortality of the Soul*. “Zeno the Stoic said that happiness...” comes from *The Life of Zeno* by Diogenes Laertius, translated by Barry Magid.

Sitting Long Becomes Tiring: Case 17 of *The Blue Cliff Record*, (Cleary, T. trans).

Three Buddhas: This section is based on Case 96 of *The Blue Cliff Record*, “Joshu’s Three Pivotal Sayings.” I have freely

adapted the commentary on Setcho's verses, and I have not hesitated to use the case itself in the service of my own teaching, which some may recognize as deviating in places from the traditional commentaries.

CHAPTER SIX

Asses and Horses: Joshu's dialogue regarding the stone bridge and the wooden bridge can be found in *The Blue Cliff Record*, Case 52.

The quotation "love is the gross exaggeration..." is widely attributed to Shaw, but I have not been able to locate its exact source.

William James initially thought that voluntary poverty and asceticism could serve as the moral equivalent of war. He later amended this idea to include various forms of public service. See Richardson's *In the Maelstrom of American Modernism*, p. 515.

Thomas Merton in Love: All quotes from Merton's private journals are from *Follow the Ecstasy: Thomas Merton, The Hermitage Years*.

The quotes from Isaiah Berlin are taken from *The Crooked Timber of Humanity*.

Paul Hendrickson, in an article in the *Washington Post*, "Trappists: Religion in the Kentucky Wilderness" (Jan 25, 1999), reported that Margie Smith had moved to Ohio, married a doctor, and raised sons.

CHAPTER SEVEN

Attachment and Detachment: Aristotle's discussion of the virtues and the need for community to develop them is developed throughout *The Nichomachean Ethics*.

Hillary Rodham Clinton's book on education was called *It Takes a Village*.

CHAPTER EIGHT

Why Practice?: Unmon's question is from *The Gateless Barrier*, Case 16.

Who's Listening?: The Wittgenstein quotation—"When I have exhausted the justifications I have reached bedrock, and my spade is turned. Then I am inclined to say, 'this is what I do.'"—comes from *Philosophical Investigations* 217.

We are compelled to examine what we imagine would count as an explanation or justification: "Philosophy simply puts everything before us, and neither explains nor deduces anything. Since everything lies open to view there is nothing to explain" is from *Philosophical Investigations* 126.

CHAPTER NINE

Doing Nothing: Wittgenstein said "philosophy leaves everything as it is." This comes from *Philosophical Investigations* 124.

Descartes' search for a secure foundation for philosophy had a personal dimension as well. In his correspondence, he revealed that his mother had died only a few days after his birth

and that he himself was a sickly child, not expected to live. He said that he had therefore resolved to make his “happiness depend on myself alone.” His famous “*cogito ergo sum*” can thus be understood as the product of a search for total self-reliance. The psychological roots of Descartes’ philosophy are discussed by Stolorow, Atwood, and Orange in *Worlds of Experience*, pp. 1–16.

Not Knowing: The Life of Pyrrho can be found in Diogenes Laertius, *Lives of the Eminent Philosophers*.

Guy Davenport said that “art is always the replacement of indifference with attention.” This maxim was printed as a letterpress broadside by Yolla Bolla Press in San Francisco.

Dogen’s instructions to the cook about handling each grain of rice as carefully as if it were your own eyes can be found in *From Zen Kitchen to Enlightenment: Refining Your Life*.

No Helping: The Rinzai quotation “if you meet a Buddha...” can be found in *The Book of Rinzai*.

The story about Kobun Roshi is quoted in Sean Murphy’s *One Bird, One Stone*.

“The problem is that we actually are incapable of seeing zazen as useless...” This comes from Norman Fischer’s *Gethsemani Encounter*.

CHAPTER TEN

A Pilgrimage: Stephen Batchelor’s critique of the “technological” in practice can be found in his book *The Faith to Doubt*.

The dialogue about going around on pilgrimage can be found in *The Book of Equanimity*, Case 20.

I've discussed Freud's treatment of the wolf man at length in an essay "Self Psychology Meets the Wolf Man," which is collected in a book of essays on his cases which I edited: *Freud's Case Studies: Self-Psychological Perspectives*.

Philip Bromberg's comment "If you do 'this' correctly now..." comes from his essay "Speak! That I may See You," in *Standing in the Spaces*.

Angels: The saying, "Angels can fly because they take themselves lightly," is often attributed to C.K. Chesterton, though like "*If It Ain't Broke, Don't Fix It*," it may have an older anonymous or folkloric origin. In my days as letterpress printer, I used it as the motto of my "Dim Gray Bar Press."

Kenneth Rexroth comment—"I do not believe, and never have, in sitting zazen, facing the wall and straining, as at stool, for satori. Satori is an invisible mist, which envelops you unaware, and finally never goes away."—can be found in *Excerpts from a Life*.

Row, Row, Row Your Boat: The chant "caught in a self-centered dream..." is a loose adaptation of the Four Noble Truths that originated at the Zen Center of San Diego under Charlotte Joko Beck.

GLOSSARY

Definitions taken from *The Shambhala Dictionary of Buddhism and Zen*. Shambhala Dragon Editions. Boston. 1991.

Dharma. Sanskrit, lit. “carrying,” “holding.” (1) The cosmic law. (2) The teaching of the Buddha.

dharmas. Sanskrit, term for factors of existence, manifestation of reality, phenomena.

Dokusan. Japanese, lit. “go alone to a high one”; meeting of a Zen student with his master in the seclusion of the master’s room.

Kensho. Japanese, lit. “seeing one’s true nature”; enlightenment.

Mudra. Sanskrit, lit. “seal,” “sign”; a bodily posture of symbolic gesture of meditation.

Samadhi. Sanskrit, lit. “establish,” “make firm”; collectedness of the mind on a single object through calming of mental activity.

Sesshin. Japanese, lit. “collecting the heart mind”; days of intensive, strict practice of collected mind.

Zazen. Japanese, lit. “sitting absorption”; meditative practice.

Zendo. Japanese, lit. “Zen hall”; where zazen is practiced.

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ABOUT THE AUTHOR

Barry Magid is a psychiatrist and psychoanalyst in New York City. He received his M.D. from the New Jersey College of Medicine in 1975, and completed his psychoanalytic training at the Postgraduate Center for Mental Health in 1981. He is currently a faculty member and supervisor at that Institute, as well as at the Institute for Contemporary Psychotherapy in New York. He has published numerous articles within the psychoanalytic field of Self Psychology and is the editor of *Freud's Case Studies: Self Psychological Perspectives*, and the author of *Ordinary Mind: Exploring the Common Ground of Zen and Psychotherapy*.

In October 1996, Charlotte Joko Beck gave him permission to establish The Ordinary Mind Zendo as an affiliate of the San Diego Zen Center, and to serve as its teacher. He received Dharma Transmission from her in 1999. He is committed to the ongoing integration of the practices of psychodynamic psychotherapy and Zen.

Since 1989, he has also handprinted books at the Center for Books Arts in New York City, and published limited editions of works by Wendell Berry, Guy Davenport, Mark Doty, Jonathan Greene, Jim Harrison, James Laughlin Thomas Merton, Robert

Stone, Charles Tomlinson, Jonathan Williams, William Carlos Williams and others under the imprint of the Dim Gray Bar Press. His own translation of *Diogenes Laertius*, “Life of Zeno,” was published by Larkspur Press in 1996.

He is married to the poet Sharon Dolin.

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