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Wind Bell

This fellow was a son of Nobusuke Goemon Ichenose of Takahama, the province of Wakasa. His nature was stupid and tough. When he was young, none of his relatives liked him. When he was twelve years old, he was ordained as a monk by Ekkei, Abbot of Myo-shin Monastery. Afterwards, he studied literature under Shungai of Kennin Monastery for three years, and gained nothing. Then he went to Mii-dera and studied Tendai philosophy under Tai-ho for a summer, and gained nothing. After this, he went to Bizen and studied Zen under the old teacher Gisan for one year, and attained nothing. He then went to the East, to Kamakura, and studied under the Zen master Ko-sen in the Engaku Monastery for six years, and added nothing to the aforesaid nothingness. He was in charge of a little temple, Butsu-nichi, one of the temples in Engaku Cathedral, for one year and from there he went to Tokyo to attend Kei-o College for one year and a half, making himself the worst student there; and forgot the nothingness that he had gained. Then he created for himself new delusions, and came to Ceylon in the spring of 1887; and now, under the Ceylon monk, he is studying the Pali Language and Hinayana Buddhism. Such a wandering mendicant! He ought to repay the twenty years of debts to those who fed him in the name of Buddhism.

July 1888, Ceylon. Soyen Shaku

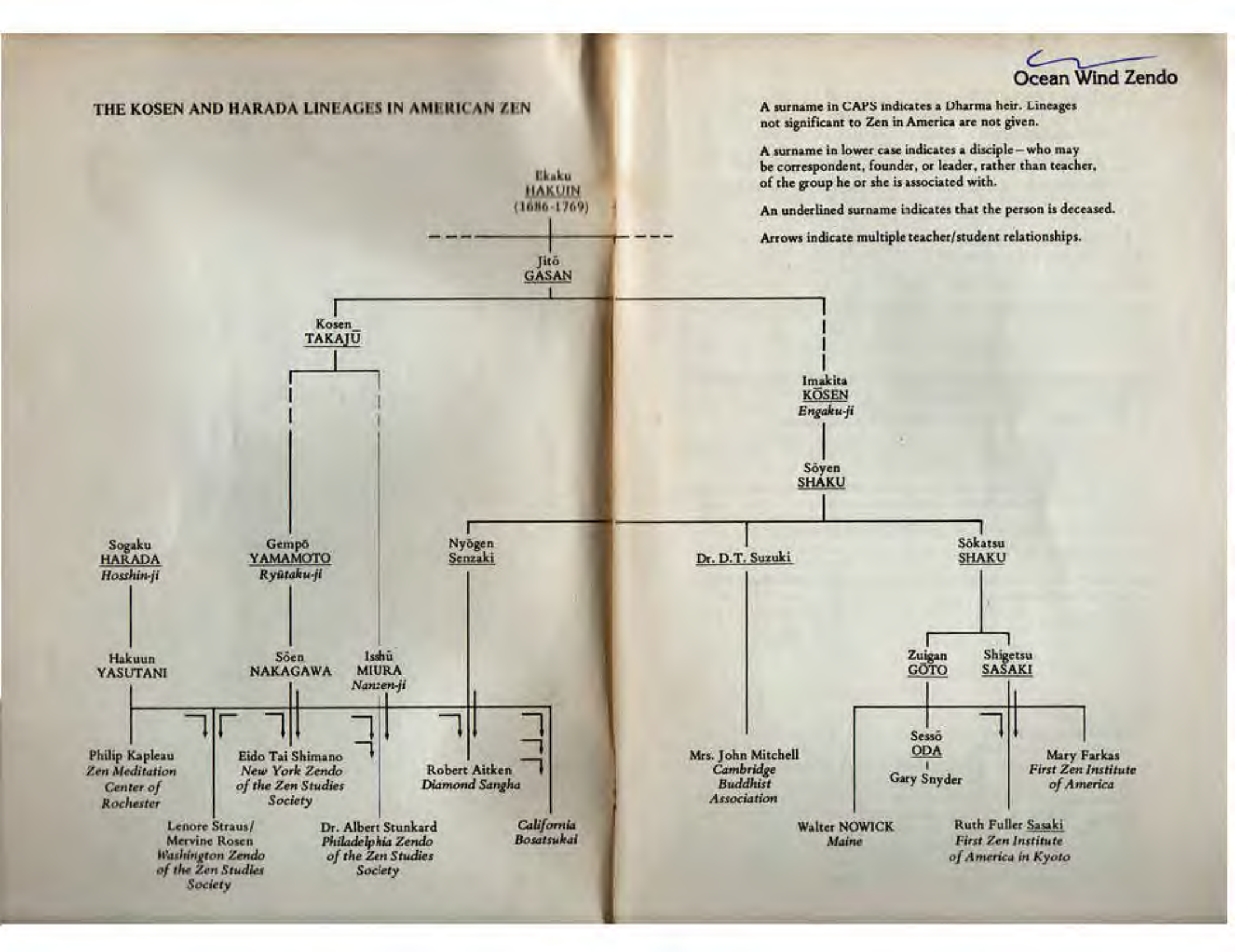
THE KOSEN AND HARADA LINEAGES IN AMERICAN ZEN

A surname in CAPS indicates a Dharma heir. Lineages not significant to Zen in America are not given.

A surname in lower case indicates a disciple—who may be correspondent, founder, or leader, rather than teacher, of the group he or she is associated with.

An underlined surname indicates that the person is deceased.

Arrows indicate multiple teacher/student relationships.



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INTRODUCTION

It is said that one day Buddha lifted a flower in his right hand and that Mahakāśyapa smiled. Zen Buddhists understand this as the first instance of Buddha-mind transmission from a master to his disciple, whereby the student becomes the Dharma heir of the master and through him, of the patriarchs. According to Chinese tradition, Bodhidharma, the 1st Chinese patriarch and the 27th Indian patriarch after Mahakāśyapa, brought to China a form of Buddhism which in the 7th century became Ch'an or Zen Buddhism through the teaching of Hui Neng, the 6th Chinese patriarch. The Dharma heirs of

Hui Neng founded the Six Schools of Ch'an. In the 11th century the Japanese monk Myoan Eisai introduced the Linchi or Rinzai School of Ch'an to Japan, which finally in the 17th century assumed its present form under the influence of Ekaku Hakuin. A disciple of Eisai's, Kigen Dogen, went to China himself after Eisai's death, studied the Ts'ao-tung School of Ch'an, and on returning to Japan founded a practice which later became known as Soto Zen. Every Zen student is a disciple of Dogen or Hakuin, Bodhidharma and Buddha, through the particular lineage of his own teacher.

Zen students in the United States are descendants, for the most part, of three teachers: Rinzai Master Imakita Kosen, who, through his successors and the teachers they invited from other lineages, is the founder of all Zen in America until 1959; Sogaku Harada of Hosshin-ji, who taught a synthesis of Rinzai and Soto practice; and Soto Master Shunryu Suzuki of Zen Center, San Francisco. This issue of the *Wind Bell* is on the history of the Kosen and Harada lineages; it will be followed next year by an issue on Suzuki Roshi's first years in San Francisco and the founding of Zen Center.

All the articles in this issue are by participants in the history of Zen in America since its inception in 1893 when Soyen Shaku, the Dharma heir of Kosen Roshi, came to Chicago, or by their descendants. Interposed within the articles are excerpts from other relevant manuscripts, conversations and correspondence. By gathering and organizing the material in this manner, the *Wind Bell* staff sought to present the history as evidence so that the reader could be free to evaluate it himself. For his aid a lineage chart is included on which is given both Dharma heirs and significant disciples. The chart does not reveal, however, any of the important relationships between individuals from different lineages. Nyogen Senzaki, a disciple of Soyen Shaku, invited Soen Nakagawa, later of Ryutaku-ji, to the United States, and Soen Roshi in turn invited Hakuun Yasutani of the Harada lineage. Dr. D.T. Suzuki has no formal heirs or disciples in America but he was the original teacher of Ruth Fuller Sasaki, Dr. Albert Stunkard, Philip Kapleau, and, through his books, of Gary Snyder and innumerable others. In some cases the chart is ambiguous. Mrs. John Mitchell is not the disciple of Dr. Suzuki but a founding member of the Cambridge Buddhist Association; Dr. Stunkard is a disciple of Miura Roshi but neither of them is the teacher of the Philadelphia Zendo. As a further aid to the reader a glossary is appended of the Japanese and Sanskrit terms that occur in the text. All proper names appear with the given name preceding the surname, Western-style.

The *Wind Bell* wishes to thank the contributors for their articles, interviews, letters and advice; in particular, Philip Kapleau for editing the article on the Zen Meditation Center of Rochester and for giving permission to reprint his biographical sketch of Yasutani Roshi from *The Three Pillars of Zen;* Mary Farkas for giving permission to reprint the letter to *Zen Notes* from Nyogen Senzaki and the excerpts of "Our Lineage" by Sokei-an from *Cat's Yawn;* Eido Tai Shimano for making available the letter from Lottie Fernandez and the unpublished biography of Soyen Shaku by Nyogen Senzaki, and for reading this issue in manuscript; and Gary Snyder for working on the glossary and making available his tapes of Mrs. Sasaki discussing Zen.

EXCERPTS FROM *OUR LINEAGE*

by Shigetsu Sasaki Roshi (1882-1945)

ON IMAKITA KOSEN ROSHI (1816-1892)

What a beast!
How to rope him no one knows,
For he has neither nose nor tail.
Free hangs his halter,
Yet he does not trample
on the fields of seedling rice.
To the sound of a shepherd's flute,
On the home-way he returns,
Meandering through the spring land
Of Ionbutsu.

In such fashion Gisan of Sogen-ji acknowledged the attainment of his disciple Kosen, and as a parting gift presented him with this verse, written in his bold calligraphy. . . . He was a man of great stature and of prodigious strength. Perhaps that is why his teacher likened him to an ox.

Born in 1816 in Fukushima near Osaka, Kosen first studied Confucianism. But at twenty-five he took the vows of a Zen monk, shaved his head, and became the disciple of Daisetsu of Sokoku-ji in Kyoto. Later, at his teacher's request, he went to Gisan, under whom he completed his training in Zen. His early Confucian studies were indelibly stamped upon his mind, however, and the Zen of Kosen and his disciples was said to have a certain savor of Confucianism.

In 1859 he was invited by the feudal lord of Iwakuni to become the abbot of Eiko-ji, and there he instructed many of this lord's samurai retainers in the principles of Zen. Later, when the long Shogunate of the Tokugawa family had come to an end and his country had entered into a new era under the enlightened rule of the Emperor Meiji, Kosen was summoned to Tokyo to occupy the position of Superior Overseer of Religious Teaching in the Educational Bureau of the government. About that time he was also appointed Patriarch of Engaku Temple at Kamakura, and somewhat later he became the President of Rinzai Seminary.

Kosen seems to have taken as keen an interest in the promulgation of Zen among laymen as in the lay-education of Zen Buddhist monks. During the many years he remained at Engaku-ji that temple became the center of the lay-study of Zen, and many students from the newly-founded universities of Tokyo, which was not far distant, flocked to its dynamic master.

. . .

Soon after his arrival in Kamakura, Kosen began to hold meditation meetings in Tokyo in the spring and the autumn, at the request of a group of distinguished gentlemen, among whom were Tesshu Yamaoka, a famous fencing master and a member of the Emperor's body-guard, and Chomin Nakae, one of the first students of the western science of physics. Kosen

called this group "RYOMOKYO-KAI". 'Kai' means 'society' or 'association'. 'Ryomokyo' means 'the abandonment of the concepts both of subjectivity and of objectivity'. The formation of this group was of great importance to my own life, as will soon be seen.

Gary Snyder: The line of Rinzai Zen that has come to the West has almost entirely been the work, the karmic work so to speak, of one man, Kosen Roshi. It was Kosen who opened it up by saying that Western knowledge is valuable and important for us and we must learn about the rest of the world and so started the custom of having his monks go to the university, which was the first time in history this had been done. Kosen also had an interest in establishing a lay transmission of Zen in Japan and so his lineage was open outwardly away from the rather rigid establishment temple Zen; it made them more approachable. And so Soyen Roshi went to America. The First Zen Institute in New York, Miura Roshi, myself, Walter Nowick and his group in Maine, D.T. Suzuki, Nyogen Senzaki also, all go back to that Kosen line. Nakagawa Roshi is not in that line but the fact that he was invited to America by Senzaki is the same thing. There is no other line in Japanese Rinzai Zen which has even looked towards the West.

ON SOYEN SHAKU ROSHI (1859-1919)

Soyen Shaku was a unique figure among the Buddhist priests of his day. Certainly he was not one of those who merely followed the traditional attitudes. He was a graduate of Keio Gijiku, now Keio University, which had been established by Ukichi Fukuzawa, on his return from America in 1866, as a school for the study of western culture and learning. Soyen had been sent to Keio Gijiku by his teacher Kosen, who seems early to have recognized the genius of his disciple and to have foreseen the influence he was destined to wield in the world of modern Zen. So during the early years of Meiji, while other Buddhists were sleeping comfortably pillowed on the customs of the feudal period, Soyen was studying western thought and culture. Later, in 1887, when he was twenty-nine years old, he was sent to India to complete his education with the study of Sanskrit. Here we must not forget that his teacher Kosen was also an unusual man in that he chose for his disciple an education which was both modern and ancient.

. . .

In 1893, the year following the death of his teacher, Kosen, Soyen was invited to attend the World's Parliament of Religions to be held at the Columbian Exposition in Chicago. Despite the opposition of his associates and followers, both monks and laymen, he accepted the invitation.

Gary Snyder: They said it was beneath the dignity of a Zen priest to go to a barbarian country.

He was the first Zenshu priest to come to America.

Nyogen Senzaki: After his return home from America, he stayed in Kamakura for about ten years, teaching Zen students. During that period, I went to Kamakura and studied Zen under his guidance. D.T. Suzuki was my senior student. Even though he was a layman at the time, as now, we monks respected him for his eagerness of learning both in Zen and worldly knowledge.

Soyen Shaku Roshi (center) with D.T. Suzuki (2nd from left) in San Francisco

Eight years later Mr. and Mrs. Alexander Russell of San Francisco knocked at the door of Engaku-ji and entreated Soyen to instruct them in the principles of Zen. In the early summer of the same year, 1905, Soyen returned to America as their guest and remained with them until the following spring.

Eido Tai Shimano: Soyen Shaku stayed from June 27, 1905 until March 12, 1906. Dr. Suzuki was already in Chicago and came to meet him on July 14th, and acted as his interpreter. Nyogen Senzaki arrived in San Francisco from Seattle on July 29th and stayed at Mrs. Russell's until August 8th, then left because he could not stay as a guest and had to perform manual labor, but was not used to it and not in perfect health.

Nyogen Senzaki: This Sister in Dhamma (Mrs. Russell) *passed a few years after my teacher went back to Japan, but we must remember her as the gate-opener of Zen in America. She was the first American who experienced the actual study of Zen koans.*

I was left in America to do something for Buddhism, but as you all know, my work is very slow and I have neither an aggressive spirit of propaganda nor an attractive personality to draw crowds. If my teacher were still living,

he would have been disappointed in me. Among many disciples he found two monks who wished to work in foreign countries. One was So-ko Uyemura, and the other was myself. So-ko Uyemura had to go to war and lost his life, so, America had to pick up this monk – a poorer one. I am very sorry about it.

Afterwards he *(Soyen Roshi)* visited many American cities and then continued his journey homeward by way of Europe and India.

It was on his final home-turning that Soyen manifested his true ascetic nature. Living in magnificent temples and wearing gorgeous robes offered by lay adherents is really contrary to the commandment for monks. They make this concession only as a necessary expedient (upaya) for the promulgation of the Dharma. When he visited the sacred land of Buddha Soyen went as a simple pilgrim. Though his funds were exhausted he did not notify his temple. He did not call upon his government to assist him in his need, though that would have been very easy for him to do as the Patriarch of a wealthy and famous temple. It was as a simple Buddhist monk that he went through India, begging his food from door to door, with pious faith in the Buddha and with humble acquiescence in the ancient rules of the Sangha.

Alone he boarded a native coastal steamer sailing for Shanghai, one bowl in his hand and one kesa on his body. Among his fellow steerage passengers was a beggar who accosted him. Soyen pitied him and gave him the kesa, the last shred hanging from his shoulders. On the tropical sea, under the tropical sky, he spent many nights on the deck sitting in profound meditation. Dawn found the hungry mosquitoes he had fed hanging from his naked body like ripe red berries.

When he reached Shanghai monks from Engaku Temple were waiting on the wharf, bearing his robes and his rosary. For the first time the Japanese cabin-passengers realized that this deck-passenger was not only their countryman but also the famous Soyen.

. . .

Nyogen Senzaki: In his late years, our Roshi held his position as the Superintendent, both of the Engaku and Kancho branches of the Rinzai sect. At the same time he was president of Rinzai College for some years. He was very busy giving lectures in many parts of Japan, Korea, and China . . . . My teacher wrote forty books in Japanese and Chinese. He had about ten successors and hundreds of monk disciples – and also thousands of laymen and lay women adherents. He has been gone from us thirty years, still, we all consider him living with us as long as we keep our Zen.

ON SOKATSU SHAKU ROSHI (1869-1954)

Among those who came to study under Kosen during the later years of his life was a young layman called Sekibutsu Koji. 'Sekibutsu' means 'Stone Buddha', and 'Koji' means 'lay-disciple'. Kosen passed away, but Sekibutsu continued his Zen study under Soyen Shaku, Kosen's heir. When Sekibutsu shaved his head Soyen gave him the name of Sokatsu, which means 'energetic', and still later when Soyen adopted him as his son, he assumed Soyen's family name of Shaku. It was this Sokatsu Shaku who was my Zen master.

Sokatsu Shaku was barely twenty-nine when he finished his Zen. Wearing the big mushroom-shaped hat and the straw sandals of the traveling Zen monk, and with all his worldly possessions packed in a little box strapped on his back, he started out upon a pilgrimage to the great Zen temples of the country, begging his food from pious adherents and sleeping now under the broad caves of a temple, now under the humble thatch of a country farmhouse. Still begging his way, as did the early members of Buddha's Sangha, he continued his journey even as far as Siam and Burma.

It was after his return from these foreign lands that his master Soyen summoned him one day and told him that the time had come for him to promulgate Zen.

"You have acquired the great wisdom of Buddhism. Now you must complete the Four Great Vows which you made and turn the wheel of supplication for the benefit of others," he said. "The assemblage which Kosen Osho called Ryomokyo-kai has dispersed, Sokatsu. You must go to Tokyo for the purpose of reviving it, blowing once more the bellows and rekindling the flame to forge those laymen who wish to attain enlightenment."

So my master went to Tokyo. With the help of four gentlemen, whom he had met while he was still a monk at Engaku-ji and who were his first students, a little temple was built in the village of Negishi at the foot of the slope behind the hill of Ueno. The students brought furniture and utensils and Sokatsu Shaku settled here. In the beginning he had ten or fifteen lay-disciples to whom he gave lectures on Buddhism and whom he instructed in the methods of Zen practice. As was the custom, he often went about the city of Tokyo begging alms, holding a staff in his hand and wearing straw sandals on his feet. He was then thirty-two years old.

Gradually the little hut became too small for the students who gathered about him. After three years a new and larger temple was built at Nippori, a suburb of Tokyo. It was then that I came to my teacher. At that time I was a student of sculpture at the Imperial Academy of Art.

* * *

One day my teacher summoned me to the hojo and said: "I am going to America. Will you come with me?" I answered, "I should like to go, if my mother will permit me." "I shall speak with your mother about this," he said.

Gary Snyder: Sokatsu Shaku ordered Sasaki to marry one of the girl lay disciples because for some reason he felt they should have one married couple in the group. That was Sasaki's first wife. Their children are running ranches in the San Joaquin Valley right now.

And so in September of that year, 1906, Sokatsu Shaku sailed for the United States with six disciples, including myself. As several of his former disciples had become students in the University of California we first settled in Berkeley. We laughed heartily at our Roshi when, at the University Hotel in Berkeley, he used a knife and fork for the first time. We watched his face as a plate piled with corned-beef and cabbage was placed before him. His expression was more serious than ever as he struggled to eat this food, which was certainly not the customary food for a monk! This was our first lesson in "When in Rome do as the Romans do."

Sokatsu Shaku Roshi

Sokatsu Shaku had other plans for our future, however. One day he announced that he had bought ten acres of land in Hayward, California, about two hours by trolley from Oakland. When our group reached there we found a farmhouse, a barn, an emaciated cow and ten acres of worn out land. Sokatsu's eldest disciple, Zuigan Goto, now President of Rinzai University in Kyoto, Japan, had seen in a newspaper an advertisement for the sale of the farm and had been sent by our teacher to purchase the property from the farmer, who certainly must have had no regrets in parting with it! We had had confidence in Zuigan because he was a graduate of the Department of Philosophy of the Imperial University of Tokyo. But the land which he had purchased was absolutely exhausted land. The cow, also, was exhausted!

Under such conditions we began our lives as farmers. On clear days we worked hard in the fields cultivating strawberries. On rainy days we meditated. Our neighbors made fun of us. There was not a real farmer among us; all were monks, artists or philosophers.

The day finally arrived when Zuigan drove to market the wagon piled

with crates of the strawberries we had grown. A market man picked out one of the smallest of our strawberries and cried in a derisive voice, "What do you call this, school-boys?" "It is a strawberry," we replied. Showing us a strawberry almost the size of his fist he said: "This is what is called a strawberry! You had better send your produce to the piggery!"

I can hardly describe the conference we held with our teacher that night! Our Japanese farming neighbors had advised us that what the land needed was thorough fertilization and real farmers to cultivate it. We realized that the knowledge we had gained from our study of Zen Records had not fitted us for such work. The disciple who protested against continuing this futile undertaking was myself. As a result I was temporarily expelled from the group.

I went to San Francisco and entered the California Institute of Art. The following spring my fellow-students came to San Francisco. Abandoning the idea of establishing a monastery at Hayward, Sokatsu Shaku opened a new Zen center in Sutter Street. He accepted my apology for rebelling against his plans and I resumed my study of Zen.

Again we moved, this time to Geary Street. Zuigan Goto acted as interpreter for our teacher as he was the only one among us who had a sufficient understanding of English. There were in the group at that time about fifty Japanese students and several American ones whose names I cannot remember.

Mrs. Sasaki: The majority of Sokatsu's students in San Francisco, aside from the few Japanese in San Francisco who studied with him, were all missionary ladies who were going over to Japan to do mission work. There is somewhere a picture of Sokatsu—who was one of the handsomest men you ever laid eyes on—sitting in his clerical costume, which was a long coat buttoned up to the top something like the Indian swamis wear, with all the big busty missionary ladies in their white blouses with high lace collars and their pompadours and so forth, and a few Japanese sitting on the floor.

Two years passed. Then Sokatsu Shaku was summoned back to Japan by his teacher, Soyen Shaku, but after six months he returned to America.

Another year and a half passed. Again, in 1910, Sokatsu Shaku went back to Japan, this time for good, taking his disciples with him. I was the only one left behind.

Alone in America now, I conceived the idea of going about the United States on foot. In February, 1911, I crossed the Shasta Mountains through the snow into Oregon. On the hillside of the Rogue River Valley was the farm of an old friend. He asked me to stay with him for a while.

Summer came with the month of May. I began again my practice of meditation. Every evening I used to walk along the river-bed to a rock, chiseled by the current during thousands of years. Upon its flat surface I would practice meditation through the night, my dog at my side protecting me from the snakes. The rock is still there.

Mrs. Sasaki: During that time he was thinking about going back to Japan to further his Zen studies and so he sat down during that summer and worked out the answers to 100 koans,

solved them, so that he would be all ready for Sokatsu when he got back. And when eventually, some years later, he did go back, every answer was wrong.

For several years I led a wandering life, finally reaching the city of New York. My carving-tools, cherished from the age of fifteen, provided me with a hand-to-mouth livelihood. One day, all of a sudden, I realized that I must see my teacher. I packed up my things and in October, 1919, left New York.

Mrs. Sasaki: Before they (Sokei-an and his first wife) *got settled in Seattle proper, they had a shack on one of those islands up there where there were lots of Indians. And she was very happy with that kind of life, but was very unhappy with civilized life, so to speak. And so in 1914, when she was pregnant again, and his mother was not well, she took the two children and went back to Japan and left him here.*

Then he went to New York and lived in Greenwich Village and got to know some of the poets of those days. He knew the first of the Beat Poets, shall I say, Bodenheim, and another person he knew was Crowley. And while his interest in Zen kept on, during this period he was finding out a lot about life. And then in 1919, in the summer, on an awfully, awfully hot day in July, he was walking down the street and suddenly in the street he saw the carcass of a dead horse, and something happened to him psychologically and he went straight home to his rooms and packed up his things and got a ticket for Japan and went back to Sokatsu. He also went back to his wife and to his mother and the three children and had apparently a very unhappy time. All the time he was writing and had several books published and was quite a literary figure in Tokyo at that time. He told me he used to make on an average of $200 a month, which was a lot of money in those days, with his articles, because he had an article every month in the Chuokoron, *and that was given to his wife.*

In my forty-eighth year I completed my study of Zen. I was ordained as a Zen master in July, 1928. Under the guidance of a single teacher I had passed through the training of Zen from beginning to end. My Roshi authorized me to promulgate Zen, saying, "Your message is for America. Return there!" With the help of friends I came back to New York and began my work. That was eleven years ago.

Mrs. Sasaki: He had a semi-permanent visa for America which became invalid if he remained out of the country for more than two years. He came back to Japan in 1926. He had completed his Zen study the time before but this time he hoped he could become a Roshi, which, of course, he eventually did. But before that, while he was in Japan, he had one of the greatest shocks of his life. He went one day to Chuokoron *and he was told that his day was over, they didn't need anything more, that there were other men coming up who were taking his place and that his vogue was finished. So when he went back again to New York in 1928 he felt he was completely alone with nothing but his Zen. His teacher had told him that now his life was to be devoted to teaching Zen and no more to earning his living by some other manner and toying with Zen on the side. And so at first he didn't know quite what to do. He didn't have any group to go to. He was more or less alone. He had a commission from some magazine or newspaper, I don't know which it was, but not* Chuokoron, *to write a series*

of articles on the various foreign people who lived in New York City and made up its population. So instead of going back to Greenwich Village and picking up that type of friend again, acquaintance, he lived for two or three months apiece with an Italian family, a Portuguese family and eventually a Negro family—I don't know how many others—but the Negro family was the last and then he was forced to do something to eat and he went to Mr. Mia, who at that time was one of the most important men in the New York office of the Yamanaka. Whether he had known him previously, or how he got to know him I don't exactly know, but at any rate Mr. Mia was very interested in Zen, had studied Zen previously, and so he gave Sokei-an $500 and went around and hunted for a place for him to live and to begin to give his lectures.

* * *

On April 16, 1939, we celebrated the seventieth birthday of Sokatsu Shaku. On that day he recounted to us the history of Ryomo-an, relating many of the experiences of his half-century of Zen life. He told us that during the forty years of his teaching three thousand men and women had come to study Zen under his direction. Of these he had initiated nine hundred into Zen. Thirteen of the nine hundred had completed the training, but of these thirteen only four had really penetrated to the core of Zen. These four he had ordained as teachers.

The eldest of the four is Zuigan Goto, known at Ryomo-an as Soseki Goto. He was originally a Zen monk of the Myoshin-ji school. I have already spoken of him. The second is Eisan Tatsuta, who is ten years my junior. He is a graduate of the Department of Zoology in the Imperial University of Tokyo and a professor of Zoology. The third, Chikudo Ohasama, graduated from the Department of Ethics in the Imperial University of Tokyo and completed his studies at Heidelberg. His *Der Lebendige Buddhismus* in Japan is a partial translation of the famous Zen text, *Hekiganroku*. The fourth is myself.

Gary Snyder: Sokatsu Shaku was really intent on starting a lay Zen line and Sasaki did not become a priest until after he finished his Zen study. He was always a lay student, and when he said, now I wish to become a priest, I want to go back to America as a priest, Sokatsu Shaku was infuriated. He said, I want this to be a lay transmission, and Sasaki said, Americans will not pay any attention to a lay person. That was his view and he insisted on going ahead and shaving his head and putting on robes and so forth, and functioned as a priest with a priest's name and a priest's style ever after in America and his master never forgave him, never spoke to him again. In fact he officially declared him not to be his disciple.

Mrs. Sasaki: (Sokatsu said that Sokei-an) had never studied flower arrangement, couldn't play Go, didn't know tea ceremony, and his calligraphy was bad. There were five things that an accomplished Japanese Roshi should have and Sokei-an didn't have any of these five. And when Sokei-an refused to go back, he disowned him.

Sokatsu Shaku has now retired, leaving his teaching in the hands of Eisan and Chikudo. They are carrying on the work of Ryomokyo-kai, the promulgation of Zen among lay intelligentsia, at Ryomo-an and its eight branches in various parts of Japan. The seed planted by Kosen has grown to a mature tree which flourishes under the care of his descendants.

FOOTSTEPS IN THE INVISIBLE WORLD (1969)

by Mary Farkas

The First Zen Institute of America was founded in 1930 by the man best known by the name Sokei-an, a name he in turn applied to his own residence. In a lecture in 1938, he said: "Sokei is the name of the country in which the holy temple of the Sixth Patriarch was situated and my teacher gave me this Sokei as my name. I am not so good as he was, but after he attained enlightenment he went to South China, and after I attained enlightenment I came to America." The Sixth Patriarch happened to be the one under whom Zen (as his Way is called today) first showed itself in something like the guise we know it. So Sokei-an (both man and place often bore the same designation in old China) might be said to mean the home of Zen.

Sokei-an Sasaki had been recognized as an heir of his teacher, Sokatsu Shaku, in 1928, and had been authorized to establish an American branch of the "Ryomo-Zen Institute of Tokyo", a Japanese organization that had for its aim "kindling the flame to forge those laymen who wish to attain enlightenment". Sokei-an's center, at 63 West 70th Street, was opened February 15th, 1930. "I had a house and one chair. And I had an altar and a pebble stone. I just came in here and took off my hat and sat down on the chair and began to speak Buddhism. That is all."

On May 11th, 1931, the Society's incorporation papers in the state of New York were signed by four persons, including Sokei-an. The corporate body took the name of the Buddhist Society of America. On February 9th, 1945, the name was changed to the present one. Beginning in November 1941 the meetings of the Institute were held in a building at 124 East 65th Street owned by Ruth Everett, later the wife of Sokei-an and his disciple. "After more than ten years of spreading Buddhism in this country," Sokei-an said at the first of these meetings, "Now I commence the second period of my work in New York City." The "second period" was to end abruptly with Pearl Harbor scarcely a month after it began.

Mrs. Sasaki: We opened the Institute there on the 7th of December, 1941, and from that time on—of course for months we didn't know it—there were two FBI people under the present apartment veranda 24 hours a day. Mr. Sasaki was interviewed many times by the FBI and so was I but the meetings were permitted to be continued until June. On the 15th of June, 1942, he gave his last talk and the next day he was taken and was interned until August 15, 1943.

On May 17th, 1945, Sokei-an died in a country at war with his own.

In May 1942, when Sokei-an was sixty, he spoke of his own death, even then anticipated. "You say," he told his students, "'When I die nothing is left. All becomes nothing. There is neither karma nor reincarnation. My individual life comes to an end with death.' This is a one-sided view. In the world of desire your desire remains. When you were living you wanted to do something —as I wanted Buddhism to be transmitted to America. This desire remains after my death. Every mother and father leaves his or her desire behind after death and those who join the funeral service, having heard the desire of this dead man, wish to carry on his desire after his death. Someone lives in the

Shigetsu Sasaki Roshi (Sokei-an)

dead man's house and enjoys the house if it is beautiful. Someone remembers the dead man's words and lives in them and thinks of them. Shakyamuni Buddha left Buddhism to us; we are living in it. Christ left Christianity to the world; we are sucking that milk. Every footstep is kept in the invisible world."

In 1935 Sokei-an had said: "It is an unhappy death for a Zen master when he does not leave an heir." Sokei-an left none. Nor did he leave a house. But his words have been remembered. In 1947 the eighteen issues of *Cat's Yawn*, in which most of the words Sokei-an had written down in English, or at least edited, were recorded, were reprinted in book form. In 1954, *Zen Notes* began its work of presenting what Sokei-an had said in English, as noted by his students. Following Sokei-an's wish, meetings similar to his have been regularly held. The notes of his students were collated to prepare the lectures, which are still being read at public meetings.

When Mrs. Sasaki's work, particularly that part of it which had to do with the publishing of Zen texts roughly translated by Sokei-an, took her to Japan (where she founded The First Zen Institute of America in Japan) the Institute was invited by Nicholas Farkas to hold its public meetings at his home at 156 Waverly Place (New York City). Mary Farkas, since 1947 the secretary of the Institute as well as editor of *Zen Notes*, acted as hostess. Zazen meetings were held in an apartment maintained by Mrs. Sasaki on the top floor.

In the spring of 1955, Isshu Miura Roshi, a Zen master who had been the head monk at the monastery at which Mrs. Sasaki had been introduced to Zen by his master, visited the Institute for six weeks. His subsequent visits and an influx of new members inspired the Institute's Council to undertake the responsibility of establishing permanent quarters.

Dr. Stunkard: Things had been at a pretty low ebb in the early fifties and other than at the First Zen Institute I did not know of any zazen on the East Coast. There was considerable upsurge of interest about 1956 when Miura Roshi came to visit the Institute and again when he returned as its leader. I believe it was in the summer of 1957 that he conducted a sesshin at Vanessa Coward's home in the country for the members of the Institute, to which various outside people such as Huston Smith came. Unfortunately I moved to Philadelphia in 1957, so I did not have as much contact with the Institute as I would have liked.

In September 1959, an ingenious plan for financing the purchase of a building for the Institute was originated by a sustaining member and lawyer, Nathan Shapiro. This plan was carried out by the Treasurer, Secki Shapiro, who since 1961 has had charge of all monetary transactions, and in October 1960, the Secretary signed a contract of purchase for the premises at 113 East 30th Street. Many hands and much money were used to bring the five-story building (selected as potentially perfect for the known needs of the growing Institute) to the point at which, on August 8th, 1963, the City of New York granted its Certificate of Occupancy. The first public meeting in the new headquarters took place on October 18th, 1961. 1969 finds the Institute firmly maintaining its existence and carrying on its regular program of zazen practice daily and public meetings once a week.

The formal practice of zazen had begun in the later forties, developing

from the half-hour meditation before Sokei-an's giving of sanzen at his regular meetings two or three times a week into as much as four-hour a day sesshins on weekends, led by the more experienced senior members who had been Sokei-an's disciples.

Mrs. Sasaki: Sokei-an was a most remarkable teacher in sanzen. He was utterly transported out of himself when he sat in the Roshi's chair. And you had the feeling before him that this was not a man, this was an absolute principle that you were up against.

Sokei-an's main effort was to bring us to the SILENCE necessary to achieve in order to answer in sanzen. Passing the first koan, usually "Before father and mother, what is your original face," was a very important step.

Mrs. Sasaki: But he did not, for a long time, ask for jokugo (capping verses), or even koans that should have had jokugo. He did not attempt to. And when he asked for jokugo of his older students, the more experienced ones, he would ask for something from English poetry, or he often suggested Alice in Wonderland. *He was very fond of that, and felt that there were a number of rhymes in that that could be used as jokugo. He suggested nursery rhymes also.*

With the exception of Mrs. Sasaki, who had had several months of practice at Nanzen-ji before becoming a student at the Institute in 1937, none of Sokei-an's students had had "sitting" experience under monastic conditions. Although Sokei-an had shown various members how to "sit cross-legged", their practice was at home. At the Institute meetings during his lifetime, its members "sat" in chairs. Earlier attempts to interest Americans had proved unsuccessful. In 1929, Sokei-an said, "When I came to this country last time, I was teaching American young ladies to meditate—half an hour—and in three days no one came to my place. So five minutes! And that was very long, and I reduced it to one minute, and one young lady fainted!"

Mrs. Sasaki: It was I, coming back from Nanzen-ji Sodo, and into Sokei-an's group several years after my return, who began the actual practice of sitting among his disciples. He was quite content to have them sit on chairs, and said, 'Well, at least I have to have the roof over my head. If I put them down on cushions and made them do zazen, I would have no roof over my head.' But after I came I began to upbraid him, literally, about this matter of not sitting. And he was perfectly agreeable about it, but not until they wanted it. So under my urging, the more enthusiastic ones, the younger ones who wanted to really come and learn to sit, began to have a morning, 8 o'clock zazen meeting.

In 1933, Sokei-an wrote to J.B. Pratt: "About four years ago I began my work in New York, to provide a little well for thirsty wisdom seekers. Right away after that I gathered about eight of those who like to drink at the fountain. During four years they have not gone but I have not gathered many more. These days I have about fifteen members." In 1938, the year I became a member, Sokei-an said: "Today I see sixteen people." He told me, when I began to pay five dollars a month: "You are now one of the twelve pillars that support this temple." During the years after Sokei-an's death, the "pillars" could be counted on one's fingers. Now we have between thirty

and forty pillars. Sokei-an had predicted it would take about three hundred years for Zen to come to its maturity as American Zen. This effort, he said, was like holding the lotus to the rock, hoping it will take root.

Fifty years have passed since the death of Shaku Soyen. During this half century the missionary effort initiated, though not accomplished, by him, was carried out in the lives of Nyogen Senzaki and Sokei-an Sasaki. Daisetz Suzuki and Ruth Sasaki also had important roles to play in the pioneer period of Zen which, it seems to me, reached its conclusion with their deaths in 1966 and 1967.

In 1955, on the occasion of the six hundred and twenty-eighth year of the founding of Daitoku-ji and the twenty-fifth year of the founding of the First Zen Institute of America, the Institute received a portrait of the founder of Daitoku-ji (Sokei-an had become a priest of Daitoku-ji and his widow became one later) bearing a message given to him by his Chinese master, Kido Osho. It reads, in part:

> I, the old monk Eido, make this prophecy:
> The children of the eastern seas
> Will increase in number day by day.

The "children of the eastern seas" referred originally to the Japanese disciples of Zen. But as America is the east of what is called the Far East, its application to Americans is equally accurate, as is its prophecy.

In 1956, when I visited Zuigan Goto Roshi, Sokei-an's Dharma brother who had been a member of the missionary party that had unsuccessfully tried to found an American center in 1906, I asked him: "Don't you think we could say we have made some progress in this half-century?" "Yes," he replied. "You could say you have taken a step."

From left to right, Philip Yampolsky, Gary Snyder, Donatienne Lebovitch, Ruth Fuller Sasaki, Isshu Miura Roshi, Vanessa Coward, the secretary, Walter Nowick and Professor Yanagida in the library of Ryosen-an in the summer of 1956.

Ruth Fuller Sasaki

ON RUTH FULLER SASAKI (1893-1967)

Although Ruth Fuller Everett had previously studied Sanskrit and Pali on her own, she did not learn about Zen until, in 1930, the boat that she and her husband were taking from China to America docked in Kobe, and a friend took them overnight to meet Dr. Suzuki. He gave her a copy of his *Second Series* of essays and taught her to meditate. Two years later she returned to Japan and, with the assistance of Dr. Suzuki, entered Nanzen-ji monastery for three and a half months as the student of Nanshinken Roshi, the teacher of Miura Roshi.

Mrs. Sasaki: There were three or four people that had come before to kind of play around a bit with Zen, but nobody thought about Zen going to the West. Dr. Suzuki's first book of essays only had been published, nothing more. Of course, other essays had already come out, or were coming out in the Eastern Buddhist *of those days, but Zen was practically unknown. Dr. Herrigel was after me, and Dr. Goddard had come earlier and was contemporary with me but had gotten very disgusted with the ceremony here and decided that it was Chinese Buddhism, Chinese Zen, that he really was interested in. So though he paid calls on people here and tried to get hold of manuscripts from Dr. Suzuki, on the other hand he was not interested and didn't go any distance with it. There was a woman who stayed at Sokoku-ji for a little while, and then a man who went to Empuku-ji in the country. But nobody thought in those days, really, in terms of getting Zen any more than of finding out what it was about through themselves. There was no idea that it might have a broader meaning.*

My purpose, as I remember writing it down, was simply to see, by practicing according to the exact method that I was taught, as it was practiced in the Sodo, whether this method would produce any results for a foreigner or not. To think in terms of getting satori for oneself never occurred to me. This was some step on the way to Buddhist understanding, but as I say, we were too new at it altogether.

Wind Bell: Was Mrs. Sasaki the first American student in Japan?

Gary Snyder: Two boys who were disciples of Senzaki lived in the Daitoku-ji monastery for a while, maybe a year, just before her, but they weren't monks. There might have been some other foreigners who lived as guests in a monastery before that. There were some foreigners who were interested in it and who went around to talk to Roshis even back in the time of Soyen Roshi. Just what they did or how much they did I have never found out. It never seemed to make much difference in the Zen world.

In 1938, Mrs. Everett settled in New York and became a principal supporter of the First Zen Institute, then the Buddhist Society of America, and the editor of its first magazine, *Cat's Yawn*. Her husband died in 1940 after many years of illness and in 1944 she married the Institute's teacher, Sokei-an Sasaki, in order to legally stabilize the Institute during the war and at a time when Sokei-an's health was failing.

Gary Snyder: Ruth Everett and Sokei-an did not marry just for legal convenience: they were also in love.

Upon his death in 1945 he bequeathed two tasks to her: that she find a successor for him and that she complete his translation of the *Rinzai-roku (Recorded Sayings of Rinzai)*. Mrs. Sasaki came to realize that she would have to reside permanently in Japan, and did so for the remainder of her life, despite the considerable social disadvantages of being a foreign woman in Japan. Nanshinken Roshi had once told her: "In our Zen Sect no one is permitted to translate a koan which he has not already studied under a Zen Roshi and his understanding of which has not been acknowledged by his Master." So before beginning to edit Sokei-an's translation, Mrs. Sasaki studied koans for many years under Zuigan Goto Roshi, the Dharma brother of Sokei-an and abbot of Daitoku-ji. Simultaneously she learned Japanese and classical Chinese and rebuilt Ryosen-an, a dilapidated and deserted temple on the Daitoku-ji grounds. Upon its completion she was appointed the priest and abbess, the first non-Oriental to hold such a position; many of the foreigners who have since studied or practiced Zen in Japan have acknowledged their indebtedness to Mrs. Sasaki and their respect for her determination. She had fulfilled her obligation to Sokei-an almost entirely by the time of her death, although the notes for the *Rinzai-roku* were not entirely completed, and the successor she had found for Sokei-an had left the Institute. Her publications included a translation from the German of Father Heinrich Dumoulin's *The Development of Chinese Zen, Zen Dust,* which she wrote with Miura Roshi, and several monographs. *The Recorded Sayings of Rinzai* is being finished by Philip Yampolsky and her colleagues in Kyoto.

FROM AN INTERVIEW WITH GARY SNYDER:

Ruth Fuller Sasaki's most concrete contribution has probably been her insistence and devotion in building up a proper Zen scholarship. How much scholarship goes into Zen study is little realized by most American Zen students. The ordinary Japanese person cannot understand a Zen Master's lecture any more than you or I can. The transmission of the whole rich tradition and the history of Zen with its thousands and thousands of accounts of the experiences of individual men, built up generation after generation, requires a very special and difficult study for everyone, and it is going to require a lot of painstaking work for any of that historical and traditional richness to come to the West. And Mrs. Sasaki set the model for that, was the first Westerner to find out what was needed to do this, what kind of library you had to have, what texts were used, what kind of reference books were required, and how to go about it. And she had the wisdom to get hold of the one man who knew 7th and 8th Century Chinese better than anyone in the world, Professor Yoshitaka Iriya, a man who had no interest in Buddhism, and get him to work years with her on the *Rinzai-roku* which is in the language of that period. So she was able to get a translation which provided the most modern and sophisticated linguistical, sinological, philosophical knowledge with the traditional Rinzai understanding of the text. Quite an achievement. Her book, *Zen Dust,* is going to be useful in ways people don't even imagine, and years and years from now they are still going to be discovering things in it that they didn't know were in there. And her translation of the *Rinzai-roku* will be invaluable for two or three centuries to come.

Gary Snyder and his son Kai

ON RINZAI MASTERS AND WESTERN STUDENTS IN JAPAN

from a tape by Gary Snyder

We who have studied Zen in Japan have had to master Japanese or get as good at it as we could, to learn as much Chinese as we possibly could, and to learn to read Chinese in the Japanese manner so that we could translate our own koans and also follow the Roshi's teishos. So there is a tremendous amount of just slogging around in language work for us, as well as sitting, and there have never been very many people who have stuck it out long enough to do this in Kyoto.

The first thing that always throws off the people that have come over from the mid-50's on is this language problem. They are just disappointed and depressed by realizing how much work it would take before they could do any real Zen study with a teacher.

Claude Dalenberg: I had left the United States wanting to find a real teacher, going to Japan, and in Japan looking for a real Roshi to be a real student of. And in one way I succeeded in that I met Yasutani Roshi and became his student when I was in Japan. So in that way I was lucky, and I felt I was lucky in meeting Yasutani Roshi. But it's very difficult to find a teacher in Japan, especially if you don't know Japanese very well, well enough to take interview, koan interview or dokusan with the Roshi. Your opportunities are automatically cut maybe up to 99%, and that leaves few opportunities to be a student in Japan.

Then the second thing that has been a big obstacle has been the attitude of the Buddhist world, which is not very open, not very friendly. And there have never been more than two or three places where foreigners could go and sit or hope to be accepted as disciples if they did sit. So that the number of people who stayed and did anything with a Rinzai Roshi and have continued for any length of time is very, very small. It turns out to involve such a tremendous commitment of time. I was studying Japanese and Chinese at Berkeley before I ever went over there and I had kind of a feeling for sinology and for that kind of scholarship so I enjoyed doing it, but at the same time it always seemed a little bit paradoxical because one of the things that first attracted me to Zen in Suzuki's books was getting away from scholarship and learning and not relying on books, words and doctrines. But you get into that anyway and you have to see it from another standpoint and accept it.

And then the attitude of my Roshi and Walter Nowick's Roshi and all of the Roshis who take foreigners as students is that 'We will make no adjustments for you as foreigners, we will teach you strictly the orthodox Zen way we teach everyone else. And if you wish to change it in any way for people in your own country, that's your business, but we make no adjustments.' I think this is correct but it means you have to put yourself in the mind of an Oriental, you have to become as Oriental as possible, because a lot of what goes down in traditional Zen training involves certain references which connect with the whole cultural background of China and Japan, even down to modes of expression. Someone who is going to do long term Rinzai study would do well to thoroughly acquaint himself with the great Chinese T'ang and Sung Dynasty poets. Because the kind of imagery and language and nature of the insights that are used in Chinese poetry are borrowed by the Zen world for talking back and forth about their understandings, Chinese proverbs are often made into koans or used as part of koans with just a slight twist. So much of the culture becomes involved in ways that we don't realize.

There are advantages and disadvantages to going to Asia to study. There are advantages if one is interested in Asian culture as well as just Buddhism, and one has a curiosity for vast amounts of cultural knowledge of a new sort. But on the other hand for those people who should make zazen alone their first practice and should get deep into themselves without bothering about intellectual work, perhaps study in America and Europe would be more profitable, at least for a long time. It is hard to say.

There are about the same number of people studying Zen in Japan now as there were in the '50's—three or four as a rule. I count people who are the disciples of a Roshi. Irmgard Schloegal now is the disciple of Nakamura Roshi, the new Roshi of Daitoku-ji, and she has been there six or seven years. And Dana Frazer was in the Sokoku-ji monastery for a year and a half and then took a room near the monastery and continues going to sesshins, going to sanzen and sitting, altogether about four years now and working very hard on some texts too, translating and writing. Those are the only ones I know in Rinzai to be sanzen students and who have studied a long time and know Japanese.

I guess that Walter Nowick, Philip Kapleau, Mrs. Sasaki and myself were the longest there of anybody. Then there are people who have done some

Zen study and profited by it, like Phil Yampolsky. But generally the people who stay a year or so just barely scratch the surface of Rinzai practice.

ON ZUIGAN GOTO ROSHI (1879-1965) AND SESSO ODA ROSHI (1901-1966):

When Sokatsu's group decided to pull up and go back to Japan, Goto Roshi returned with them and finished his Zen training, received inka and then was many years in Korea for Myoshin-ji, which had some branch temples there for the Japanese people, not for the Koreans, lay Japanese

Zuigan Goto Roshi

Sesso Oda Roshi

groups, I think, mostly, and Oda Roshi was traveling with him and was his disciple during a lot of that period.

Mrs. Sasaki: After Goto Roshi left Sokatsu and went back to Myoshin-ji he was sent by Myoshin-ji to Korea to open a batsuin, a branch temple. And when he got there he found that they'd taken two rooms in a house, and that's all it was. And when he left he had built a great big magnificent temple. He was there a long time, 17 years or something like that. And from being a very shy and rather inarticulate man, he trained himself to be an excellent preacher, the very best preacher in the Myoshin-ji line. Preaching was his business. I think Oda Roshi was his first real sanzen student.

But Goto Roshi never had an American disciple

until after World War II. The first was Mrs. Sasaki. Sokei-an had died during the war. So, as soon as she was able to get permission from the American occupation, she went back to Kyoto with the intention of trying to find another Roshi to come to America to take over Sokei-an's position as a leader for the First Zen Institute group. Now the natural choice was Goto Roshi who was his Dharma brother and who also knew a little English. And so she tried to prevail on Goto Roshi to come to America but he refused, said he was too old, and so forth. And what happened was Ruth ended up becoming his disciple and staying in Japan.

Mrs. Sasaki: Certainly of the three teachers that I worked with, Nanshinken was the typical, old-fashioned traditional Sodo man, Sokei-an was the free enlightened man teaching, and Goto Roshi was an intellectual. For instance, Sokei-an's power in sanzen could be blasting, and I never saw with Goto Roshi any exhibit of power like that. He was always more cautious, but he could be very tender and he could be marvelously revealing, sometimes, and very patient, and I am most, most grateful to him.

And then a few years later, Walter Nowick, through his piano teacher, was taken to the Zen Institute in New York and started sitting and liked it and so he eventually got to Japan too, around 1953 I think, and Mrs. Sasaki arranged for him to become Goto Roshi's disciple also because Walter knew no Japanese at the time that he went. And then an Egyptian French woman named Donatienne Lebovitch became Goto Roshi's disciple for a number of years also through Mrs. Sasaki's intervention, and Philip Yampolsky, now at Columbia, who translated the *Sixth Patriarch's Sutra,* had sanzen for two years with Goto Roshi, and Paul Weinpahl, Professor of Philosophy at the University of California at Santa Barbara, had sanzen for one summer.

And when Oda Roshi, the Dharma heir of Goto Roshi, became Kancho and also Roshi of the monastery of Daitoku-ji, Goto Roshi said to him, 'You should be open to foreigners,' and so Daitoku-ji became the orthodox Rinzai temple that was open to foreigners as none of the others ever were really and aren't today. Foreigners could come and sit in the monastery and then if they were still around after a year and had learned Japanese, they might be accepted as disciples of Oda Roshi.

My teacher was Oda Roshi, and I studied with him up until he died in September, 1966. He was originally from a poor farming family in Tottori Prefecture, given to a Zen temple at the age of ten. He was in the Myoshin-ji Sodo for a while and later in Korea with Goto Roshi. I was his first foreign student, I think, and then a young Dutchman named Jan Willem van der Wettering was there for almost a year; a man from Jerusalem named Zef ben Shahar and a Guatemalan named Ernesto Falla were his disciples for a while; Irmgard Schloegal was there from 1960 on; and there were a few other people who came and went.

Oda Roshi was the subtlest and most perceptive man I've ever met. He didn't display his power openly but appeared mild and silent. Yet his sanzen was a true reading and leading of the student's mind—often with no words. His teisho were inaudible, his voice was so soft. Yet as one of the present head monks of the Daitoku-ji Sodo said to me recently, "Those lectures of Oda Roshi we couldn't hear I am beginning to hear today."

ON ISSHU MIURA ROSHI:

Mrs. Sasaki found Miura Roshi and asked him to come to New York and flew him to New York, introduced him to the group there. He said, OK, he'd do it, he'd become their teacher. So he was studying English in Kyoto and living at Rinko-in and Sokoku-ji and I was living there and became his personal disciple. This was before I became Oda Roshi's disciple. After about a year and a half Miura Roshi and Mrs. Sasaki just didn't get along well enough and they called it off. But he had already made some relationships with several people in New York that he had some feeling about. So even though he no longer had any association with the Zen Institute, he decided to go to New York anyway, and did, and has stayed all these years, almost 10 years now, in America. I don't know what he's doing, I guess he's got a very small number of people who are studying with him. Otherwise he's very quiet.

Isshu Miura Roshi

ON DR. DAISETZ TEITARO SUZUKI (1870-1966)

Dr. D.T. Suzuki first came to America in 1897 when his teacher Soyen Roshi asked him to become an editor for the Open Court Publishing Company in La Salle, Illinois. He remained as the house guest of the publisher, Paul Carus, until 1909, writing books on Buddhism, reviews and articles for the *Monist*, and translating the *Tao Te Ching*, *The Gospel of Buddha* (Carus' compilation of Buddhist texts), Ashvaghosha's *Discourse on The Awakening of Faith in the Mahayana*, and Soyen Roshi's lectures in the United States, *Sermons of a Buddhist Abbot*. On his return to Japan, Dr. Suzuki became Professor of English at Otani University in Kyoto, and in 1911 married an American, Beatrice Lane, who, from 1920 until her death in 1939, edited the *Eastern Buddhist* with him. Dr. Suzuki did not return to the United States again until 1936. In the interim, however, he wrote many books on Buddhism, including *An Introduction to Zen Buddhism; Essays in Zen Buddhism, First, Second and Third Series; The Training of the Zen Buddhist Monk; Manual of Zen Buddhism; Studies in the Lankavatara Sutra* and others. Most Western students still discover Buddhism in these books or in those by his Caucasian 'disciples'. Dr. Suzuki spent the war, early post-war and his final years in Kamakura but between 1950 and 1958 came to America for his first extended stay in forty years, teaching at several universities. The intense intellectual interest in Zen in the fifties resulted directly from the lecture series he gave at Columbia then. Throughout his life Dr. Suzuki had also personally aided those Caucasians interested enough in Zen to want to begin practicing. In some sense Zen in the West was created by Dr. Suzuki, at least Zen as an alternative, and so it is impossible to evaluate his importance and influence. As was said of him by his Dharma brother Zuigan Goto Roshi, "He led many to the gate."

FROM AN INTERVIEW WITH GARY SNYDER:

The reason people criticize Suzuki is that there almost aren't enough words to say how big he was. What other Japanese person has had so much influence on the world at large? We don't think of it that way because we take him to be so much our own, but he is Japan's greatest cultural contribution to the world so far. In Europe and America he has influenced everything – psychology, music, aesthetics, architecture, landscape design – and through his 'disciples' like Christmas Humphreys, Edward Conze, Hubert Benoit, Bernard Phillips, John Cage, and Alan Watts, he has permeated all levels of society. He has been the catalyst of some real social changes, in attitudes towards the self, towards effort, towards involvement, in attitudes on the nature of creativity, on the value of verbalization and articulation as against the intuitive approach. All these things which are not 'pure Zen' or Zen practice are nonetheless very important humanly. You can say about Alan Watts' books that they have done a lot of people a lot of good in terms of turning down their anxiety, and in stimulating them towards a more creative attitude towards themselves. Whether or not his books are 'real Zen' is beside the point. You meet people all the time who say, 'I owe so much to Alan Watts' writings. They helped me lead my life.' And that is how great Suzuki is. He is more than just a part of bringing Zen to the West. He entered deeply into new social attitudes in the world.

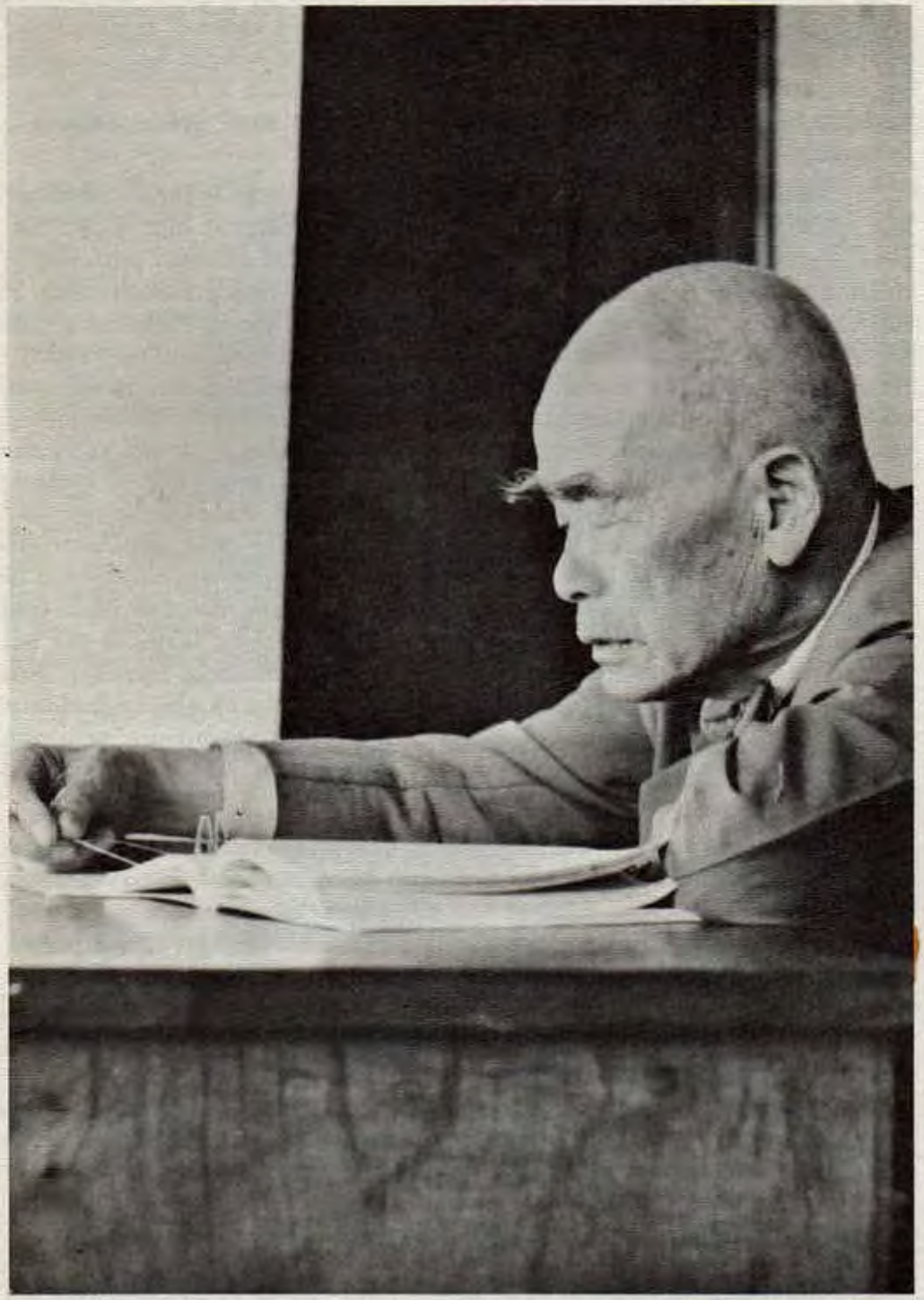
FROM A LETTER FROM DR. ALBERT STUNKARD:

My first meeting with Dr. Suzuki one early spring afternoon was unforgettable. Climbing the ancient stone steps worn down by hundreds of years of footsteps, through the huge mountain gate with its thatched roof, I came upon him standing in his small garden. Pruning shears in hand, dressed in an ancient kimono, he looked up from his work and then came forward, a warm and quizzical smile on his face. After that first meeting I saw him a great deal over the years and for a few of them served as his physician. The special view that this afforded, of his equanimity and good cheer, increased even further my admiration and love for him.

A reminiscence of Dr. Suzuki occurs to me now and perhaps your readers would enjoy it. Not long after I had returned from Japan, Dr. Suzuki arrived in New York as a Visiting Professor at Union Theological Seminary. I had told my family about him, and my mother, who was a friendly person, asked me to invite him to dinner. He accepted quite willingly, and soon afterwards I had the curious experience of this strange and wonderful man from a far corner of the earth driving with me past the scenes of my childhood. My mother was thoroughly charmed by Dr. Suzuki and began a round of small talk designed to establish a common ground. After a bit she asked Dr. Suzuki how he had learned to speak such good English and he replied that he had spent some years as a young man in the United States. My mother asked him where he had lived and he said that he doubted if she would know the place, since it was just a small town on the prairies of Illinois. My mother exclaimed enthusiastically that she had been born and raised in a small town on the Illinois prairies and where was it that he had lived. When Dr. Suzuki told her that the town was called La Salle, she said with even greater enthusiasm that she knew it very well, and did he know the Carus family there. Beaming, Dr. Suzuki answered that that was just where he had lived, with the Carus family. It turned out that when she was a young girl my mother's father used to take her to the Carus home to play with Elizabeth, the daughter. Dr. Suzuki said that he remembered when a small friend of Elizabeth's used to come over from Champaign to play with her, and he supposed that that must have been my mother. Mother did not pretend to remember Dr. Suzuki, but since all of this must have occurred about 1900, when she was six or seven, that is not surprising.

My mother told Dr. Suzuki that her father had always told people that Paul Carus was a man who was ahead of his time. He smiled and agreed with her father. He went on to relate that his teacher Soyen Shaku had met Paul Carus at the World's Parliament of Religions in 1893. Paul Carus had been favorably impressed by Soyen Shaku and had invited him to stay in this country to edit for the Open Court Publishing Company, a venture designed to heal the painful turn-of-the-century breach between religion and science. Soyen Shaku replied that his duties at Engaku-ji precluded this, but recommended Dr. Suzuki as his representative. And so he had come and worked for several years for Paul Carus in La Salle.

Now Dr. Suzuki is dead and my mother has recently joined him. And I am glad for this opportunity to remember that meeting, the twinkle in Dr. Suzuki's eye and my mother's delight at this improbable bond between them: the Illinois prairies at the beginning of the century.



Dr. D. T. Suzuki at the Conference on Zen Buddhism and Psychoanalysis, Cuernavaca, Mexico, 1957.

CAMBRIDGE BUDDHIST ASSOCIATION: 1957-1969

by Mrs. John Mitchell

In 1957, Dr. Shin-ichi Hisamatsu, accompanied by Daisetz Suzuki and Jikai Fujiyoshi, came to Harvard University to give a series of seminars and public lectures on Zen. Shortly after their arrival, Dr. Hisamatsu was persuaded by Dr. Stewart Holmes, then an editor of D.C. Heath & Co., and by my husband, John Mitchell, and myself to instruct a small group of people in zazen.

My husband and I had just returned from a few months in Japan, where we had spent several weeks in Fukui-ken making recordings at Eihei-ji. We had been sent to the temple with an introduction from an assistant professor of Greek philosophy at Tokyo University (one of my Visiting Scholar tutees at Harvard) to the Reverend Tetsuya Inoue, disciple of Rindo Fujimoto Roshi. Mr. Inoue was in the process of a three-year training period at Eihei-ji and the recordings were made in the temple under his supervision. Mr. Moses Asch of Folkways Recording Company was excited and inspired by the wonderful sounds of the great bell, mokugyo, and dai rai of Eihei-ji, as well as by the impressive chanting. Now twelve years later, a younger generation of students and flower children are also inspired by traditional Buddhist liturgy, and chant sutras as readily and enthusiastically as they sing their own American folk songs. However, in 1957, Mr. Asch's small company was courageous to undertake the expense of this two-record album and long, detailed, illustrated pamphlet. In the stridently conventional and chauvinistic fifties, it did not appear that such a project could be anything but a financial sacrifice. This album, "The Way of Eihei-ji", was the first project of the Cambridge Buddhist Association. The editing of sixteen hours of tapes on fifteen-minute reels, with complete translations, transliterations and descriptions, was not completed until 1959.

Dr. Hisamatsu and Dr. Suzuki lived in Cambridge for about six months, during which time the Association came into being. A room was arranged as a Western-style zendo, with zabuton and zafu but no tatami, which would have been inappropriate in an historic Cambridge house of the Federal period. Every Sunday, Dr. Hisamatsu and the Rev. Fujiyoshi conducted a zazen meeting which was attended by students and others in the Boston area. Dr. Hisamatsu lived at the Continental Hotel, about three-minutes walk from the Association. He gave unsparingly of his time and attention to those who wished zazen instruction and assistance. At the end of their six-month stay, Dr. Suzuki and Dr. Hisamatsu permitted copies of their taped lectures to be made for the Association. Some of these recordings are still played after zazen meetings, as a sort of teisho.

After the departure of the two Zen philosophers, the task of developing the library and conducting the zazenkai was taken over by the Rev. Chimyo Horioka, a Shingon priest and graduate of Koyasan University, and Professor Shoren Ihara of Kyushu University, with the help of Kodo Matsunami, a graduate student at Harvard. The Association was legally incorporated in 1959, and Dr. Suzuki accepted the presidency at that time. Later, Professor (at Hokkaido University) and Mrs. Kotatsu Fujita lived at 3 Craigie Street and

took charge in Mr. Horioka's absence, followed a few years after by Miss Misato Toda from Tokyo University. Without the efforts of these individuals, only one of whom belongs to the Zen sect, but all of whom believe in the desirability of a Buddhist Center in Cambridge and the importance of Buddhist meditation, the Association could never have continued its activities. Kodo Matsunami, for some years in charge of the library, initiated our annual list of recommended and reviewed books and articles.

Between 1958 and 1964, many peregrinating Zen monks and masters visited the Association for varying lengths of time, leaving behind them gifts of calligraphy as well as an imposing array of kyosakus. At one point, the Association had in its possession more kyosakus than there were sitters in the zendo! Actually, we have always followed the custom of Antai-ji, and the kyosaku is not used in our small zendo. In 1961 and '63, Hakuun Yasutani Roshi, accompanied by two young monks from Ryutaku-ji, held two short sesshins in our summer house on Cape Cod. About seventeen people attended the first sesshin. The second sesshin was limited to twelve and was attended only by individuals with zazen experience.

In 1964 Shunryu Suzuki Roshi agreed to join the Association and to become our advisor. His subsequent visits to Cambridge for zazen and teisho, as well as advice, were a source of great encouragement and help to the zazenkai. Suzuki Roshi has made America his home, he has learned English and has made every effort to understand the kaleidoscopic phenomenon that is the "American Way of Life", all of which particularly endears him to Westerners who wish to live a Buddhist life.

In 1965, Fred Duston came to us from the London Buddhist Society. He and his wife, Judith (a professional librarian), completely recatalogued the library, which now in 1969 includes about fourteen hundred books in English, French, German, Japanese and Korean. The library is open to the public and anyone may take out any book; out of print, reference and special art books excepted. We have sent library books to all parts of the United States, to Canada and to Europe as well. Another service of the library is the distribution of complimentary copies of certain books, of special interest, to people on our mailing list, or in the case of some expensive volumes (such as *The Buddhist Revival in China* by Dr. Holmes Welch, present vice-president of the Association), to libraries, educational institutions and Zen centers.

The Association has published three short pamphlets: *The Way of Zazen* by Rindo Fujimoto Roshi; *A Buddhist Guide for Laymen;* and *The Chain of Compassion* by Daisetz Suzuki. The latter was sent to us by Dr. Suzuki shortly before his death and is a translation of a compilation of several articles originally published in Japanese. Annually, a review of books and articles is distributed on request, as long as the supply lasts. All of these undertakings have been possible thanks to the many generous donations, large and small, from people on our mailing list, some of whom have been corresponding with us, receiving our publications and using the library for eight or nine years.

Since the advent of the two well-publicized Vatican Councils, "ecumenical" efforts, both sincere and superficial, have seemed a necessary development of Western karma. In 1967, Dom Aelred Graham, retiring prior of the Portsmouth

Priory in Rhode Island, requested us to arrange an itinerary for a pilgrimage to Buddhist temples and teachers in Japan. A schedule was worked out by Miss Misato Toda and me, introductions effected and translators found. Beginning in the late summer of 1967, Dom Aelred spent many months traveling around Japan meeting lay people and monks of many schools of Buddhism. The fruitful results of these congenial meetings were published in 1968 by Harcourt, Brace & World as *Conversations: Christian and Buddhist.* In these conversations Dom Aelred, with enthusiasm and wisdom, managed to draw out his companions in such a way as to convey to the reader a many-sided and intimate perspective of Buddhism as it is actually practiced in Japan today, a very worthwhile antidote to the present over-plentiful supply of dogmatic tracts, fabricated by adherents and denigrators alike.

In the summer of 1968, we undertook to arrange a roughly similar itinerary for Fr. Thomas Merton with whom we had been in correspondence, and who was a subscriber to our review of books. However, the proposed trip to Japan was not to be; and Fr. Merton's sudden death in Bangkok ended the pilgrimage of a Christian Bodhisattva.

Buddhism is a way of life and a faith. It is best taught and transmitted in temples and in communities like Tassajara, where its traditional reverence for all forms of life can find expression amongst people living, working and meditating together. A religious institute like the Association is at best a synthetic development, a stop-gap arrangement. Our hope is to see Buddhism in America evolve to the point at which our existence will no longer be necessary.

The Reverend Chimyo Horioka, the President of the Cambridge Buddhist Association since the decease of Dr. Suzuki in 1966, in the zazen room at 3 Craigie Street. The other current officers are Holmes Welch, the author of The Parting of the Way *and* The Practice of Chinese Buddhism, *Vice President; John Mitchell, Treasurer; and Misato Toda, Secretary. The zazen meetings are held regularly on Tuesday evenings at 7:30.*

ON NYOGEN SENZAKI (1876-1958)

A LETTER TO *ZEN NOTES* FROM NYOGEN SENZAKI:

You have asked me to write about my past training and my work in America. I am merely a nameless and homeless monk. Even to think of my past embarrasses me; however, I have nothing to hide. But you know a monk renounces the world and wishes to attract as little attention as possible, so whatever you read here just keep to yourself . . . and forget about it.

My foster father began to teach me Chinese classics when I was five years old. He was a Kegon scholar, so he naturally gave me training in Buddhism. When I was eighteen years old, I had finished reading the Chinese Tripitaka, but now in this old age I do not remember what I read. Only his influence remains, to be lived up to outside of name and fame, and to avoid as far as possible the world of loss and gain. I studied Zen in the Soto school first, and in the Rinzai later. I had a number of teachers from both schools, but I gained nothing. I love and respect Soyen Shaku more than all other teachers, but I do not feel like carrying all my teachers' names on my back like a sandwich man . . . it would almost defile them.

In those days one who passed all ko-ans called himself the first and best successor of his teacher and belittled others. My taste does not agree with this manner. When I left the monastery, Soyen Shaku wrote me a letter, which I recently translated and am enclosing.* It may be my foster father's influence, but I have never made any demarkation of my learning, so do not consider myself finished at any point. Even now I am not interested in inviting many friends to our meetings. You will read the paper I am also enclosing on this subject.* You will laugh, but I am really a mushroom without a very deep root, no branches, no flowers and probably no seeds.

After my arrival in this country in 1905, I simply worked through many stages of American life considering myself a modern Sadhana, meditating alone in Golden Gate Park or studying hard in the public library of San Francisco.

Robert Aitken: Soyen Shaku's written advice to Senzaki Sensei was to teach after twenty years and Senzaki followed this conscientiously. For twenty years he worked as a houseboy, waiter, cook, and finally as a teacher of the Japanese language. He gradually built up a reputation as a Buddhist scholar, so that his transition to Zen teacher when his twenty years were up was smooth and natural.

Whenever I could save money, I would hire a hall and give a talk on Buddhism, but this was not until 1922. I named our various meeting places a floating Zen-do. At last in 1928 I established a Zen-do, which I have carried with me as a silkworm hides himself in his cocoon; thus, I came to Los Angeles in 1931. The silk thread surrounds me unbroken. It may weave a brocade of autumn leaves or a spotless spring kimono for the coming year. I only feel gratitude to my teachers and all my friends, and fold my hands palm to palm.

**Printed in the same issue of* Zen Notes

FROM A LETTER TO EIDO TAI SHIMANO FROM LOTTE FERNANDEZ:

I first heard Mr. Senzaki speak at the Theosophical Society's rooms, at 414 Mason Street, San Francisco, California, on a Sunday night, when he was speaking on Buddhism. He invited us to attend his meditation classes on Thursday nights, which were for Americans only, and that was at 1988a Bush Street. The date of my first attendance I do not remember, but certainly it was in 1928 or 1929. The Japanese used the Zendo on other nights.

Mr. Senzaki had a large following of both Japanese and Americans. It was a time when there were many teachers of spiritual things in San Francisco, before the war, and all these places were very well attended. His Zendo on Sunday nights when he gave public lectures for everybody was always full of people of both nationalities, and there were two American monks, and a girl who took the vows of a nun. He was so active that he had a Roshi come to the United States to train us further. Gyodo Furukawa (successor of Soyen Shaku and the Dharma brother of Nyogen Senzaki –Ed.) came to live at the Zendo at this time and gave koans and continued meditation, and after being with us for about a year returned to Japan on December 26, 1931.

After this parting, Mr. Senzaki located in Los Angeles which must have been in 1932. We would go to see him at least once a year and meet with the Los Angeles sangha, and he would come to San Francisco once or twice a year staying at Mu-so-an, gathering students around him and meeting new students, holding sesshin, and having speaking engagements elsewhere.

I cannot find anyone who can fill in the dates between 1905 when he arrived in this country, and 1929 or 1930, when I first went to the Zendo. If you could get in touch with the older Japanese generation, you could probably get the information you seek between 1905 and 1930.

A LETTER FROM EIDO TAI SHIMANO:

In 1929 Nyogen Senzaki left San Francisco to come to Los Angeles. He stayed in a small hotel for a while then found a small cottage (441 Turner Street). This was to become his first Zendo (dedication on April 8, 1931). During the period from 1929 to 1931 he went back and forth between San Francisco and Los Angeles.

At times there were many students, at other times only a few. During this time Nyogen Senzaki was extremely poor and he often went hungry. When Mrs. Tanahashi (Shubin-san) found him she became his student and a loyal friend. She saw to it that he always had enough to eat for the rest of his life.

From an interview with Tai-san: Mrs. Tanahashi's son was retarded and physically handicapped. Senzaki Sensei took care of Jimmy Tanahashi so that she was able to work and taught him nothing but Shujo muhen seigando *(Ed.: The first of the Four Vows: Sentient beings are numberless; I vow to save them). Later on, when I visited the hospital about five or six years ago, Jimmy was about forty and still retarded. My head was shaved and as soon as he saw me, he put his hands in Gassho, as well as he could, and said,* Shujo muhen seigando *(slurred and with heavy tongue, hardly distinguishable). That was the most beautiful vow I have ever heard.*

Just as there seemed to be a firm foothold growing in this Zendo the war broke out and in 1942 Nyogen Senzaki was sent to Hert Mountain in Wyoming, a concentration camp. He was put in a small cabin with a man, wife and daughter. When this was learned by his American students, one, whose father was a senator of the United States, made arrangements for him to have a cabin by himself. He set up his Zendo in the camp. Many came to meditate with him each day. He kept in touch with his old students by a lecture mailed to them each month. Three years passed.

When he was released in 1945, his Japanese friends made a room available to him on the top floor, south-east corner, of the Miyako Hotel on First Street, right in front of the Los Angeles City Hall. It was there that Soen Roshi spent about six months with Nyogen Senzaki, at his invitation, on Soen Roshi's first visit to the United States (1949).

On November 1st, 1952, Nyogen Senzaki went to New York and stayed the whole month. When he returned he immediately moved to 2014 East Second Street, a four room apartment, in which he was very happy.

Nyogen Senzaki did not like publicity and never wanted a large group of students. He had about 25 students and the meetings were composed of

One hour meditation
Reciting the Four Vows
Lecture
Tea service.

The students left the Zendo in silence. Those who wished to talk to him stayed until the others had left. He always made appointments for any of his students who wished to see him. – He met with his Japanese students on Sunday mornings. This group of about 30 or more chanted Sutras and the lecture was in Japanese. – From time to time he gave a public lecture, as in 1953, when he went to Stanford University for a week, and again in 1954. Many people came to visit his Zendo, among them psychologists, artists, writers, leaders of other religions and people from out-of-state. They came and went.

In 1955, half a century after his arrival in this country, two of his students took him for a visit to Japan – his first. They stayed two months, mostly at Ryutaku-ji, Soen Roshi's monastery (where I met him). He saw old friends and visited other monasteries. When he returned the meditation schedule at his Zendo became more regular, and he put aside the big stick he had used in the past.

One night in 1957, he announced that he would be with his students for one more year. And it was so. On May 7th, 1958, he passed away. His last words were:

"FRIENDS IN DHARMA, BE SATISFIED WITH YOUR OWN HEADS. DO NOT PUT ON ANY FALSE HEADS ABOVE YOUR OWN. THEN MINUTE AFTER MINUTE WATCH YOUR STEPS CLOSELY. ALWAYS KEEP YOUR HEAD COLD AND YOUR FEET WARM. THESE ARE MY LAST WORDS TO YOU."

Nyogen Senzaki

HISTORY OF THE NEW YORK ZENDO OF THE ZEN STUDIES SOCIETY

by Eido Tai Shimano

In the late thirties, a Japanese monk was doing Zazen on top of a mountain (Great Bodhisattva Mountain). He composed poems, some of which were printed by a Japanese magazine. On the other shore of the Pacific Ocean, Mrs. Tanahashi (Shubin-San) in Los Angeles came across these poems and was deeply impressed by them. When she showed these poems to her teacher, Nyogen Senzaki, he was touched by the monk's deep spiritual insight. Thus began a correspondence between Nyogen Senzaki and the monk. Realizing the necessity for a successor, he invited the monk to come to America. The arrangements for his coming here were almost completed when the war between Japan and America broke out (1941).

During the war it was not possible for them to write to each other. But, on the 21st day of each month, wherever they were, they put their palms together and bowed to each other across the Pacific.

In 1942, Nyogen Senzaki, together with other Japanese was sent to a camp in Hert Mountain, Wyoming. He continued to write in English and to teach Buddhism to the people around him. When he was released in 1945, he again settled in Los Angeles. He resumed his correspondence with the monk in Japan. Again, new arrangements were made for his coming to America. On April 7th, 1949, this monk, Soen Nakagawa, at last met face to face with Nyogen Senzaki in San Francisco harbour. Soen Nakagawa stayed with Nyogen Senzaki and his Sangha in Los Angeles for about six months. In 1955, after Soen Nakagawa had become abbot of Ryutaku Monastery in Japan, he again visited the United States.

In May, 1958, Nyogen Senzaki passed away at the age of 83. He had asked Soen Roshi to take care of everything after his death. Again Soen Roshi came to Los Angeles, this time to conduct a memorial Sesshin at Senzaki's Zendo and to enshrine his ashes in Evergreen Cemetery. He also took care of Senzaki's books and belongings. At this time he also formed the Bosatsukai (Bodhisattva's gathering for Zazen practice) with Nyogen Senzaki's students. Thus, under the name of California Bosatsukai, Nyogen Senzaki's Dharma stream is flowing even now.

Just before Nyogen Senzaki's death, he had asked Soen Roshi to send an attendant monk to help him, and Soen Roshi asked me to go to Los Angeles. While I was preparing to go, Nyogen Senzaki passed away, and this plan was dropped. However, one of Nyogen Senzaki's students, Robert Aitken, moved to Hawaii where he wanted to establish a Zen group. Soen Roshi asked me, "Please prepare." Thus I came to Hawaii in 1960. While leading this group, The Zen Buddhist Association of Hawaii at their Zendo, Koko-an, I also attended the University of Hawaii.

Wind Bell: Did you become a citizen?

Eido Tai Shimano: Yes, I felt that I couldn't commit myself completely until I became a citizen. I am lazy. It's like the difference between Zazen in a

chair and Zazen in full lotus. Before I became a citizen it was like sitting in a chair.

Since Soen Roshi could not leave his monastery for longer periods, I visited the Bosatsukai in Los Angeles once or twice a year for him. But, in the spring of 1961, he came to conduct a Sesshin in Hawaii and also, at Dr. Bernard Phillips' home in Wilmington, Delaware. This Sesshin was sponsored by The Zen Studies Society and attended mostly by Dr. Phillips' college students. Soen Roshi had also planned to visit Los Angeles, but, because of an airline strike, he was unable to do so.

In 1962, Soen Roshi planned to come to America together with Yasutani Roshi.

Wind Bell: What is the relationship between Soen Roshi and Yasutani Roshi?

Eido Tai Shimano: Although they had no particular Dharma relationship, Soen Roshi knew Harada Roshi and had visited his monastery, Hosshin-ji. He liked the combination of Rinzai and Soto training. After Soen Roshi's visits to the United States, many Americans came to his monastery for guidance. But Soen Roshi was too occupied with his own monks and he referred the Americans to Yasutani Roshi, who became Harada Roshi's successor. Yasutani Roshi lived in Tokyo, which is not too far from Ryutaku-ji.

Wind Bell: How did Soen Roshi learn English?

Eido Tai Shimano: Before he became a monk, he studied English at Tokyo University, where he majored in Japanese literature, especially poetry.

Gary Snyder: In Japan he has a tremendous stature as a haiku poet. He is considered the Basho of the 20th century.

In May, 1962, I went back to Japan to help with preparations for the Roshis' trip to America. This was the first time I met Yasutani Roshi. Just before we were about to leave, Soen Roshi's mother became very ill and he had to cancel his trip. He then asked me to assist Yasutani Roshi. Therefore, along with Yasutani Roshi, I conducted Sesshins held in Hawaii, California, Pennsylvania, New York and Massachusetts. This was the beginning of Yasutani Roshi's annual Sesshin tours in the United States.

In the summer of 1964, some people in New York asked me to come here, and in January, 1965, I moved to New York to establish a Zendo here. Dr. Phillips, the vice-president of The Zen Studies Society, Inc., invited myself and a few other people in my Zazen group to join the Society, and we did. The Zen Studies Society had been founded originally by Cornelius Crane in 1956 to support the work of Dr. D.T. Suzuki and to promote Zen Buddhism in the West. When Mr. Crane died in 1962 Dr. Suzuki had already returned to Japan and the Society had become largely inactive. There had been no president since Mr. Crane's death. When in 1965, Mr. Yamaoka, the secretary and treasurer and Mr. Crane's personal lawyer, and soon afterward Dr. Phillips resigned, I became president of the Society.

Our Zazen group, informally called New York Zendo, had originally

Eido Tai Shimano leading chanting at the New York Zendo

practiced in a small apartment on West 85th Street, off Central Park West. At about the time we became The Zen Studies Society, we moved our Zendo to larger quarters at 440 West End Avenue. Gradually our membership increased until it became clear that we needed a larger place, preferably one of our own. Through wonderful Dharma relationship this became possible in 1968. We acquired and remodelled a former carriage house at 223 East 67th Street in Manhattan. It has a 32-seat Zendo, an auxiliary Zendo seating 14, a meeting room, library, ceremonial tea room, as well as study rooms. There is a small rock garden in the back. Because of my Dharma relation to Nyogen Senzaki, through Soen Roshi, many of his belongings are now in the New York Zendo. The relationship between Nyogen Senzaki, Soen Nakagawa Roshi and the New York Zendo is indeed intimate. It is interesting to know that Dr. D.T. Suzuki and Nyogen Senzaki were also intimately related as Dharma brothers under Soyen Shaku Roshi.

The New York Zendo in the center of Manhattan is finally completed. We are now working to establish an ideal place for a country Zendo. It may not be an easy task, but we are determined to accomplish it.

ON SOEN NAKAGAWA ROSHI

by Eido Tai Shimano

Soen Nakagawa Roshi was born in 1907, in Japan. After he graduated from Tokyo Imperial University, he was ordained in 1931, on his birthday March 19, by Keigaku Katsube Roshi of Kogaku Monastery near Mount Fuji, also known as Bassui's Temple.

At this time his zazen practice on Great Bodhisattva Mountain began, during which he partook of no cooked food. Into this period also falls the beginning of his correspondence with Nyogen Senzaki in Los Angeles.

Later, when he met Gempo Yamamoto Roshi of Ryutaku Monastery he decided to practice under his guidance. Together with Gempo Roshi he also travelled to Manchuria to establish a branch of Myoshin Temple in Kyoto. In 1950 Gempo Roshi appointed him his successor and thus Soen Roshi became abbot of Ryutaku Monastery.

Soen Nakagawa Roshi on the Mount of Olives

HISTORY OF THE PHILADELPHIA ZENDO OF THE ZEN STUDIES SOCIETY

by Albert J. Stunkard, M.D.

The beginnings of the Philadelphia Zendo go back to 1960, when the Reverend Shuntetsu Koshi, a monk from Engaku-ji, came to study at Pendle Hill, a Quaker Center near Philadelphia. He organized a small Zazenkai which met on Sunday evenings. Among its members were Kaarina Pekkonen, a Finnish nurse who was studying at Pendle Hill, Durand Kiefer and myself.

From a letter from Dr. Stunkard: I met Shuntetsu Koshi while attending a Quaker retreat at Pendle Hill soon after his arrival. I noticed him sitting very erect at meeting on Sunday morning, and thought that he must be a Zen monk. When I approached him later he told me that he was, indeed, a Zen monk and I found out to my pleasure that he came from Engaku-ji. On comparing notes it turned out that he had been at Engaku-ji at the same time that I had started sitting there, through the good offices of Dr. D.T. Suzuki, who had made arrangements with the Abbot.

During that period I was an Army physician at Sugamo Prison in Tokyo where we had confined the Japanese and Germans who were either on trial or had been convicted of war crimes. I began sitting in the cell of a German prisoner who had decided that it could be either a prison cell or a monk's cell and that it was up to him to make it the latter. Later he gave me a letter of introduction to Dr. Suzuki in Kamakura and I began visiting Dr. Suzuki on Sunday afternoons once or twice a month, sometimes with Richard DiMartino, Philip Kapleau and one or two other Westerners. Dr. Suzuki referred to this group in his introduction to Living by Zen. *The three of us returned to this country about the same time and attended Dr. Suzuki's seminars at Columbia in the early fifties. During those two years in Japan I did not know of any other Americans who were doing zazen.*

Soon after the Reverend Koshi returned to Engaku-ji, Yasutani Roshi conducted the first of his tours of the United States, and the interest in Zen which he aroused brought increasing numbers of persons to the Philadelphia Zendo. Although many of these people subsequently left either Philadelphia or Zen, several remained to form the nucleus of the Philadelphia Zendo: Shirley Tassencourt, Margaret Hill, Millicent Clark and Charles Harmath. By 1965 this group had outgrown the member's house in which it had been meeting and the first formal Zendo was established. At this time the group affiliated with the Zen Studies Society in New York, becoming the Philadelphia Zendo of the Zen Studies Society, under the guidance of the Reverend Eido Tai Shimano.

During this year, 1965, Dr. Kyung Bo Seo, a Korean priest who was studying at Temple University, served as leader of the Zendo. The following year the Zendo moved to a more central location, and Dr. Seo remained in the old Zendo with some of his personal students. The move, and the events which preceded it, left only a small group. It was composed of sincere and dedicated students, however, and soon new members began to join and the Zendo took on an increased vigor and intensity. Those who joined during the critical period were David and Amy Hart, Sally Jarman, William Kanar, John

Mickey Stunkard in front of the New York Zendo

Cisney and, more recently, Grace Rotzel and two students from the University of Pennsylvania, Paul Rosenblum and Robert Lewy. Zazen meetings were increased to three evenings a week, and the group began to conduct all day or weekend sittings every month or two. The weekend sittings, held in various country locations, are events of great intensity and beauty. Members also frequently attend the monthly weekend sittings at the Zen Studies Society in New York, and most are able to participate in the Sesshins which Yasutani Roshi has conducted each summer.

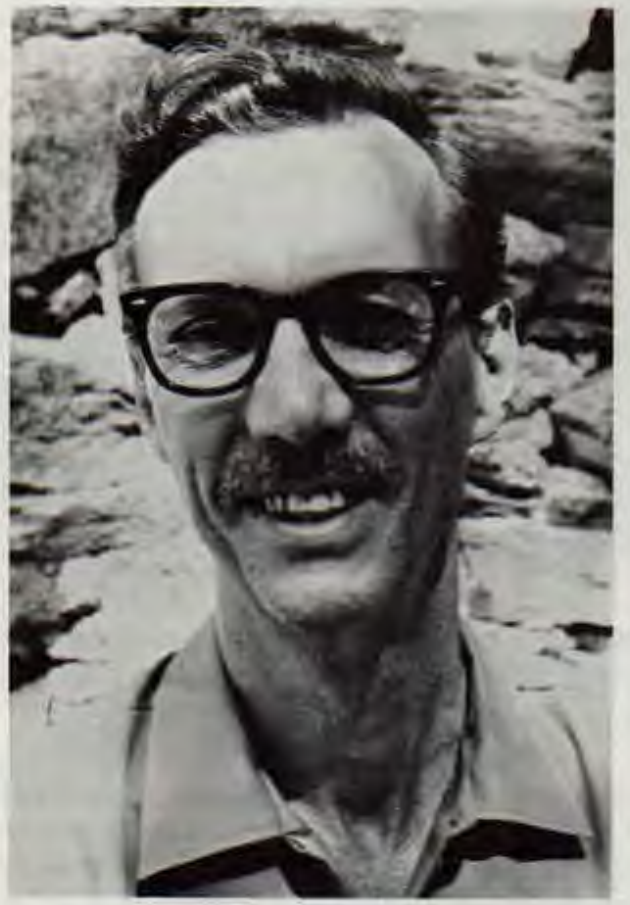
The summer of 1969 sees a strong group of 18 persons devotedly practicing the Way and becoming increasingly competent in providing the opportunity for Zen practice. The visits of Zen teachers and students to Philadelphia and the visits of its members to other groups have given the Philadelphia Zendo a feeling of continuity with Zen in this country and abroad. Most of the members have received instruction from qualified teachers and several have participated in the activities of other groups. Five, for example, have stayed at Tassajara for varying lengths of time. But, for the most part, the group has functioned without a regular teacher and has been forced to sustain its practice largely through the encouragement which members have given each other. "Sitting quietly, doing nothing" the group waits.

HISTORY OF THE WASHINGTON ZENDO OF THE ZEN STUDIES SOCIETY

by Mervine Rosen

All three groups, Washington, Philadelphia and New York, which are now the three zendos of the Zen Studies Society, have really a common origin: the sesshins given by Soen Roshi in the early spring of 1961 at the home of Dr. Bernard Phillips, and by Yasutani Roshi in the summer of 1962 at Pendle Hill and at the home of Diana Kemeny in Brewster, Mass. These sesshins served as a real introduction to zazen for a lot of people from all these places, and helped form our close ties with each other.

I had come to Washington in 1962 after a year in Tokyo doing research at a university there and sitting with Yasutani Roshi. The summer of 1963 Yasutani Roshi returned again and in addition to the sesshin at Pendle Hill, gave one at a small school in Leesburg, Virginia, just outside of Washington. That fall the Washington group was formed by four people from that sesshin and began to meet one night every week at Mrs. Straus' home in Maryland, about 20 miles south of Washington. We have continued to do so since. We are a small group; we started with four and now there are only nine. At first we sat in a room in the rear of her home, but in 1965 a small one-room cottage on her property was converted into a zendo and has since been our home.



Robert Aitken

DIAMOND SANGHA, A BRIEF HISTORY

by Robert Aitken

Diamond Sangha was organized as the Zen Buddhist Association of Hawaii in October, 1959, by Anne and Robert Aitken. Meeting for zazen once a week for a short period, the group soon established its present pattern of twice-weekly meetings, Sunday and Wednesday evenings, with all-day zazenkai once a month and an annual five to seven-day sesshin.

Wind Bell: How large is the group?

Robert Aitken: Our first group ranged from 6 to 10; the present group is from 12 to 16. The most striking difference over the years is not in numbers but in type. For many years our most regular people were housewives with backgrounds in Theosophy, Joel Goldsmith, Theravada Buddhism and Vedanta. Now our members are predominantly young men with academic backgrounds.

Diamond Sangha served as sponsor for the early visits of the Roshi Soen Nakagawa and the Roshi Hakuun Yasutani, and has participated in subsequent sesshin programs with the California Bosatsukai, the Zen Studies Society, and other groups.

Wind Bell: When were the first sesshins?

Robert Aitken: Our first sesshins were in January and March, 1960, with two more the following year, all with Soen Roshi. Yasutani Roshi began coming for one or two sesshins per year after that. We have 25 to 28 at sesshin these days.

Robert Aitken had been a student of the Monk Nyogen Senzaki, and had studied with Soen Roshi, and later with Yasutani Roshi, in Japan.

Wind Bell: How did you meet Soen Roshi and Yasutani Roshi?

Robert Aitken: I met Nyogen Senzaki at his zendo in the Miyako Hotel the winter of 1947. We had weekly meetings, zazen for 1½ hours, lecture, tea, conversation. There was always work to do for him, transcribing, letter-writing, library arranging, errands, etc., so many of us saw him quite often. We sat on chairs, the only way many people can start. I met Soen Roshi when I returned to Japan in 1950. Anne and I met Yasutani Roshi through Soen Roshi in 1957, when we spent the summer in Japan. Anne also knew Senzaki Sensei and attended sesshins with the two Roshis in Japan.

Robert Aitken's interest in Zen had developed through an association with Professor R. H. Blyth, a student of Haiku and Zen, during their internment in Kobe, Japan, during World War II.

Wind Bell: How were you interned? What was Blyth like?

Robert Aitken: I was a civilian working on Guam and was captured there 10 December 1941. Early on, you might say. Blyth was a poet. He did not do zazen much after his two years or so at Myoshin-ji Betsuin in Seoul, and this was a great pity in some ways, though he was his own best inspiration as he was. We didn't do zazen in the camp.

After the organization was established, the Monk Eido Shimano, a student of the Roshi Soen Nakagawa, was invited to serve as resident director. Tai-san, as Shimano Sensei was known to his many friends, remained in Honolulu four years, moving to New York in 1964 to become director of the Zen Studies Society.

Mr. Katsuki Sekida, a lay student of the Roshi Soen Nakagawa, arrived in Honolulu in June of 1965 to assume duties as leader of the zazenkai. He continues in that capacity to the present time, devoting his time to writing and speaking on zazen practice, and to consulting with members about their training.

Katsuki Sekida

In July, 1961, *Diamond Sangha,* newsletter of the group, was established, and the name of the organization was changed to conform to this new identification soon thereafter. This publication continues to the present, carrying articles by authorities on zazen (principally Mr. Sekida for the past three years), news of the Zen community, and book reviews.

In addition to the newsletter, Diamond Sangha also published a mimeographed book of sutras for its internal use in 1963. This work, now out of print, was made up largely of translations by the Monk Eido Shimano and Robert Aitken. It was patterned after a short manuscript developed by the Roshi Soen Nakagawa for the Los Angeles sesshin of 1958. It went through several revisions before its final publication, and is now being used by the California Bosatsukai and other groups, as well as by the Diamond Sangha. Major portions of this work were recently incorporated into the sutra book published by the Zen Studies Society.

This summer the Diamond Sangha is formally establishing a branch at Peahi, Maui. Anne and Robert Aitken have moved to Maui with Mr. Sekida to set up a Zen training center and commune on a small scale, leaving Koko An in the hands of regular Honolulu members.

Officers of the Diamond Sangha are Betty Erhart, Acting Chairman; Anne Aitken, Secretary; and Donald Mitchell, Treasurer. Koko An, the zendo of the Diamond Sangha, is an eight-minute walk from the University of Hawaii and is open at all times. Regular members gather for zazen every morning and evening.

Hakuun Yasutani Roshi

ON HAKUUN YASUTANI ROSHI

The yearly sesshins which Hakuun Yasutani Roshi has led in several American cities from the early 1960's on, have served as an invaluable introduction to zazen practice for many Americans. While in these sesshins Yasutani Roshi emphasizes the kensho experience, usually driving his students vigorously towards this goal, he also stresses the importance of faith and religiosity as the right foundation for the willful striving which he demands of his students. As the Zen Master for several American Zen groups, among them the Diamond Sangha in Honolulu, the California Bosatsukai, and the New York Zen Studies Society, he has instilled the spirit of his teaching and his vast and urgent enthusiasm in American Zen practice.

FROM *THREE PILLARS OF ZEN* BY PHILIP KAPLEAU:

At eighty Zen Master Hakuun Yasutani is about to embark on a prolonged stay in America to expound the Buddha's Dharma. In this he evokes the spirit of the redoubtable Bodhidharma, who in the latter years of his life turned his back on his native land and went forth to distant shores to plant the living seed of Buddhism. Yet for Yasutani Roshi this is but one more remarkable event in a life marked by unique achievements.

Since his seventy-fifth birthday he has written and published five complete volumes of commentaries on the koan collections known as the 'Mumonkan', the 'Hekigan-roku', the 'Shoyu-roku', and the 'Denko-roku', and on the 'Five Degrees of Tozan' (Go-i in Japanese). Altogether this series comprises a feat unique in the modern history of Zen.

Such writing is but one facet of his extensive teaching activity. Besides holding monthly 'sesshin' of from three to seven days at his own temple in the suburbs of Tokyo, and periodic sesshin in Kyushu and Hokkaido, the southern and northern extremes of Japan, every week he conducts a number of one-day sesshin ('zazenkai') in the greater Tokyo area. Among other places these include one of the large universities, several factories, the Self-Defense Academy, and a number of temples.

Twice he has traveled to the West. On his first trip to America in 1962 he held sesshin of from four to seven days at Honolulu; Los Angeles; Claremont, California; Wallingford, Pennsylvania; New York; Boston; and Washington, D.C. The following year he repeated his sesshin in America, expanding his activities to include lectures on Zen in England, France and Germany.

Husband, father, schoolmaster, and ultimately Zen master, Hakuun Yasutani did not achieve his present distinction by avoiding the pains and joys incident to the life of the ordinary man but in experiencing and then transcending them. In this life reflects the Mahayana ideal that Self-realization is for the householder no less than the celibate monk.

Yasutani Roshi was born of a pious Buddhist mother and a father who was a pastry shop owner in a small village. At five he had his head shaved, symbolizing his induction into the Buddhist monkhood, after which his parents, following the custom of devout families of the time, sent him to

live in a temple so that he might absorb a religious atmosphere and become influenced in the direction of the priesthood.

He remained at this temple until he was twelve, performing the chores of a neophyte, attending primary school, and receiving an education in the fundamentals of Buddhism from the head priest. Upon his thirteenth birthday he became a novice at a large Soto temple. Then followed two more years of public school education, five years at a seminary conducted by the Soto sect, and eventually four years at a teachers' training school.

At thirty Hakuun Yasutani married and began to raise a family, which in time numbered five children. Nominally a priest, he took a position as an elementary-school teacher to support his growing family since no temple was then available. He continued to teach for six years, and upon promotion to principal served another four years in the same school.

Despite the burdens of raising a family of five and the demands of his job, throughout the years he had continued, under various teachers, the zazen he had commenced many years earlier—at the age of fifteen, to be exact. While these teachers were generally recognized as among the foremost masters of the Soto sect, the fact that they dealt with satori in vague generalities made its actual realization seem remote and chimerical. Always he felt in want of a genuine master, a Buddha-like figure who could set his feet on the true path. At forty he finally found him in Harada Roshi, and with this meeting his life took a decisive turn.

He relinquished his principalship, became a temple priest in fact as well as name, and began attending sesshin regularly at Harada Roshi's monastery, Hosshin-ji. At his very first sesshin he attained kensho with the koan Mu.

Yasutani Roshi was fifty-eight when Harada Roshi gave him his seal of approval (inka shomei) and named him a Dharma successor. This signal honor implied that his spiritual insight was deep, his moral character high, and his capacity to teach proven.

Like his modest temple, Yasutani Roshi is simple and unaffected. His two meals a day include neither meat, fish, eggs, nor alcohol. He can often be seen trudging about Tokyo in a tattered robe and a pair of sneakers on his way to a zazen meeting, his lecture books in a bag slung over his back, or standing in the crowded second-class inter-urban trains. In his utter simplicity, his indifference to finery, wealth, and fame, he walks in the footsteps of a long line of distinguished Zen masters.

HISTORY OF THE ZEN MEDITATION CENTER OF ROCHESTER

by Tim Buckley

Philip Kapleau's first contact with Zen and with Japan came in 1946 when he went to Tokyo as a court reporter in the War Crimes Trials. On returning to this country he re-entered business, and in 1951 began attending D.T. Suzuki's lectures at Columbia University. In 1953, dissatisfied with a purely intellectual approach to Buddhism, which seemed to be leading nowhere, and troubled by persistent illness, he decided to go to Japan to seek the direct experience of enlightenment.

Arriving in Japan in the fall of 1953, he began to look around for a teacher. After much frustrated searching, he finally met Soen Nakagawa Roshi, at Ryutaku-ji, where he did zazen for the first time, seated in a chair in an ante-chamber. Nakagawa Roshi invited him to stay on at Ryutaku-ji, assigning him the koan "Mu". Altogether Kapleau lived for six months at this monastery with Nakagawa Roshi as his teacher.

Gary Snyder: The Senzaki and Suzuki connections of Nakagawa, who also knew English, made him like a target for foreigners and he sent them over to Harada Roshi at Hosshin-ji. Later he allowed various foreigners—like Philip Kapleau and Dan Welch—to come into the monastery and live there, and Ryutaku-ji became the one temple that one could go to cold without knowing Japanese, without having any special introductions, and be accepted and be able to stay for a while. At Daitoku-ji you had to have special introductions and Japanese before you could go stay there. So that has made Ryutaku-ji the most available place for a taste of Zen monastic life for anybody.

In the spring of 1954 Kapleau left Ryutaku-ji to go to the Soto monastery of Hosshin-ji to practice under Harada Roshi, to whom he had been introduced by Nakagawa Roshi and at whose urging he went there. Harada Roshi accepted Kapleau as his disciple and for the next two years and ten months Kapleau lived at Hosshin-ji as a lay monk.

In November of 1956 Kapleau left Hosshin-ji, and once again in company with Nakagawa Roshi, who was his adviser, called on Yasutani Roshi, who agreed to accept Kapleau as a student. After Kapleau had been with Yasutani Roshi but a short time, he was told by him, "It is your destiny to carry Zen to the West. Don't quail or quit in spite of the pain and hardship." In the summer of 1958, after he had been practicing Zen in Japan for five years, Kapleau got kensho. "Feel free as a fish swimming in an ocean of cool, clear water after being stuck in a tank of glue," he wrote . . . "and so grateful . . . grateful for my human body, for the privilege as a human being to know this Joy, like no other."

He continued to practice under Yasutani Roshi, attending numerous of his sesshins in various parts of Japan and acting as his interpreter at dokusan for Westerners. In 1966, just before Kapleau returned to America, Yasutani Roshi sanctioned him as a teacher of Zen. Earlier the Roshi had ordained Kapleau as a Zen monk in his Dharma line, passing on to him his robe and begging bowl in accordance with the Zen tradition.

Philip Kapleau

Kapleau also toured much of the Buddhist world, traveling in India, Ceylon and Burma extensively, and sitting and studying in Theravada meditation centers and shrines. Upon his return to Japan he began work on his book *The Three Pillars of Zen,* which was to serve as his re-introduction to the Western world.

The Three Pillars of Zen was first published in Japan in 1965 and then in America by Harper & Row in 1966. Paul Weinpahl, of the Philosophy Department of the University of California, wrote of the book: "It will in time be ranked with William James' *The Varieties of Religious Experience* as an exploration of the religious and mystical life." And *The Times Literary Supplement* reviewer wrote, "For anyone seriously interested in Zen as a spiritual training and who has no access to an authentic Zen master (and these are rare enough in Japan itself), this book will be invaluable."

The book presents the approach to Zen, and particularly to the practice of zazen, taught by the so-called 'Harada-Line', that is, the syncretic teaching of Harada Roshi and his Dharma descendants, which presents elements of both Rinzai and the Soto schools as one integral body of Zen teaching. Strong emphasis is placed on attaining kensho through the practice of koan zazen, but shikan-taza is also considered, not so much as an alternative to koan work (though it may be, should the teacher feel a particular student is more suited to shikan-taza practice than koan zazen), but more as a subsequent practice to be entered upon after work on koans has been completed.

Perhaps the most valuable aspect of *The Three Pillars of Zen* is the emphasis it places on the practice of zazen. Moreover, it is the first book written for Westerners by a Westerner who has himself experienced Zen training. Thus the book serves as a manual of practice, with introductory

lectures by Yasutani Roshi, complete descriptions of the methods of zazen, translations from Soto and Rinzai masters and, uniquely, accounts of dokusan interviews together with kensho experiences of ten Western and Japanese students. It has made zazen an accessible way of life for all Westerners as few other books or teachers have.

Kapleau returned to North America at the time his book was published here, in the winter of 1965-66. He had spent thirteen years in Japan under three masters and in two Zen monasteries, a Rinzai and a Soto. In August of 1966 he founded the Zen Meditation Center of Rochester, New York, and became its spiritual director. In addition to conducting the activities of the Rochester Center, Kapleau gives lectures on Zen and instruction in zazen at universities and seminar workshop groups in various sections of the United States. He has been to M.I.T., the University of Florida, the University of Texas, the University of Michigan, Cornell and Toronto University, among others, and has conducted seminars in Zen practice at the Bucks County Seminar House, the Gestalt Institute of Cleveland, and Synergia of Montreal, Canada.

By the summer of 1968 the Rochester Center had outgrown its original quarters and moved to a new location at 7 Arnold Park in Rochester. It had grown to 150 active members, and its activities included daily zazen and chanting, monthly sesshin, seminar-workshops for beginners, one-week summer sesshin in the country, and publication of a periodical called ZEN BOW. There are four permanent monastics at the Rochester Center, and special training programs for a number of semi-monastics are conducted during the summer at both 7 Arnold Park and in the country.

In the fall of 1968, only a few months after the group moved into the new Center at 7 Arnold Park, a fire gutted the building, leaving only a shell. Much work and money had been put into reconverting the interior of the building so that the zendo seated 60 persons. Undaunted, the members have launched a fund-drive and begun work on once more rebuilding the Center. Present plans call for an even larger zendo with many innovations to meet the increased membership and demands for Zen training.

The past three years have been a time of both success and, at times, painful controversy for Kapleau. He returned to this country determined to initiate a truly American form of Zen. Feeling that many of the Japanese forms and traditions were unsuited to Western life and culture, he trimmed and re-adapted rituals, made a point of using Western materials and methods wherever they were applicable, and sought to underplay his new students' enthusiasm for the cultural offshoots of Zen in Japanese culture. From this approach many positive developments occurred. Zazen became absolutely central, a serious reconsideration of suitable clothes and diet for Zen practice in America took place, and the group was perhaps the first to chant the Heart Sutra in English. Other English translations of Zen writings have been made and more are planned in the future. But Kapleau's independence and impatience with his teacher's insistence on strict adherence to traditional Japanese forms brought him into disagreement with Yasutani Roshi and eventually led to their break in 1967. Despite this, the Zen Meditation Center of Rochester continues to grow and practice productively.

GLOSSARY

The following terms are Japanese unless indicated otherwise.

-an:	hermitage.
betsuin:	branch temple.
Bodhisattva:	an enlightened being; one who devotes the merit of his practice to the welfare of all beings (Sanskrit).
dai rai:	'big thunder'; the Buddha drum.
Dharma:	truth; teaching; law; principle (Sanskrit; Dhamma in Pali).
dokusan:	in Rinzai, voluntary sanzen; in Soto, private interview with a master.
gasshō:	the mūdra (ritual gesture) of gratitude and greeting: palms together.
haiku:	17-syllable poem.
hōjō:	'ten feet square'; abbot's quarters.
inka shōmei:	in Rinzai Zen, the seal of approval, of transmission from master to disciple.
-ji:	temple.
jokugo:	a line or phrase, usually of poetry, quoted in the final demonstration of one's understanding of a koan.
kanchō:	abbot.
Kegon:	In Sanskrit, Avatamsaka ('flower wreath'); a Mahayana philosophical tradition of which Zen is a practical expression.
kenshō:	seeing into one's own nature; an initial enlightenment experience.
kesa:	over-robe worn by Far Eastern Buddhist priests, which is symbolic of the robe worn by Buddha.
kimono:	Japanese under-robe.
kōan:	meditation theme.
kyōsaku:	zendo stick.
Mahāyāna:	'Great Vehicle' School of Buddhism, now practiced mainly in Tibet, China, Mongolia, Korea, Japan and Indochina.
mokugyo:	wooden 'fish'-shaped drum used in chanting.
Rinzai:	School of Zen which stresses koan study (Linchi in Chinese).
Rōshi:	Zen master.
sadhana:	spiritual practice given to a disciple by his master (Sanskrit).
sangha:	Buddhist community; all sentient beings (Sanskrit).
sanzen:	interview with the master concerning koans.
satori:	sometimes same as kensho; sometimes final enlightenment.
sensei:	general term for teacher.

sesshin:	a period of intensive zazen practice, usually five to seven days.
shikan taza:	'just to sit'; to practice zazen with the whole body and mind; zazen practice without koan study; whole-hearted single-mindedness.
Shingon:	Esoteric School of Japanese Buddhism; Mantrayāna.
sōdō:	monastery; training school.
Sōto:	School of Zen which stresses shikan taza and everyday practice (Ts'ao-tung in Chinese).
sutra:	primary Buddhist text, "from the Buddha's mouth".
tatami:	'rush mats'; Japanese floor covering.
teishō:	formal 'lecture' delivered by a master.
Theravada:	Buddhist 'School of the Elders', now practiced mainly in Ceylon, Burma and Thailand (Sanskrit).
Tripitaka:	classic collection of Buddhist scriptures (Sanskrit).
zabuton:	square cushion.
zafu:	round zazen cushion.
zazen:	sitting meditation.
zazenkai:	zazen group.
Zen:	School of Mahayana Buddhism developed in China, which stresses meditation and sudden enlightenment.
zendō:	zazen hall.

D. T. Suzuki in Illinois

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ZAZEN AND LECTURE SCHEDULE

ZEN CENTER & AFFILIATES	ZAZEN				LECTURES
	Monday through Friday		Saturday Morning	Sunday Morning	(Including 4 & 9 dates)
	Morning	Evening			
SAN FRANCISCO	*5:45-6:45	*5:30-6:30 except Tues.	*5:45-10:00 ***	8:00	Tues. evening 7:50 Sun. morning 9:00
BERKELEY	*5:45-8:00	*6:15-7:15	—	—	**Mon. morning
LOS ALTOS	5:45-6:45	7:15 Wed.	5:45-9:00		**Wed. evening **Thurs. morning
MILL VALLEY	*5:45-6:45	—	—	—	**Wed. morning

*There is no zazen on dates containing a 4 or 9, such as 14, 29, etc.

**Zendo opens at 5:00 for zazen practice.

***Zazen instruction for new students is given on Saturday morning in San Francisco at 10:00 except on the fourth Saturday of each month.

****In Berkeley, Los Altos, and Mill Valley lectures are given after zazen including 4 and 9 dates.

*****A one-day sesshin is held in San Francisco on the fourth Saturday of each month.

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