

ZEN NOTES



OBITUARY

WILLIAM LINDSAY GRESHAM, the 53-year-old author of "Nightmare Alley" and other books on carnival life, was found dead on Friday afternoon, September 14, 1962, in a room at the Dixie Hotel, where he had registered on Thursday under the name of Asa Kendall, giving his address as 217 Talbot Road, Baltimore. Papers on the body disclosed Mr. Gresham's identity, the police said. A family friend said that he lived at 27 Locust Avenue, New Rochelle, with his wife, the former Renee Rodriguez.

Mr. Gresham was born in Baltimore and grew up in Brooklyn where he was graduated from Erasmus Hall High School. He received his initial taste for carnival life at the sideshows of Coney Island. He also performed as a human target for a circus knife thrower.

Other books by Mr. Gresham include a biography of Harry Houdini, the escape artist; "Limbo Tower," "Monster Midway" and "The Book of Strength."

This account is taken almost word for word from the Sunday Times. Its facts were largely unknown to our members, whose Wednesday-evening acquaintance with the tall, dignified man known to them as Bill centered on other interests, mainly Alcoholics Anonymous, of which he was an enthusiastic and responsible graduate of six years' standing. It was known he gave a course in writing, at NYU as I recall, and lectured throughout the country. He took particular pride in the articles published in the AA Magazine, the Grapevine. Always ready to help others facing the alcoholic problem, he had become our authority on the facts of alcoholism and drug addiction, about which he had also made studies and written articles.

Another facet of Bill Gresham's personality brought him close to Sokei-an's students. Though he had never met Sokei-an they both had had "Bohemian" periods. He did not enlarge upon his. We spoke of Sokei-an's. Sokei-an, then Yeita Sasaki, in his artist-writer days, attracted no doubt by the reverse romanticism that filtered through the Left Bank to Greenwich Village, wandered for a number of years among its follies and fantasies. A writer who knew him then recently evoked that "Japanese young man" who moved like a dancer through the mists and shadows of the world of Washington Square, the nearest we had to the Arc de Triomphe (he lived in a rear room on the southeast corner) and translated Chinese poems

(please turn to the last page)

SOKEI-AN SAYS

THE SEVEN ABIDING PLACES OF CONSCIOUSNESS, II

MANY people ask me how and on what to practice meditation, what is the significance of meditation, what will happen when you meditate. I cannot answer their questions because they have never practiced meditation. They intend to practice it but they have yet had no experience. My audience today more or less understands the nature of Buddhism. Now it is time for you to understand the ancient effort of meditation by which Buddhists approached the state of Nirvana.

People in my country think Nirvana is death. We cannot explain anything to them either. People in the West only know the word Nirvana and in your English dictionary it is explained as extinction. But the dictionary does not explain what it is the extinction of.

The final approach to Buddhism is to understand what Nirvana is. The Buddha has explained that there are seven abiding places in which consciousness can be born and remain comfortably. The Buddhist world consists of three worlds: First, the world of desire, the Kamadhatu, which contains many elements, to which we give the names passion, anger, covetousness, envy, jealousy, love, war. Mostly human beings live in this world of desire.

Second is the Rupadhatu, the world of the sentient being, who can see, hear, smell, taste and think, meditate, and perceive phenomena in the mind. There is feeling and the bliss and awareness of relaxation of the mind. This is called the Rupadhatu, the world of sense without desire.

The third world is the Arupadhatu. Sentient beings in the Arupadhatu have no thinking mind. They purely perceive space and time and the void. These are the three worlds. This is the Buddhist world.

I heard once -- I cannot find any scripture to prove it, but some monk said it--that sentient beings in the Kamadhatu are aware that they are living in desire, but not aware that they are living in Rupadhatu. The sentient beings in Kamadhatu react to the phenomena in the Rupadhatu only instinctively--just as an ignorant boy coming into a museum and seeing a statue is aware that it is a nude. To him it is a phenomenon in Kamadhatu, but he cannot recognize the art and the beauty of the sculpture. To his mind there is no distinction between seeing a natural body of a woman and seeing a woman's body carved in marble.

Sentient beings who live in the Rupadhatu have awareness of those beauties in form, in sound, and in fragrance, in taste, and so forth. They are living in that world but they are not void of Kamadhatu so they are living in two worlds at once.

Accordingly, the sentient being who lives in Arupadhatu lives in three worlds at once. Of course, frequently, the sentient being who is living in the Rupadhatu does not live in Arupadhatu. It is very seldom that we come across any one who lives only in time and space.

Mostly people suppose that Buddhists believe that sentient beings live in each of the three worlds separately. They do not think that sentient beings can live in the three worlds simultaneously, because of course they are thinking of Buddhism only theoretically. When I heard this new view of the monk

I saw that I was living in the three worlds and I saw that some people live in only two worlds and that, naturally, there are some people who live in only one world.

We think of these seven places of consciousness in the same way; we can think that we can live in seven places at once. It is not necessary to think that the consciousness is limited to living in only one at a time, that it stays at some particular time in one abode. When we realize that our consciousness can live in seven abodes at once, when we sit quietly on the chair we can realize that our consciousness is living in these seven abodes at once, at the same time.

To study these seven abodes, states, you must study them one by one. When you meditate you must meditate upon them one by one. You meditate upon the first and you will be born in it. You will meditate first and you will be born in that samadhi, and then you grow up in it. That is the way to practice anything. For instance, when you study painting you meditate upon the painting. You carry your easel and paint box and go to the country and sketch nature. You meditate upon nature and suddenly you realize that you are a part of nature. A Chinese poem describes this state of consciousness:

I have been gazing on the scenery
of Sho and Shung
With my boat I realize I am all of a
sudden in the landscape.

Adherents of the Pure Land Sect think of Amida Buddha and meditate upon Amida Buddha with a pure mind, with a single mind, without thinking anything else, calling the name of Amida Buddha,

“Namu Amida Butsu, Namu Amida Butsu!” They will be born in that world, will be born in the womb of Amida Buddha. That is the purpose of calling the name and thinking of the Pure Land. They wish to be born there. By their way of thinking Amida Buddha will come and take them away with him.

According to Shariputra, one of the great disciples of the Buddha, the first abiding place is the mind of the sentient being who has this physical body (rupa) and this mind. All sentient beings have different shapes of bodies and different shapes of mind. Included also are a part of those devas who belong to Kamadhatu. In detail these devas are the Four Kings who stand on the four corners of the universe, Shakra Devanandira, the King who is living on the top of the universe, and Suyama Deva. Altogether there are six devalokas, six places for devas. These devas belong to this first abode.

In the first stage of meditation we think philosophically. We pursue the answer with a logical approach.

Then in the second stage we perceive, we do not pursue; we do not think logically as we drive our “horse car”; we perceive naturally. We keep the physical body quiet. It is as though some one whispers to you or talks to you or thinks out the problem for you; as in a dream, everything is provided for you. Your mind is quiet, like a deep calm pool with no ripples on the surface. Everything is reflected upon it and you perceive those reflections.

For instance, you meditate upon the koan: The great temple pillars move to and fro all day long, why am I motionless? Why am I immobile? My consciousness is so great, so endless, so old. I am sitting here. It has never moved.

It is quiet, like the Universe that has nothing in it, this great temple in front of me moving up and down. There is no way of thinking in such a koan. You just have to meditate upon it. The temple pillar will rise before you and you will achieve interembodiment, you will get into the temple pillar and the temple pillar will get into you. You change your position and all of a sudden you realize joy, the bliss. That is the third stage of meditation. First there is bliss that embraces the whole world. In that moment you make complete yoga, unity, with the whole world, with the universe. When you walk you feel that you are walking through the sky in that mental moment and you completely digest that circumstance. "Isn't it funny?", you think, "I feel I have made complete unity with the whole world." Then you experience relaxation. After a student has studied Zen many, many years he will at last reach that relaxation: "Now I have come back home." Sitting down, watching the white clouds towering in the sky, you do not experience any flicker of thought in your mind. In such a moment you reach relaxation.

The four stages of meditation are:

- 1st Jun Pursuing
- 2nd Shi Peeping
- 3rd Ki Bliss
- 4th Raku Relaxation

In the first abiding place of consciousness there are these four stages.

In the second abiding place there are three stages, the same stages as those in the first abiding place without the first, or "pursuing"; that is: chi, ki, raku: peeping, bliss, relaxation.

In the third abiding place there are only ki (bliss) and raku (relaxation).

In the fourth abiding place there is raku (relaxation) only.

In the fifth abiding place there is neither ki (bliss) nor raku (relaxation).

In the sixth abiding place, there is no need to say anything.

Then we come to the seventh stage. In such a way these abiding places are discriminated.

First you are born in this place. Gradually you eliminate this environment. Finally consciousness alone exists. In the end consciousness becomes latent. Consciousness forgets its own existence.

That is one stage of Nirvana. Ancient students of Nirvana meditated upon these seven abiding places of consciousness (vijñāna-stitha). Ego, this human ego, will be absorbed into non-ego by that practice. To be absorbed into non-ego does not mean that the ego is destroyed, but rather that the ego is absorbed. When a drop of ink falls on white paper, you put your blotting paper on it and the blotting paper absorbs the ink. So ego is absorbed.

Heretics do not know that. Heretics think that *this* consciousness exists forever. Buddhists think consciousness cannot exist forever. There is a stage when consciousness is absorbed, just as when you let a drop of lemon juice fall on water, and the lemon juice is dissolved in the water. Of course the lemon juice can be abstracted again. Consciousness always appears between two things. The message of consciousness is, "Without knowing *that*, *this* will not exist. He exists because I exist here. I exist because he exists there." This recognition of consciousness disappears when it is one.

The Buddha said, "If it is alone, it does not exist."

When this "one" resolves into itself in meditation, you will attain Nirvana.

This was the entrance of Buddha's Zen, Buddha's meditation. Bodhidharma's Zen, Bodhidharma's meditation, is different.

Bodhidharma's Zen is as you study in Sanzen. There is no need to make yourself a single existence and destroy this existence. You are facing everything. Without absorbing your consciousness into nothing you suddenly realize that *this* existence, I, and *that*, are to-

Tea Talk

THAT WAY--DANGER During the last few years the publicity given to the experimental use of drugs in psychotherapy and education--and the association of what now seems to be coming to be called neo-Zen with this development--has provided us at the Institute with considerable food for thought on the subject of habit formation and the use of alcohol and drugs.

Bill Gresham, in common with many authorities, tended to limit consideration of the problem to "technical" addiction and to divide drugs into habit-forming and nonhabit-forming categories. In alcoholism too a distinction is made between the true alcoholic who cannot stop drinking once liquor passes his lips and the "drinker" who can stop if he has a mind to. And recent experiments at the University of Pennsylvania -- wasn't Dr. Mickey Stunkard impressive on TV?--also seem to attribute the run-away character of what New Yorkers are likely to refer to as "TV noshing" to a physical basis in the hypothalamus, which fails to respond with an "enough" signal.

No doubt the physical factors in ad-

gether original nature. I cannot say a word about it, cannot divide this existence into two pieces, mind and matter. Of course, in that moment all color, sound, everything remain, but without changing the nature of matter and mind, *this* will disappear altogether. This is the so-called Bodhidharma's Zen; Sudden Enlightenment.

We talk about ten thousand things.

What else is new? *Who* said that?

What does Rishi say? *What* do you say!

What do they say in Japan today?

Yakity, yakity, yak. *What about that?*

diction are of great importance and whatever can be done to rectify aberrations will be of inestimable benefit. But some of us feel an even graver concern with the psychological illness underlying not only the abuse of specifically addictive drugs and technical alcoholism but the whole character of intoxication-seeking and "habit-forming" people.

In relation to "habit-forming people I always like to tell about a friend who came to dinner. The first time he was invited to join what was then our small menage I motioned him to a seat on the righthand side of the table. "Claude, please sit there." Some weeks later he was invited again. On that occasion I motioned him to a seat on the lefthand side: "Claude, please sit here." He looked at me with consternation: "But I always sit *there!*"

The modern habit of taking an aspirin at the first twinge, of dosing oneself with barbiturates for sleep, pep-pills for fatigue, a drink before dinner to relax tension, and a drink after dinner to improve the conversation, is all part of a general tendency to seek momentary

relief or stimulus by some "artificial," "easy," shortcut way, a way I feel is more likely to be a detour to a vicious circle. Whether the mechanism responsible for these practices is called oral regression or *raga*, whether the results are labeled kicks or religious experiences, whether its causes are more psychic or somatic, its wide-spread character creates a real and urgent problem. An important element of this problem is the ever-increasing "compulsive" nature of today's drinking, sex, smoking, and drugging-- "a ritualistic," unenjoyable character that is perhaps best expressed by the advertising copywriters: "Are you---more and enjoying it less?"

Curiously enough, the same *Times* that announced Bill Gresham's death added fuel to our long-drawn out discussion, in the form of a report released by the White House, prepared by a panel of physicians, pharmacologists and psychologists. The report made it clear that comparatively little exact knowledge exists on the causes of drug addiction. Drug abuse, the *Times* reported, is not a disease in itself, "but rather a manifestation of underlying psychologic or physiological disorders about which we have little knowledge and no cure at present." In the same week an article appeared stating that expert opinion held that persons who kept on smoking too much even though they knew they were courting death by doing so were suffering from "a mild neurosis."

Had Bill Gresham been with us our discussion would no doubt have been enlivened by the wealth of quotation, anecdote and fact he would have been able to bring to it from his unusually well-stocked mind.

A few years ago we seemed always to

be on the subject of "right livelihood." It seems to me that what we are now talking about is really what Sokei-an usually referred to as "attachment." Today we call it neurosis. So far as I have heard no one yet knows why, of infants brought up in similar circumstances, with similar heredity, some take the neurotic path and others do not. Zen writers seem to be more interested in the transformation of what they call the "upside down" view. Sentient beings are moved to action by instinct. Human beings are capable of developing awareness. Blind instinct, transformed, is intuition.

MARY FARKAS

THE SIXTH PATRIARCH SAYS *Wrong View is the cause of the three venomous minds.* SOKEI-AN SAYS: The three venomous minds are the three poisons of Buddha, the three fundamental desires. These are translated by European scholars as lust, anger, ignorance. Instinctively all sentient beings endeavor to generate, to preserve their own bodies through time; it is a human instinct. And instinctively we endeavor to find food to eat, and we kill the victim (that is so-called anger)--it means food--whether it be a man or a tiger. A man has a good position, another man comes in and his job will be taken away from him--it means food. These instinctive actions are based on fundamental ignorance. These are the three venomous minds. So, *Wrong View*, which is the cause of the three venomous minds, is *Papima* (the demon). Just blindly to attack people, blindly to seize the opposite sex, try to generate--this is *Wrong View*, the demon *Papima*.

If you allow the three venomous minds of Wrong View to grow in your mind the demon will come and dwell in your house.

But if you eradicate the three kinds of venomous mind with Right View, the demon will be transformed into Buddha. The demon and Buddha are therefore the same one. The Demon will be transformed into Buddha--as cold water is transformed into hot water. It is the same Mind, but by your own practice it will be transformed into Buddha. This transformation is of great importance in Buddhism.

YOUR GREED, ANGER AND IGNORANCE will be changed into keeping the precepts, practicing meditation, and obtaining wisdom: These are not from different elements; they are from the same element. From one element they can take either direction, so from the same element, ignorance changes into "obtaining wisdom"; anger changes into "practicing meditation."

According to this teaching the 84,000 knowledges come forth from one prajna. Why is this? Because man in the world has 84,000 afflictions: Everyone has the 84,000 afflictions. For instance, a washerwoman all day long is in the hot steam of the laundry. She cries, laughs, is excited, jealous. Why does she have to do this? It is part of the 84,000 afflictions--it is human nature. From one seed the sage will meditate and contemplate and try to find out the cause of things. The washerwoman is just disturbed all day long. Sage and washerwoman do not have different natures. They have the same nature; but one will get wisdom and the other will get afflictions. Buddha's mind and the washerwoman's mind are the same thing. The Buddha used all those 84,000 elemental thoughts to attain wisdom; and the washerwoman uses them too, to entertain her delusions in terrible turmoil. No one likes to spend his life in such foolishness.

THE THREE POISONS By avoiding the three poisonous elements a man attains enlightenment. In Sanskrit they are: *raga, dvesa, moha*. Hsuan Tsang, the famous Buddhist scholar of China of the T'ang Dynasty, translated *raga* into the Chinese word that means passion, especially carnal passion. *Dvesa* is used by Buddhists to express hatred, or dislike, repugnance, or enmity against. Hsuan Tsang translated this as anger. *Moha*, the most venomous poison of the human mind, is loss of consciousness. Hsuan Tsang translated this as ignorance. There are many poisonous elements in the human mind, but these three are the roots of all vicious elements. When man is born he grows up with this mind, not knowing that it is deluded by these three poisons. By struggling through life or following a teacher of religion man discovers these elements in his mind. Finding a peaceful place he tries to avoid these or annihilate them from his mind. Every human being unconsciously or consciously is making this effort.

The Buddha spoke of these three poisons many times. He said that in favorable circumstances human beings experience covetous greed, but in adverse circumstances sentient beings become enraged. We can realize this when we become greedy or when we are angry. When a mother gives candy to the child, to the child this is a favorable circumstance. The child gladly accepts it, eats one, then asks for another piece. The mother says, "No more!" The child cries, "One more! One more!" In the adult this is covetousness. When you get one, you want one more, and there is no end. And when your desire is rejected you certainly face adverse circumstances and are enraged and angry. In adverse circumstances man becomes ugly.

Dear Everyone:

EACH year on November 21, when the annual ceremonies in honor of the founder of Daitoku-ji are held, three portraits are hung side by side in the main hall, those of Kidō Chigo, Daiō Kokushi, and Daitō Kokushi. Gratitude to those masters of the past through whose efforts the teachings and practice of Zen, to say nothing of the True Dharma Eye, have been transmitted, is never forgotten. This month I shall give you abbreviated biographies of these three men who had so much to do with the transmission of Rinzai Zen from China to Japan.

KIDŌ CHIGU

Kidō Chigu (1187-1269) was born in a village in present day Chekiang Province. At sixteen he had his head shaved and took the commandments at a local temple. Then he set out on a long pilgrimage, eventually coming to Kinzan, a famous Buddhist center not far from Hangchow, then the capital city of the Southern Sung dynasty. At Kinzan, Kidō became the disciple of Un'an Fugan, a teacher in the 9th generation of the Yogi line of Rinzai Zen, and after some years of practice received the Seal of Transmission from his master.

After Un'an's death, Kidō travelled widely. He was closely connected with the Imperial Court, and during his lifetime was the superior of more than ten different temples, most of them important government sponsored establishments. In 1258, while he was serving as chief abbot at Mount A'ikuō in Chekiang, he became involved in difficulties with the government and was forced to retire. He was soon reinstated, but after a short time chose to retire to Mount Setcho, where the poet-priest Setchō Jūken had lived some two hundred years earlier. (It was Setchō's collection of one hundred old koans with verses in commentary on them that formed the basis of the famous Zen text *Hekigan roku*.) While Kidō was living at Setchōzan a Japanese monk, Nampo Jomyo, came to study under him. Shortly after this, Kidō's retirement was brought to an end by an imperial decree appointing him chief abbot of the Jinzu-ji, and shortly after this to his former teacher's temple at Kinzan. Shortly before his death at Kinzan in 1269 at the age of eighty-five, Kidō wrote the following verse:

During eighty-five years
I've had no acquaintance with buddhas and patriarchs,
With arms akimbo I stride along,
And the Great Void extinguishes my footprints.

Among the few heirs whom Kidō left, the most distinguished was his Japanese disciple Nampo Jōmyō, afterward to become the

famous priest Daiō Kokushi. Kidō's teachings are recorded in the *Kidō oshō goroku* (Record of the Zen Monk Kidō.) A section of this work, consisting of a collection of one hundred koans with the Master's comments on them, is still used in advanced koan study in Japanese Rinzai Zen.

NAMPO JŌMYŌ (Daiō Kokushi)

Nampo Jōmyō (1235-1309) was a native of the country district of Abe in present Shizuoka Prefecture. At fifteen he took the commandments at a local temple, then went to the Kenchō-ji in Kamakura to study under its founder, the Chinese priest Rankei Dōryū of the Yogiline of Rinzai Zen.

In 1259 Jōmyō himself set out for China. There he went to Setchōzan to study under Kidō Chigu, who, like Jōmyō's former teacher, was in the 10th generation of the Yogi line. When Kidō moved to the Jinzu-ji and later to Kinzan, Jōmyō accompanied him. In the late summer of 1265 he attained satori and received the Seal of Transmission from the Master. On returning to Japan in 1267 he went immediately to Kamakura and remained there for two or three years with his former teacher Rankei Dōryū.

Jōmyō was appointed abbot of the Kōtoku-ji in present Fukuoka, in the southern island of Kyushu in 1270. Three years later he moved to the nearby temple of Sōfuku-ji where he remained for the next thirty years. (Sōfuku-ji is today one of the monasteries belonging to the Daitoku-ji.) In 1304 Jōmyō was called to Kyoto, and in the following year became the abbot of the Manju-ji. During his stay in the capital, the retired Emperor Gouda gave Jōmyō permission to build a Zen temple on Higashiyama, the mountain to the east of the city, but in spite of the retired Emperor's support the power of the Tendai monks on Mount Hiei was still great enough to defeat Jōmyō's plan.

A little later he was called to Kamakura by the Hōjō Government to assume the position of chief abbot at the Kenchō-ji. In the course of his discourse at his installation ceremony, he is recorded to have said: "On the twenty-ninth day of the twelfth month of this year my coming is coming from nowhere. On the twenty-ninth day of the twelfth month of next year my going will be going to nowhere." He died exactly one year later on the day he had predicted, February 8, 1309, in western chronology.

Like his teacher Kidō, Jōmyō left a death verse:

I rebuke the wind and revile the rain,
I do not know the buddhas and patriarchs;
My single activity turns in the twinkling of an eye,
Even a flash of lightning cannot keep pace with it.

By imperial decree Jōmyō was given the posthumous title Enzū Daiō Kokushi, and the Ryōshō-ji built in the western outskirts of Kyoto to enshrine his ashes. Early in the 16th century the Ryōshō-ji was moved into the precincts of the Daitoku-ji, the great temple founded in

1327 by Jōmyō's heir Shūhō Myōchō, better known as Daitō Kokushi. Some forty years ago the Ryōshō-ji was rebuilt and enlarged, and it now serves as the main monastery of the Daitoku-ji.

After Daiō Kokushi's death his disciples compiled a record of his teachings under the title *Enzū Daiō kokushi goroku* (The Record of the National Teacher Enzū Daiō). This was first printed at the Ryōshō-ji in 1372.

SHŪHŌ MYŌCHŌ (Daitō Kokushi)

Shūhō Myōchō (1282-1338) was born in the old province of Harima, near present day Osaka. He entered temple life as a boy of eleven, took the commandments, and studied Tendai teachings. In 1301 he went to the Manju-ji, an important Zen temple in Kamakura, and there practiced under Koho Kennichi. Three years later, hearing by chance that Nampo Jōmyō (Daiō Kokushi) had been called to Kyoto by the retired Emperor Gouda, Shūhō hastened to the old capital to become a student of this famous master, following him to the Kenchō-ji in Kamakura when Jōmyō was appointed to that temple in 1308. That same year Shūhō completed his Zen practice and received inka. His master now ordered him not to speak about Zen for twenty years, but to devote that period to ripening his spiritual understanding.

On the death of Daiō Kokushi a few months later, Shūhō returned to Kyoto to live in retirement. Many legends grew up around his "twenty years of silence." It is said that he spent these years living among the beggars under Gōjō Bridge in Kyoto, quite indistinguishable from his associates. Eventually, so the story has it, the retired Emperor Hanazono heard of him and wished to invite him to preach at his palace. Having also heard that this unusual beggar was fond of a certain melon known as *akuwa-uri*, the retired Emperor went to Gōjō Bridge in disguise carrying a large basket of the fruit. There he handed the melons to the beggars one by one, carefully scanning each face as he did so. Noticing one with unusually brilliant eyes, the retired Emperor said as he offered the melon, "Take this without using your hands." The immediate response was, "Give it to me without using your hands." The retired Emperor had his man.

The historical facts are not so romantic, however. After Shūhō's return to Kyoto in 1309 he went to live at the Unge-ji, a small temple on Higashiyama. Six years later he built for himself a hermitage in the district to the northwest of Kyoto known as Murasakino, or "Purple Fields," from the purple fieldflowers that grew there in abundance. To this hermitage he gave the name "Daitoku." The following year, assisted by a relative with influence at the Court, the hermitage was enlarged and became a small temple. That same year Shūhō was called to the palace to lecture before Emperor Hanazono. From then on the Master's fame spread rapidly. After Emperor Godaigo came to the throne Shūhō

lectured at Court. His intimacy with the now retired Emperor Hanazono also continued, and eventually this eminent personage became his devoted religious disciple.

In 1324 a tract of land in the Murasakino district was given to Shūhō, and funds for the building of a large temple there were gathered by Gene, a famous Confucian scholar attached to the Court, and others. The opening ceremony for the new temple, named the Daitoku-ji or "Temple of Great Virtue", was held on February 9, 1327. From the retired Emperor, Shūhō now received the title Kōzen Daitō Kokushi, the name by which he is best known, and somewhat later the same year the reigning Emperor Godaigo conferred upon him the title Kōshō Shōtō Kokushi.

For the remainder of his life Shūhō lived in the Daitoku-ji, except for a visit of one hundred days made in the spring of 1331 to the Sōfuku-ji in Kyūshū, the temple of his master Daiō Kokushi.

Because of a crippled leg, the National Teacher had for many years been unable to sit in the full lotus position for meditation. On January 21, 1338, feeling his death approaching, he took his powerful brush and wrote his final words, as had his teacher Daiō, and Daiō's teacher Kidō, before him:

I have cut off buddhas and patriarchs;
The Blown Hair Sword is always burnished;
When the wheel of free activity turns,
The empty Void gnashes its teeth.

Then, sitting on his meditation seat, he broke his crippled leg with his own strength, assumed the full lotus posture, and died. At the Daitoku-ji his blood stained hemp robe and his last writing are brought out each year on the anniversary of his death and reverence paid to them.

The Kokushi was fifty-six when he died. He left fifteen eminent heirs, among them Kanzan Egen, who was later to become the founder of the Rinzaï Zen temple of Myōshin-ji in the suburbs of Kyoto. The Master's teachings are contained in the *Daitō kokushi goroku* (The Record of the National Teacher Daitō).

I regret to have to tell you that a letter from Mr. Robert Aitken of the Zen Buddhist Association of Hawaii tells me that no further copies of the "Introductory Lectures on Zen Practice" which I recommended to you last month will be reprinted, since more complete versions of these talks together with other material from Yasutani Roshi's lectures will be published in book form in the near future.

Ryosen-an, Daitoku-ji
September 10, 1962
Published with ZEN NOTES
Volume IX No. 10, October, 1962



OBITUARY--continued from the first page
with the promising young Maxwell Bodenheim of the pre-twenties. Bodenheim was said to have been handsome enough then to pose for Oscar Wilde's "Portrait of Dorian Grey."

Recently Bill Gresham and I spoke of the sordid conclusion of Bodenheim's story, which was brought so luridly across the TV screens that you could smell musty decay in the narrow dark room in which this last of the Bohemians was murdered. Bill reported the details of this as he had reported the lives and ends of those other denizens of the eerie half-worlds he had brought under the spotlight in his books. I never heard him say a sharp or mean word about anyone. He seemed an unusually tolerant man, a little sad. In the last months he had undergone an operation it had been hoped was not for a malignancy.

In the early thirties, I remember, the performers from the burlesque houses and other 42nd Street resorts used to stay at the Dixie Hotel on West 43rd Street. It was near the last stop of the out-of-town bus lines. "Nightmare Alley" lay just beyond.

MARY FARKAS

THE LITTLE REVIEW

A MAGAZINE OF THE ARTS

Making-No Compromise with the Public Taste

Margaret Anderson, Publisher
Vol. IV

Ezra Pound, Foreign Editor
No. 7

I GO TO VISIT A SEMI-GOD

*Translated from the Chinese of Li Po
by Sasaki and Maxwell Bodenheim*

A group of mountains, like blue screens
Scrape the sky.
Nothing is written upon the blue screens.
I walk over them, pushing apart the clouds
And search for a slender road.
I lean against a tree
And hear rushing springs, and see warm flowers.
A green cow lies amid the warm flowers
And white cranes sleep on the tops of pine trees.
Twilight rises from a lake below the mountains
And meets a cold haze from the mountain-tops.

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THE FIRST ZEN INSTITUTE OF AMERICA, INC.
113 East 30th Street, New York 16, N.Y.

Vol. IX, No. 10, Oct., 1962
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Founded in 1930 by
Sokei-an Sasaki

A square seal containing stylized Chinese characters in seal script. The characters are arranged in a 2x2 grid. The top-left character is '禪' (Zen), the top-right is '美' (America), the bottom-left is '會' (Association), and the bottom-right is '一' (One).

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