

# ZEN NOTES



## INSIDE THE FZI, 2 A Buddhist Bible

The cover photo sent by Dwight Goddard to Ruth Sasaki (then Everett--for her Thirties photo see the centerfold) has written on the back in his handwriting "my shrine room."

The shrine was in his house in Union Village, Thetford, Vermont. David Starry reported a visit there in 1933:

"The house containing his temple room stood on a broad greensward backed by a steeply-wooded hillside not far from the turbulent Ompompanoosic River. There was nothing on the outside of the simple white clapboard structure to suggest that it sheltered an exotic bit of the Far East, and that it was here Dwight Goddard meditated amidst the dull glow of polished brass and bronze, the soft gleam of Oriental woods, and the sheen of imported silks."

When Goddard's *A Buddhist Bible* was published in Thetford in 1932, it was dedicated "To my honored teachers Daisetz Teitaro Suzuki, Professor, Otani University and Taiko Yamazaki, Roshi, So-ko-ku monastery." For a profile of the former, see ZN XIII/7, 1966. For a fine portrait of the latter, and study with him, see ZN XIX/9, 1972 and ZN XIX/11 (a photo of Sohaku Ogata and his wife also appears in this issue). The monastery mentioned in Zen Notes is there identified as Shokokuji.

Before commenting on this book as it was originally published, I'll mention what I consider to be its greatest asset. *It has survived.* (See Conversation noted in the "New Yorker" in this issue.) It is my educated guess that it will be one of those that will still be around in 2001. For that reason alone, it merits our notice.

Goddard stated the purpose in his Preface: "To tell the story of (the) adaptation of the Indian type of Buddhism until it became fixed in the teachings of the Sixth Patriarch, is the purpose of this book."

The main part of the book is given over to Goddard's Englished versions of the favorite Scriptures of the Zen Sect, namely: The Lankavatara Sutra, The Diamond Sutra, The *Maha-prayna-paramita-hridaya*, and the Sutra of the Sixth Patriarch. A brief history of Ch'an Buddhism previous to the times of Hui-neng and Introduction to each section complete the contents.

In the Preface, Goddard writes: "...intelligent interest in Buddhism is increasing and the old time question, that used to be the only question, 'What is Buddhism?' is giving way to a new question, 'What type of Buddhism is best adapted to meet modern questions and modern problems?' To answer these questions is this book presented.

"Ch'an Buddhism in China and Korea and Zen in Japan, for a thousand years, have been powerful in moulding the spiritual and cultural life of great nations. Today, when Christianity seems to be slipping, it is the most promising of all the great religions to meet the

problems of European civilisation which to thinking people are increasingly forboding. Zen Buddhism, with its emphasis on mind-control, its dispassionate rationality, its cheerful industry, not for profit but for service, its simple-hearted love for all animate life, its restraint of desire in all its subtil manifestations, its subjection of desire to wisdom and kindness, its practical and efficient rule of life, its patient acceptance of karma and reincarnation, and its actual foretaste of the blissful peace of Nirvana, all mark it out as being competent to meet the problems of this materialistic and acquisitive age."

Goddard's selection of texts is unquestionably valid. It was and is his presentation of them that leaves the work open to criticism. He himself realized this and attempted to disarm the critics by stating his method.

"The original texts of these Scriptures are very corrupt, disorderly, loaded with accretions, and, in places very obscure. The purpose of the present Version is to provide an easier and more inspiring reading. For scholarly study students are expected to refer to the more precise translations of linguists.

"The rules that have been followed in preparing these Versions are as follows:

*To omit all matter not bearing directly upon the theme of the Sutra.*

*To arrange into a more orderly sequence.*

*To interweave and condense cognate teachings.*

*To interpret obscure words and teachings.*

"The need for this course will be apparent to any earnest minded person who goes to the Scripture for spiritual guidance, inspiration and comfort."

*The Awakening of Faith* translation referred to in Goddard's letters was made by Dr. D.T. Suzuki from the Chinese in 1900. It was published by the Open Court Publishing Company under the title: *Ashvaghosha's Awakening of Faith*.

After a number of exchanges of letters, Suzuki wrote Goddard: "Dear Mr. Goddard: Although I am not in agreement with your idea of epitomising my old Ashvaghosha, I can not prevent your doing your own work in your own way, can I? Please do your best. There are some points in the old translation that I would like to discuss with you very fully; it is too bad that I have so much to do in my own way.... For many years I have intended to make a new translation and still intend to do so, but until that is out, the old is to be read and used by the public and I have no right nor power to prevent it. Will you kindly refer to this fact in your new book and say that your use of the old is on your own responsibility...."

Quoting this letter in the Preface to his publication of his "Interpretation" in 1933, Goddard assumed this responsibility.

My dear Mrs. Everett:

January 1, 1933

I thank you for your Christmas greeting and for the prompt return of the MS of the Prof. Otto. I have found the name and publisher of the German book: ZEN, DER LEBENDIGE BUDDHISMUS IN JAPAN by Schuj Ohasama; verlag Leopold Klotz, Gotha, 1925.

I thank you also for your gift of \$5 which you so thoughtfully send to square any account I may have against you. I had no account as I had very willingly sent you my amateurish books and counted your acceptance and interest an ample return. I am taking the liberty of adding the amount as your gift to what I call the AVATAMSIKA FUND. Thereby hangs a tale: It began as an effort to raise money to help Prof. Suzuki devote more of his time to the proposed translation of the Avatamsaka Sutra. At first the response was small, so I gave it up and returned the gifts to the donors, but later a gift came in now and then, so I decided to let them accumulate and use the money for donations to any original Buddhist research. The Fund I keep in the Union Trust Co. of Cleveland as a separate account, with myself as Treas. Prof. James B. Pratt is a kind of honorary Chairman. So far I have had ten gifts from six givers and yours makes seven, totalling \$730. I have given Prof. Suzuki \$200 toward the purchase of photostatic copies of the Avatamsaka MSS in London and Paris, and \$100 toward purchasing an ancient Chinese MSS that gave some important facts relating to early Zen development. This leaves a balance of \$430 on hand. I am planning to use a portion of it possibly for the publishing of this Zen, der Lebendig, etc. book in English. There are some things about Mrs. Suzuki's reaction to the project that I would like to tell you some day. As Prof. Suzuki shows little actual disposition to get at the task, I have ceased to solicit, but if and when he gets seriously at it I will try again. I would like your reaction and suggestions in reference to the whole project, if you care to send them.

I think Prof. Otto's greatest work is DAS HEILIGE which is translated into English and you can doubtless secure it at the Chicago Library. If you are interested in autographs, perhaps you will value his, which I enclose herewith. Ohasama is a graduate of the Tokyo Imperial Univ. who studied at Heidelberg in Germany and there translated ~~with~~ with the help of one of his German professors and other German friends (Prof. Faust). Ohasama was and is a disciple of Sokatsu Shaku, who in turn was a disciple of the famous Soyen Shaku who came to America for the Chicago Congress of Religions and was thus a classmate of Prof. Suzuki, Zenji Sasaki of Los Angeles and Abbot Furukawa late of San Francisco. As Soyen Shaky travelled and urged all his disciples to become active missionaries somewhere, they all have tried to do so, and it is characteristic of this 'school' that they are literateurs and propagandists. Now the element of human egoism comes in. Sokatsu was a favorite of his Master and was finally adopted

as his son, who expected in due course to become his successor at Enkakujī. Meanwhile he organized a bunch of young disciples of his own, emigrated to California and had a grape orchard or some sort of a fruit self-supporting Zen sangha. It failed and went to pieces and Sokatsu returned to Japan. One of his young disciples was Sasaki Soyen the present Master of the Sangha in New York City, 63 West 70th St. In course of time Soyen Shaku died but Sokatsu was not appointed to be his successor much to his disappointment. So he boldly proclaimed himself to be the only legitimate successor and 42nd Patriarch of Japanese Zen. He became a kind of independent Zen Master and finally built himself an attractive little home in the suburbs of Tokio, and a Zendo, and there gives intensive discipline to a steady stream of disciples among whom were about a dozen went fourth, started little centers and the group are loosely federated into a "Union of Independent Zen Buddhist Temples" of which this Sokatsu is Patriarch. Meanwhile this disciple in New York, Sasaki, claims to be the only fully authenticated disciple of his Master and to be his legitimate successor as head of the 'Ryomo Ann'! Sasaki says of Ohasama (his classmate) very kindly, that if anyone can understand his writings into German, it will be a miracle. So that's that.

Now just a word about my re-Englishing of Prof. Suzuki's Awakening of Faith. Before I got his reply I had the first draft of it done. I at first intended (and so wrote him) that I would let the matter rest until I could talk it over with him next summer. But as time went on I decided to go on with the undertaking, only to take more time at it, studying every section and elaborating the interpretation until it was perfectly logical and clear, even if I found it necessary to go to Japan or China and get help to make a new translation that would be under my own control, and by its preparation to become more efficient as to its perfect understanding. Mrs. Suzuki does not realize how unsystematic her husband's mind is, and how necessary it is that some one else undertake the task of rearranging and editing his work. This in no sense is written to belittle his amazing mind and memory and scholarship, but is only intended to consider the question of presenting the philosophical basis of Zen to the Western world in the best possible form. I have no egoism in my part of it; whatever I do will inevitably be done in an amateurish way and will have to be redone later by abler minds, but I feel that because of the present situation I must do the best I can, and remain willing to be forgotten by the greater writers who are to follow.

With all good wishes to you for the coming new year, I am

Yours very sincerely, Dwight Goddard

I am enclosing an interesting letter from the New York Zen Rōshi, Shigetsu Sasaki, which I wish you would return. It is interesting because







it reveals a present day Zen Master who after all is running pretty true to form,even if he does live in a big city and have classes,which I abominate.

Sokatsu dearly loves his garden;is no mean landscape gardner and plants and sets out and rearranges as his hobby. His health is not good,but he has the services of one of his nuns,to keep house for him very devotedly.

My dear Mrs. Everett:

January 15,1933

I am sending you herewith a MSS which Nyogen Senzaki of Los Angeles has just sent me. I thought you might be interested in its historical notes;they might come in useful some day. Senzaki and Suzuki are a little jealous of each other,they neither give much credit to the other. I have heard both tell their story and of the two I think Senzaki is nearer the truth. However,you will note that Senzaki does not speak of Suzuki travelling with Soyen Shaku on the second trip and translating for him,neither does Suzuki mention Senzaki as travelling with him part of the time and all on the first trip. The Japanese are queer about this.

I am still working at my Awakening,getting clearer light every day. The element of "interpretation" is getting to be so much that the dependence upon the words of Suzuki's translation are less and less. This may be a detriment,but it is almost necessary if I am to make an easy reading version of it. I hope to be able to send it to you for reading within a month. I am planning now to go to Japan early in July and take the MS to Dr. Suzuki and then ask his permission again to publish it. Why need he feel so opposed to my doing about the only thing I can to spread the Dharma?

Yours very truly,

Dwight Goddard

My dear Mrs. Everett:

January 19,1933

I am sending you herewith the MSS for my "easy reading" version of Prof. Suzuki's Awakening of Faith. I wish you would read it and if care to do so,would write to Professor Suzuki and ask him to reconsider his unwillingness to have me publish it. As I have written before he feels that as he is making a new translation very soon,that my interpretation of it is unnecessary. Perhaps that is true,but from my contacts I feel there is a very urgent need for an easy reading and freely interpreted version of it,and will be just the same after the new translation is out. The Scripture is at best in its concise and philosophic form very difficult reading,and I know from my own experience that this interpretation is needed and will be welcomed.. Far from harming the sale of his Translation,it will prepare the way for a larger



sale and better appreciation of it.

I am planning to return to Japan next July and to take this MSS to Professor Suzuki to read over and correct in any way he may want to, and then to let me go ahead with its publication, if he would be willing to write a very brief foreword in which he frankly voiced his doubt as to whether an interpretation was needed but still was willing to give it his guarded approval.

If you can think of some better procedure, please advise me.

Yours sincerely,

Dwight Goddard

Dear Mrs. Everett:

As you know the Japanese are used to settling their differences through middlemen. I wonder if you will be willing to play middleman for me in this matter? If he still persists in withholding approval, I will have to get another translation made, which will take time and expense. Hitherto Professor Suzuki has urged me to do every thing I could to circulate material relating to Mahayana Buddhism. I do not understand his present attitude of discouragement. Perhaps you will understand it better than I do.

I appreciate your mutual interest and am counting on you to help me continue and conserve my friendship with Dr. Suzuki.

Yours sincerely,

My dear Mrs. Everett:

March 9, 1933

I am sending you herewith a characteristic letter from my friend Morimoto of Kyoto. He is now nearly fifty years of age, a graduate of Tokyo Imperial University and an independent student of Zen for twenty years. Now he is planning to seek ordination and prepare himself to become a Roshi (I think). How Oriental and Japanese it sounds; making so little of years and difficulties.

I wanted to let you know also that I have received a letter from my friend WONG, Mou-lam, the translator of the Sutra of the Sixth Patriarch. He is in Ceylon studying in a Buddhist College to perfect his knowledge of Pali and Sanskrit in anticipation of further translation work. I had written him about this Awakening of Faith and enquired if he would come here and we could work together at the same time we were demonstrating Zen. He replies that he will do anything he can for the Dharma and if I can arrange any definite plan he will cooperate. So I have written him that I will come to Ceylon just as soon as I can arrange it, stopping only a few weeks at Japan to see Prof. Suzuki. Have you any suggestions to make? Please return the letter with the others.

Yours sincerely,

Dwight Goddard

Koji Morimoto

28 Korai hashi sumicho

Higashiku-Asaka

*Zen: der Lebendige Buddhismus* by Ohasama-Faust was translated from the German into English in the 1950's by Dr. G.B. Fowler. A selection from it appeared in these issues of "From Where I Sit", a supplement to "Zen Notes": 1965, June, July, August, Vol. XII. A complete translation may be read at the Institute.

THE ALERT READER will note a number of deviations from spelling, grammar and fact (for example the "grape orchard" that was a strawberry farm, see CY p. 19) which we intentionally avoided correcting. I find these amusing. MF

#### FROM THE RECORD OF BANKEI

Translated by Haskel

What's called one's 'original face' is also none other than the Unborn Buddha Mind. What you received from your parents at birth and intrinsically possess is the Unborn Buddha Mind alone--besides this, there's nothing else you innately possess. In their efforts to teach (people) that this Unborn Buddha Mind is none other than one's own original face, the masters of old left behind (various) words. Even what we call 'father and mother' are (only) names (given to) traces that have already arisen, so the man who's conclusively realized the Unborn is one who abides at the origin of father and mother, and that's why we speak of '(that which exists) before father and mother were born.' This 'before they were born' is none other than the Unborn, and so the Unborn Buddha Mind is identical with your original face.

If I explain this, the One Unborn Buddha Mind is referred to as one thing in Shinto, as another in Confucianism; Buddhism meanwhile, has many teachings--in particular such schools as Tendai, Shingon, Zen, Nichiren and Monto--yet even though among the twelve divisions (of the Buddha's teachings) that which you received from your parents at birth is spoken of here in one manner and there in another, assuming many different sorts of names, they're all nothing but different ways of referring to the Buddha Mind. That's why I never advocate the teaching of any particular school. Since there's only the one Buddha Mind you received from your parents at birth and innately possess, all I do is urge you to always abide in that Unborn Buddha Mind. So whatever teaching people may follow, those who conclusively attain realization and abide continually in the Unborn, whoever they may be, are all members of the School of Buddha Mind. Copyright 1981 Peter Haskel

## CONVERSATIONS WITH FARKAS

Noted by Hackney

The way to get at unconscious conflicts is to examine the way the mind expresses itself. If your thinking is projecting through space, it is going to describe to you, your programming is going to describe to you, exactly what you are going to do. In my case, it is done visually--the mechanism of doing any particular action is seen and it is seen in jumps. The pictures go by like frames and they progress in a certain way. I can see them going to the right, unless I draw them back to the left which is possible for me to do. This is something which has developed in me in the last ten years or so. I didn't do it before.

When I would go, for example, to the refrigerator, I would see the steps necessary to go there. I would not see all the steps, but some. My mind does observe my thoughts. In a way, they have become conscious.

The process of programming, however, is subject to interruptions. If it is once interrupted, I do not go back before that--that would be my life's history and the whole history of the entire universe--but I may find myself at a point in an action and think, "Why am I here?" Many things may be seen at once, all requiring my attention and time. But the mind with which I am observing all this is totally unaffected by any of it. There is, however, a certain level of mind which is affected by all these things and which is affecting--the programmer.

So with conflicts, people will say, "Something went wrong here and the action went off..." Often even with attempting to visualize the action desired, say playing an instrument, it "will go off" incorrectly. Perhaps the person cut off feeling or consciousness to a part of the body that is involved in the action. So, I say you must work on extending your flow of mind or "chi" through that part.

When I am doing any action, I do not screen out the interruptions that present themselves. If I were absolutely concentrated, then these other things would not enter my mind simultaneously, that is, the mind which is observing or which would be responding. There is an awareness in you that is not noting the interruptions exactly, but it is not unaware--like the law of karma. You are aware of the operation of cause and effect. A person who is crazy or unconscious is blind to these laws and operations.

## SPRING SESSHIN

Roshi Joshu Sasaki has notified us that he will be at the Institute for a sesshin March 24-30. Applications will be mailed to subscribers and previous sesshin attendants who have requested notification.

Write or call David Radin, The Ithaca Zen Center, 312 Auburn St., Ithaca, NY, 14850, Tel. (607) 273-3190, for information on the Summer Seminar on the Sutras.

Journal Notes

Noted by Hackney

CONVERSATION Noted in "The New Yorker" March 2, 1981

The president of Monarch Wine Company (bottlers of Manischewitz kosher wines) after attending a dinner to celebrate the Year of the Rooster, was discussing his company's successful acquisition of the exclusive rights to import into America the Tsingtao beer of the People's Republic of China (expected sales one million cases per year now and rising to three million cases in ten years). Leo Star, the 81 year old patriarch of the Monarch Wine Company (he was born in the year of the Pig), signed the agreement that had been established by his son-in-law after several months of negotiation. Mr. Star had this to say:

"The Chinese have a lot of respect for an older person. They appreciated the fact that I travelled so far. I was there for a month. Americans tend to do business fast, fast, fast. The Chinese don't. They say, O.K., so much for today, we'll see you whenever--next Tuesday. Before we went there to make the deal, their consular service had checked us out good. They don't mind that we make Manischewitz wines and have a rabbi on the label. This is part of us. We wouldn't take the rabbi off the wine label to do business in China. They respect us. You know, their religion before they became Communist was Buddhism. If you read the Buddhist bible--and I've read it--you'll see that all Buddhism is goodness. How to treat human beings. They have a holiday over there--know what they call it? Respect for Elders Day."

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

Vol. XXVIII/2, Feb.; XXVIII/3, Mar., 1981  
Mary Farkas, Editor  
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WALL GAZING

Noted by Hackney

*Huber Matos, in an interview in National Review, describes how he was able to survive nearly two decades of imprisonment in Cuba, many years of which were spent in solitary confinement.*

You can't break a human being who knows that he or she is right. That's the spirit in which people have died through the ages. Mine was not religious faith, but a belief in my ideals. It was very clear to me whenever I was tortured, and I never asked for mercy. It was not a matter of personal valor but of inner force. Through those years of change, of not seeing my family, I knew I must keep my sanity. I began to think about my children, my wife, how beautiful Cuba is. I could not despair. I had to keep myself alive. By thinking in these ways I was able to separate myself from my tragedy. One can succeed in overcoming time--mastering it. I used to spend three or more hours just staring at one point on the wall, alone, without thinking, as if my mind were suspended. This form of concentration rests you and allows you to control your nerves. Time flies. Little by little you develop an extraordinary vitality. In the end, a man can subordinate himself to his mind.