ZEN NOTES

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THE FIRST ZEN OF AMERICA

by Mary Farkas

Taking a quick look back at 25 centuries of Zen (if we accept a metaphorical view of its origin) and wondering what Zen has to offer to the unborn of 2000+,I note two big 20th century additions to its reach: women and the U.S.A. They're in the stream,but it remains to be seen where they're going.

Looked at from the more global perspective of today, the personal way of the Buddha is still charismatic. The meditation of the Buddha still works. Awakening is needed more today than 2500 years ago.

If we take the formula that stands for Buddhism --Buddha, Dharma and Sangha--Buddha is the same for us as 100 or 500 years ago, though, to make what is talked about universally understandable, I'd be inclined to talk about it as clear mind. Although it is appropriate to appreciate this wonderful teacher of the past, given many titles by his followers, there's no need to deify or rank him or personalize him as the absolute, is there?

After he reached enlightenment or awakening by practicing his kind of meditation, the historical Buddha is reported to have said: "Self-awakening is my teacher." For though he had studied with two teachers--the best of his time--and had met all their requirements, it was by his own efforts that he finally realized wisdom.

The Buddha whom we know from his statues, which were designed to demonstrate his way, was very much like us. He was the product of an affluent class, often described as a playboy who turned ascetic, then found the Middle Way. American Zennists are in much the same position. We were playing. We became monkish and now what? What should be our middle way?

The Buddha warned: Don't believe what others tell you, not your parents, teachers, the sutras, or anyone else unless you yourself realize it to be true.

Dharma is an umbrella word of many applications.

One is the way itself, or Buddhism. One good thing about Buddhism, which may save it from the deterioration inevitable to all isms, is that it keeps all its memorabilia polished and in working order, without being limited by their outmodedness. Magical formulas and austerity, jet travel and gorgeous robes, vegetarian luncheons and weddings, business ventures and silence, fund raising and chants for hungry ghosts--all are still going on in this great museum of wonders. The recognition that all is changing, growing, dying, however, is no dogma but a vivid truth. That we, each one of us, are responsible for the future, is an unescapable, though unwelcome truth.

It is in the realm of sangha--relationship--that humans are dragging their feet. The relationship between humans and the universe is a scandal. Einstein, Marx and Freud have done little to solve our societal or emotional problems or answer our prayers. Our scientific ways of associating with one another are no advance over those of our relatives, the apes, so often held up to the Buddha's audiences as examples of our own unenlightened behavior. (For a fascinating study of this, see *Chimpanzee Politics --Power and Sex Among Apes*, DeWaal, Frans, Harper, NY, 1982.)

Akira Kurosawa, apparently a closet Zennist, in his latest spectacular look at man vs. man in the movie, "Ran," warns us that God is weeping when he sees that humans spend all their marvelous energy fighting and killing each other. How foolish can we get before deciding to clean up our act?

The Buddha's message was for ordinary people as well as geniuses. Wisdom is inherent in everyone, but to know requires opening one's wisdom eye. Seeing clearly, without fear or favor, evokes true understanding. Human intuition cultivated has dimensions we do not dream of. We are karma. We are evolution. We have only to have confidence in ourselves. With it, we can advance by leaps and bounds; without it we will trudge gloomily on, whining under the self-burdening cross of delusion.

Among the great Zen masters of the past, we are most intimate with four, whose emphasis is on self-cultivation.

Bodhidharma, whether a real person or an invention, is credited with bringing Zen to China from India. The meaning of his message is still being chewed over in a famous koan, or Zen problem. It was meditation itself he brought, called dhyana in India, ch'an in China, and Zen in Japan. The most notable of his pronouncements were: "Nothing sacred," and "No merit." The latter was his answer to the Emperor Wu, who had asked him what was his merit for building monasteries and licensing monks and nuns. His teaching is encapsulated in the statement: A special transmission outside the scriptures; not founded upon words and letters; by pointing directly to man's own mind, it lets him see into his own true nature and thus attain Buddhahood.

The Sixth Patriarch of Zen in China comes next. Meditation (Samadhi) was not enough. It must be known or realized with Wisdom (Prajna). It is not necessary to spend many hours or years meditating to reach enlightenment. You can do it at once.

The Middle Way is the way of Buddhism and it is the principle of the Sixth Patriarch of the Zen sect. He told his disciples how to demonstrate it.

In one of his lectures in 1938, around the time I first encountered Zen, Sokei-an gave the following description of the Middle Way of the Sixth Patriarch:

"To pull teeth out of someone is bad--but if the teeth are bad, it is good. To kill is very bad, but to drive a criminal to the electric chair and annihilate him is considered to be good. To kill any sentient being is bad, but to kill a bedbug is good.

"To put on an overcoat in winter is good, but to put on an overcoat in summer in Florida is bad. To eat something when you are hungry is good, but to eat something when you are not hungry is bad. This is called the Middle Way of Buddhism."

Rinzai, the founder of the Rinzai Zen sect of Buddhism, advised: Don't ask others. You have True Understanding yourself. Just use it. Know it and act on it. He was reiterating positively what the Buddha had expressed negatively: Don't believe what anyone says unless you realize it to be the truth yourself.

And there was Bankei, who urged everyone to let go, to be natural and to have faith in his own "Unborn Buddha-mind," which was "marvelously illuminating and smoothly managing everything."

By regulating body, breath and mind, Zen students of today seek to perfect human functioning and interaction as well as unity with totality. Following the example of the Buddha, Zen Buddhists cultivate the quiet, poised state of awareness without object which is called samadhi, when conscious mental activity ceases. When this occurs, they can tap into the eternal and universal consciousness from which they believe individual consciousness issues.

Through personal interviews in which koans ("problems" peculiar to Zen) are reviewed and "passed," Zen masters guide the progress of students and attempt to evoke their inborn intuitive powers and insight. Core Zen has nothing to do with inculcating beliefs, controlling lives, engaging in political action or enforcing moral directives. Wisdom is not to be learned. Spontaneous intuition must be called into play. It reveals itself when neurosis or bad habits that obscure its functioning cease. Realization of one's true self, Buddha-mind, is described by Buddhists as becoming Buddha. Zen students who study with a master but are not part of the priestly "establishment," are called koji, or, sometimes, bodhisattvas, "wisdom beings," or "beings on the way of wisdom."

The history of Zen in Japan is a fascinating subject I hope we can go into more deeply sometime, but for the moment I'm abbreviating. The system of koan Zen revised by Hakuin and his disciples that flourished in the great Zen monasteries in the 18th and 19th centuries was subject to the usual political and other corrupting influences to which "establishments" of every kind are heir. Generations sped by, until there came a time when it looked as though Japan, which had been closed to outer influences for two-and-a-half centuries, was getting ready to move into a more active role in the modern world. One Zen master, Imakita Kosen, decided that the trainees at his monastery should include science, philosophy and other Western intellectual studies in their education. His most

brilliant student was Soyen Shaku, who received his Zen master's certificate at 25. After studying Western subjects at Keio University, Soyen went to Sri Lanka to review the antique "way," from which the Mahayana teaching, which includes Zen, had developed so differently as to seem another way altogether. When he returned to Japan after two years as a Ceylonese monk, he succeeded Kosen at Engakuji upon the latter's death in 1892.

In 1893, he voyaged to North America to represent Japanese Buddhism at the World's Parliament of Religions in Chicago. It was to help Dr. Paul Carus, who, though he knew no Chinese, was working on a translation of the *Tao Te Ching* at Chicago's Open Court Publishing Company, that Soyen Shaku recommended a student he had inherited from Kosen. This was D.T. Suzuki, then an English teacher. In 1897, Suzuki, age 27, embarked. He was to receive $3 a week for this work, and would become the one to put Zen on the world map.

These two were the first Zen teachers to cross the long bridge (an expression of Zuigan Goto Roshi of Daitokuji) that repeated the transworld traffic earlier existing between China and Japan. Sokei-an said: "Following history, it will take 300 years for Zen to come to its full flowering in America."

In 1905 Soyen Shaku, who is often referred to as the first modern Zen master of Japan, was again in the U.S., where he was invited to teach an American family, the Alexander Russells, at their home in San Francisco. This was, I believe, the first time Zen was actually "taught" in this country. A student of his, Nyogen Senzaki, had arrived in California at this time and was temporarily working for the Russells as a houseboy but soon left (according to some, fired). Later, though he had not officially completed his training, and was never formally certified as a Zen master, he became one of the two pioneers who qualify as American Bodhidharmas, Sokei-an being the other.

On this trip, in the summer of 1906, Soyen Shaku came prepared to give some talks, which were translated by D.T. Suzuki and published by the Open Court Publishing House under the title *Sermons of a Buddhist Abbot*. Suzuki had accompanied Soyen Shaku as

interpreter for these talks, which had been given in Los Angeles, Sacramento, Fresno, San Jose and Oakland.

Soyen's two-year excursion backward in time to the most orthodox Buddhist way, the "Theravadin," governed by 2500-year old regulations that dictated every detail of life, may well have stimulated his plunge into what he must romantically have imagined was a brave new world of equality, justice and freedom for all. Soyen's climb to the position of Zen master and abbot of an important Zen monastery was precipitous; he is said to have originally resolved to undertake a career in Zen on learning that even an Emperor must respect the truth expressed by a Zen master.

In the talk he gave in 1893 in Chicago, Soyen had made clear what direction he thought modern Buddhism (Zen) must take. Not specifically concerning the traditional practice of his own sect of Rinzai Zen, he actually expressed its guiding principles, divested of ethnic particulars. His attitude was something like that of a free thinker, grounded on Buddhist idealism, hopeful of joining with other religious leaders in forging a world class way of mutual benefit for the sentient beings of the future. Even today, nearly a hundred years later, Buddhism, and, in fact, organized religion in general, has scarcely evolved an inch, since his time, toward the practical betterment of the attitude of the sentient beings of 2000+, the next generation of the unborn in the womb of time.

It was Soyen Shaku, more than any other, I believe, who influenced Sokei-an Sasaki, the founder of The First Zen Institute of America, to "go West." Sokei-an had been demobilized at the end of the Russo-Japanese War in 1905. Soyen had been a chaplain, Sokei-an a dynamite transporter and entertainer.

In the spring of 1905 they met at a Buddhist party--when Sokei-an performed as a monologist.

It was here, as I recall, that Soyen reminded Sokei-an of a previous meeting, in which he had told Sokei-an to "Carve a Buddha statue." Now he asked him, "Have you begun to carve the Buddha statue?" It was a kind of koan, of course. It meant

"Have you become a Buddha yet?"

For Sokei-an, it was an easy time to take a new direction, and he did, when he decided to join the expedition to America. Although he did not intend to remain the rest of his life in America, he did in fact do so, with the exception of two two-year trips back to Japan to complete his official Zen training and obtain Sokatsu Shaku's certification as a teacher.

This pioneering effort to introduce non-establishment Zen to America failed, partly because of anti-Japanese prejudice, partly because the individuals who came at that time were unsuited to the task they first undertook in the form of a farming community.

In the West, Nyogen Senzaki began talking to groups whenever he could obtain a hearing. In his Mentorgarten,as he called it, were developed some of the students who later influenced the writers and speakers of the counterculture which took flame in the second half of the century, particularly in California. Senzaki wrote several books, one recently reissued, the translation of a koan collection entitled *The Iron Flute*. An earlier koan collection by Senzaki and Paul Reps, *Zen Flesh, Zen Bones*, became a bestseller. His first book, *Buddhism and Zen*, though now out of circulation, is a worthwhile introduction.

American Zen started with the lecturing of these two men and their introduction of koans to American students using the English language and their own styles adapted to their circumstances. On the East coast, Sokei-an founded The First Zen Institute of America in New York, first incorporated under the name of The Buddhist Society of America. His credentials for giving koans were formally presented to him by Sokatsu in 1928.

Sokei-an's teaching in New York in the 30's and Nyogen Senzaki's in California until he died in the 50's quietly continued. Meetings at which the audience meditated in chairs took place in New York two or three times a week. Those willing and able practiced sitting crosslegged at home. At each meeting Sokei-an gave a talk. Regular students received sanzen (a brief personal interview at which the

student attempts to "pass" a koan given him by the teacher).

Sokei-an's name had been given to him by Sokatsu because he was always studying the Record of the Sixth Patriarch. Sokei-an was the Japanese way of pronouncing the name of the Sixth Patriarch's home. What could be more natural than that he would decide to devote his time to translating and commenting upon it. It was his favorite sutra. One hundred-and-ninety talks on it not only make its content available to English-speaking people but also are a Record of Sokei-an, a large part of whose personal thinking is expressed in this and the other major work of his maturity, the *Record of Rinzai* (200 talks). Sokei-an's writing name was Shigetsu, finger pointing to the moon (of Wisdom). Sokei-an once added: A sutra also is a finger pointing to Wisdom.

Although none of Sokei-an's talks were written down or recorded, their essence has been preserved and reconstructed from the verbatim notes of his students in such a way that his voice comes through and continues the transmission of the mind he manifested in the thirties as well as whatever of the minds of the Sixth Patriarch and Rinzai have been captured from the original flapping of their tongues. Driven by the necessity to prepare a rough draft of this monumental undertaking for translation into German, I have come to the realization that its successful completion is now inevitable. I hope to complete it myself, in the belief that I am the only person in the world who can do this particular job, therefore I must do it. I have made it through three quarters of a century,which is ten years less than Zen's century in America which one could say started either in 1893 or 1906. As for the millenium, we are at 2000 minus 14 and counting.

In 1936, D.T. Suzuki stopped off at Sokei-an's place at 63 West 70th Street on his way to begin talking about what he had learned was of the greatest interest to the world outside Japan, that is, the romantic celebration of Zen spirit as it manifested itself in the marvels of Japanese culture.

Presenting this, Suzuki became Japan's greatest ambassador as well as Zen's interpreter to the world. In a sense, he was unofficially recognized as this by Japan after awhile and became known as "the grand old man of Zen."

D.T. Suzuki, born in 1870, a small quiet man with fantastic eyebrows and a great smile, never stopped translating, writing and finally talking about Japan and Zen until he died of natural causes at 96. At first, it was Chinese sutras he was translating for Dr. Carus in Chicago, then works on the Mahayana, then philosophy, then Zen. This was also, you might say, his way of studying Zen. By Zen, though only in his old age, he finally came to mean something universal, not limited to his original intellectual, philosophical, or traditional grasp of its principles, but the fact of his living it, thus manifesting it in his own person. His first enlightenment experience, as described by himself, came upon him rather opportunely just before his departure for America in 1897. He had no time for formal study in a monastery nor need of it. His teacher and friend, Soyen Shaku, directed him to go to America. Once there,it was work,work,work,for his whole life. He had so many projects going he ended by keeping them around him in a state of "magnificent clutter," as someone described it. When I once visited him with Miura Roshi on an official call in his modest quarters at the Okamuras opposite the New York Buddhist Church,he was immersed in open books and papers. His reception of this,to him, junior teacher could not have been less pretentious,yet the very shabbiness of the scene contributed to its impressiveness.

Afterwards I asked Miura Roshi about the criticism then being leveled on Dr. Suzuki by the "squares" of Zen, for his views expressed in the two books he had written after what appears to have been a second awakening. Was he wrong, I asked. Or was he just old? Practically, all the old-style Zennists were obliged to respect his views because he had become the best-known Zennist in the world. After the war (which Dr. Suzuki had survived in Japan) he had been asked to address two lectures on

Buddhism to the Emperor, which were taken back to England and published there under the title *The Essence of Buddhism* by Christmas Humphreys, who was in Japan as a judge during the war trials. Sitting quietly in his library, Suzuki had written twenty books during the war. As his contribution to world Zen, Humphreys edited and published as many of Suzuki's books as he could. A recent statement from the Buddhist Society of London, which distributes them, indicates that today there are more of Suzuki's books in circulation than during his lifetime.

In his early 70's Suzuki had discovered Bankei Zen and began to express his own opinion, which from the point of view of the "establishment" was radical. His book on the Sixth Patriarch, *The Zen Doctrine of No-mind,* London, 1949, and *Living by Zen*, Tokyo, 1949, were looked down on by the "establishment" Zennists who held aloof from his enthusiasm. The study of Zen by those later characterized as "squares" was a very different matter from the somewhat romantic pursuit of enlightenment suggested by Dr. Suzuki's "irrationale." Alan Watts, the precocious young friend of Christmas Humphreys, who started a correspondence with him at sixteen, and wrote his first book, *The Spirit of Zen*, at twenty, became Dr. Suzuki's most appreciative promoter, and himself became famous in the second half of the century as a talker and writer.

Suzuki's life after the war was spent presenting his Zen to thousands of people in universities and religious centers, psycho-analysts, professors, artists, businessmen and housewives in as many cities and countries of the world as he could get to by air.

Suzuki may also probably be blamed, though it was not his intention, for some of the wrong-turn freedom-seeking through drugs, drink and sex that is still troubling the post-war generations. For Suzuki's emphasis on sudden enlightenment introduced the ideal of the transcendental illumination available to all without the harrowing monastic training, scholarly study and, most of all, ritual and devotional practices that "establishment" Zen Buddhists include in the twenty or so years of prep-

aration for certified teachers. Through Suzuki's books and his lectures worldwide,the appeal of Zen gradually permeated Western consciousness,in America some only now surfacing as daily stuff in advertisements,The Wall Street Journal,The New York Times and New Yorker cartoons. Science and psychotherapy,the martial arts,cooking and business--to name a few--now claim little bits of Zen as their inspiration.

After Sokei-an's death in 1945,his wife,the former Ruth Everett,had been charged by him to put his translation of the *Record of Rinzai* into shape for publication with the help of Japanese scholarship, to complete her Zen study and to find a successor to carry out his mission to America,if possible. Her effort to improve the position of The First Zen Institute by providing more elegant quarters for it in a house she bought and altered at 124 East 65th Street was doomed by WWII. Plans for establishing its scholarly prestige now occupied her attention in Japan where she re-embarked on a publishing career first initiated in Chicago. Before attempting a major lifework to accompany the Rinzai translation,she collected a number of researchers to help. As time passed in more and more ambitious projects it became clear she must have a place to contain this work and her growing library. She had been granted a small temple in which to live if she would become its priest,to which she agreed,thus becoming the first American woman to enjoy such a privilege. Soon returning to New York was a sometime thing. The elegant house was rented out and the Institute left it for the Village.

Meanwhile,at the request of Daitokuji,The First Zen Institute of America in Japan was formed. Now the traffic between America and Japan increased dramatically.

In the thirties,it was the romantics and the bohemians who turned to Zen. War and the subsequent occupation of Japan in the forties took American men to the Orient,and brought Oriental religion ,particularly Zen,into the consciousness of young men--though not the Japanese,who were turned left rather than right. Zen represented right for them because of its classic

connection with military ideals. Sokei-an was interned for eighteen months during the war, then released into poor health,ending with his death in 1945. He predicted that fighting with one another would bring the Japanese and Americans into closer contact. This happened. Now business is bringing more ties. As for the culture Suzuki described so well,Americans are more enamored of "things Japanese" than ever before in history.

Beginning with the fifties,curiosity drew a number of abbots and other personalities out of their zendos to see America and all its marvels--California,Washington,D.C.,Niagara Falls,Einstein. Dr. Suzuki was one of the first. Then there were Asahina of Engakuji, Zenkei Shibayama of Nanzenji,Dr. Hisamatsu of the Association for Self-Awakening and H. Yasutani. While we were still uptown we had been visited by the Otanis also. I remember asking Mr. Tsunoda of Columbia University what etiquette we should follow in receiving Lady Otani,who was the sister of the Empress. He told me,"When I was in Japan,I would never have met such a person. Just do it your own way." In Greenwich Village, where the Institute resided for a decade,after the attack on Pearl Harbor ruined its one effort at upper eastside elegance,word of a visiting roshi would bring out a crowd any night of the week. It wasn't that the people wanted to study Zen. They just wanted to see one of those rare creatures of which they had heard marvels.

A wave of zealous Zen teachers were also beginning to visit the U.S. More and more students wanted to study with a roshi,a master who could bring students to enlightenment, sometimes by what looked like our revivalist tactics,sometimes by week-long "sesshins" of intensive,even violent and abusive treatment ("like boot camp," Sokei-an noted years before we had them here). "In the old days," Rinzai was quoted, "they knew how to make men." He meant the stick. In some organizations the "stick" has been a respected tool

of instruction. Monks came to the Institute itching to move in and take over. We were reminded of the adage progressive education phased out, "Spare the rod and spoil the child." Sokei-an and Senzaki in their teaching,recognizing the essentially child-like nature of the relatively unspoiled Americans they encountered, sometimes handled their students like kindergartners. They could be other ways, too. But their real way of giving their "Dharma" was by manifesting,day in,day out,their real selves. Both had worked their way through many areas of American life. Sokei-an had traveled widely in the West,mostly on foot. When he wrote up the stories of Americans,he had seen and talked with those people. And worked for them and with them,too.He was not friendly with people who were pretentious. His manners were inconspicuous,his mien reserved. When I came to his place,it was without any preconceived notion of Zen. Like other New Yorkers,I'd never heard of it,nor was I looking for anything. What I saw at first sight of Sokei-an was its embodiment in his every word,thought and action. When we see a tiger we do not need to know anything about tigers to "explain their fearful symmetry." Hearing his talks and conversation,what I garnered was what he referred to as his "very self." That was what he was giving out,every day,all the time. When I went to sanzen,I respected it. My inquiring mind took for granted that what I had to demonstrate was not something I had read or been told,but what was clearly visible in me to anyone whose eye was open.Dr. Stunkard some years ago introduced me to some doctor friends as "the oldest Zen student in America." I liked that. It isn't quite accurate, but it'll do. I have greedily devoured everything I could get from those wonderful Zen masters I have had the great good fortune to meet. Sokei-an first, who introduced me to the koan,and put his seal on those koans I was able to pass in his room more than forty years ago. I could never forget what he showed me. I am trying to carry his message to the sentient beings of the future in the publishing of his talks I'll finish if I have time or at least prepare in legible form.

In 1955 Ruth Sasaki invited Isshu Miura Roshi to

visit New York. After a six weeks stay in the Village and a tour of the country Miura more or less agreed to come again. He had spent his whole life in monasteries so a leap into the Village where he had no friend or refuge was rather like the problem of the infant lion thrown off its familiar cliff who must find his way back to where he started from. But he was not an infant but a seclusive abbot of fifty-five and had scarcely ten words of English in his vocabulary. When he went to school to learn English in Japan he wrote us in English."I am learning English very hard every day. In the school,I am the oldest student of all,and even our teachers are younger than me. I think that is the hardest thing of all what I have experienced." I had told him what I wanted of Zen for America with Ruth Sasaki as interpreter. It was not what could be learned in books or told in words or "practiced" in classic formulas or prescribed demonstrations. And we wanted nothing of the patronage,politics,corruption,hierarchy,hypocritical worldly entanglements an earlier American generation took up Zen to be rid of. His counter to my vision was a demand that our seniors take up Japanese and visit Japan to meet him halfway. Secki Shapiro,the treasurer of the religious corporation and I,its then,as now,secretary,agreed to this and undertook to carry out our parts insofar as we were able.Although,after a number of years of trial and error,Miura Roshi left us for another direction,the inspiration we received from his visits acted as a booster to our own endeavors to stand on our own feet. With the aid and support of an untold number of members and friends,and also depending upon the kindness of strangers,we have been able to fulfill our vow to carry out Sokei-an's wish.

The idea that Miura Roshi would join our effort led eventually to the purchase by the Institute of a century-old building in the East 30's in which the Institute is to be found holding the meetings open to the public initiated in 1930 by Sokei-an,which he directed us to continue after his death.

Secki Shapiro and I began to study Japanese and both of us went to Japan to see what it was we were committed to importing. Vanessa Coward,Ruth Sasaki,

Henry Platov and I received sanzen from Goto Roshi, the retired head of Daitokuji,as did Walter Nowick, who continued with him for many years.

Oda Sesso Roshi of Daitokuji,Nov. 22nd,1955,whom I visited to express my thanks,in a few phrases in Japanese,for the invitation to be present at Founder's Day,graciously complimented my pronunciation,then added that as all Japanese speak their language with a local flavor,only foreigners could speak Japanese with a pure pronunciation. He hoped it would be the same with Zen,that we,though we received it from Japan,would be better able to express it in the pure,objective form,without any Japanese subjectivity to distort its essential quality.

A series of talks on the Zen koan prepared by Miura Roshi with the aid of Ruth Sasaki became a monumental tome that took precedence over the one to go with the Rinzai. First there was a paperback with the text of Miura's talks,a survey of the koan in Rinzai Zen by Ruth Sasaki,some great Hakuin paintings,some Zenrin Kushu phrases,and an index, 156 pages. The hardback adds more than 400 pages of encyclopedic material. It was an impressive work, printed in Japan in 1966. A secondhand copy of this originally $15 volume was offered last year for $55. It is regrettably out of print. Ruth Sasaki's team was unable to carry on since no funds were provided after her death in 1967. Fortunately,the Rinzai text was published in Japan,and can be obtained with some difficulty.

Another work,*The Development of Chinese Zen after the Sixth Patriarch in the Light of Mumonkan*,appears in a translation from the German of Heinrich Dumoulin by Ruth Sasaki. It was published by the Institute in 1953. It too has gone out of print,after being reprinted in paperback.

Only a few copies remain of the reprint of *Cat's Yawn*,first printed as a book in 1947

from the original issues of a journal of the same name,which had contained the only pieces of writing in English acknowledged by Sokei-an as his own,mostly prepared and edited by Ruth Sasaki.

Since 1954,the Institute has been publishing Zen Notes,of which this special issue is the first of Volume 33.

In New York,times were changing. My policy, initiated in the 1950's in the Village of opening the door to the street on Wednesdays at 8:15 PM,frowned on by the neighborhood police as dangerous,had to be given up. I was obliged to "check" guests before admitting them to our quarters. After a while we stopped inviting people to stay for tea. If they smelled of drink,wanted to talk about drugs, smoke,show off,advertise themselves,or argue, they were not welcome. Some wanted to compare the altered states of consciousness they were "experiencing" with an expert. Some were glorying in psychotic episodes,whether drug-induced or natural. They wanted to try out Zen,of which they had heard from Watts and Huxley,Leary and others. Young men would ring my bell,saying,"I just got out of a mental institution,so I came right here."

In the early sixties we had moved to East 30th Street. During the preparation of the house we had bought in 1959,new problems arose. Security measures of all sorts had to be undertaken. Bars on the windows,double sets of doors,were installed. Valuable works of art were stolen. Burglars entered from the roof and from the basement. From the rear one had got in by pulling apart the metal bars of a bathroom window,then squeezing through a broken pane of glass twelve inches square. One also got in through a third-storey window.

The rebelling young were turning against parents,teachers and all establishments.In their eyes,to our surprise,we were an establishment,too. Young people didn't want to work in regular jobs,or regular clothes.They didn't want to wash behind their ears,sleep

between sheets. Wearing their hair long or shaved was a matter of great moment.

They went in droves to organized zendos where they were allowed. Rock and roll joined Indian music. Anyone over thirty was over the hill. They wanted to live in their own communities,though they didn't find one another very dependable. They were not playing,but they weren't exactly working either. Macrobiotic food,herb tea,grains,granola,arts and crafts. And sex. Celibacy and yabyum ran neck and neck. What about the women in the male-dominated communities? Their position was far from satisfactory. What sort of attention could they expect from the male leaders of macho celibates? Part time lovers or husbands. The live-life-to-the-full practicers brought their naturally born children to show me. In recent years some husbands and wives have developed through these circumstances into fine teams,but rarely.

Other types of communities came into being under the leadership of effective entrepreneurs who were able by skillful management,to make highly successful business ventures that worked. These were a model of industry. Nevertheless,problems arose. Questions of finance,power,patronage and politics are now being debated in seminars. Can societies so conceived and so dedicated long endure?

Some of the most praised leaders showed feet of clay. The worldly mess that is too much with us must still be dealt with by each and every one of us individually every day. Our own standards must be cultivated. Not even the strictest rule can decide for us when it comes to abortion,school textbooks,business ethics,cruelty to animals,genocide,dogma,mercy killing,war, creationism,and genetics,to name a few of our personal problems today. Zen masters as well as Zen students have to observe these problems with a clear eye and take responsibility for doing the best they can in the circumstances.

The 70's were a time for welcoming and visiting the man who is now the senior roshi of Rinzai Zen Buddhism as it is being traditionally practiced in America. I first met him in New York at the opening of what is often referred to as the New York Zendo,predecessor to the mountain monastery in the Catskills,Dai Bosatsu, which opened in 1976,celebrating its tenth anniversary this year. The New York Zendo is large enough to accommodate international events such as the first visit of the Dalai Lama. A dynamic personality of seemingly unlimited drive,Joshu Sasaki Roshi,nearing his 80th birthday,has,in 23 years,developed and headed a number of flourishing Zen centers. Most years,he visits Canada,Puerto Rico,Austria,Spain,and New Zealand as well. He also very kindly visits the Institute,where sesshins under his guidance have been a feature for the last sixteen years.

Through his sanzen,members of the Institute as well as many of his students from as far afield as New Zealand,New England,Norway,Denmark,England, and so on have been able to catch glimpses of what the actuality of traditional Zen study can be at the center of the modern world with the least possible incrustation of the mouldiness time inevitably lays on the purity recommended to me as a criterion by Oda Roshi thirty years ago. When I first met Joshu Sasaki Roshi,I saw him as probably the last of the great pioneers. Although his talks are not given in English,his manner when giving them is free and forceful. He is emphatically his own man,at home in the world,and not at all pretentious.

In the 80's,teachers of the various traditional practices developed in the name of Buddhism in such countries as China,Korea,Tibet,Thailand and Vietnam are increasingly coming to America to introduce their particular forms. These "ethnic" types of Buddhism,as they are called by Samu Sunim, a Korean master who is attempting to bring them together in some sort of federation,include observation of the precepts,devotional procedures and ceremonies,relic veneration,vegetarianism,sutra-chanting,visualization,healing,tantric practices, and other activities. Their recent as well as past history and practices deserve the study of histori-

ans and psychologists as we enter a new phase in the relations between church and state in America.

Buddhism has never been at odds with science or philosophy or psychology,so their new findings can comfortably fit into the grab-bag.

Of course the practice of Zen will alter in America just as it has in the other countries through which it has journeyed.I someway feel it will be in the direction of divestiture rather than addition.

The kind of people seeking information on Zen today are educated,disciplined,thoughtful,inquiring, mature individuals. Many are married,and have good relations with their families,who may or may not join them in practicing. They are able to associate with one another appropriately,though of different races,ages,eating habits,sexual preferences,and backgrounds.

In other words,they are potential world citizens. I am saying that I think Zen is a key to human relationship based on true understanding.

What lies ahead? What sort of Zen or other practices will people be looking for in 2000+?

With the wonderful tools of science and clear minds,why shouldn't we be able to deal with whatever comes?

Finding our own way in this world is what the person of inquiring mind has to do. No adherence to fixed antique rules,dogmas,titles,superstitions, hierarchies,mouldiness or errors of the past. Relationship with others must be for mutual betterment rather than competition or conflict. We live and breathe in one world. We must find out how to get along with others. Sitting on top of the world even in perfection is not enough. People of today must ready themselves to be citizens of the world of tomorrow,to be at home on land or sea or in the air. We've been to the moon. I hope at least we have found out that the moon is not made of green cheese.

A NOTE OF APOLOGY We're back to square one without Long Arm,who is running through Japan, and were without our typewriter,which stopped running mid ZN. Ed.

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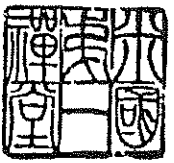

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