

ZEN notes



THE SUTRA OF PERFECT AWAKENING

TWENTY-EIGHTH LECTURE

Saturday, February 4th, 1939

"O Obedient One! When you realize the marvelous nature of awakening which is all-pervading, you will realize that the nature of the root of sense and also of the element of matter (dust) is indestructible and unmixed. It is as the lights of a hundred candles shining in a room; each light pervades the room but not one light can be destroyed or mingled with any other.

O Obedient One! You must know that when a Bodhisattva attains awakening, he is not bound to any dharma and he does not seek emancipation from any dharma. He does not hate samsara nor does he favor Nirvana. He admires neither the observation of commandments nor their violation. He does not esteem one who has practiced dharma for a long time and does not think lightly of any one who has just been initiated."

SOKEI-AN SAYS:

The Buddha is answering the question asked by Bodhisattva Samantanetra -- All-seeing Eye.

"O Obedient One!" -- The Bodhisattva realized the law of the universe, of nature, and of man. Knowing the law which is written in existence itself he obeys the law. So he is called the man who knows how to obey, the man who lives an acquiescent life -- therefore "Obedient One."

"When you realize the marvelous nature of awakening which is all-pervading, you will realize that the nature of the root of sense and also of the element of matter (dust) is indestructible and unmixed." -- According to this sentence the nature of Marvelous Awakening is different from Perfect Awakening. The Buddha is always speaking of Perfect Awakening -- but here it is "Marvelous Awakening!" We must keep an eye upon these two different awakenings. (Pause)... I shall speak about it.

In the West, intellect and consciousness are theoretically two different functions of mind. When this mind is enlightened, it is called intellect. The mind which reflects mechanically -- you call

consciousness. So consciousness is like a mirror and intellect is like light.

But in Sanskrit "jnana" is translated always as consciousness embracing both these abilities, to reflect the outside and to observe it. This is the original nature of jnana.

This jnana has three activities; to receive reflections, to conceive it, and to keep it (like a storehouse, keeping impressions from the outside -- as seed); that is -- to act, to use intellectual power, and to extend through multiple directions.

I think this is the first time I have ever explained the nature of "jnana!" To perceive like a mirror; to conceive, like a storehouse; to act, like a messenger.

We send our consciousness into the sky and observe all the phenomena of the sky and consciousness reports the phases of phenomena. So jnana is not only consciousness -- it is intellect. It has memory, so it is sometimes called "storehouse consciousness" - -"garbha-jnana." In English it is translated as "womb consciousness." It is not a good translation. Of course the womb receives seeds of all kinds. The earth is called a womb -- Kshiti garbha, and the sky is called a womb -- Akasha garbha. Lightning is called a womb and consciousness is also a womb.

I found once from some book in the West such type of consciousness, called "Mother-consciousness." This corresponds to our "garbha-jnana" -- the basic consciousness. And of this basic consciousness, the present mind is the eldest son. The five consciousnesses are second son and daughters; Eye is the son and ear the daughter.

This Alaya-jnana -- this bottom, or mother consciousness -- is like a mirror which has two surfaces reflecting from front and back. It perceives whatever is reflected upon it. (I am speaking now about this present consciousness which is common to all). It is called axiomatic knowledge because we do not need to probe (demonstrate) it. At this present moment you are receiving all impressions upon it. This is the foundation of Buddhism.

When you study geometry, you study axioms. Buddhism also has axioms. At this present moment we are receiving all impressions from the outside, and we can certainly have faith in it; we have proved this experience. This is the entrance of Buddhism.

But you don't know anything about the back of this mirror and that which is reflected there. It is the infinite (God when you use the definite article). It is transparent -- has no color, sound nor

taste -- so you don't know anything about it. It does not appear on the surface of the intellect -- but if you understand this lecture it will appear there! It is always with you and you cannot run away from it because it exists. You can call it intellect, noumena, Nirvana.

This is not a metaphysical problem -- it is a fact! It is intimate and immediate to our own mind. But you are deluded by this outside opposed to your mirror, and you have entirely forgotten this marvellous realm which exists in your own mind. It is not empty -- it is solid; it is not powerless -- it is omnipotent!

The surface of this mirror is like waves -- but the back is like the bottomless ocean. It is uniform to all sentient beings, this wonderful consciousness. When you realize the capacity of it, you will attain the Buddha-knowledge.

When the Buddha attained this shining consciousness within himself, he called it the "Perfect Awakening." Then, without making any shift of his consciousness or any motion, at the same time this consciousness received all the impressions of the outside. When the bottomless consciousness realizes this outside, the Buddha called it "Marvellous Awakening."

When you realize eternal consciousness, the outside changes its nature; it is a marvellous revelation of the eternal nature of the universe, for the eye is opened to the outside and we accept this empirical world, seeing the outside from the depths inside.

As men, we need these two Awakenings: Perfect Awakening and Marvellous awakening. Otherwise our knowledge of religion is one-sided. When we are living in a one-sided world, we love God but hate our fellow-creatures -- but when we awaken to both sides, we love without discrimination. (I use the Christian term "God" because it is easier to explain my faith to you than by using Buddhist terms.)

"When you realize the marvellous nature of awakening which is all-pervading, you will realize that the nature of the root of sense and also of the element of matter (dust) is indestructible and unmixed." -- We call this Indriya -- sense organ. This marvellous possession, this mirror, was bestowed upon us by Nature. "Sense organ" has a shade of meaning which is physical, connecting to the flesh -- but "Indriya" means "root." It is the earth upon which we build our life, and we cannot despise this sense organ.

This "matter" or "dust" does not exist outside, but in your Indriya; it only appears to exist outside! It is indestructible and unmixed. It belongs to God, not to man! And it has only one

nature (unmixed) originally. You can destroy your eye -- but the power to see is indestructible!

"It is as the lights of a hundred candles shining in a room; each light pervades the room, but not one light can be destroyed or mingled with any other." -- You cannot cut the light in two, and the lights do not get in each other's way. But now -- today -- "My mind is your mind?" "Oh no, my mind is not your mind!"

"O Obedient One! You must know that when a Bodhisattva attains awakening he is not bound to any Dharma and he does not seek emancipation from any Dharma." -- Anyone who attains awakening is called a Bodhisattva; he is no demigod -- but one who awakes to the two states (eternal and ephemeral) at the same time!

When you penetrate one religion, you will understand all religions.

This "freedom from any Dharma" is a very important part. No one should say, "I have attained enlightenment in Buddhism and I don't need or care for any other religion!" If you have no antagonism for other religions, you can accept them all.

I accept all religions -- but I was born as a carrot of the Buddhist field, so I remain a carrot of the Buddhist field! My nature -- if it is of the nature sowed in another field, I will go back there. No need to remain away from the faith in which you are born. If your nature is Buddhistic -- you will eventually go to Buddhism.

"He does not hate samsara nor does he favor Nirvana." -- Samsara -- life and death, this phenomenal world.

I am living here and it is a very interesting place; but when my time comes, I will close my eyes and say, "Good bye!" I will not hold to a corner of the bed and scream, "I don't want to die!"

Nor do I wish to go into Nirvana and stay there. No! When my time comes, I will come out again and say, "How do you do!"

"He admires neither the observance of commandments nor their violation." -- The enlightened Bodhisattvas don't make discrimination; all are his brothers.

There are monks in Japan who don't step into a streetcar, don't touch the skin of a woman -- these are commandments. He cannot go in a streetcar, so he walks -- ten miles! He acts that way because he has such a mind.

"He does not esteem one who has practiced Dharma for a long time and does not think lightly of anyone who has just been initiated." -- Many monks in Japan, when a mother is carrying a baby on the street -- come and worship the baby. The mind of a Bodhisattva is like that. And to the novice who has just come in -- "Perhaps you are the Bodhisattva of tomorrow!" He does not pay reverence to the old monks or fear the new ones. He dies once from this world, enters Nirvana....and comes back again.

You too can be emancipated!

* * * * *

Perfect Awakening and the Four Maladies

We have been publishing Sokei-an's translation of the Sutra of Perfect Awakening for some time now. The following excerpt from Sokei-an's lecture on The Record of Rinzai (3/18/42) gives some interesting, short background on the sutra as well as a concise summary of the "Four Maladies," which originated from this sutra.-ed

...This Sutra of Perfect Awakening was written for lay Buddhists. The writer of this sutra is unknown. It was translated into Chinese by Buddhadrata, a monk of Kashmir. This sutra is in the group of the Kegon school. Shumitsu, a Chinese Kegon master and a Zen master as well, classified this sutra among those dealing with sudden enlightenment. It was used as a Zen school text from ancient times. The Vimalakirti-sutra, the Surangama-sutra and the Sutra of Perfect Awakening were the sutras of the Zen school.

About these three sutras there was some criticism that they were not authentic sutras, but were manufactured somewhat later in India or in Central Asia. They were a kind of Apocrypha, something which was part of authentic sutras but more like an appendix to them. That this sutra was written by an enlightened Buddhist scholar there is no doubt. But in this sutra there are many lines which are not entirely Buddhistic. I agree with the criticism but, nonetheless, they are important sutras.

In the Sutra of Perfect Awakening the writer mentions Four Maladies. These Four Maladies are not the Buddha's teaching, but the theory is very interesting.

"The first is the malady of activity. Some one may say: 'I seek Perfect Awakening by engaging in many various activities with my sober mind.' But the nature of Perfect Awakening is

not that which can be attained through activities. Therefore activity is called a malady."

Like Emperor Liang Wu who built many temples, converted many people to Buddhism and gave orders to the country to support the monks. These are called activities. (But as Bodhidharma told the emperor these activities had "no merit". --ed)

"The second is the malady of dependence. Someone may say: 'I no longer sever myself from Samsara, nor do I seek Nirvana. Samsara and Nirvana have not the nature of arising and vanishing. I seek Perfect Awakening in accordance with the nature of all dharmas, depending upon the nature thereof.' But awakening does not have the nature of dependence. Therefore dependence is called a malady."

Samsara is the name of this life, but in the Reality of it nothing appears, nothing disappears, so there is no need to practice Buddhism to gain awakening...

"The third is the malady of cessation. Someone may say: 'I have now brought my mind to cessation and have attained the universal nature. Now I am in perfect quiet and uniformity. Now I seek Perfect Awakening.' But the nature of Perfect Awakening does not reside in cessation. The mind fuses with it naturally. Therefore, this cessation is called a malady."

Some Hinayanists tried to seek fusion with the absolute truth by intentional cessation of everything. That attitude is also false.

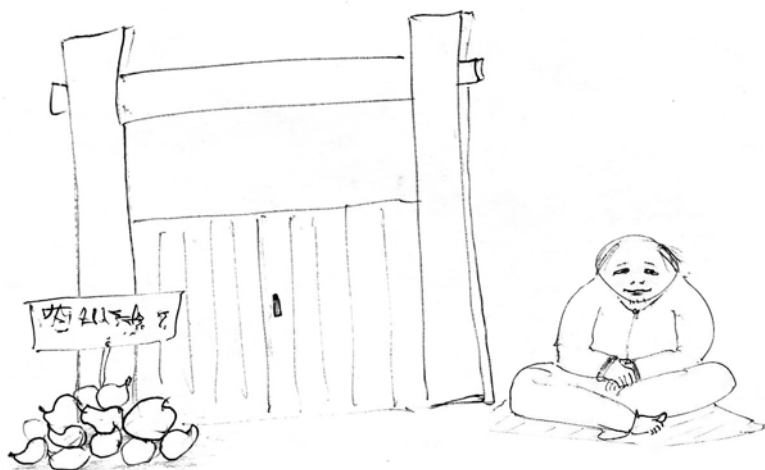
"The fourth is the malady of annihilation. Some one may say: 'I have now eternally annihilated all klesa. After all, my mind and body are nonexistent and empty, not to speak of the objects of the senses. All existences, therefore, can be reduced to the state of eternal extinction. By this apprehension I now seek Perfect Awakening.' But the nature of Perfect Awakening does not reside in the state of extinction. Therefore, this annihilation is called a malady."

While this has nothing directly to do with The Record of Rinzai, when one talks about deluded states of mind, they can somehow all be reduced to these four Maladies.



SENGAI STORIES

Part 4



Sengai and the Merchant's Dilemma

One year, the Hakata area was in the grip of a cholera epidemic. The head of the merchant house of Happyaku-ya, who was a frequent visitor to Sengai's temple, arrived looking severely distraught and told the Master, "Your Reverence, this year, expecting big demand for squash, I bought up a huge quantity. But now people are saying that eating squash will give you cholera, and as a result no one is buying. If I don't sell the squash my family is ruined. Please, you've got to help me!"

"That's really terrible," Sengai commiserated. "Very well, I'll become your business manager and sell them for you. Please bring me all your squash."

The merchant wondered what Sengai had in mind, but he dutifully loaded all the squash onto a cart and brought them to the temple. Sengai then piled all the vegetables in front of Shofukuji's main gate with a big sign that read, "Magical Cholera-Prevention Squash," and spreading his meditation mat alongside, sat down and practiced zazen.

Immediately word spread throughout the area, and before long the whole district was flocking to buy the squash. By noon the squash had all sold out, and the fortunes of the firm of Happyaku-ya were restored.

The Disputatious Monk

On New Year's Day Sengai was roasting holiday rice cakes over the fire when a monk came to visit. Seating himself before the brazier directly in front of the Master, the monk proceeded to put forward various petty theories, challenging Sengai to engage in a Zen dialogue.

The Master remained silent and simply listened. Suddenly he grabbed the tongs, and seizing the hot rice cake he'd been roasting over the flame hurled it smack against the cheek of the astonished monk, shouting "You're a great talker. Try chewing on this!"

"Hot! Hot! Hot!" the monk howled in pain.

"There's no need to make such a fuss," Sengai reproved him. "Something hot is *going* to be hot."

* * *

Master Sengai's Heaven and Hell

When a Shinto priest visited the master at Kyohaku-in, the discussion turned to heaven and hell.

"Your Reverence," the Shinto priest asked, "Where is heaven to be found?"

"On the Plane of High Heaven¹ to which you pray every day," Sengai replied.

"Then how about hell?" the priest demanded.

"The Plane of High Heaven's next-door neighbor."

On another occasion a monk from Buzen asked the Master, "What about heaven?"

Sengai promptly lay down as if going to sleep.

"And what about hell?" the monk persisted.

Sengai closed his eyes and began to snore loudly.

"I've come all this way to question him on the Dharma, and

¹ *Takama ga hara*, the homeland of the gods in Japanese creation myths.

he has the rudeness to just fall asleep!” the monk grumbled, and glaring at the Master started out of the room.

At that moment Sengai sat up abruptly, and pointing at the monk, remarked, “That is hell.”

* * *

Master Sengai Receives an Official

The Master was extremely relaxed and informal. When a senior samurai official of the domain came to call on him at Kyohaku-in, the Master had just stepped into the bath, but hearing that the official had arrived, jumped right out and searched around for a robe.

The official, who was waiting in the next room, called out, “Please don’t trouble yourself, your Reverence. As you are is just fine.”

“Well, then, if you’ll excuse me...” Sengai announced, and entered the room stark naked, to the amazement of the senior official.

* * *

Getting Old

There was a sarcastic fellow named Choeimon who was a favorite of the Master and could provoke a fight with only two or three words. One day he came to Sengai and complained, “Your Reverence, I don’t want to put on any more years.”

“What’s that?” said Sengai. “While you’re alive it’s all the same year.”

* * *

Sengai and the Sweet Potatoes

Sengai was extremely fond of sweet potatoes. Knowing this, the local people, when they wished to obtain pieces of the Master’s calligraphy, would buy a quantity of sweet potatoes and bring them along when they visited Sengai, deliberately placing the potatoes where he could see them.

“Your Reverence, please paint something for me,” the person in search of calligraphy would ask.

“Forget that for now--where are you taking those sweet potatoes?” Sengai would demand.

“I’m bringing them someplace else,” the local would reply.

“Turn them over to me and I’ll paint something for you,” Sengai would say.

“Very well,” the man would agree, “If you paint something for me, they’re all yours.”

Using this sort of strategy, it is said, people would regularly wheedle paintings out of the Master.

* * *

Master Sengai’s Meal for Two

Once when Sengai had been out sightseeing, he became hungry on his way home and approached a tea shop.

“Excuse me,” he called out, “But I’ve got a young novice with me and he says he’s so hungry he just can’t walk any more. Can you serve us some food?”

The tea shop owner brought out portions for two people, and Sengai contentedly polished both portions off.

Suspicious, the tea shop owner asked, “What about your novice?”

“Oh...well...” Sengai sputtered, and rapped himself sharply twice on the head.

* * *

Sengai’s Nap

One summer day, a certain sword master from Fukuoka named Toda arrived at the temple to visit Sengai. He found the Master stark naked and napping on his back. Suddenly grabbing Sengai by the testicles, Toda shouted, “What is this?”

Sengai, totally unperturbed, without even opening his eyes, replied, “A wasted possession,” and then resumed snoring loudly.

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Sengai's Nirvana, by Sengai's friend Saito Shuho,
possibly a spoof on the famous painting of Buddha's Nirvana.
(In the possession of Shofukuji, Hakata)

Miura Tea Notes

(The following are excerpts compiled and edited by Michael Hotz from Tea Notes with Isshu Miura Roshi while he lived and taught at the Institute in the early sixties. It was on his account that our present building was bought at that time.-ed)

(March 31, 1963)

Tudor: How many years of sitting does it take before one sits?

Miura Roshi; Can't tell. It is not like school graduation. (Sitting foreword in his chair to speak to Tudor) In our sect you have to practice even after death... Do it. Enjoy it. There is no end, that is why it is enjoyable.

(From a zazenkai meeting, April 28, 1963)

Miura Roshi: If you engage in writing, it belongs to the secular world. So you have to just get real Zen. So that means: Sokei-an left many writings, even lectures but Roshi doesn't like this. If you mention what Roshi said you should not mention it in any other meetings. Purpose is for benefit of listeners. In a certain place he could say this, in another place something else. So do not say "Roshi says". I do not repeat the same thing like a record.

(Zazenkai meeting, February 26, 1961)

I don't give talks or lectures as other religions do. If people don't sit seriously there is nothing I can do. No matter how I broadcast, if you do not tune in...

(Tea Notes, January 7, 1962)

Miura Roshi: When I was young I used to sit outside on the roof (assuming a youthful energetic meditation pose) so I would have to be wide awake. I sat outside in the wintertime without any clothes on too.

Farkas: I'll bet he wouldn't do that now.

Roshi : When I sat outside in the wintertime I felt cold to the bones and it felt very warm in the Zendo. You can do it when you are young. It is better not to freeze yourself to death. Even the Buddha tried many things and then found that right sitting...

(From Tea Notes, March 31, 1963)

Oshiro: When I was a Methodist in Japan the Northern and Southern Methodists were always fighting.

Miura Roshi: If you take this measure you can really expand, but after a time you will recede.

Farkas: The Nichiren sect isn't doing so well in New Jersey.

Cypher: It was only by accident that I found the Institute, since there is no publicity. Does Roshi think this is a good thing.

Roshi: Now you come here from hearing propaganda, radio, television-- it is very simple for you-- and you come and sit and then leave. But if you are searching a long time and you find it, isn't it better?

Cole: But we are listed in the telephone book.

Roshi: If some people come here to become Buddhists, still they don't continue. Roshi was brought up in a monastery. He is not accomplished in making propaganda and giving you advice or something like this. There are priests who are teaching layman. They depend on writing books, giving lectures or other types of advertising. So I am thinking that, especially in New York, it is better to have this kind of Roshi.

Farkas : What kind?

Roshi: Giving tea ceremony, lectures, books. They could say- we have this sesshin meeting and here we produced certain number of kenshos. Many people are very curious and so they come. one or two real ones might come. this is not bad. So if Yasutani-Roshi comes here and makes this type of advertisement it is all right. Roshi doesn't know very well but still we have a number of people taking care of laymen. Roshi only takes care of professional monks, so Roshi is no good to take care of laymen. Roshi treats each of you as a monk. He thinks it is no good. Do you wish to be treated like layman or a monk - soft or tough?

Cypher: Tough is better.

Roshi: (laughing) In the beginning you think so. But three years later you think I am still in the same situation. You doubt yourself. You have to have real determination- this is my lifetime practice. If Yasutani Roshi says we have a certain number of kensho and you say he has kensho and nothing has happened to me; if you think this way - I tried my whole life and I didn't gain anything; if you have this kind of determination, it is all right. I am sitting like a great fool, like a two-circle figure-- he motions in the air (Dharuma?)-- but you continue. It is very difficult to talk, but to continue is the essence of great secret. By continuation you could get essence of this great secret.

Oshiro: We can understand this if we reflect for a while. If you read a book you think I got it! But two years later you get a different idea - I was a fool then. You get more mature as time goes on.

Roshi: This continuation is called real practice. You look like a great fool but still you mature, mature, and mature. But if you want to get mature get mature everyday. So if you have a real willingness to mature, you grow. Third person cannot help your willingness. You are all grown up Roshi cannot whip you. If he says do that don't do that, it doesn't work. You are all grown up in your community you have a mustache, beard. So if Yasutani Roshi comes, you go and try. You should decide for yourself. So if you want to sit here like a fool, it is all right; or if you want to

reach kensho, go ahead and try so you can decide. You should not ask. In my case I was brought up in a monastery from my childhood as a professional monk, so my way is different from Yasutani, Senzaki, Goto Roshi, or Sokei-an himself. Each of those has his own method. Each is different. This is your Zendo. You don't need to worry about me. If you want to get a certain kind of Roshi who suits you, get him. I think it is very important for your future practice.

Siegal: I don't think any anyone has any doubts.

Roshi: You may say so with your mouth, but two or three years later...

Siegal: You shall see.

Roshi: (laughs)

Farkas: Does Roshi know he can beat us if he wants to.

Roshi: But I cannot find any person who is fit to be beaten. I have never met this kind of honorable person.

NANSHINKEN

(Reported from memory by Georgette Segal June 19, 1962)

The cover picture, from FZI files, is believed to be Nanshinken.

After the second sanzen period on June 19, 1962, Miura Roshi announced that it was the eve of the anniversary of his teacher, Nanshinkin's death and he asked those present to go to the sanzen room for sutra chanting and tea.

After the chanting Roshi turned to the students. Some one commented that the hanging portrait of Nanshinkin made him look like a very kind old man... Roshi then began a reminiscence of Nanshinkin in a merry vein, recalling his fondness for using the stick to keep the monks in line (he kept punctuating his remarks with a demonstration). In the sanzen room Nanshinkin used a staff; when the monks were sleeping he would use a broom on them; when they were gardening he would use a hoe on them; in this way this single man could keep forty young monks in line. He was very strict about everything, about the way of cutting vegetables, how the sandals were left outside the Zendo.

Roshi went on with a story about Nanshinkin's attendant who always brought dinner to him. Once it was rejected harshly with a remark something like "you call this food?" The attendant simply shrugged, said "*so desu*", calmly took it away and ate it himself. This fellow had a good attitude. He did not let it bother him. It is

no good to be afraid of your teacher.

In sanzen, Roshi continued, Nanshinkin was very tough. Only about five monks could get in before he would throw them all out. But in his last years this man became very kind and would listen to every one's answers.

(Tea notes reported by Mary Farkas, April 30, 1961)

Miura Roshi: Nanshinkin was merciless even in daily things. Nanshinkin's attendant was in real trouble. If a student can understand the teacher's true intention it is all right. But many cannot understand. Our Zen practice is to mind your own business, not other peoples business. Everything begins from your own practice. But people are always criticizing other people instead of minding their own business. Zen is to practice with your own mind, not other's minds.

(Tea Notes Jan. 27 1962)

Miura Roshi: The question is where will we put our emphasis? In the Zendo they don't give lectures. The place that gives talks and lectures yearround in general is the Kamakura school. They like to do this. My teacher belonged to Engaku-ji as Sokatsu (Sokei-an's teacher) did. He was very talkative as was Soyen Shaku. All the Koji followed Soyen. He had a group of laymen. My teacher did not give lectures for laymen, but he did give teisho. I went to all kinds of sesshins with my teacher; at the same time Soyen was giving lectures, competing with Nanshinkin. Soyen told me, "Your teacher is very eloquent, going around giving lectures. But don't follow him. If you don't keep your temple clean, it is no good. Let your visitors feel Buddha's pure mind. "

Editorial aside

It seems that Sokei-an's credit is still good after all these years on the other, seemingly distant shore. He was recently offered a Platinum MasterCard but so far we have not heard whether he will accept it or not.



Reminiscences of D.T. Suzuki

Dr. Suzuki's longtime secretary, Mieko Okamura, recorded the following charming episodes as part of an ongoing series of recollections of her time with Suzuki appearing in Zenbunka magazine translated by Peter Haskel.



D.T. Suzuki at Eranos, 1953

In the summers of 1953 and 1954, Dr. Suzuki was invited to lecture at the Eranos Institute, a symposium for noted scholars, scientists, and cultural figures held at what had been the scenic Swiss retreat of C.J. Jung. One day, as Suzuki was preparing his lecture, a striking woman in a blue dress stepped into the room. Ms. Okamura recognized her as another Eranos regular, the actress Paulette Goddard, then married to the German novelist Erich Maria Remarque.

Goddard motioned the aged Suzuki not to get up, and simply placed herself in full cross-legged meditation position on the bed.

"I've read your books with great interest," she began. "Now, please ask me: 'Does the dog have Buddha Nature or not?'"

"Yes, all right," Suzuki replied. "Well, then, does the dog have Buddha Nature or not?"

Immediately Goddard shouted, "Bow-wow!" seemingly very pleased with herself.

"That's pretty good," Suzuki allowed without attempting to follow things up, as he usually might have, by asking, "Where's bow-wow coming from?"

Once when Ms. Okamura was young, she recalls, Suzuki told her, "In the end, Mieko-san, it all comes down to just being stupid"-by which he meant, transcending discrimination, one must realize no-mind, the no-mind that was the basis for answering the question

that Goddard had asked him to pose.

In 1952, Dr. Suzuki was delivering a famous series of lectures at Columbia University's Kent Hall, where one of his colleagues was the theologian Paul Tillich. Suzuki was friendly with Tillich, and in 1953 when Tillich published his influential book *The Courage to Be*, Suzuki had Ms. Okamura immediately obtain a copy, which he read.

One day, after his lecture, Suzuki was on his way out of Kent Hall when he ran into Tillich on the stairs. Immediately grasping Tillich's hand in his own, Suzuki told him, "Now, Dr. Tillich, no courage is needed. Just be!"

Tillich turned and winked to Ms. Okamura--as if to say, "I'm no match for him!" and the two professors proceeded on their different ways.

* * * * *



*From right to left; Ms Okamura, D.T. Suzuki and Paul Tillich
in Kamakura 1960.*

Wonderful,
Wonderful,
and most wonderful wonderful!
and yet again wonderful
...
Suzuki

Suzuki quoting from Shakespeare's "As you Like it";
a timely message for this new year?--ed

It's my year... surely I can sit for another issue on this branch,
safe from hungry cats and dogs
to wish the moon in the water a Happy New Year?...



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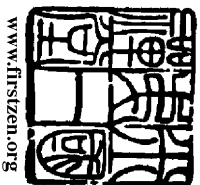
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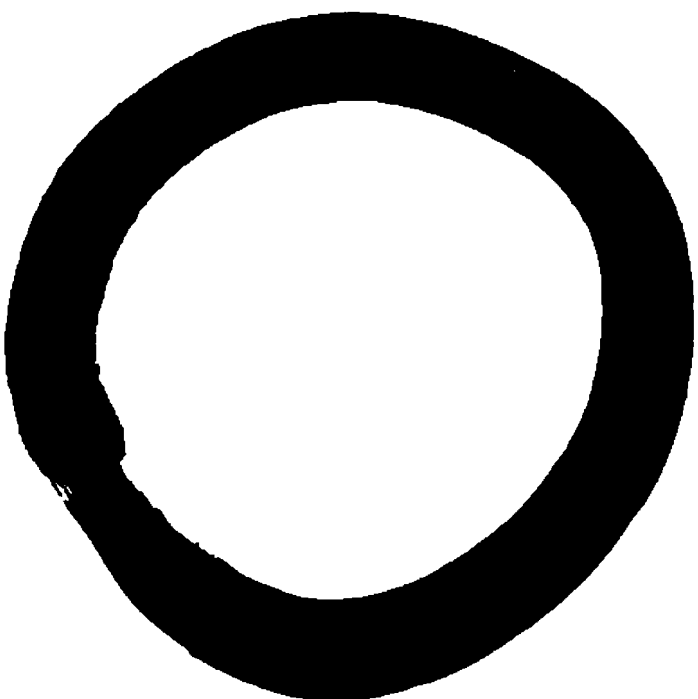
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Editor, usually anonymous artist, poet... Peeter Lamp

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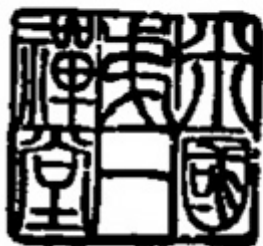


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