

Great Master Keizan Jōkin: His Life and Legacy

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Keizan is seen as one of the two founders of Sōtō Zen in Japan. He lived in the late-13th/early-14th centuries two generations after Great Master Dōgen, and is widely regarded as a popularizer who consolidated the position of Sōtō Zen in Japan after its precarious beginning. In particular many of the forms of ceremonial we still use today in OBC temples are said to originate from Keizan.

In writing of the biographies of important teachers in our tradition, the question often arises, “Why do we need to know about their life, isn’t their teaching enough?” I would say “Yes and no.”

Even if we knew nothing about the author of the *Denkōroku* and the *Zazen Yojinki* we would still be able to appreciate them as valuable in themselves. However, we do know something about the life Keizan led, the challenges he had to overcome and the context in which he wrote these works, and these give them more of a three-dimensional quality. Every morning in Sōtō Zen temples his name is chanted as part of our Ancestral line, which goes back to Shakyamuni, through the Chinese ancestors and Japanese ancestors up to our founder Rev. Master Ji-yu-Kennett. Somehow the daily recitation of the names of

the ancestors reminds us that these were real living people who worked hard to maintain and pass on our practice. Just as we have to make difficult decisions now about how we relate to the politics and culture of our time, so did the ancestors of the past. The fact that we still have a living tradition is a credit to their resourcefulness and courage. Their lives as well as their written teachings are ‘Dharma.’ Part of the purpose of looking at Keizan’s life is to point towards the intimacy of the passing on of the teaching from generation to generation. This is something Keizan attempted to bring out himself in his *Denkōroku*—his version of the life of the Ancestors. For example in this passage about Makakashyo:

There is not a hair-breadth of difference between an ordinary, every-day raising of your eyebrows and winking and Gautama’s offering up of the flower with a twinkle in His eye, nor is there in any way a hair-breadth of difference between your speaking with a smile and Makakashyo’s face breaking into a smile, however, if you have not clarified for yourself what IT is that ‘raised His eyebrows and blinked His eyes’, then Shakyamuni and Makakashyo remain in India whilst your skin, flesh, bones and marrow remain within your own minds like so many flowers beclouding your eyes...¹

Keizan is making the point that intimacy doesn’t depend on external conditions (we don’t have to be in India to find the truth), but throughout the *Denkōroku* the particular way in which the truth was transmitted varied according to the conditions and people involved. The diverse unique expression of the truth in each generation is a teaching in itself.

When dealing with a founding figure from 13th century Japan we are inevitably dealing partly with a myth. The connection between the myth and the reality is impossible to sort out from this distance. We have to accept that the ‘stories’ about the person are just about all we have, and yet these have a reality of their own. The way we describe Shakyamuni’s life expresses something important about Buddhism as a tradition. To take a very common example, the Buddha was said to have been inspired to take up the mendicant life by seeing the ‘four sights’, a sick person, a corpse, and old man and a monk. We don’t really know for sure that this happened, but the story tells us that the motivation for a Buddhist seeking for the truth is inspired by seeing the suffering of ordinary people and a wish to find the answer that will help everyone. The stories about Keizan and the way he is still regarded by the Sōtō Zen Church in Japan emphasize his concern to make Sōtō Zen accessible to a wider population than the few (mainly) warrior caste lay supporters that Dōgen had. As we shall see, he also made it one of his life-long vows to promote the training of women in Buddhism and put this into practice, by providing temples and long-term support. Perhaps the reason we have “the highest ancestor Great Master Dōgen and the greatest ancestor Great Master Keizan” in the offertory for morning service in OBC temples is a way of helping us to define our own tradition. This tradition includes the aspect of sincere seeking for the truth above all else, but also includes the ideal of sharing—the willingness to come down from the mountain and make the teaching available. This is how Rev. Master Jiyu-Kennett’s master, Keidō Chisan, described Keizan’s contribution:

In religions, on the one hand, we must go forward ever deepening our religious experiences, while, on the other hand, recognizing our mission to guide other people to the depths of our own experience. We must enable them to know the joy that comes from the knowledge of the Dharma and the bliss that comes from the practice of meditation. It is absolutely essential to have a personal character like that of Great Master Keizan in order to carry out this mission. To regard all people with warm affection, to become the friend of the common people, to enter the realm of the ideal together with them and to share one's joy with others—these are the characteristics of the true man of religion. The Sōtō School believes that it is able to fulfill its basic mission because of the stern father-like character of Dōgen and the compassionate mother-like character of Keizan.²

What I hope to do here is present the 'story' and the facts as we have them. Both are important. I believe that Keizan's life did express something of what Keidō Chisan describes, and knowing something about the kind of society Keizan lived in helps us to understand the particular form which this popularizing took.

Keizan's life

We are lucky in that Keizan left a short autobiography in *Tōkokuki* (or his collected works) which gives a reliable account of the main outline of his life³.

He was born in 1268 and spent the first eight years growing up under the care of his grandmother, Myōchi, who was one of Great Master Dōgen's first supporters on his return from China. Keizan always acknowledged a great debt to this grand-

mother, dedicating the Kannon (Avalokiteshwara) shrine at the temple of Yōkōji to her memory. Keizan also praised his mother very highly in his autobiography, and even said that his mother's wishes and her constant prayers to Kannon had enabled him to become a monk, receive the Dharma transmission and become one of the Sōtō Zen Ancestors. His mother had become the Abbess of a Sōtō Zen convent Jōjuji, and was a teacher in her own right. It seems that his mother had a huge influence both as an example of someone who encouraged the teaching of Buddhism to women and through her emphasis on the power of Kannon, the bodhisattva of compassion.

He left home to become a trainee monk at Eiheiiji (the temple founded by Dōgen) when he was only seven, and formally "received the tonsure" (became a monk) at the age of 13 from Koun Ejō the dharma heir of Dōgen. It seems that life was not always easy for the teenage Keizan, and he describes a time of anger and cynicism, during which his mother appealed to Kannon for help (and at the same time gave him a fairly direct wake-up-call).

...during my youth I was especially irritable and bitter, and everything seemed useless. This is why my merciful mother addressed the Venerated Kannon again and said, "If his anger continues to grow like this, this monk will not be of any use to men or devas, no matter how great his abilities, intelligence and wisdom. I beg you, in accord with your vow of great compassion, to give him the power to calm his anger." At that very moment, the winter of my eighteenth year, I produced the thought of awakening.⁴

Keizan describes his spiritual progress in a very standardized form for monks of his time: recording his "thought of

awakening” to an “awakening” at the age of twenty-two. He received “the ritual of ordination” (probably the Bodhisattva Precepts) at the age of twenty-nine and began to ordain monks himself. At the age of thirty-two he received the Transmission from Tetsu Gikai. When he was thirty-five he took on his first post as Abbot of Daijōji.

In 1312 Shigeno Nobunao and his wife (later to be ordained as Sonin by Keizan) invited Keizan to their residence to found Yōkōji. He moved there in 1317, once Shonin had dismantled her recently deceased brother’s house to build a temple for him. Although Keizan was highly qualified to become Abbot of Eihei-ji, the temple founded by Dōgen, it seems he was never offered the position. Historians have guessed that this was because the aristocratic patron of Eihei-ji, Hatano, did not favour Keizan. As we shall see, at this time monks were almost entirely dependent on the support of local warrior lords when it came to establishing and maintaining Buddhist temples.⁵

One reason why Keizan has such prominence in Sōtō Zen is that he founded Sōjiji, the temple that eventually became the institutional head of four regional networks with several thousand temples under them. By 1589 the imperial court recognized Sōjiji as the head temple of the Sōtō school, above Eihei-ji. The two remained rivals for imperial support but by the time of the Meiji restoration in 1872, they founded a truce, acknowledging this in the form of words that the Sōtō school followed “the maxims of the founding Patriarch, Dōgen, and the aspirations of the late teacher, Keizan.” The temple known as Morookadera was temporarily offered to Keizan in 1321. He immediately renamed it Sōjiji, but it was not until 1329, three years after Keizan’s death, that ownership passed to Keizan’s successors.

Keizan laid the foundations for Sōjiji's success by both ensuring his patron's good will and insisting that patrons relinquish control over the Abbatical succession. He insisted that only his disciples could assume leadership at both Yōkōji and Sōjiji. This was essential at a time when a patron's whim could determine the fate of a monastery. Perhaps more importantly, it was Keizan's disciples who spread the teaching of Sōtō Zen throughout the rural communities of Japan and provided it with a wide base of support that has sustained it until the present.

Keizan died in 1325. Meihō Sotetsu became Abbot of Yōkōji and Gasan Abbot of Sōjiji. Our own lineage (as recited in the Ancestral line) goes through Meihō Sotetsu and Manzan Dohaku to Keidō Chisan who was Abbot of Sōjiji when Rev. Master Jiyu trained there. The Gasan line also remained very important, and at the time that Rev. Master Jiyu was at Sōjiji, there was some competition between the Manzan and Gasan lines to provide the Abbot of Sōjiji. (Note that Sōjiji was moved from the Noto Peninsula to Yokohama province in 1911—but is still considered to be founded by Keizan).

The social and political context

Keizan lived during what is called the Kamakura era of Japanese history; so called because after a long period of conflict between rival families, Minamoto Yoritomo was established as ruler of Japan and set up his government at Kamakura in 1185. Although an imperial court still existed it had no real power, and Yoritomo received the title of Shogun from the Emperor in 1192 and ruled the country through the warrior-family organisation of the Samurai. Despite the usual intrigues

and assassinations, the Yoritomo and Hojo families retained power until 1333.⁶

So Keizan lived in a period which was feudal in the sense that local warrior-families with allegiance to the Shogun had a great deal of control over regional politics. Without the support of the local leading family, establishing and maintaining a monastery would have been impossible.

This is illustrated by the way in which Keizan lost control over his first temple Daijōji. It seems that Keizan fell out of favour with the local Togashi family and the Abbotship of the temple was handed to a Rinzai monk. In order to avoid a repeat performance Keizan insisted that the new patrons of Yokoji sign a document guaranteeing they would not interfere in the running of the monastery. He also agreed to say memorial services for Sonin's mother when she died and offered services to all those patrons who donated money towards the Buddha Hall and bath house. The rules at Yōkōji included instructions on the scriptures that would be chanted when a donor sponsored a meal. These remain as part of the liturgy of Sōtō Zen temples even today. Keizan is often stereotyped as just a visionary who literally relied on dreams and visions to guide him. It seems he was also very practically minded; both able to maintain good connections with donors, and also willing to insist on drawing a line when it came to how much influence a patron could have.

The religious context

The Kamakura era is regarded as a watershed in the history of Japanese religion. It was a period in which several Buddhist groups broke away from a centralized rigid control and engaged

a much larger population. The Pure Land, Zen and Nichiren Schools of Japan all date from around this time. All broke away to some extent from rigid state control and had a broader appeal than the previous forms of Buddhism (mainly Tendai) that were practised by the aristocracy. From the 7th century the Emperor had centralized control over Buddhist monastics, making it necessary for monks to register ordinations through the state and forcing them to take exams, as well as explicitly forbidding the education of the public without permission.⁷ By the 13th century the central authority of the Emperor was replaced by many more regional focuses of power under a central Shogun; there was more room for those who broke away from ‘official’ Buddhism to get support. In this incredibly stratified social system the zen tradition, or monks adept in meditation (*zensō*), were associated with the lower classes: “Aristocratic monks were expected to officiate at ceremonies and cater to the nobility, while monks who lacked noble familial connections were left to perform menial monastic tasks and routine religious rituals such as chanting the scriptures, sitting in meditation, and worshipping the Buddha.”⁸ Although Dōgen came from an aristocratic background, in terms of monastic training his main appeal was to these lower class monks. Such monks had much stronger connections with the rural communities in Japan, and Keizan disciples extended this by encouraging monks to set up temples in small villages: many Sōtō temples apparently began as new village construction projects.

Ordinations and funerals

Part of the appeal of the Sōtō school was that it did not distinguish between monks and the laity in terms of the form of the Precepts they used. Thus Keizan was able to offer ordination ceremonies in the Bodhisattva Precepts to his supporters, in much the same way as we do Lay Ordination today. The history is complex, but by the 13th Century the Sōtō School had accepted the 16 Precepts as recorded in Dōgen's *Kyōjukaimon* as the basis for lay and monastic ordination.⁹ These were based on the scripture known as the *Bonmōkyō* (*Bhramajala*) which was widely used in China as well, but attained new importance in Japan, as the Zen tradition offered funerals for the laity based on monastic funerals (which include a form of ordination and receiving the Precepts), something unheard of in China. The presentation of the *ketchimyaku* or lineage chart at the end of a funeral (something we still do today) was seen as a powerful assurance that the person had joined a lineage, and was a tangible link to the Buddha. Historians have recorded how important funerals were for the establishment of Sōtō Zen in the rural community. Ordinary people were offered something normally reserved for the aristocracy or monastics. We can view this as just a means of raising income and support, but they were also used as a means of teaching, and many of the recorded sermons of Keizan's descendants were given at funerals.¹⁰ The teaching that Rev. Master Jiyu received on the value of ceremonial whilst training at Sōjiji was said to have come from Keizan and emphasized the importance of ceremonial as moving meditation. The funeral ceremony and memorial ceremony were direct teaching inseparable from meditation itself, and this is very much still the case today. Having helped at quite a few of our Buddhist

funerals, I can appreciate the care that went into the form of the ceremony. The elements of deep respect and appreciation for the dead person, as well as the affirmation of their true wish to keep the Precepts, are all there, and expressed in a way that involves the whole congregation.

Support for women training in Buddhism

Apart from extending the appeal of Sōtō Zen to the rural population, Keizan made efforts to encourage the training of women in Buddhism. Keizan in his autobiography gave much credit to his grandmother and mother. He regarded their support as vital to his own training, and this must have influenced him. Keizan had a nunnery constructed near Yōkōji and made sure funds were allocated for its continuing survival.¹¹ It is believed that five monasteries for female monks were established by Keizan.¹² He also named Sonin (the wife of the original donor of Yōkōji) as a Dharma Heir.¹³ It is hard to realise how unusual this was until we look at what most Buddhist schools were teaching on the position of women at the time.

The ‘official’ *kansō* Buddhism supported by the imperial government required that priests have nothing to do with women. Kukai, the 8th Century monk who was seen as a model for monastic practice, was quoted at the time as laying down the rule that “women are the root of all evil and destroy all the good dharmas...they should not be allowed into priestly quarters.” The teaching of the *kansō* monks could be summarized in three points: 1. Women could not become Buddhas without being reborn as men; 2. The teaching of the three submissions affirmed that women obey their fathers before their marriage, their husband during their marriage, and their sons after their

husbands had died; 3. Women were defiled beings because of menstruation and childbirth.¹⁴ State control of ordination also resulted in women increasingly being denied the chance to take the Precepts, partly because monks were effectively seen as civil servants and expected to take exams in Confucian etiquette as a precondition for ordination.

All of the ‘unofficial’ new Buddhist schools of the Kamakura era (Zen, Pure Land and Nichiren) had a more inclusive attitude to women. This does not mean they didn’t share some of the beliefs of the official monks, but they did set up alternative ways through which women could train. Keizan was perhaps exceptional in the number of temples he set up to support women.

Keizan’s beliefs

Keizan comes across in his writings as a poetic visionary, using strong visual metaphors to get his points across. In his autobiography he says that many of his decisions were based on auspicious dreams and visions. For example, he only converted Sōjiji to a Zen temple after Kannon appeared to request him to do so.¹⁵ Much has been made of this, but it was in fact normal for the time. We have to remember that what we now call ‘normal’ and ‘rational’ explanations for many things simply did not exist at the time. There was no germ theory of disease to explain the spread of cholera, or study of plate tectonics to explain earthquakes. Medieval explanations for these were couched in terms that seem to us unnecessarily spiritual or supernatural. It was also normal to do astrological charts and geomancy before

setting up a temple and determining its layout. Keizan was no exception to this rule ¹⁶ and neither was Dōgen.

What we find with Keizan though, is a combination of a strong poetic vision with a practical mind. A major part of his collected works written during his lifetime (the *Tōkokuki*) was a ‘Shingi’ or collection of rules for how his first new temple (Yōkoji) should be run. These were based on rules formulated by Dōgen and still used today in Sōtō Zen monasteries. Keizan was also very careful to ensure the continuation of the temples he founded by setting up a system through which all his disciples contributed to the maintenance of the main temples, and elect Abbots to serve at Yōkōji and Sōjiji.¹⁷

One thing that seems confusing to us now is that Keizan seemed to rely on personal visions but also said in places, that all visions should be dismissed as *Makyo* (“obstructive or bedevelling phenomena”).¹⁸ I think this is one of those oppositions that arises out of contrasting different texts that were intended for different audiences. For example in *Zazen Yōjinki* Keizan says:

Sometimes it [the mind] may see the Buddha in person or some Bodhisattva. Sometimes it may bring up ‘sage opinions’ or ‘penetrating insights’ ...Experiencing various wondrous happenings such as these, along with their extraordinary characteristics, are, through and through, illnesses from a disharmony of thoughts and breathing. ¹⁹

This meditation manual was an introduction to the practice, a kind of expansion and commentary on *Fuku Zazengi* by Great Master Dōgen, (better known as *Rules for Meditation* in OBC temples). In this Dōgen says: “However much you may be

proud of your understanding, however much you may be enlightened, whatever your attainment of wisdom and supernatural power...when the opposites arise you have almost lost the way to salvation.”²⁰ Both Dōgen and Keizan were adamant that we do not practice zazen *in order* to achieve or gain anything, whether it be worldly or spiritual achievement. I believe that descriptions of meditation needed to emphasize this aspect of renunciation in order to counter the tendency of the mind to see zazen as yet another technique or means of getting what we want. So in the meditation instruction the focus was explicitly “Give up everything.” In other contexts the teaching could be different.

There is a very good discussion of the whole question of the importance of visions for both Great Master Dōgen and Keizan in the 1997 issue of the OBC and Throssel Hole Journals.²¹ Both Dōgen and Keizan recorded important visions that influenced the direction their training took. They also both warned against seeing visions or unusual spiritual experiences as the goal of practice. If we assume that you either have to be a ‘rationally’ minded person who does not believe in the importance of visions, or, an ‘intuitive’ person who does, we are imposing a set of contemporary beliefs on the medieval mind. We also misunderstand the fundamental teaching that if we have an open mind and heart, we can learn from anything, however we classify it. Rev. Master Jiyu thought this was one of the fundamental teachings of Keizan’s *Denkōroku*. This biography of the ancestors in our lineage showed how each found the truth in different circumstances. Each was different but at some point was able to see the truth directly. Anything could act as a catalyst whether animate or inanimate, the important point was that the person was open enough to learn.

In Keizan's *Denkōroku* faith is emphasized (as Rev. Master Jiyu pointed out in her lectures)²², but in that and in other works, Keizan also said we must "Study in detail," i.e. we must enquire into the nature of what we are. In the first paragraph of *Zazen Yōjinki*, Keizan emphasizes faith in the sufficiency of Zazen: "Pure meditation opens us so that we may directly realize the Foundation of our minds and dwell content within our own Buddha Nature."²³ But immediately afterwards he says: "Who is this? Its name is unknown; it cannot be called 'body', it cannot be called 'mind'. Trying to think of it, the thought vanishes. Trying to speak of it, words die."²⁴

Again, we can make the assumption that faith and enquiry are opposites, but is this so? The Buddha taught that there was no permanent abiding self; this is one of the aspects (or four signs) of existence that we must see. This is what Keizan's question is pointing to when he says "Who is this?" To be willing to ask such a question—one that can radically undermine any conceptions we have about what we are—is actually an act of faith. It is the act of saying "there must be more than what I know." In looking at the lives of our Ancestors we can see that things are more complex and multifaceted than we imagined.

Keizan's legacy for the Order of Buddhist Contemplatives

Rev. Master Jiyu-Kennett, as our Founder, was crucial in passing on a sense of what the Japanese Sōtō Zen tradition was. From her diaries, published as the *The Wild White Goose*, we get a sense of how important Keizan's teaching was at Sōjiji where she trained.

One of the most important teachings she passed on is referred to by her teachers in shorthand as “The ‘I’ and the ‘with’.” This is a reference to the first chapter of Keizan’s *Denkōroku* on Shakyamuni Buddha which states:

Upon seeing the morning star, Gautama became Shakyamuni Buddha when He was, is and will be awakened to His TRUE SELF and said, says and will say, “I was, am and will be enlightened, together *with* the whole of the great earth and all its sentient beings, simultaneously.”

Later in this chapter Keizan expands on this and writes:

If what you want is a direct understanding of the principle of realizing enlightenment, you should rid yourself at once of ‘you’ and ‘Gautama’ and quickly grasp what the ‘I’ is. What is together with the ‘I’ is the whole of the great earth and all its sentient beings. The ‘I’ of the ‘I’ and ‘with’ is not that venerable One Gautama... Even though you may clarify what the ‘I’ is, if you fail to clarify what ‘with’ means, you will be seeing with only one eye.²⁵

There is an incident early in Rev. Master Jiyu’s training at Sōjiji which illustrates how the ‘I’ and the ‘with’ was taught in practice. One of the seniors helping her with translations appears to be criticising her master, and she says she won’t listen to any criticisms of Zenji Sama. The senior then explains:

Yes. You have understood the Lord of the House... You have understood eternal meditation but you have not yet understood the ‘with’ within the *Denkōroku*; for the ‘with’ is everything else around you and you must regard all that as Buddha as well. If you do not you will have great problems for you will then regard

Zenji Sama as the Buddha and you will look at Rev. Ichirō as something that does not have the Buddha Nature.

Rev. Master Jiyu replies

...What you are telling me is that I have to regard the Queen of England, the President of the United States and the Emperor as symbols of the Buddha Nature just as are you and I and—do you realise we'd have to include Hitler in this as well?...

It is not that 'we would have to include Hitler,' we do include Hitler. If you cannot see that he, too, possesses the Buddha Nature, however misguided he may have been, you are never going to understand Buddhism completely. You are always going to chop off a part of the Buddha Nature and say, 'That little bit isn't clear; that little bit isn't nice.' You cannot do that.²⁶

Clearly, Great Master Dōgen also taught that "Buddha nature is everything"²⁷ but Keizan expressed it in a way that is perhaps more accessible, and thus Keizan has perhaps come to represent that all-inclusive aspect of the Sōtō Zen tradition.

As the OBC was founded in the west, Rev. Master Jiyu encouraged lay trainees and monastics to study the *Denkōroku* and *Zazen Yōjinki*. A lay ministers' retreat was run called a Denkoe retreat, in 1980 at Shasta Abbey in which Rev. Master Jiyu lectured on the purpose of the *Denkōroku* as both a spiritual roadmap and a way of teaching the "All is one and the all is different."

The *Denkōroku* is a road map, and not a book in the ordinary sense. Each chapter is a roadmap, it explains how each person, each of the ancestors, got from where he was to where it was good for him to go. So

it cannot be read as one big whole book, it can only be read chapter by chapter, with the intention of seeing what the signs by the roadside were in each case... how they were used by the person concerned...how in form and figure they differed totally outwardly, and yet within were identical. Although their roads seemed so different [they] walked exactly the same road, and came to identically the same place.

This is the purpose of the *Denkōroku*, it is not to have an intellectual understanding that we read these chapters; but to have a certain understanding of that place..., not merely a knowledge of it, but the ability to live in that place, to which the roadmaps of the *Denkōroku* point the way....²⁸

I hope through this brief survey to have given you some sense of Keizan's life and the society in which he operated. There does seem to be some basis for Keidō Chisan's description of Keizan as a 'friend of the people'. The records are so scant that we have to 'read between the lines' a lot, but there is no doubt that it was a tough time to set up a monastery, never mind encourage the spread of a new school of Buddhism. The collapse of the imperial bureaucracy allowed opportunities but also made you vulnerable to the whims of the local Samurai warrior-families. The support of these families was essential, and if the sole concern was to maintain a monastery there would have been no impetus to reach out to the poorer villagers who effectively had no real power.

In some ways Keizan (or the image of Keizan—it is sometimes difficult to distinguish them from this distance in time) continues to play a vital role today in reminding us of the aspect

of toleration, and the all-inclusiveness of Buddha Nature. Looking at the records that exist, his role in encouraging ceremonies that spoke directly to ordinary people—such as the Funeral ceremony—is an example of how he put this into practice. It is using the forms available to express the deepest truths. Here there is a reaching out to express the truth to a wider society and this is rooted in an insistence that as individuals we practise sincerely: that we “study in detail.” It is tempting to try and find a conflict between many seemingly opposing strands in the history of Buddhism: the intuitive versus the intellectual, the popularizing versus the more inward-looking contemplative approach. Keizan’s life shows that we don’t need to impose these concepts on the past, nor do we need to let them limit how we view the teaching today.

Further resources: translations of Keizan available online.

www.shastaabbey.org has the *Denkōroku* available to download at http://www.shastaabbey.org/teachings-publications_denkoroku.html

Zazen Yojinki translated by Yasuda Joshu Dainen roshi and Ven. Anzan Hoshin roshi, is available at <http://www.wwzc.org/translations/zazenYojinki.htm>

Notes

1. Great Master Keizan, *Denkōroku* or *The Record of the Transmission of the Light*, trans. Nearman, Rev. Hubert, (Mt Shasta, Shasta Abbey Press, 1993) pp. 7-8.
2. Chisan Kohō, Keidō. *Sōtō Zen*, (Mt Shasta, Shasta Abbey Press, 2000) pp. 69-70.
3. Bodiford, William. *Sōtō Zen in Medieval Japan*, (University of Hawaii

- Press, 1993) chapter 8, and endnotes p. 248.
4. Faure, Bernard. *Visions of Power*, trans. Brooks, (Princeton, Princeton University Press: 1996), p. 35.
 5. Ibid, pp. 85-86.
 6. Matsunaga, Daigan and Alicia, *Foundation of Japanese Buddhism*, Vol II, chapter one. (Tokyo, Eikyōji Foundation: 1979).
 7. Matsuo, Kenji. *A History of Japanese Buddhism*, p. 20.
 8. Bodiford, op cit. p. 8.
 9. Ibid., p. 194.
 10. Ibid., pp. 195-196.
 11. Faure, op cit. p. 42.
 12. Matsuo, op cit. p. 143.
 13. Faure, op cit. p. 44.
 14. Matsuo, op cit. pp. 132-134.
 15. Bodiford, op cit. p. 91.
 16. Ibid., p. 24 & 91.
 17. Ibid., p. 96.
 18. *The Journal of the Order Of Buddhist Contemplatives*, Vol 12, number 2, Summer 1997, p. 73.
 19. *Buddhist Writings*, trans. Rev. Hubert Nearman, (Mt Shasta, Shasta Abbey Press, out of print) p. 199.
 20. Dōgen, Liturgy of the OBC, p. 98.
 21. YUME: Visionary experiences in the Lives of Great Masters Dōgen and Keizan, by Revs. Daizui Macphillamy, Zenshō Roberson, Kōten Benson and Hubert Nearman, *The Journal of the Order Of Buddhist Contemplatives*, Vol 12, number 2, Summer 1997. Also in the Autumn 1997 issue of the *Journal of Throssel Hole Buddhist Abbey*.
 22. Jiyu-Kennett, Rev. Master, CD 551, Lecture two of Denkoe retreat, 1980.
 23. Nearman, Hubert, op cit. p. 191.
 24. Yasuda Joshu and Anzan Hoshin trans. in “The Art of Just Sitting” ed. John Daido Loori (Boston, Wisdom Publications: 2004).
 25. Ibid., *Denkōroku*, Trans. Hubert, p.1 & 4.
 26. Jiyu-Kennett, Rev. Rōshi P.T.N.H., *The Wild White Goose*, second ed. 2002 Shasta Abbey Press, pp. 97—98.
 27. Ibid., Chisan Kohō, p. 66.
 28. CD 551, Lecture two of Denkoe retreat, 1980.