

Zen Master Hakuin:

ORATEGAMA (1)

Translated by Philip B. Yampolsky



*Letter in reply to Lord Nabeshima (2)
Governor of Settsu Province,
sent in care of a close retainer*

Yesterday I received your letter, delivered to me from afar. It must be a great relief to have successfully brought to a finish your entertainment of the Koreans. (3) Thank you for inquiring about my health: I am well as usual and you need not worry about me. I was most pleased to hear that you are devoting yourself unceasingly to koan meditation (4) in both its active and quietistic aspects. As for the other matters you touch upon in your letter, I find myself in complete agreement. You cannot imagine how delighted I am at your many accomplishments.

If their motivation is bad, virtually all Zen practitioners find themselves blocked in both the active and quietistic approaches to their practice of koan meditation. They fall into a state of severe depression and distraction; the fire mounts to the heart, the metal element in the lungs shrinks painfully, the health generally declines, and quite frequently they develop an illness most difficult to cure. Yet if they polish and perfect themselves in the true practice of introspection, (6) they will conform to the secret methods for the ultimate nourishment, (7) their bodies and minds will become strong, their vitality great, and they will readily attain to enlightenment in all things.

Shakamuni Buddha taught this point in detail in the Agamas. (8) Master Chih-i of Mount T'ien-t'ai has culled the import of these teachings and has kindly made them available to us in his Mo-ho Chih-kuan. (9) The essential point brought out in this book is that, whether reading certain parts of the sacred teachings, whether examining the principles of the Dharma, whether sitting for long periods without lying down or whether engaged in walking practices throughout the six divisions of the day, the vital breath must always be made to fill the space between the navel and the loins. (10) Even though one may be hemmed in by worldly cares or tied down by guests who require elaborate attention, the source of strength two inches below the navel must naturally be filled with the vital breath, and at no time may it be allowed to disperse. This area should be pendulous and well rounded, somewhat like a new ball that has yet to be used. If a person is able to acquire this kind of breath concentration he can sit in meditation all day long without it ever tiring him; he can recite the sutras from morning to night without becoming worn out; he can write all day long without any trouble; he can talk all day without collapsing from fatigue.

Even if he practices good works day after day, there will still be no indications of flagging; in fact the capacity of his mind will gradually grow larger and his vitality will always be strong. On the hottest day of summer he will not perspire nor need he use a fan; on the snowiest night of deepest winter he need not wear socks (*tabi*) nor warm himself. Should he live to be a hundred years old, his teeth will remain healthy and firm. Provided he does not become lax in his practices, he should attain to a great age. If a man becomes accomplished in this method, what Way cannot be perfected, what precepts cannot be maintained, what *samadhi* cannot be practiced, what virtue cannot be fulfilled ?

If, however, you do not become proficient in these ancient techniques, if you have not made the essentials of the true practice your own, if by yourself you recklessly seek for your own brand of awakening, you will engage in excessive study and become entangled in inappropriate thoughts. At this time the chest and breathing mechanism become stopped up, a fire rises in the heart, the legs feel as though they were immersed in ice and snow, the ears are filled with a roaring sound like a torrent sounding in a deep valley. The lungs shrink, the fluids in the body dry up, and in the end you

are afflicted with a disease most difficult to cure. Indeed you will hardly be able to keep yourself alive. All this is only because you do not know the correct road of true practice. A most regrettable thing indeed !

The *Mo-ho chih-kuan* speaks of the tentative and the empty tranquilization. (11) The method of introspection that I describe here represents the essentials of this tentative tranquilization. (12) When I was young the content of my koan meditation was poor. I was convinced that absolute tranquility of the source of the mind was the Buddha Way. Thus I despised activity and was fond of quietude. I would always seek out some dark and gloomy place and engage in dead sitting. (13)

Trivial and mundane matters pressed against my chest and a fire mounted in my heart. I was unable to enter wholeheartedly into the active practice of Zen. My manner became irascible and fears assailed me. Both my mind and body felt continually weak, sweat poured ceaselessly from my armpits, and my eyes constantly filled with tears. My mind was in a continual state of depression and I made not the slightest advance toward gaining the benefits that result from the study of Buddhism.

But later I was most fortunate in receiving the instruction of a good teacher. (14) The secret methods of introspection were handed down to me and for three years I devoted myself to an assiduous practice of them. The serious disease from which I suffered, that up until then I had found so difficult to cure, gradually cleared up like frost and snow melting beneath the rays of the morning sun. The problems with those vile koans - koans difficult to believe, difficult to penetrate, difficult to unravel, difficult to enter - koans that up to then had been impossible for me to sink my teeth into, now faded away with the passing of my disease.

Even though I am past seventy now my vitality is ten times as great as it was when i was thirty or forty: My mind and body are strong and I never have the feeling that I absolutely must lie down to rest. Should I want to I find no difficulty in refraining from sleep for two, three, or even seven days, without suffering any decline in my mental powers. I am surrounded by three to five hundred demanding students, and even though I lecture on the scriptures or on the collections of the Masters' sayings for thirty to fifty days in a row, it does not exhaust me. I am quite convinced that all this is owing to the power gained from practicing this method of introspection.

Initially emphasis must be placed on the care of the body. Then, during your practice of introspection, without your seeking it and quite unconsciously, you will attain, how many times I cannot tell, the benefits of enlightenment experiences. It is essential that you neither despise nor grasp for either the realm of activity or that of quietude, and that you continue your practice assiduously.

Frequently you may feel that you are getting nowhere with practice in the midst of activity, whereas the quietistic approach brings unexpected results. Yet rest assured that those who use the quietistic approach can never hope to enter into meditation in the midst of activity. Should by chance a person who uses this approach enter into the dusts and confusions of the world of activity, even the power of ordinary understanding which he had seemingly attained will be entirely lost. Drained of all vitality, he will be inferior to any mediocre, talentless person. The most trivial matters will upset him, an inordinate cowardice will afflict his mind, and he will frequently behave in a mean and base manner. What can you call accomplished about a man like this ?

The Zen Master Ta-hui (15) has said that meditation in the midst of activity is immeasurably superior to the quietistic approach. Po-shan (16) has said that if one does not attain to this meditation within activity, one's practice is like trying to cross a mountain ridge as narrow as a sheep's skull with a hundred-and- twenty pounds load on one's back. I am not trying to tell you to discard completely quietistic meditation and to seek specifically for a place of activity in which to carry out your practice. What is most worthy of respect is a pure koan meditation that neither knows nor is conscious of the two aspects, the quiet and the active. This is why it has been said that the true practicing monk (17) walks but does not know he is walking, sits but does not know he is sitting.

For penetrating to the depths of one's own true self-nature, and for attaining a vitality valid on all occasions, nothing can surpass meditation in the midst of activity. Supposing that you owned several hundred ryo of gold and you wanted to hire someone to guard it. One candidate shuts up the room, seals the door, and just sits there. True, he does not allow the money to be stolen, but the method he adopts does not show him to be a man with much vitality. His practice may best be compared with that of the Hinayana follower, who is intent only on his own personal enlightenment.

Now suppose that there is another candidate. He is ordered to take this money and to deliver it to such and such a place, although the road he must take is infested with thieves and evil men who swarm like bees and ants. Courageously he ties a large sword to his waist, tucks up the hem of his robes, and fastening the gold to the end of a staff; sets out at once and delivers the money to the appointed place, without once having trouble with the thieves. Indeed, such a man must be praised as a noble figure who, without the slightest sign of fear, acts with forthrightness and courage. His attitude may be compared to that of the perfect bodhisattva who, while striving for his own enlightenment, helps to guide all sentient beings.

The several hundred ryo of gold spoken of here stand for the great resolve to carry out the true, steadfast, unretrogressing meditation practice. The thieves and evil men, swarming like bees and ants, represent the delusions of the five covetings,(18) the ten bonds,(19) the five desires,(20) and the eight wrongs, the man himself symbolizes the superior man, who has practiced true Zen and has gained perfect attainment. "Such and such a place" refers to the treasure place of the great peaceful Nirvana, endowed with the four virtues of permanence, peace, Self, and purity. For these reasons it is said that the monk who is truly practicing Zen must carry on his activity in the midst of the phenomenal world.

The Hinayanists of old are frequently belittled. People of today, however, can scarcely attain to the power for seeing the Way that they possessed nor achieve to the brilliance of their wisdom and virtue. It was only because the direction of their practice was bad, because they liked only places of solitude and quiet, knew nothing of the dignity of the bodhisattva, and could establish no cause that might enable them to enter a Buddha land, that the Tathagata (22) compared them to pus-oozing wild foxes and that Vimalakirti (23) heaped scorn on them as men who would scorch buds and cause seeds to rot. The Third Patriarch has said: "If one wishes to gain true intimacy with enlightenment, one must not shun the objects of the senses." (24) He does not mean here that one is to delight in the objects of the senses but, just as the wings of a waterfowl do not get wet even when it enters the water, one must establish a mind that will continue a true koan meditation without interruption, neither clinging to nor rejecting the objects of the senses. A person who fanatically avoids the objects of the senses and dreads the eight winds (25) that stimulate the passions, unconsciously falls into the pit of the Hinayana and never will be able to achieve the Buddha Way.

Yung-chia has said: "The power of the wisdom attained by practicing meditation in the world of desire is like the lotus that rises from fire; it can never be destroyed." (26) Here again, Yung-chia does not mean that one should sink into the world of the five desires. What he is saying is that even though one is in the midst of the five desires and the objects of the senses, one must be possessed of a mind receptive to purity, as the lotus is unstained by the mud from which it grows.

Moreover, even should you live in the forests or the wilderness, eat one meal a day, and practice the Way both day and night, it is still difficult to devote yourself to purity in your works. How much harder must it be then for one who lives with his wife and relatives amid the dusts and turmoils of this busy life. But if you do not have the eye to see into your own nature, you will not have the slightest chance of being responsive to the teaching. Therefore Bodhidharma has said: "If you wish to attain the Buddha Way, you must first see into your own nature." (27)

If you suddenly awaken to the wisdom of the true reality of all things of the One Vehicle alone,(28) the very objects of the senses will be Zen meditation (29) and the five desires themselves will be the One Vehicle. Thus words and silence, motion and tranquility are all present in the midst of Zen meditation. When this state is reached, it will be as different from that of a person who quietly

practices in forests or mountains, and the state to which he attains, as heaven is from earth. When Yung-chia speaks of the lotus facing the flames, he is not here praising the rare man in this world who is practicing Buddhism. [He is saying that any place whatsoever is the world of Zen meditation.] Yung-chia penetrated to the hidden meaning of the Tendai teaching that "the truths themselves are one." He polished the practice of *shikan* in infinite detail, and in his biography the four dignities (30) are praised as always containing within them the dhyana contemplation.(31) His comment is very brief, but it is by no means to be taken lightly. When he says that dhyana contemplation is always contained within the four dignities, he is speaking of the state of understanding in which the two are merged. The four dignities are none other than dhyana contemplation and dhyana contemplation is none other than the four dignities. When [Vimalakirti] (32) says that the bodhisattva without establishing a place for meditation, practices amidst the activities of daily life, he is speaking about the same thing.

Because the lotus that blooms in the water withers when it comes near to fire, fire is the dread enemy of the lotus. Yet the lotus that blooms from the midst of flames becomes all the more beautiful and fragrant the nearer the fire rages.

A man who carries on his practice, shunning from the outset the objects of the five senses, no matter how proficient he may be in the doctrine of the emptiness of self and things and no matter how much insight he may have into the Way, is like a water goblin who has lost his water (33) or a monkey with no tree to climb, when he takes leave of quietude and enters into the midst of activity. Most of his vitality is lost and he is just like the lotus that withers at once when faced with the fire.

But if you dauntlessly persevere in the midst of the ordinary objects of the senses, and devote yourself to pure undistracted meditation and make no error whatsoever, you will be like the man who successfully delivered the several hundred *ryo* of gold, despite the turmoil that surrounded him. Dauntlessly and courageously setting forth, and proceeding without a moment's interruption, you will experience a great joy, as if suddenly you had made clear the basis of our own mind and had trampled and crushed the root of birth and death. It will be as if the empty sky vanished and the iron mountain crumbled. You will be like the lotus blooming from amidst the flames, whose color and fragrance become more intense the nearer the fire approaches. Why should this be so ? It is because the very fire is the lotus and the very lotus is the fire.

I cannot emphasize enough that the true practice of introspection is an absolute essential that must never be neglected. The true practice of introspection (*naikan*) consists of [this contemplation]:

- "the area below my navel (34) down to my loins and the soles of my feet is all Chao-chou's Mu. (35) What principle can this Mu possibly have ?
- The area below my navel down to my loins and the soles of my feet is all my own original face.(36) Where can there be nostrils in this original face ?
- The area below my navel down to my loins and the soles of my feet is all the Pure Land of my own mind. With what can this Pure Land be adorned ?
- The area below my navel down to my loins and the soles of my feet is all the Buddha Amida in my own body. What truth can this Amida preach ?
- The area below my navel down to my loins and the soles of my feet is all the village where I was born. What news can there be from this native village ?"(37)

If at all times even when coughing, swallowing, waving the arms, when asleep or awake, the practitioner accomplishes everything he decides to do and attains everything that he attempts to attain and, displaying a great, unconquerable determination, he moves forward ceaselessly, he will transcend the emotions and sentiments of ordinary life. His heart will be filled with an extraordinary purity and clarity, as though he were standing on a sheet of ice stretching for thousands of miles. Even if he were to enter the midst of a battlefield or to attend a place of song, dance, and revelry, it would be as though he were where no other person was. His great capacity, like that of Yün-men (38) with his kingly pride, will make its appearance without being sought.

At this time all Buddhas and sentient beings will be like illusions, "birth and death and Nirvana like last night's dreams." (39) This man sees through both heaven and hell; Buddha worlds and demon's palaces melt away. He strikes blind the True Eye of the Buddhas and the Patriarchs. To his own content he expounds the hundred thousand uncountable teachings and the mysterious principle in all its ramifications. He brings benefit to all sentient beings, and passes through innumerable kalpas without becoming wearied. For endless time he spreads the teachings of Buddhism without being once in error. He makes clear all the countless activities [of a bodhisattva] and establishes a teaching of wide influence. Attaching to his arm the supernatural talisman that wrests life from death, (40) he lets reverberate in his mouth the talons and teeth of the Cave of the Dharma, (41) smashes the brains of monks everywhere, and pulls out the nails and knocks out the wedges. (42) Without the least human feeling he produces an unsurpassedly evil, stupid, blind oaf, (43) be it one person or merely half a person, (44) with teeth sharp as the sword-trees of hell, and a gaping mouth like a tray of blood. Thus will he recompense his deep obligation to the Buddhas and the Patriarchs. The status he has achieved is known as the causal conditions for a Buddha-realm or for the dignities of a bodhisattva. He is a great man, far excelling all ordinary people, who has accomplished his cherished desire.

There are some blind, bald idiots who stand in a calm, unperturbed, untouchable place and consider that the state of mind produced in this atmosphere comprises seeing into their own natures. They think that to polish and perfect purity is sufficient, but have never even in a dream achieved the state [of the person described above]. People of this sort spend all day practicing non-action and end up by having practiced action all the while; spend all day practicing non-creating and end up by having practiced creating all the while. Why is this so? It is because their insight into the Way is not clear, because they cannot arrive at the truth of the Dharma-nature.

What a shame it is that they spend in vain this one birth as a human being, a birth so difficult to obtain. They are like blind turtles wandering pointlessly in empty valleys, like demons who guard the wood used for coffins. That they return unreformed in suffering to their old homes in the three evil ways (45) is because their practice was badly guided, and from the outset they had not truly seen their own natures. They have exhausted the strength of their minds in vain and have in the end been able to gain no benefit at all. This is regrettable indeed.

In the past there were men such as Ippen Shonin (46) of the Ji Sect, who hung a gong around his neck and, while intoning the Buddha's name, cried out: "Once you enter into the three evil ways, you will never be able to return again!" He traveled, spreading his message as far east as Dewa in Oshū and as far west as the remotest parts of the bay of Hakata in Tsukushi. (47) In the end he went to visit the founder of the temple in Yura, (48) and it was from there that he was reborn in the Pure Land. (49) Is this not a splendid example, worthy of respect?

When we consider the human condition as a whole, we see people who lack the merits to be born in heaven but at the same time do not possess the bad karma that will send them to the three evil realms, so that eventually they end up being born into this degenerate world. Among them various emperors, ministers, rich men, and lay Buddhists have in previous lives accumulated considerable good karma; yet, although their deeds were of a superior nature, they were not sufficient to allow them to be born in heaven. Thus, they were born to wealthy families, surrounded themselves with ministers and concubines, piled up wealth and treasures, and exhibiting no discrimination whatsoever, neither showed sympathy for the common people nor were willing to reward their retainers. All that they produced was a heart set on luxury. But today's evil deeds and causations mean murderous deeds and suffering tomorrow. There are so many instances of people who have come into this world with a substantial amount of merit, but have then recklessly sought after pointless glory, produced a heavy burden of crime, and thus doomed themselves to rebirth in the evil ways. Again I say, do not discard the essentials of introspection but train and nurture them. The true practice of introspection is the most important ingredient in the nourishment of one's own health. This conforms with the basic alchemistic principles of the hermits. These first began with Shakamuni Buddha; later they were described in detail by Chih-i of the Tendai school in his Mo-ho

chih-kuan. In my middle years I learned them from the Taoist teacher Hakuyü. (50) Hakuyü lived in a cave at Shirakawa in Yamashiro. He is said to have been two-hundred and forty years old and the local inhabitants referred to him as the hermit Hakuyü. It is reported that he was the teacher of the late Ishikawa Jozan. (51)

Hakuyü used to say that, for the most part, the technique for nourishing the body is as follows: (52) it is essential always to keep the upper parts of the body cool and the lower parts warm. You must know that to nourish the body, it is imperative that the vital energy be made to fill its lower part. Frequently people say that the divine elixir is the distillation of the five elements, but they are unaware that the five elements, water, fire, wood, metal, and earth are associated with the five sense organs: the eyes, ears, nose, tongue, and body. How does one bring together these five organs in order to distill the divine elixir? For this we have the law of the five non-outflowings: when the eye does not see recklessly, when the ear does not hear recklessly, when the tongue does not taste recklessly, when the body does not feel recklessly, when the consciousness does not think recklessly, then the turgid primal energy accumulates before your very eyes. This is the "vast physical energy" of which Mencius (53) speaks. If you draw this energy and concentrate it in the space below the navel; if you distill it over the years, protect it to the utmost, and nourish it constantly, then before you know it the elixir-oven is overturned and the whole universe becomes a mass of this great circulating elixir. Then you will awaken to the fact that you yourself are a divine sage with true immortality, one who was not born before heaven and earth were formed and who will not die after empty space has vanished.(54) Now you call churn the ocean into curds and change earth into gold. For this reason it is said: "The circulation of one drop of this elixir can change metal into gold."(55) Po Yu-ch'an (56) has said: "The essential thing for nourishing life is to strengthen the physical frame. The secret of strengthening the physical frame lies in concentrating the spirit. When one concentrates the spirit, the energy accumulates. When the energy accumulates the elixir is formed. When the elixir is formed the physical frame becomes firm. When the physical frame is firm the spirit is perfected."

But above all, one must realize that this elixir is by no means something outside one's own body. For example, there are jewel fields and there are millet fields. The jewel fields produce jewels; the millet fields produce crops. In man there are the **kikai** and the **tanden**. The kikai is the treasure house where the vital energy is accumulated and nurtured; the tanden is the castle town where the divine elixir is distilled and the life span preserved. A man of old has said: "The reason the great rivers and seas attained to sovereignty over the hundred other streams was that they had the virtue of being lower than the others."57 The oceans from the outset occupy geographically a position lower than all other waters; thus they receive all these waters but never increase or lessen. The **kikai** is situated in the body at a position lower than that of the five internal organs and ceaselessly stores up the true energy. Eventually the divine elixir is perfected and the status of an immortal is achieved.

The **tanden** is located in three places in the body, but the one to which I refer is the lower tanden. The kikai and the tanden are both located below the navel; they are in actuality one thing although they have two names. The tanden is situated two inches below the navel, the kikai an inch and a half below it, and it is in this area that the true energy always accumulates. When the body and mind are attuned, they say that even if one is a hundred years old, the hair does not turn white, the teeth remain firm, the eyesight is clearer than ever before, and the skill acquires a luster. This is the efficacy of nurturing the primal energy and bringing the divine elixir to maturity. There is no limit to the age to which one may live; it depends only on the effectiveness with which the energy is nurtured. The inspired doctors of old effected cures even before a disease made its appearance and enabled people to control the mind and nurture the energy. Quack doctors work in just the opposite way. After the disease has appeared they attempt to cure it with acupuncture, moxa treatment, and pills, with the result that many of their patients are lost.

Generally speaking, essence, energy, and spirit are the foundation stones of the human body. The enlightened man guards his energy and does not expend it. The art of nurturing life can be compared to the techniques of governing a country. The spirit represents the prince, the essence the ministers, and the energy the people. When the people are loved and cared for, then the country is perfected;

when the energy is guarded, then the body is perfected. When the people are in turmoil, the nation is destroyed; when the energy is exhausted, the body dies. Therefore the wise ruler always turns his efforts to the common people, while the foolish ruler allows the upper classes to have their way. When the upper classes have their own way, the nine ministers demand special privileges, the hundred officers (58) revel in their authority, and no one gives a second thought to the poverty and suffering of the common people. Capricious ministers loot and pillage, tyrannical officials deceive and plunder. Though there is abundant grain in the fields, many in the nation starve to death. The wise and virtuous go into hiding and the people become resentful and enraged. Eventually the commoners are reduced to misery and the continuity of the nation is severed. When attention is directed toward the common people, when their labors are not ignored, then all the people prosper and the nation becomes strong. No one violates its laws and no other country will attempt to attack its borders.

The human body is just like this. The enlightened man allows the vital breath to accumulate fully below. Therefore there is no room for the seven misfortunes to operate, nor can the four evils (60) invade from outside. The circulatory organs work efficiently and the heart and mind brim with health. Thus the physical body need not know the pain of acupuncture and moxa treatment. It will be like the people of a strong country who do not know the sound of war drums.

A long time ago Ch'i Po (61) answered the questions of the Yellow Emperor: "When the desiring mind is empty, true energy is consonant with it. If the essence and spirit are guarded within, from where can illness come?" But men today do not follow this advice. From the time of their births until the time of their deaths, they do not guard within themselves the mind-as-master (shushin). They do not even know what sort of a thing this mind-as-master is, for they are like ignorant dogs and horses that run around all day just because they have legs. A dangerous ignorance indeed! Don't the writers of military works say: Surprise and distress arise because the mind-as-master is not set firmly."(62) But when the mind-as-master is guarded within, distress and fear are not arbitrarily produced. When a person is at any time without the mind-as-master he is like a dead man, or at the least there is no assurance that he will not descend into recklessness and depravity.

To illustrate the point: supposing there is an old house owned by an aged woman, decrepit, exhausted, impoverished, and starving. Yet no one will recklessly break into this house while it still has a master. But just let the owner of the house disappear and thieves will creep in, beggars will sleep in it, foxes and rabbits will race over the floors, avid badgers will crawl in to hide. During the day idle spirits (63) will scream; at night wild demons (64) will sing there. The house will become a gathering place for numberless weird and evil beings. So it is with the body of man.

For the mind that is master of true meditation, the space below the navel is as firm as though a huge rock were settled there, and when this mind function is in its awesome dignity, not one deluded thought may enter, not one discriminating idea can exist. "Heaven and earth are one finger; all things are one horse." (65) This great hero [who has mastered true meditation], dignified as a mountain, broad as the seas, practices untiringly all the good works day after day, so that there is no room for even a Buddha or a Patriarch to insinuate his hand and no thing that an evil demon can spy out. Day after day he carries out all good works without tiring. Truly he can be called one who has fulfilled his obligations to the Buddha.

But should this person suddenly be attacked by evil circumstances or be attracted to deluded actions, before he knows it, the mind as master of meditation will be lost. This is referred to in the passage: "When a thought suddenly arises it is known as ignorance."(66) The demons of the passions will swarm like bees; the supernatural beings will race about like ants. [The body composed of] the four elements will be as a dilapidated house seen in a dream; [the mind made up of] the five skandhas (67) like an imaginary hovel. All will suddenly change and become the dwelling place of demons. The form of things changes constantly. Among all things, in one day how many tens of thousands of births and deaths occur!

Although a gentleman may outwardly have the settled appearance of one who has retired from his official duties, inwardly his mind seethes with the abnormalities of a Yaksha. (68) The mind will suffer

at all times more agonies than the battle of Yashima (69) produced; the heart will constantly be more troubled than was the world during the wars of the nine kingdoms.(70) It will be just like the burning of the millionaire's house in the parable.(71) 'This we call constantly sinking into the karmic sea of birth and death. If a person in this condition does not board the raft of true meditation nor hoist the sail of indomitable perseverance, he will be drawn into the swift-raging waves of consciousness and emotion. Then how will he be able to transcend the dark reaches of stench-filled smoke and the poisonous mists, and reach the other shore of the four virtues? (72)

How truly sad! Man is endowed with the wisdom and form of the Buddha. There is nothing that he lacks. Each person is possessed with this treasure jewel that is the Buddha-nature and for all eternity it radiates a great pure luminescence. But while dwelling in that true land of the pure dharma-nature of Birushana (Vairocana) Buddha where this very world is the light of Nirvana, men, because their eye of wisdom has been blinded, mistake this realm for the ordinary evil world and err in thinking that it is peopled by sentient beings. In this one birth as a human being, one so difficult to obtain, they spend their time wandering about like ignorant horses and oxen. With no discrimination whatsoever they extinguish the light and wander through the realms of the three painful evil existences and suffer the sadness of the six forms of rebirth.(73) They grasp at the true land of Birushana Buddha's unchanging eternal calm, and in their fear and delusion, cry in pain, believing it to be eternal hell. They pride themselves in their ordinary, pointless, insignificant views, reveling in the small prejudiced learning that has entered into their mouths and ears. They do not believe in Buddhism, have not listened to the True Law, end their days prating nonsense, and have failed to guard even for a moment the mind that is master of true meditation. More pitiful still is that they revolve for eternal kalpas in the coils of their evil actions. And even more frightening, they earn only the bitter fruit of the long nights of birth and death.

Even the Emperors who ruled-from the Engi to the Tenryaku periods and who are venerated as the three sages, were blackened by the raging flames of hell. When they saw Nichizō Shōnin of the Shō cave, they told him that, because as rulers of a small country they were guilty of extreme arrogance, they had fallen to a place such as this.(74) Fujiwara no Toshiyuki was talented in both Chinese and Japanese, was famed for his calligraphy and copied out the *Lotus Sutra* some two hundred times, but because he was not competent in true meditation, he fell into hell and had to go to Ki no Tomonori to plead for aid.(75) Minamoto no Yoshiie, of whom it is said that there was no warrior his equal in Japan, subdued the numerous enemies of the court, eased the cares of the Emperor, and where the incantations of the high priests of Nara and Kyoto had failed, silenced the troubles of the Emperor merely by twanging his bow. Yet even such a man had to kneel before the court of Emma.(76) Tada no Mitsunaka while ill was taken by a messenger from Emma to see the sights of the dark regions. After he returned to this world he was so terrified that he at once entered the Rokkaku-dō, became a monk, and was so assiduous in his invocation of the Buddha's name that the sweat and tears he shed seeped right through the mat on which he sat. (77)

King Chuang-hsiang of the Ch'in,⁷⁸ who swallowed up six countries, contained the four seas, and who was feared even beyond the areas where the eight barbarian tribes dwelled, fell into the realm of hungry demons and underwent its sufferings. Emperor Wu of Chou (79) underwent the punishment of the iron bridge. Po Ch'i of Ch'in,⁸⁰ who was known throughout the world as an arch-villain, sank into the Hell of Excrement and Filth. Later, at the beginning of the Hung-wu era [1368-1398] of the Ming at a place known as San-mao kuan in Wu-shan, a bolt of lightning struck a white centipede over a foot in length, and it is recorded that on its back the name Po Ch'i was written. From this, one may know how difficult it is to escape the force of evil karma.

Do not say that worldly affairs and pressures of business have you no time to study Zen under a Master, and that the confusions of daily life make it difficult for you to continue your meditation. Everyone must realize that for the true practicing monk there are no worldly cares or worries. Supposing a man accidentally drops two or three gold coins in a crowded street swarming with people. Does he forget about the money because all eyes are upon him? Does he stop looking for it because it will create a disturbance? Most people will push others out of the way, not resting until they get the money back into their own hands. Are not people who neglect the study of Zen

because the press of mundane circumstances is too severe, or stop their meditation because they are troubled by worldly affairs, putting more value on two or three pieces of gold than on the unsurpassed mysterious way of the Buddhas? A person who concentrates solely on meditation amid the press and worries of everyday life will be like the man who has dropped the gold coins and devotes himself to seeking them. Who will not rejoice in such a person?

This is why Myōchō has said:

See the horses competing at the Kamo racegrounds;
Back and forth they run-yet this is sitting in meditation.

The Priest of Shinjū-an (82) has explained it in this way: " Don't read the sutras, practice meditation; don't take up the broom, practice meditation; don't plant the tea seeds, practice meditation; don't ride a horse, practice meditation." This is the attitude of the men of old to true Zen study.

Shojū Rojin (83) always used to say: " The man who practices meditation without interruption, even though he may be in a street teeming with violence and murder, even though he may enter a room filled with wailing and mourning, even though he attends wrestling matches and the theatre, even though he is present at musical and dance performances, is not distracted or troubled by minutiae, but consciously fixes his mind on his koan, proceeds singlemindedly, and does not lose ground. Even if a powerful Asura demon were to seize him by the arm and lead him through innumerable rounds of the great chiliocosm,(84) his true meditation would not be cut off even for an instant. One who continues in this way without interruption can be called a monk who practices the true Zen. At all times maintain an unconcerned expression on your face, steady your eyes, and never for a moment bother yourself with the affairs of man." This statement is truly worthy of respect. Don't we also find in the military laws the instructions: "Fight and cultivate the fields; this is by far the safest method" ? Studying Zen is just the same. Meditation is the true practice of fighting; introspection is the ultimate of cultivation. They are what two wings are to a bird; what two wheels are to a cart.

I have already written of the essentials of introspection in my Yasenkanna, a book designed for the use of all Zen monks everywhere. I don't know exactly how many have been cured of their Zen sickness by reading what I have written there, but I do know of eight or nine, seriously ill and near to death, who were cured by following only instructions. Students, practice the introspective method and pursue your Zen studies, and by this bring to perfection your basic aspirations. Of what use is it to awaken to the essential points of the Five houses and Seven Schools (85) and then to die young? Even if by the powers of introspection you could live eight hundred years as did P'eng Tsu, (86), if you do not have the eye to see into your own nature, you are no more than an aged demon fit only to guard corpses. What possible good is there in this? If you think that dead sitting and silent illumination (87) are sufficient then you spend your whole life in error and transgress greatly against the Buddha Way. Not only do you set yourself against the Buddha Way, but you reject the lay world as well. Why is this so ? If the various lords and high officials were to neglect their visits to court and to cast aside their governmental duties and practice dead sitting and silent illumination; if the warriors were to neglect their archery and charioteering, forget the martial arts, and practice dead sitting and silent illumination; if the merchants were to lock their shops and smash their abacuses, and practice dead sitting and silent illumination; if the farmers were to throw away their ploughs and hoes, cease their cultivation, and practice dead sitting and silent illumination; if craftsmen were to cast away their measures and discard their axes and adzes, and practice dead sitting and silent illumination, the country would collapse and the people drop with exhaustion. Bandits would arise everywhere and the nation would be in grievous danger. Then the people, ill their anger and resentment, would be sure to say that Zen was an evil and an ill-omened thing.

But it should be known that at the time that the ancient monasteries flourished, old sages such as Nan-Yüeh, Ma-tsu, P'o-chang, Huang-po, Lin-chi, Kuei-tsung, Ma-yu, Hsing-hun, Pan-shan, Chiu-feng, and Ti-tsang, (88) and others heaved stones, moved earth, drew water, cut firewood, and grew vegetables. When the drum for the work period sounded, they tried to make progress in the midst of their activity. That is why Po-chang said: "A day without work, a day without eating." This practice is

known as meditation in the midst of activity, the uninterrupted practice of I meditation sitting. This style of Zen practice no longer exists today.

I do not mean to say, however, that sitting in meditation should be despised or contemplation damned. Of all the sages, the men of wisdom of the past and of today, there is not one that perfected the Buddha Way who did not depend on Zen meditation. The three essentials, precepts, meditation, and wisdom, have always been the very center of Buddhism. Who would dare to take them lightly? But if anyone should have attempted to approach such men as the great Zen sages mentioned above, men who transcend both sect and rank, while they were engaged in the true, unsurpassed, great Zen meditation, lightning would have flashed and the stars would have leapt about in the sky.

How then can someone with the eye of a sheep or the wisdom of foxes and badgers expect to judge such men? Even should there be such a thing as attaining the status of a Buddha or reaching a state where the great illumination is released by means of dead sitting and silent illumination, the various lords, high stewards, and common people are so involved in the numerous duties of their household affairs that they have scarcely a moment in which to practice concentrated meditation. What they do then is to plead illness and, neglecting their duties and casting aside responsibilities for their family affairs, they shut themselves up in a room for several days, lock the door, arrange several cushions in a pile, set up a stick of incense, and proceed to sit. Yet, because they are exhausted by ordinary worldly cares, they sit in meditation for one minute and fall asleep for a hundred, and during the little bit of meditation that they manage to accomplish, their minds are beset by countless delusions. As soon as they set their eyes, grit their teeth, clench their fists, adjust their posture, and start to sit, ten thousand evil circumstances begin to race about in their minds. Thereupon they furrow their brows, draw together their eyebrows, and before one knows it they are crying out: "Our official duties interfere with our practice of the Way; our careers prevent our Zen meditation. It would be better to resign from office, discard our seals, go to some place beside the water or under the trees where all is peaceful and quiet and no one is about, there in our own way to practice dhyana contemplation, and escape from the endless cycle of suffering." How mistaken these people are !

Under ordinary circumstances, service to a master means that you eat the master's food, wear clothes obtained from him, tie a sash he has given you, and wear a sword obtained from him. You do not have to fetch water from a faraway place. The food you eat you do not grow yourself; the clothes you wear you do not weave for yourself. In fact, your whole body in all its parts is dependent on the kindness of your lord. Why is it then that when people mature and reach the age of thirty or forty, when they should be helping their lord to govern, when their talents should exceed those of a minister of state, when they should be seeing to it that their master is another Yao or Shun,(89) and that the people benefit as did those under these ancient kings, when indeed they should be repaying their obligations, that they finger the rosary hidden in their sleeves, stealthily intone the name of the Buddha, appear exhausted for their work and neglect their duties, and have not the slightest intention of repaying their obligations to their lord? Instead they claim to be ill and attempt to retire from all responsibilities. Even if aspirations of this sort are buttressed by painful polishing in some secluded place for several years, and even if a state is achieved where thoughts seem to be stopped and the passions cut off, such aspirations only result in harming the inner organs and producing so much fear in the mind that the breast will burst open with terror at the sound made by the droppings of a rat.

If such a person were a general or even a foot soldier, how could he fulfill his functions in an emergency ? Supposing he were called upon when the country met some serious danger and were asked to strengthen and guard some strategic gate. Seeing the enemy troops pushing forward like the tide, the banners pressing down like clouds, hearing the cannonades resounding like thunder claps, the conches and bells sounding loudly enough to bring down mountains, watching the bared lances and halberds gleaming like ice, his fright would be so great that he could not even swallow his food and drink. He would shake so that he could no longer hold the reins, and clinging to the seat of the saddle, he would tremble and fall from his horse. Then in the end he would be captured by foot soldiers. Why should this be so? It is the result of spending several years practicing dead sitting and

silent illumination. Would not even such great heroes as Kumagai and Hirayama (90) have trembled in the same way if they had undertaken this sort of Zen practice?

For this reason the Patriarchs with great compassion were kind enough to point out the correct way of true meditation and uninterrupted meditation sitting. If all possessed this true meditation, the lords in their attendance at court and their conduct of governmental affairs, the warriors in their study of the works on archery and charioteering, the farmers in their cultivation, hoeing, and ploughing, the artisans in their measuring and cutting, women in their spinning and weaving, this then would at once accord with the great Zen meditation of the various Patriarchs. This is why the Sutra says: "The necessities of life and the production of goods do not transgress against True Reality." (91) If you do not have this true meditation it is like sleeping in an empty hole abandoned by some old badger. How regrettable it is that people today "cast aside this Way as if it were a clump of dirt."(92)

Giving recognition to the dark valley where "the self and things are both empty," they take this to be the ultimate Zen. From day to day they knit their eyebrows and furrow their foreheads and are no more than dead silkworms in their cocoons. They are as far removed from the meaning of the Patriarchs as are drifting smoke and clouds. They shun the Buddhist scriptures as a lame rat flees from a cat; they despise the Records (93) of the Patriarchs as blind rabbits fear the tiger's roar. They are totally unaware that this is to be sunk in the ancient pit of the Hinayana, that it is a spurious Nirvana. Therefore Shūhō (94) has lamented:

For three years I lived in a den of foxes;
That people are bewitched today is only to be expected.

In the past Seng-chao (95) has condemned such people: "The confused fish lies trapped in the weir; the sick bird lives in the reeds. They know a little bit of ease, but of the great peace they know nothing."

For the true hero who has plumbed the mysteries, [understanding] depends only on the degree to which he has entered upon the principle; to the quality of his seeing of the Way. Who tells you to choose between remaining a layman or becoming a monk? Who advocates the virtues of either living in the city or in mountain forests? In the past there were such famous laymen as Prime Minister Kuang-mei,(96) Minister Lu Keng,(97) Presiding Minister Chen Ts'ao,(98) the tu-wei Li Tsun-hsü, (99) Yang Ta-Nien, (100) Chang Wu-chin,(101) and others, who saw into their own natures as thoroughly as though they were looking at the palms of their own hands, or as though the mysteries were issuing from their own lungs. They trod the bottom of the sea of Buddhism; they drank from the poisonous waves of the rivers of Zen. So illustrious was their wisdom, so vast their understanding, that the idle spirits ran in fear and the wild demons hid in distress. Each one of these men assisted in the Imperial Government and brought peace to the land. Who can fathom their profundity ?

Chang Wu-chin rose to be Prime Minister and the highest official in the government. His talents as a minister of state were superb: princes trusted him, ministers revered him, the military rendered him respect, the people bore him good will. Heaven sent down a plenitude of rain; the Emperor rewarded him with a title. He lived to be almost a hundred years of age and the benefits he gave extended everywhere. The people rejoiced in the autumn harvest as in the days of Yao; men prospered in a world at peace as in the times of Shun. On the one hand he fulfilled his obligations to his prince, on the other he preserved Buddhism. He was indeed one of the great men in the world. Therefore it has been said: "While a layman Chang Wu-chin perfected the Way; while earning a salary Yang Ta-nien studied Zen." Is this not a story that will be told for a thousand years?

Is there any limit to men such as Su Tung-p'o, (102) Huang Lung Shi,(103) Chang Tzu-ch'eng,(104) Chang T'ien-chüe (105), Kuo Kung-p'u (106) and many others of whom I have never heard ? All of these men were possessed of insight far surpassing that of ordinary monks. Yet they assisted constantly in countless governmental affairs, rubbed shoulders with the elite of many lands, associated with nobles of the highest rank, participated in music, the rituals and military affairs,

engaged in ceremonial competitions, but never for a moment did they lose their affinity for the Way, and in the end awakened to the essentials of the Zen teaching. Isn't this the miracle of true meditation and uninterrupted sitting? Was this not the deep repayment of their obligations to the Buddha Way ? Isn't this the awesome dignity of Zen ? Indeed they are as different from those fools who starve to death on mountains, thinking that dead sitting and silent illumination suffice and that Zen consists of the source of the mind being in tranquility, as heaven is from earth. Aren't men of this sort like people who not only fail to catch the hare before their eyes, but lose the falcon as well ?

Why? It is because not only do they fail to see into their own natures, but they neglect their obligations to their lord as well. What a regrettable thing this is ! It must be understood that the quality of the accomplishment depends upon the degree of the perseverance. If in your meditation you have the vitality of a single man fighting ten thousand, what is there to choose between being a monk and being a layman? If you say that seeing the Way can only be accomplished by monks, does this mean that all hope is lost for parents among the commoners, for those in service to others, for children? Even if you are a monk, if your practice of the Way is not intense, if your aspiration is not pure, how are you any different from a layman? Again, even if you are a layman, if your aspiration is intense and your conduct wise, why is this any different from being a monk ? Therefore it has been said:

If the Way lies deep within the mind,
It is just as well not to go off to the Mountains of Yoshino. (107)

At any rate, there is no kind of sitting more suited to military leaders than this uninterrupted true meditation. This is an ancient truth that for the past two hundred years has been discarded.

What is this true meditation? It is to make everything: coughing, swallowing, waving the arms, motion, stillness, words, action, the evil and the good, prosperity and shame, gain and loss, right and wrong, into one single koan. Making the space below the navel as though a lump of iron were settled there, consider the shogun as the main object of worship, the various ministers and high stewards as the many Bodhisattvas that appear in this world, engaged in the same work as you. Consider the various daimyo, both great and small, attending on the lord and living at a distance, as the great Hinayana disciples such as Sariputra and Maudgalyāyana." (108) Consider the multitude of the common people as sentient beings eligible for salvation, who are to us as children and for whom particular benevolence must be felt. ..

Make your skirt and upper garments into the seven-or nine-striped monks' robe; make your two-edged sword into your resting board or desk. Make your saddle your sitting cushion; make the mountains, rivers, and great earth the sitting platform; make the whole universe your own personal meditation cave. Consider the workings of Yin and Yang as your two meals of gruel a day; heaven, hell, pure lands, and this impure world as your spleen, stomach, intestines, and gall bladder, the three hundred pieces of ceremonial music as the sutra reading and recitation at morning and night. Think of the countless millions Mounts Sumerus as fused into your single backbone and all the court ceremonies and military studies as the mysterious operations of the countless good activities of the bodhisattva. Thrusting forth the courageous mind derived from faith, combine it with the true practice of introspection. Then rising or staying, moving or still, "at all times test to see whether you have lost [the true meditation] or have not lost it." (109) This is the true practice of the sages of the past and of today. Tzu Ssu (110) has said: "Do not deviate from the Way even to the smallest degree. What can be deviated from cannot be called the Way." (111) In the Li-jen chapter of the Analects we read: "In moments of haste he cleaves to it [virtue]; in seasons of danger he cleaves to it [virtue]." (112) This teaches that not for a moment must one lose [the true meditation]. This Way may be called the True Way of the *Doctrine of the Mean*. This True Way is what the Lotus Sutra describes when it says: "This Sutra is difficult to hold to. Should some one cherish it even for a short while, I and all the Buddhas will rejoice." (113) Here the Lotus Sutra speaks of the vital importance of true meditation.

You must become aware that meditation is the thing that points out your own innate appearance. To

carry on the real practice of seeing into your own nature by transcending the great matter of birth and death and by closing the True Eye of the Buddhas and the Patriarchs, is by no means an easy thing to do. Placing the essential between the two states, the active and the passive, and being in a position to be able to move in any direction, with the true principle of pure, undiluted, undistracted meditation before your eyes, attain a state of mind in which, even though surrounded by crowds of people, it is as if you were alone in a field extending tens of thousands of miles. You must from time to time reach that state of understanding described by old P'ang, in which you are "with both your ears deaf; with both your eyes blind.(114) This is known as the time when the true great doubt stands before your very eyes. And if at this time you struggle forward without losing any ground, it will be as though a sheet of ice has cracked, as though a tower of jade has fallen, and you will experience a great feeling of joy that for forty years you have never seen or felt before.

If anyone should wish to test the authenticity of his seeing into his own true nature, or to examine the quality of the power he has attained, let him first with deep respect read the verses of Fu Ta-Shi (115) Why is this so ? A man of old has said: "Those who have not yet gained understanding should study the meaning rather than the verses themselves. Those who have gained understanding should study the verses rather than the meaning."

The verses say:

Empty-handed, but holding a hoe;
Afoot, yet riding a water buffalo.
When the man has crossed over the bridge,
It is the bridge that flows and the water that stands still. (116)

Another verse says:

The stone lantern dances into the pillar;
The Buddha Hall runs out the temple gate. (117)

And again:

When the oxen of Huai-chou eat grain,
The stomachs of the horses of I-chou are full (118)

And again:

When Mr. Chang drinks wine Mr. Li gets drunk.
If you wish to know the essential meaning,
Face south and see the Big Dipper. (119)

There is a verse by Han-shan:

On the green mountain white waves arise;
At the bottom of the well, red dust dances up. (120)

If a man has seen into his own nature, the meaning of these verses is as clear as if he were looking at the palm of his own hand. If you do not understand them, don't say that you have seen into your own nature. And even if you are able to penetrate these verses with a detailed understanding, do not think that this is enough. Discard them and take up the koans of Su-shan's Memorial Tower, the Death of Nan-ch'uan, Ch'ien-feng's Three Kinds of Sickness, Wu-tsu's Water Buffalo Passing through a Window, Shuho's: "In the morning we see each other face to face; in the evening we rub shoulders. What am I?" and Honnu Enjo Kokushi's comment, "The koan of the Cypress Tree in the Garden-herein lies the cleverness of the bandit."(121) If you have mastered these koans without the slightest bit of doubt, then you can be known as one whose ability to see into his own nature is one with the Buddhas and the Patriarchs. You may without the slightest reservation call yourself a hero who has mastered the mysteries.

Why is this so? To study Zen under a Master is to vow to make clear the minds of the Buddhas and

the Patriarchs. If this mind has once been made clear, what is there that can be unclear in the words of the Buddhas and the Patriarchs? If these words are not yet understandable to you, then you are one who has yet to awaken to the mind of the Buddhas and the Patriarchs. For this reason the Sutra of the Seven Wise Women says: "The Buddha said: 'My disciples and great arhats are unable to understand this meaning. It is only the group of great bodhisattvas who can understand it.'" What does "this meaning" mean? It is the hidden essential to enlightenment, handed down from India to Japan through the various Patriarchs. To make people awaken to what "this meaning" is, they have left us these koans, so difficult to pass through. Therefore the Priest of Shinju-an (123) has said:

"The five hundred arhats of Tendai put on their monks' robes and went out among the people. Their supernatural powers and marvelous activities are their own concern. The marvelous Law that even the Buddhas and the Patriarchs cannot transmit is quite beyond their means." Ikkyu was in the seventh generation in Japan after Hsi-keng (124) and his wisdom, as seen here, was brilliant. The Zen style had yet to decline in Ikkyu's time and is much to be respected.

But the idiots of today do not understand. One often hears that band of blind, bald fools, that can't tell a jewel from a stone, say things like: "Our very mind is itself the Buddha. What is there to do after we have finished our koan study? If the mind is pure then the Pure Land is pure. What's the use of studying the Records of the Patriarchs?" People of this kind are miserable, moronic heretics who have yet to attain anything, but say that they have attained it, have yet to gain awakening, but say that they are awakened. If you look at what they arbitrarily refer to as the mind, it is the alaya-consciousness, (125) that dark cesspool of stupidity and ignorance. Completely mistaken, they recognize a thief and acknowledge him as a child. They take their errors and pass them along to others, and claim that this is the mysterious Way handed down by the Patriarchs. They see someone earnestly and painfully engaged in the study of Zen under a teacher and say: "So-and-so does not understand the direct pointing to the perfect and sudden wisdom; he has only the capacity of a Hinayana follower; so-and-so does not understand the highest Zen, he is only in the Sravaka class." (126) But if you examine the content of what they call direct pointing to the sudden and perfect wisdom, you will find that it is the basic ignorance so roundly condemned in the Surangama Sutra. Their capacities, when compared to those they call Hinayanists and Sravakas, are as inferior as is earth to heaven. Then they seize upon the learned sages who have gained wisdom of themselves and recklessly make light of their attainments. Really, it is a laughable situation!

Then there are others who say: "Let's make it the Mil koan," or "Let's make it the Cypress Tree in the Garden koan." In their delusion they think that this place that is unreachable through their own efforts is the Way of Zen, and that they have penetrated to its inner meaning. Such people are an evil lot and suffer from the great Zen sickness, so difficult to cure. This fatal disease, made up of error compounded upon error, all stems from deluded discrimination.

The hero who practices the true study of Zen is not at all like this. Piling study upon more study, he has reached the place that requires no more study. He has exhausted reason, reached the end of words and ingenuity, stretched his hand to the precipice, returned again from the dead, and later been able to attain the peace where the "Ka" is shouted.(127)

It is a frightening thing to see, then, someone with a mind beset by ignorance and delusions about birth and destruction approach these koans, so difficult to pass through and so difficult to understand, as well as this bone-breaking, life-taking Great Matter, (128) and talk about them any which way. My old teacher Shoju used always to knit his brows and say: "The Buddha always sternly warned against preaching about the true form of the Dharma while possessing a mind that concerned itself with birth and destruction." Yet of the monks who move about like clouds and water, eight or nine out of ten will boast loudly that they have not the slightest doubt about the essential meaning of any of the seventeen hundred koans that have been handed down.

There are many such people who, though possessing no understanding whatsoever, have not the slightest doubt in their own minds and prattle on in this way. If you test them with one of these koans, some will raise their fists, others will shout "katsu," but most of them will strike the floor with

their hands. (129) If you press them just a little bit, you will find that they have in no way seen into their own natures, have no learning whatsoever, and are only illiterate, boorish, sightless men. From what teacher have they learned this frightening, villainous, outlandish behavior? They wander about shouting their inanities for a few years and then disappear in the end, leaving no traces of themselves whatsoever. Have they gone to India or perhaps to China? Or maybe turned into kites (130) or become rush mats? I can't count the number of people of this type that I have met. Their enlightenment wouldn't even work as medicine to treat a cavity.

It is indeed regrettable that these people, who have the capacities for leadership and are blessed innately with superb talents and who, if they expended their powers to study the mysteries and applied themselves to accumulating virtues, might have been great shade trees to comfort the world, as were Ma-tsu, Shih-t'ou, Lin-chi, and Te-shan, (131) should have learned these pointless deluded views at a time when they were young and still had the motivation to succeed. Now when they see people earnestly expending their energies in the study of Zen, they laugh uproariously and say: "You have not yet stopped the mind that rushes about seeking." This kind of trashy understanding that only goes as far as recognizing the dark cave of the vacuous, neuter alaya consciousness, could be comprehended by a crow-chasing acolyte, if he spent a few days puzzling over it. It is only natural that what they bring is something that has been learned elsewhere! They have become monks who are beyond the reach of even the Buddhas and the Patriarchs. Although at first they are believed in to a certain extent, these stupid, inane, blind commoners gradually become unacceptable to laymen, and eventually are despised by both parishioners and patrons. How and where they end up is unknown; this seems to be what the monk's pilgrimage has come to be in these days.

How does one obtain true enlightenment? In the busy round of mundane affairs, in the confusion of worldly problems, amidst the seven upside-downs and the eight upsets, (132) behave as a valiant man would, when surrounded by a host of enemies. Mount your steed, raise your lance, and, with a good showing of your courageous spirit, make up your mind to attack, destroy, and annihilate the enemy. Be a man who always attaches to himself the unsurpassed luster of the true, uninterrupted meditation, one who has no further need to demonstrate his activity, but has attained a state of mind that has extinguished both body and mind has made it all into an empty cave. At such a time, if one allows no fears to arise, and marches forward single-mindedly, one will suddenly be endowed with a great power. At all times in your study of Zen, fight against delusions and worldly thoughts, battle the black demon of sleep, attack concepts of the active and the passive, order and disorder, right and wrong, hate and love, and join battle with all the things of the mundane world. Then in pushing forward with true meditation and struggling fiercely, there unexpectedly will be true enlightenment.

Pradhanasura Bodhisattva (133) violated the precepts and found no means for repentance. His mind was tortured with sorrow and grief. Suddenly, of himself, he was inspired to make the great vow (134) and, sitting silently in meditation, he gave battle to his sorrow and grief. And then suddenly he awoke to the realization of non-birth.

The Zen Master Yun-men, when he was at the place of the old monk of Mu-chou,' (135) had his left leg broken and thereby gained a great enlightenment. I Ch'an-shih of Meng-shan (136) constantly suffered from diarrhea day and night until his body was exhausted by the pain and he was on the verge of passing away. Thereupon he gave rise to the great vow and sat in intense meditation, fighting his pain. After a little while his intestines rumbled loudly a few times, and then his disease was cured. Daien [Hokan] Kokushi (137) went to pay a call on Yozan Roshi (138) of the Shotaku-ji (139) in Hanazono to talk about his understanding of Zen. Yozan reviled him, struck him, and drove him away. Angered, Gudo went one very hot day to a grove of bamboo and sat in meditation without a stitch of clothing covering his body. At night great swarms of mosquitoes surrounded him and covered his skin with bites. Fighting at this time against the hideous itching, he gritted his teeth, clenched his fists, and simply sat as though mad. Several times he almost lost consciousness, but then unexpectedly he experienced a great enlightenment.

The Buddha underwent painful practice in the Himalaya for six years until he was only skin and bones

and the reeds pierced his lap, reaching to his elbows. Hui-k'o (140) cut off his arm at the elbow and penetrated to the depth of his basic origin. Hsuan-sha, (141) while climbing down Mount Hsiang-ku (142) in tears, tripped and broke his left leg and at that moment penetrated to the essence of the teaching. Lin-chi was struck by his teacher Huang-po and suddenly gained awakening.

Described above are examples from the past and present. At no time has there ever been a Buddha, a Patriarch, or a learned sage who has not seen into his own nature. If, as seems to be the custom nowadays, you depend upon a common understanding, foolishly in the heart, and think that the knowledge and discrimination of the Great Matter that you have arrived at for yourself is sufficient, you will never in your life be able to break the evil net of delusion. A trifling knowledge is a hindrance to enlightenment, and it is this that these people possess.

In the middle ages when the Zen Sect flourished, samurai and high officials whose minds were dedicated to the true meditation would, when they had a day off from their official duties, mount their horses and, accompanied by seven or eight robust soldiers, gallop about places crowded with people, as Ryogoku and Asakusa (143) are today. Their purpose was to test the quality and validity of their meditation in the midst of activity.

In the past Ninagawa Shinuemon (144) gained a great awakening while involved in a fight. Ota Dokan (145) composed waka poems while held down by an opponent on the field of battle. My old teacher Shoju, at a time when his village was beset by an enormous pack of wolves, sat for seven nights in different graveyards. Although the wolves were sniffing at his neck and ears, he did this to test the validity of true meditation, continuous and without interruption.

Shoku Shonin (146) of Mount Shosha used always to lament: "If worldly thoughts are intense then thoughts of the Way are shallow; if thoughts of the Way are intense then worldly thoughts are shallow." I would be the first to admit that these endless tedious words of mine, hard to read and hard to understand, have continued on and on as though my "worldly thoughts were intense." Yet I am in the twilight of my life, near to drawing my last breath. What is there that has been lacking in my life? Should I wag my tail and beg for pity? I have no special favors to ask of any one nor need I fish for fame amidst the waves of the world. Perhaps I can help somewhat in creating a feeling for the Way, in fulfilling what is known as the vow to study all the Buddhist teachings everywhere,(147) and to assist the group (148) somewhat in the future in their quest for knowledge of Buddhism. There is the saying that it is easy to find a thousand soldiers but that one general is difficult to discover. If in my writing there is even a little bit that you can adopt, if your lord's feeling for the Way be increased and his study of Zen brought to fruition, then that influence will surely be felt by the others around him. If those around him are touched by that influence, then surely it will extend to all the people in his town. And if the whole town is influenced, then surely it will extend to the whole province. Why is this so? It is because the mind of one man is the mind of all men. Then eventually that influence will extend all over the nation; at the top it will assist in the moral example set by the ruler, and below the common people will be benefited. Should this then happen, what could be better than for this influence to extend throughout the entire universe?

[To assist in] this has been my humble aspiration throughout my life. If it were not so, what vanity has led me to write the whole night through by the light of a single lantern, rubbing my tired old eyes, writing again and again this endless, unmasked- for scribbling so that I might send it to you? If you think that what I have written has some value, do not throw it away but read it, thoroughly. If you come into accord with the techniques of introspection as a means of nourishing life, the body and the mind will both be healthy and you will soon obtain the rewards of Zen meditation and the joy of reaching to the state where the "Ka" is shouted.

Another wish I have is that by the efficacy of this introspection you will gain a life as long as that of Takenouchi no Sukunle or Urashima. (149) I hope that you will render service in the administration of government and will cherish with compassion the common people; that you will protect Buddhism; that you will secure the delight of constant joy in the Law and in meditation, and reach the ultimate of the teachings. All this is the small wish that I bear constantly in mind.

In my later years I have come to the conclusion that the advantage in accomplishing true meditation lies distinctly in the favor of the warrior class. A warrior must from the beginning to the end be physically strong. In his attendance on his duties and in his relationships with others, the most rigid punctiliousness and propriety are required. His hair must be properly dressed, his garments in the strictest of order, and his swords must be fastened at his side. With this exact and proper deportment, the true meditation stands forth with an overflowing splendor. Mounted on a sturdy horse, the warrior can ride forth to face an uncountable horde of enemies as though he were riding into a place empty of people. The valiant, undaunted expression on his face reflects his practice of the peerless, true, uninterrupted meditation sitting. Meditating in this way, the warrior can accomplish in one month what it takes the monk a year to do; in three days he can open up for himself benefits that would take the monk a hundred days.

Yet nowadays, because they have not the determination or have not been sufficiently instructed, these people mount great horses fit to bear the names "Ikezumi" or "Surusumi." (150) Piling on their backs tremendous loads of ignorance and delusion, they ride heedlessly past with stern countenances. Isn't this a sad thing? Passing by this vital place, they say: "We hold official positions. While we are engaged in our duties we have no time to sit in meditation." Their mental climate is like that of men who, while in the middle of the ocean, search for water.

The Ssu-shih-erh chang ching [Sutra of the Forty-two Chapters] says: "Man faces twenty perils. It is difficult to be wealthy and still to like the Way!

How true this is! There are numberless people, both nobles and commoners, who possess wealth and fame, but if YOU search the whole world over, you will not find one who fears the painful cycle of his next rebirth, or who seeks the way to escape from it. This is the time to fix in oneself the state of mind that conforms to the teaching of the Buddha. What good comes from piling wealth upon wealth, not knowing what is enough; from seeking fame greater than the fame one has, without being sated ?

Only you, my lord, see that wealth is like flowers in the air, that fame is nothing but an illusion. You have always wisely devoted your thoughts to the unsurpassed Great Way. You have already called on me in my rude hut three times, just as long ago Liu Pei called three times on Chu-ko Liang in his humble cottage.(152) Liu Pei wanted to unite the Three Kingdoms; you seek to transcend the three worlds. The intention is the same, but how different the aspiration! Long ago Chu-ko Liang cast aside his plow and risked his life to give answer three times. How can I begrudge these feeble words to give in return for your three visits? Wondering what principle of the Law to write you of, I can only wish that you may strengthen and expand your noble spirit, that all at once you may penetrate to the Great Matter of our teaching, and that you may experience the great ecstasy of joy on awakening. For these reasons I have continued writing you these quite inadequate lines.

The Great Matter of our teaching cannot, of course, be expressed in words, yet if you maintain without error the essence of your Zen practice, of your own accord you will awaken to the Great Matter. Your messenger returned in such haste the other day that I did not have the time to answer you then. This was an inexcusable impoliteness on my part. Fortunately Kisen (153) announced that he was returning to Ihara. Delighted with the opportunity, I had him wait until I might finish my answer. I spent the whole night without sleep, writing from dusk to dawn, and although I have written some five hundred lines, I still have not expressed all I wish to convey. I have gotten so old that my powers of memory are failing me: what I wrote about in the beginning I find myself writing again in the end. I have made all sorts of mistakes in my sentences, but there is no time to read it over again, so I shall seal it and give it to Kisen to deliver. It is somewhat like sending you a chicken from Ch'u in a basket and calling it the phoenix from Tan Shan. (154)

After having glanced through this letter, please burn it so the contents are not revealed. If, however, you find in it something in it that you can use, I should like to make a clean copy to present to you. Otherwise have your scribes make a few copies, and have them distributed among your young and talented retainers, as well as to Wada Kunikata (155) and his group. Then have them read it

thoroughly from time to time. you have the leisure, When call together some of your faithful retainers, such as Tsutsumi and Nakazawa, (156) as well as several of the older ministers and physicians. Have them sit about you and listen to what I have written. You yourself, seated on your cushion, sometimes listening, sometimes drowsing off, will serve to nourish the feeling for the Way. If a half-day's idle time can be enjoyed in this way, then of itself an atmosphere of delight in the Law and joy in meditation will manifest itself. There will be no need to envy the pleasures of the Four Deva Kings and the heaven of the thirty-three devas, nor the warriors realms of the Yama and Tusita heavens. (157) How much less so the filthy and opulent parties, the frivolous and extravagant dissipations, the monstrous and cruel illusory sports of the world of man, where the ears are captivated by the eight sounds (158) and the eyes blinded by the many dances. What use indeed even to consider such things !

Give careful consideration to what I have written and if any of your retainers near at hand or in outlying areas seems to be person suited for instruction, then if they are carefully guided along, they will all conform to the bodhisattva vow to seek enlightenment and to bring the teaching to all beings. From amidst the dusts of the world there will arise a wondrous good teacher - whom I do not know - who, mounted on his steed, a sword at his side, will ride all over and constantly turn the unsurpassed wheel of the Law of the many Buddhas.

They say that beneath a strong general there are no weak soldiers. So soldiers as valiant as Kilyapa, Ananda, Sariputra, and Piiqa, (159) beginning with Tamura and Nomura, (160) will appear in numbers under your banner. Then, no matter what event should occur in the world, the general and his troops as well, motivated by the one great true vitality, though but a hundred men facing ten thousand, will be unaware of any birth up to now. How then can there be such a thing as death! They will press forward as though piercing through the hardest stone. Their quiet will be as that of a lofty mountain, their speed that of a roaring typhoon. Nothing that they face will not fall before them; nothing that they touch will not collapse into pieces. Even though they were in the midst of the raging turmoils of the Hogen and Heiji wars, it would be as though they were standing in a vast plain empty of people. This we call the vital spirit and purpose of the truly great man.

When the benevolence of the lord and the benevolence of the Law are together handed down, the soldiers are well cared for. Who would regret giving his life for his lord? If the fear of birth and death is no longer present, what need is there to seek for Nirvana? All the ten directions dissolve before the eyes; in one thought the three periods (161) are penetrated. This is due to the power of true meditation. At such a time the warriors are filled with respect, the commoners feel close, the prince operates with benevolence, the ministers are motivated by truth. The farmers have sufficient grain, the women sufficient cloth; all, both high and low, feel love for the Way. The country is at peace and will continue for ten thousand generations without decaying. This is the best that man and Heaven can do. Is there ally difference between the person who becomes ordained while carrying on administrative affairs, and the bodhisattva who carries out his work of salvation in the form of an administrative officer ?

With deepest respect,
Written by the old heretic
who sits under the Sāla tree.

Midsummer, the 26th day of the fifth month
of the fifth year of Enkyo (June 20, 1748)



Notes

- 1 - The exact meaning of this title is unknown. It is the name given to Hakuin's favorite tea kettle.
- 2 - Presumably this is Nabeshima Naotsune (1701-1749) who served as governor of Settsu at the time of the writing of this letter (1748).
- 3 - A delegation of Koreans arrived in the spring of 1748. They were entertained with displays of horsemanship, military arts, and so forth, so we may assume that Nabeshima participated in the entertainments.
- 4 - Kufi. This term is used to indicate intensive meditation on a koan.
- 5 - The elements fire and metal are associated with the heart and lungs respectively.
- 6 - Naikan. Although this term has a variety of technical meanings, particularly in Tendai Buddhism, Hakuin appears to use it strictly in terms of contemplation or introspection involving therapeutic benefits. Nevertheless, on occasion the term seems to reflect the practice of meditation in the midst of the activities of daily life, a practice that Hakuin strongly advocated.
- 7 - What the "secret methods for the ultimate nourishment" are is not precisely explained. Hakuin may well be referring to something such as the "soft butter pill" described later in the text (see "Orategama 11," below, pp. 84-85).
- 8 - Hinayana scriptures in general.
- 9 - Chih-i (Chikai, 538-597) was the founder of the T'ien-t'ai (Tendai) school in China. One of his major works is the Mo-ho chih-kuan.
- 10 - Hakuin uses the technical terms *kikai* and *tanden*. The *kikai* is considered to be the center of breathing and is located an inch and a half below the navel. The *tanden*, the center of strength, is two inches below the navel.
- 11 - The Mo-ho chih-kuan speaks of three kinds of *chih (shi)*, or the three tranquilizations. They are set up in opposition to the three *kuan (kan)*, or views: the empty, tentative, and middle (mean). The two terms are combined to form the *chih-kuan (shikan)* in the title of the work.
- 12 - It is unclear why the introspection described represents the essentials of the tentative tranquilization. Hakuin fails to explain.
- 13 - Shixia. Sitting in silent meditation. Hakuin, throughout his works, attacks this form of meditation, which he associates with Mokusho Zen, silent-illumination Zen.
- 14 - The hermit Hakuyü.
- 15 - Ta-hui Tsung-kao (Daie Soko, 1089-1163). Famous Lin-chi (Rinzai) Master of the Sung period. The following quotation paraphrases a statement in a letter in Ta-hui shu, T47. P. 918c.
- 16 - Po-shan (Hakusan), otherwise known as Wu-i Yuan-lai (Hakusan Genrai, 1575-1630). Ts'ao-t'ung (Soto) school Master of the Ming period.
- 17 - *Shinsho sanzen no nossu* a monk who is genuinely engaged in Zen study under a teacher. *Sanzen* refers to the koan interview, in which the monk appears before the Master at stated intervals to indicate the state of his understanding of the koan that he is currently studying in meditation.
- 18 - Desire, anger, sleepiness, excitability, doubt.
- 19 - The ten bonds that tie man, so that he cannot escape from birth and death and attain Nirvana. They are: lack of shame, lack of conscience, envy, stinginess, timidity, sleepiness, busyness, absorption, anger, and secretiveness.
- 20 - Wealth, sex, food, fame, sleep.

- 21 - The eight incorrect views of the Madhyamika: birth, death, past, future, sameness, difference, destruction, perpetuity.
- 22 - A title or appellation of a Buddha in his manifestation in this world. The term is variously defined.
- 23 - A famous lay Buddhist. The Virriakirti Shfra, frequently quoted by Hakuin, concerns him.
- 24 - Quotation from Hsirl-lisin r~irlg (T~I, p. 457b) by the Third Patriarch. Scng-ts'an (Sdza~). Hakuin does not quote accurately.
- 25 - The eight winds that stir the passions: gain, loss, slatidcr, eulogy, praise, ridicule, pain, pleasure.
- 26 - Quotation from Chtnx-tao ko (r51, p. 461a) by Yung-chia Hsian-chiieh (Ybka Genkaku, 665-713).
- 27 - Bodhidharma, the First Patriarch in China. The passage is found in Hsueh-mo lun, a work attributed to Bodhidharma, but of later origin (Shoshitsu rokumon, T48, p. 3734).
- 28 - Reference to Mahayana Buddhism.
- 29 - *Zenjo*. *Zen* is *dhyana*; *jo* is *samadhi*. A rather imprecise term that covers the whole area of meditation, but includes by implication the ultimate meditational state.
- 30 - The four respect-inspiring forms of behavior--dignity when waking, standing, sitting, and reclining often associated with a bodhisattva. The implication is that the dignity pervades all activities. Frequent references to these dignities occur throughout Hakuin's works.
- 31 - Zenkan. To contemplate the true principle while seated in meditation. The term is not commonly used in Zen writing.
- 32 - The text reads "that bodhisattva." By context this must refer to Vimalakirti, although the passage that follows is not a direct quotation from the Vimalakirti Sutra.
- 33 - Hakuin uses the term kenka [clam and shrimp]. I do not find this as a colloquial term for the *kappa*, or water goblin, although the text indicates that this is what it meant. The kappa has a depression filled with water on the top of its head. It loses its power if the water is lost.
- 34 - Literally, the area below the navel, the kikai and the tanden.
- 35 - Reference is to the famous Mu koan of Chro-chou Ts'ung-shen (J6shi Jiishin, 778-897). usually the first to be taken up by the Zen student.
- 36 - The "original face" refers to the important koan: "Not thinking of good, not thinking of evil, just at this moment, what is your original face before your mother and father were born?"
- 37 - A similar passage. omitting the statement about Chao-chou's Mu, is to be found in the preface to Hakuin's Yasenkanna
- 38 - Yün-nien Wen-yen (Ummon Ben'en, 864-949). Noted Five Dynasties monk and founder of the Yün-men (Ummon) school.
- 39 - Quoted from the Yüan- chüeh Ching
- 40 - *Datsumyo no shimpu*. Metaphor for the spiritual power that has been gained.
- 41 - *Hokkutsu no soge*. The "Cave of the Dharma" is the meditation hall. The "talons and teeth" are the powers he has gained that will aid others in their spiritual quest. See "Orategama zokushi," below,
- 42 - *Kugi o nuki ketsu o ubau*. Another expression indicating the rendering of assistance to others in their pursuit of enlightenment.
- 43 - *Donkatsukan*. Here used in a complimentary sense. A splendid disciple. In other words, if he cannot produce one disciple he will give all his efforts to producing someone, even though his talents are not complete.

- 45 - The realms of hell, hungry ghosts, and beasts.
- 46 - Ippen (1239-1289). Evangelist, whose school is known as the Ji Sect. He was a devotee of Amida Buddha and one of the pioneers of Pure Land Buddhism.
- 47 - From one end of Japan to the other.
- 48 - Reference is to Shinchi Kakushin (1207-1298). a Zen monk who studied in China and returned to found the Hatto school. His temple, now known as the Kokoku-ji, is located at Yun, in present-day Wakayama Prefecture.
- 49 - The meaning is that he determined here that he would be reborn in the Pure Land. Ippen died elsewhere.
- 50 - The authenticity of Hakuyū has recently been established.
- 51 - Ishikawa Jozan(1583-1672).Warrior and poet of the early Tokugawa period.
- 52 - The passages below summarize the essential points of Hakuin's Yasenkanna.
- 53 - Mencius, 2A, 2, I I.
- 54 - The implication appears to be that you will be one with heaven, earth, and empty space.
- 55 - Quotation from Tsung-mi's Yüan Chüeh ching ta-shu (221, 14, 2, 134b). Hakuin uses the passage quite out of context. The next line reads: "One utterance of the True Principle and the profane changes to become the sacred."
- 56 - Pseudonym of the Southern Sung Taoist, Ko Ch'ang-keng (flourished 12th-13th centuries). The quotation has not been traced.
- 58 - The entire body of officialdom
- 59 - Joy, anger, grief, pleasure, love. hate, desire.
- 60 - The four elements : earth,water, fire, wind
- 61 - Legendary doctor, minister of the Yellow Emperor and one of the founders of the medicinal arts. The source of the following quotation is not identified.
- 62 - Source not identified. Reference is to Chinese works on military strategy.
- 63 - Kanjin. Spirits who no longer have people to make sacrifices for them.
- 64 - Yaki. They have no relatives to hold services for them.
- 65 - Chuang Tzu, 2, 4.
- 66 - From Ta-ch'errg ch'i-ksin lun (~32,p. 577~). When the principle of the equality of True Reality is not penetrated, suddenly discriminating thoughts are activated and ignorance arises.
- 67 - The five components that make up the universe. They are: form and matter; sensations; perceptions; psychic constructions; consciousness. Each individual is made up of a constantly changing combination of these components.
- 68 - violent demons, some described as eating human flesh.
- 69 - Battle of the 19th day of the second month of I 185, in which the Minamoto defeated the Taira force at Yashima in Sanuki.
- 70 - The nine kingdoms of the Warring States period in China, approximately 481-221 B.C.
- 71 - In the Lotus Sutra.

72 - Permanence, peace, Self, and purity as described in the Nirvana Sutra.

73 - The realms of hell, hungry ghosts, beasts, auras, man, and devas.

74 - This story is found in several variant forms: in the biographies of Nichizō in Genko shakusho, 9 and Honcho koso den, 48 and in the Jikkinshō. In the Jikkinshō version the story concern the Emperor Daigo alone. Here Hakuin refers to the three Emperors Daigo, Sujaku, and Murakami. The Engi and Tenryaku eras span the years 901-956. Nichizō (d. 985) is a famous Shingon monk, associated with Mt. Ontake, the Tō-ji in Kyoto, and the Murō-ji in Nara. The Shō cave is located in the recesses of Mt. Ontake. Nichizō is said to have died and gone to hell where he met the Emperor, who was suffering for the arrogance of having exiled Sugawara no Michizane (845-903). The Genko shakusho and Honcho koso den refer to unidentified high ministers rather than the Emperor. Nichizō is said to have returned to life and to have lived to be over a hundred years old.

75 - Fujiwara no Toshiyuki (d. ca. 905) and Ki no Tomonori (d. 905) were both celebrated poets of the Heian period.

76 - Emma is the Lord of Hell. This story is found in Zen Taiheiki, 38 (ZokuTeikoku bunko, ro [Tokyo, 1898]. 1030-1033) in somewhat different form. Minamoto no Yoshiie (roq-1108) drives out an evil spirit from Emperor Horikawa by twanging his bow. The priests of Nara and Kyoto had succeeded in curing the Emperor's illness, but he was seized later by an evil spirit. There is no mention here of Yoshue's excursion to Hell. Hakuin refer to Yoshiie by his popular designation. "Hachimandono."

77 - The source of this story has not been traced. Tada no Mitsunaka (or Manjū 912-997) is also known as Minamoto no Mitsunaka. He was a distinguished military leader of the Heian period. The Rokkakudo is a temple in Kyoto.

78 Chuang-hsiang (d. 247 B.c.). Title of the reputed father of the founder of the Ch'in dynasty.

79 Emperor Wu of the Northern Chou dynasty is noted for his persecution of Buddhism.

80 Po Ch'i (d. 258 B.c.). A famous general of the Ch'in, noted for his cruelty. The source of this story has not been traced.

81 - Shuho Myocho (1282-1338). More commonly known by his posthumous title, Daito Kokushi. He is the founder of the Daitoku-ji in Kyoto.

81 Ikkyū Sbjun (1396-1481). Famous Rinzai priest, noted for his eccentricities. Shinjū-an is a subtemple within the grounds of Daitoku-ji.

83 Dokyo Etan (1642-1721). Hakuin's teacher. He is known as the "old man of the Shōju hermitage (Shōju Rojin).

84 A billion Buddha worlds in the Tendai cosmology.

85 - The divisions of the Zen school in China.

86 - Legendary figure, said to have lived over eight hundred years.

87 - Koza mokushō. The term is an old one, descriptive of Zen practice without the use of koans, although the term itself predates the use of koans in Chinese Zen. For a discussion, see Introduction, p. 26.

88 - all are Chinese Zen Masters: Nan-Yueh Huai-jiang (Nangaku Ejo, 677-744), Ma-tsu Tao-i (Baso Doitsu, 709-788), Po-chang Huai-hai (Hyakujo Ekai, 720-814), Huang-po Hsi-yun (Obaku Kiun, d. ca. 850), Lin-chi I-hsuan (Rinzai Gigen, d. 866), Kuei-tsung Chih-Ch'ang (Kisu Chijo, n.d.), Ma-yū Pao-ch'e (Mayoku Hotetsu, n.d.). Hsing-hua Ts'un-chiang (Koke Zonsho, 830-888). : Pan-shan Pao-shi (Banzan Hoshaku, 720-814), Chiu-feng Tao-ch'ien (Kyuho Doken, n.d.), and Ti-tsang (Jizo), another name for Lo-han Kuei-ch'en (Rakan Keishin 867-928).

89 - Legendary sage rulers in ancient China.

90 - Kumagai Naoune (1141-1208) and Hirayama Sueshige (n.d.), warrior heroes of the Kamakura period.

- 91 - Lotus Soba (19. p. ~oa), Hakuin does not quote accurately.
- 92 - Line from Tu Fu's Song of Poverty.
- 93 - The goroku, or recorded sayings of the Zen Masters. Usually recorded by disciples, they have from the T'ang period on made up a significant part of Zen literature in both China and Japan.
- 94 - Shūho Myocho (Daito Kokushi).
- 95 - Seng-chao (374-414). Famed Master .of Madhyamika philosophy. The following quotation is from Pao ts'ang lung, a mid-eighth century work spuriously attributed to Seng-chao.
- 96 - P'ei Hsiu (797-870). Famed T'ang official, a disciple of Huang-po. Kuang-mei is his style.
- 97 - Lu Keng (764-834). Official whose name appears frequently in Zen historical records.
- 98 - T'ang official who became the heir of Ch'en Tsun-su (Chin Sonshuku, 780-877?). He is mentioned in Ching-te ch'uan-teng lu.
- 99 - Li Tsun-hsu (d. 1038). Prominent official who assisted in the compilation of Zen historia. Tu-vei is an official title.
- 100 - Yang I(968-1024). Ta-nien is his pen name. A famous literary figure.
- 101 - Chang Shang-ying (1043-1121). Prime Minister and celebrated layman. Wu-shin is his Buddhist name.
- 102 - Su Tung-p'o (1037-1101). Famous Sung poet.
- 103 - Huang Lushih (1045-1105). Sung poet, more commonly known as Huang T'ing-chien.
- 104 - Chang Chiu-ch'eng (1092-1159). Tzu-ch'eng is his style.
- 105 - T'ien-chiieh is the pen name of Chang Shang-ying (Wu-chin), mentionned above. Hakuin has written "T'ien-lo" in error, and has regarded them as different persons.
- 106 - Kuo Hsiag-cheng (n.d.). Sung poet and recluse. Kung-p'u is his style.
- 107 - The source of this verse has not been identified.
- 108 - Two of the chief disciples of the Buddha. The former was known for his wisdom, the latter for his supernatural powers.
- 109 - This quotation appears later @. 80) and is attributed to Ta-hui Tsung-kao (Daie Soko,1089 - 1163).
- 110 - Grandson of Confucius. Hakuin writes "Confucius" in error.
- 111 - Doctrine of the Mean, 112 - Analects 4, 5. p. 34b. 113 ~9,
- 114 - the layman P'ang. Devout Zen believer of the Tang dynasty. The quotation has not been located in his sayings
- 115 - Fu Ta-shih (497-569). Famed Buddhist layman, known also as Shai-liui Ta-shih.
- 116 - Shan-hui ta-shih yu-lu.
- 117 - This verse is given in Hakuin's Kaian koku go. The original source has not been traced.
- 118 - This verse, attributed to Tu Shun (557-640)
- 119 - The first line is to be found in the Ts'ung-jung lu

- 121 - The first four of the above koans, dealing with celebrated T'ang monks, can be found most conveniently in Fujita Genro
- 122 - It is difficult to determine to what work Hakuin is referring. The statement is frequently encountered in Mahayana texts. Later on in the text (see "Orategama 111," fn.24) Hakuin repeats the quotation, attributing it presumably to the Lotus Sutra.
- 114 - Hsi-keng (Sokke) is the pseudonym of Hsu-t'ang Chih-yu (Kido Chigu, 1185-1269), the teacher of Nampo Jomyo (Daio Kokushi, 1235-1309), from whose line Hakuin is descended.
- 125 - the eighth, or "storing consciousness" of the Consciousness Only (Vijna-matra) school of Buddhism. While Hakuin accepts the classification of eight kinds of consciousness propounded by this school, he constantly stresses the need to go beyond it.
- 126 - The Sravaka is a Hinayana disciple who is working for or who has gained Nirvana. Mahayana takes the position that his Nirvana is incomplete.
- 127 - Kaji ichige: refers to the cry emitted at the moment of enlightenment. "Ka" is said to be the sound made while straining at the oars of a boat. The expression is used frequently by Hakuin.
- 128 - Daiji. The ultimate truth of Buddhism.
- 129 - Typical "answers" given in the private interview with the Master, used to indicate the state of understanding of a koan. "Katsu" is the sound of the shout; it is not translatable.
- 130 - The bird.
- 131 - Ma-tsu and Lio have appeared before.
- 132 - Hakuin is probably referring here to the eight upside down views (viparyaya). They are variously defined and include such things as deluded thoughts, views on concepts of pleasure, pain, permanence, the self, and so forth.
- 133 - Based on a passage in Cheng-tao ko
- 134 - The great vow is the determination to practice Buddhism.
- 135 - Reference is to Ch'en Tsun-su (Chin Sonshuku, 780? - 877?), who slammed the gate on Win-men's leg, breaking it, but thereby giving him enlightenment.
- 136 - Te-i Ch'an-shih (Tokui Zenji, n.d.). Yuan dynasty monk. He is known also as Meng-shan, after the mountain on which he lived.
- 137 - Posthumous title of Gudo Toshoku (1577-1661), a famous priest in Hakuin's line of descent.
- 138 - Yozan Keichu (1561-1625).
- 139 - Branch temple, within the compounds of the Mutishin-ji, in the western part of Kyoto.
- 140 - Hui-k'o (Eka). The Second Patriarch of Zen in China.
- 141 - Hsiian-sha Shih-pei (Gensha Shibi, 835-908). Another famed T'ang monk.
- 142 - Another name for Mt. Hsueh-feng in Fukien.
- 143 - Crowded popular sections of the Edo of Hakuin's day.
- 144 - Ninagawa Chikamasa (d. 1447). A lay disciple of Ikkyu.
- 145 - Ota Dokan (1432-1486). Warrior who first built a castle at Edo.

146 - Shoki Shonin (910-1007). Celebrated monk who resided at Mt. Shoslia in Harima.

147 - Third of the Four Great Vows used throughout Buddhism. The others are: to save all sentient beings everywhere, to cut off all the passions everywhere, the vow as seen in the text above, and the vow to achieve the unsurpassed Buddha Way.

148 - Presumably a group of men associated with Lord Nabahinu. The term used is *ango*, the summer retreat for meditation and study.

149 - Both are legendary for the great age to which they attained.

150 - Famous horses given by Minamoto no Yoritomo (1147-1199) to his retainers at the battle of Ujigawa in 1184. *Ikezumi* was given to Sasaki Takatsuna (n.d.) and *Surusumi* to Kajiwara Kagaue (1162-1200).

151 - not found this passage in the *Tairha* text.

152- Liu Pei (162-223) sought the advice of Chu-ko Liang (181-234), who agreed to enter his service, and rendered him invaluable aid in his efforts to reunite the country.

153 - unidentified.

154 - To make something worthless appear to have value.

155 - 156 - Unidentified - Unidentified.

157 - Heavens in the world of desire, where the beings are still subject to the cycle of birth and death.

158 - Of the eight musical scales.

159 - Among the great disciples of the Buddha.

160 - Unidentified. Presumably samurai in the employ of Lord Nabeshima.

161 - Past, present. and future.