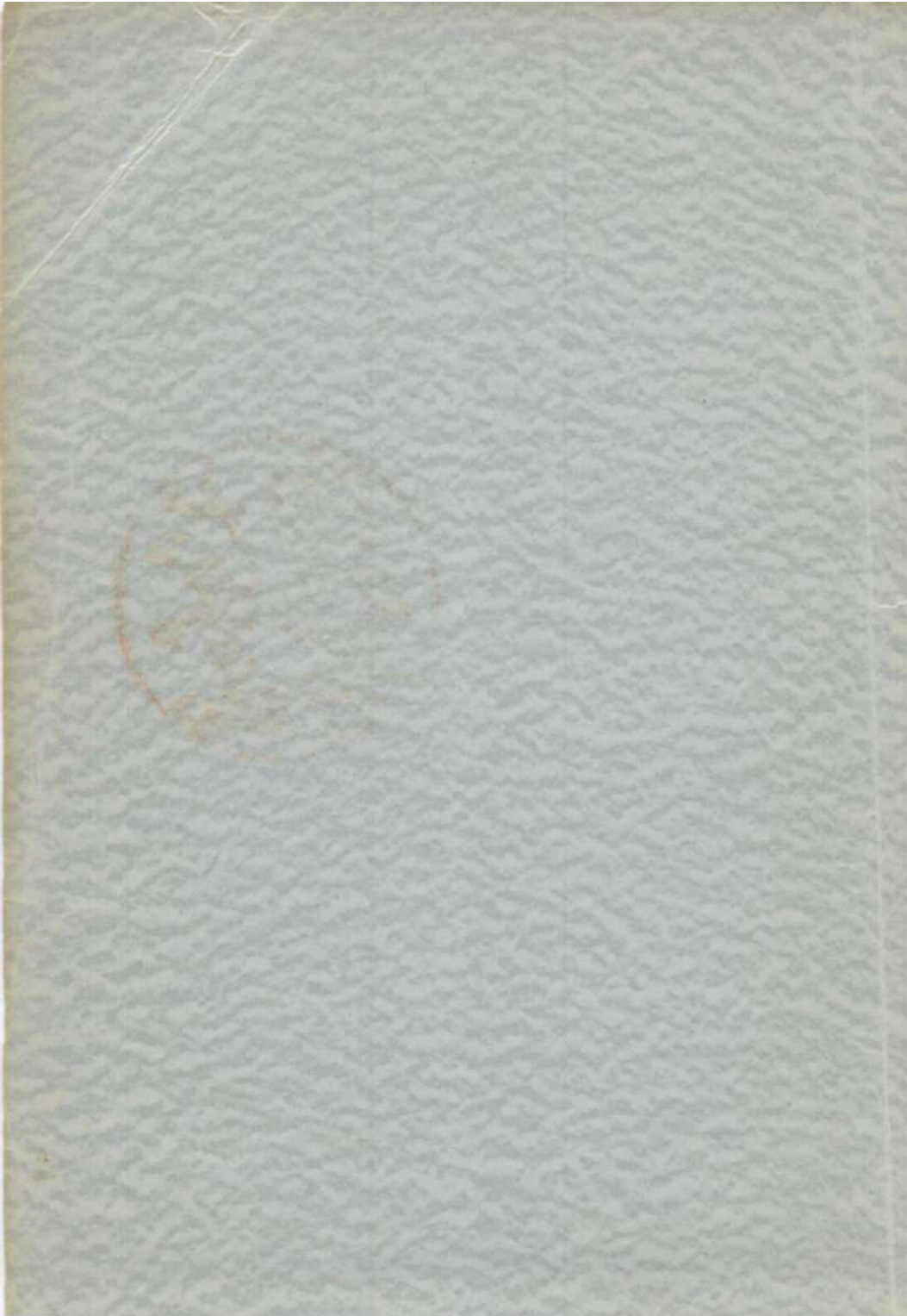


REV. KOUN EJŌ'S
SHOBOGENZO ZUIMONKI

—AN INTRODUCTION TO
SOTO ZEN BUDDHISM—



SHOBOGENZO ZUIMONKI

A COLLECTION OF OCCASIONAL NOTES ON ZEN BUDDHISM
MADE BY REV.KOUN EJO
WHEN ATTENDING HIS MASTER,
REV.KIGEN DOGEN



AN ENGLISH TRANSLATION

BY

A REMOTE DESCENDANT
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Introduction

Rev. Kigen Dōgen, the founder of the Sōtō Zen Sect of Japan, was born of a noble family in 1200. He lost his father, Michichika Kuga, at the age of three and his mother eight. He was then determined to renounce the world but his brother did not consent to his intention. At 13 years of age, 1212, he asked his uncle, Ryōkan Hōgen, of Mt. Hiei, for permission to enter the priesthood and the next year took the tonsure and became a disciple of Kōen, Tendai Abbot. Discontented with the Tendai doctrine, he went to ask Eisai at Kenninji for instruction. After Eisai's death he studied under his disciple, Myōzen, with whom he went to Sung China at the age of 24. After making a round of calls on the priests of note, which lasted for two years, he went to see Rev. Jū-tung, in T'ien-tung Monastery, who saw at a glance into Rev. Dōgen's capacity for great achievements. During his three years' stay with him, Rev. Dōgen attained enlightenment and obtained the licence to wear his mantle.

He returned home at 28 years of age in 1227 and resided at Kenninji Temple for a time. In 1233 he founded Kōshōji Monastery at Fukakusa, Kyoto.

Rev. Koun Ejō (1198-1280) was also of a noble family. He entered the priesthood at the age of 18 and, after studying exoteric and esoteric Buddhism, he heard of Rev. Dōgen's return and went to see him at Kenninji. After two years' interval he visited him again at the age of 37 in 1233. He then became Rev. Dōgen's disciple and attained enlightenment after three years. He was always Rev. Dōgen's attendant and never parted from the master for twenty years, not even when his mother was seriously ill.

"Zuimonki" is the record made by Rev. Ejō of Rev. Dōgen's lectures during the years of Katei (1234-38). Dr. Dōshū Ōkubo says in his "Inquiry into the Life of Rev. Dōgen" (1953) (p. 387) that some disciples of Rev. Ejō seem to have put together the records of Rev. Dōgen's lectures by their master and the notes of what they heard personally from him, and to have edited them into a book, presenting him with the honour of being the editor. There

are a few texts now existing of which the 'Chōenji' is regarded as the oldest and most reliable. This is published in one volume of the Whole Collection of Classic Japanese Literature (Chikuma-shobō) by Miss Yaoko Mizuno and, by her permission, I have used it as the original text of my translation.

When reading this book we are impressed with the thorough and rigid way of thinking on everyday life and happenings in Buddhism. It is not a complete book but a collection of fragments of talks on Rev. Dōgen's own religious experiences, old masters' anecdotes and good deeds which describe his thought faithfully.

It is a book concerning the regulations in a monastery, and can be said to serve as the first step in Zen Buddhism. It not only teaches monks how to be prepared for practising austerities but it also teaches the common people how to cherish a sturdy faith in Buddhism and elevate their minds. According to Rev. Dōgen the followers of Buddhism should devote themselves to it and enter into the state of self-effacement by severance of all worldly connections. They should not be attached to anything nor have any desire to possess anything in studying Buddhism. We must read this book with due regard to world conditions in those days, for the age in which Rev. Dōgen lived was in a critical situation as it was the transition stage from the late Heian period to the beginning of the Middle Ages. The time was ripe for a new religion and Rev. Dōgen was entrusted by his master, Jū-tung, with the mission of propagating Zen Buddhism in this country. He was waiting for a favourable time for carrying this out and Rev. Ejō was the most faithful disciple that he could have to work in close co-operation with. In spite of his seniority he obeyed the master with loyalty and devotion as can be gathered from this book.

In an agitated world life is short and restless. Time is fleeting and everything changes rapidly. In his early childhood Rev. Dōgen learned this by his own experience. It is the

starting point of his thought on life and religion. A Buddhist should devote his short life to Buddhism, for it will bring him eternal bliss. He should not trouble himself with food and clothing but retire from the world. He should not be reluctant to sacrifice his own life in practising zazen and austerities. By such devotion to Buddhism he can attain enlightenment. This is the fundamental attitude of mind essential to the follower of Buddhism and is the gist of this book.

This book is easy to understand, for it is written in a familiar and convincing manner whilst "Shōbōgenzō" is quite difficult, having been written in an ornate and philosophical style. The word "Shōbōgenzō" means the doctrines preached by Sakyamuni during his whole life. The book consists of 95 volumes and is a collection of his sermons given at several monasteries such as Kōshōji and Eiheiji during the 23 years from 1231 to 1253 (the year of his death). It is the most important scripture of the Sōtō Sect, covering all problems of Buddhist doctrine, sutras and practices, and can be called the most profound philosophical work in Japan.

There are a few other books by Rev. Dōgen, such as "Fukanzazengi" (1227) and "Gakudō-yōjinshū" (1234). The former states that zazen is the right way of attaining enlightenment in Buddhism and prescribes the rules for practising it, whilst the latter carries conviction to a new monk on ten various important matters to be especially noted in learning Buddhism.

In the summer of 1243, when he was 44, Rev. Dōgen started for Echizen (now Fukui-ken) at the instance of Yoshishige Hatano, his follower, where he had a fief, and the next year founded there a monastery. It was called "Daibutsuji" first and renamed "Eiheiji" a few years later. This is the foundation of the headquarters of the Sōtō Sect in Japan. After this, being seriously ill, he went to Kyoto and died there in the early autumn of 1253.

In Mahayana Buddhism there are six virtues (sad-paramita) which a Bodhisattva should practise to attain enlightenment and

enter Nirvana. They are 1. 'dana', i.e. to give goods to others, teach them the truth and rid them of awe ('abharanda'); 2. 'sila', i.e. to observe the commandments ; 3. 'ksanti', i.e. to endure any hardship and oppression ; 4. 'viryā', i.e. to give oneself body and soul to practising five other virtues ; 5. 'dhyana', i.e. to concentrate one's mind and keep it at rest ; 6. 'prajna', i.e. to wake from delusion and reach the truth.

Zen(Chan) is the Chinese derivative of dhyana. The doctrine of Zen Buddhism was brought to China by Bodhidharma(520) where it came to be an independent sect and have its own form and substance. It has the lofty aim of mastering the method of zazen and introspection, grasping the essence of the mentality and discovering the Buddha-mind. So it is called the Buddha-Mind Sect. The Buddha-mind is Buddha nature, genuineness, and the original face. Buddha nature is the essence of the Buddha and the innate ground for entering Nirvana. All living things are endowed with Buddha nature. Zen is to be awakened to the innate enlightening nature(Buddha nature). To see into Buddha nature is to see into one's self-nature. One's self-nature is not the same as anything known to the mind. Knowing one's self-nature is not knowing as the knowing of an object in any way. Zen is the experience of realising that the meditating mind is one and the same with the essential self-nature. It is not a mere theory but the realisation of the Buddha nature through the practice of zazen. It is a "super-consciousness, meaning those states of consciousness which have no relation to the human personality-picture or self-image and so are attainable only by eliminating the self-image for the time being."(Ernest Wood:Zen Dictionary). Zazen is to put one's life-environment in order, be neatly-dressed, regulate the breathing, keep the posture upright and sit in meditation with legs crossed. It has been said to be the easy gateway to enlightenment.

There were five schools of Zen Buddhism, two of which are flourishing in Japan. One is the Sōtō Sect and the other the Rinzai. These divisions came from the difference in the experiences, tra-

ditions and characters of Zen masters, and they have their respective methods of practising Zen Buddhism and educating their disciples. Rinzai Zen is called 'Kanna Zen' (the school of noetic experience: intuitionism), for it follows the principle of sitting in meditation and attaining sudden enlightenment by the proper solution of a 'kōan', while Soto Zen is called 'Mokushō Zen' (the school of silent illumination: quietism) and its principle is to be absorbed in meditation and observe one's own mind in tranquillity. The former is characterised by the exchange of sharp wits between master and disciple and the good command of the one over the other; the latter by the mutual complement of practice and comprehension and the strict observance of religious rituals and disciplinary rules.

Rev. Jiyu Kenneth, who came from England and is now staying at Sojiji to learn Zen Buddhism, had the kindness to read this translation and improve my English. I am thankful for her assistance.



Shōbōgenzō Zuimonki

Vol. I

I

Rev. Master Dōgen said, "It is in the presence of an intelligent observer that you should feel small. When I was in Sung China, the Rev. Ch'ang-wēng Jū-tung of T'ien-tung monastery said, ① 'Though you are a foreigner, you are a man of capacity,' and asked me to become his secretary.

"I flatly refused to accept his offer. The reason was that, while this honour might make a noise in Japan and encourage me to further efforts in studying the Way, some thoughtful person among the trainees would make a complaint about this designation on the ground that there seemed to be none of ability in the big country of China since I, a foreigner, was appointed to such an office in so great a monastery.

"I wrote to him to this effect. The Master respected the honour of this country and allowed me to be concerned about criticism among men of judgement. He did not ask me again to become his secretary."

II

The Master discoursed as follows : -----

"Someone said, 'I am in poor health and unequal to studying the Way. Being informed of the main points of Zen doctrine, I should like to live in seclusion from my family and the world, take care of myself and recruit my health until the end of my life.'"

To this the Master said in response, "The ancient patriarchs were not all strong in body ; all those who studied the Way were not excellent in quality. It is not so long since Śākyamuni died. Even while He lived all men were not fine ; some were good, others bad. Some bhiksus (Buddhist priests) did such evil deeds as could not be believed. Others were of the poorest calibre. Nevertheless, none of them were so mean as to abstain from piety, nor did they refrain from studying the Way because they had no ability.

" If you do not study the Way and practise austerities in this life, in what existence can you be born of excellent calibre and in good health ? Solely to be bent on embracing Buddhism and practising austerities at the risk of your life is of the greatest importance in studying the Way. "

III.

The Master preached as follows : ----

"Those who study the Way should not covet food and clothing. Every man has his own allotment of food and life. Even if he wants to get more than is allotted, he cannot do so. Moreover, Buddhist devotees can receive donations from pious benefactors which are their due and not given to ordinary beggars. The monastery has common property and is not conducted by private enterprise. Three kinds of food---fruits and berries, food given for begging and food given as charity---are all pure. All the other foods obtained by the four kinds of livelihood---farming, trading, court service and manual labour---are filthy to Buddhist priests and should not be eaten by them.

"Once upon a time there was a Buddhist priest. When he died and went down to the shades the Lord of Hades said, 'This man's allotment of life has not yet expired. Send him back to the land of the living.' Thereupon some official of Hades answered, 'Though he may still have the rest of his life left, he has already eaten up his allotment of food.' The Lord said, 'Then let him eat lotus leaves.' After he returned to life under these circumstances he could only eat lotus leaves for the rest of his life.

"This being the case, those who enter the Buddhist priesthood do not exhaust their allotment of food by virtue of religious merits in studying the Way. By dint of the 'bhrū-vivarāntarōrnā-keśa' sign of Buddha and the merit obtained from the fact that Buddha shortened his span of life by twenty years to deliver the followers of the Way in the future, they will not exhaust their allotment of life and food, even if they use it for thousands and thousands of years. So the followers of the Way must make the most painful efforts and practise the most stringent austerities

without any regard for food and clothing.

"We often read in books on medicine that if we keep the body, flesh and blood in good health our mind will accordingly be improved. Still better will the hearts of the followers of the Way be regulated if they observe the Buddhist commandments and practise pure austerities, behaving themselves and doing routine work in the manner of the ancient patriarchs.

"When they have something to say they had better reflect upon it three times before they begin to talk. They may speak if it will do good for themselves and those to whom they talk but, if it is useless, they had better not speak.

"All these things you cannot put into practice at one time. You should bear them in mind and so become accustomed to them gradually."

IV.

When we had a desultory talk the Master said, "The followers of the Way should not trouble themselves with food and clothing. Though Japan is a small country, far away from India and China, she is now famous for both exoteric and esoteric Buddhism as in old times. I have never heard of any distinguished priests that were rich in food and clothing. All of them put up with poverty and devoted themselves to following the Way, taking no notice of anything else, thus they became distinguished. Much less were they rich, for they gave up all means of livelihood and did not busy themselves earning their living. How could they be rich?"

"In the monasteries of Sung, even though it is a degenerate age, there are thousands of followers of the Way. Some of them come from remote countries and others have left their native places, but most of them are poor. Making light of poverty and only worrying themselves about not attaining enlightenment, they devote themselves to sitting in meditation somewhere on the first or second floor of a stately mansion, bent on following the Way seriously as if they were in mourning for their dead parents.

"According to my personal experience , a student who had come a long way from Szechwan Province had few personal effects ⑤ with him. However, he had two or three cakes of Indian ink stick, worth two or three hundred mon , twenty or thirty mon in Japanese currency. With the money from these he bought some Chinese paper , thin and of poor quality , of which he made a coat and a divided skirt. When he moved about with them on they gave forth a crackling sound. But he did not mind about his wretched figure. A fellow monk said, ' Go back to your home, complete your outfit and make yourself tidy.' Not following the advice, he answered, ' My home is remote. It seems a pity to spend a good many days on the journey there and back and lose time for study.' He took no notice of the cold and devoted himself to studying the Way. That is how a great nation produces prominent men.

"A rumour has it that when the monastery at Mt. Hsüeh-fêng was founded, it was in such narrow circumstances that the provisions sometimes ran short and the monks sometimes ate rice boiled with green Indian beans. Nevertheless they kept on studying hard every day and their number was never less than 1,500. Such was the case with ancient students. It should be so with the present ones. ⑦

"Most demoralized priests come from rich families. It was due to the five hundred vehicles of food offered every day by King Ajātasatru , while Śākyamuni was yet alive, that Devadatta felt envy. ⑧ This will explain how wealth does not only mislead oneself but others also. Why should the true student of the Way be rich ? Even if alms are given from pure faith, we will feel indebted for the kindness when they are piled up.

"People in this country make offerings in their own interests. It is natural that we should be affable to those who welcome us but, when we wish to follow others' ways, we shall be hindered in studying. We should do nothing but study the Way whole-heartedly, standing the cold and denying ourselves even the bare comforts of life."

V.

One day, the Master said : -----

"An old saying runs that one should hear with one's ears and see with one's own eyes. And another says that if you have no experience of something you may see it with your own eyes and if you have not seen it you may hear about it with your ears. These sayings mean that if you have heard you may see with your eyes next. When you have seen do it yourself. If you have not done just see it. If you have not seen just hear about it."

Another day he said : -----

"The rule for the student to go by is that he must efface all his original deep attachment. If you improve your carriage and conform to etiquette your mind will be bettered. If you observe the regulations of the precepts your mind will take a new turn. In Sung it is the custom for laymen to gather at the mausoleum to practise filial piety and pretend to shed tears till they are really in tears. If the follower of the Way at first has no firm faith and studies hard even against his will he will receive the light in the long run.

"An inexperienced follower should lead an ascetic life, only following the assemblage. He need not be acquainted with the regulations and mysteries of asceticism, which are only necessary to know correctly when he lives in retirement in a mountain or an alley and leads an ascetic life alone.

"If he only follows the assemblage in practising asceticism he can attain enlightenment. For instance, when one goes on board a boat, one need not know how to row it nor how it sails. One has only to trust to the boatman to reach the opposite side. If he follows a good leader and practises in the priesthood without selfishness he can be enlightened in spite of himself.

"Once he has attained enlightenment the follower of the Way must not stop practising asceticism, thinking himself accomplished. The Way is endless and, even when he is enlightened, practising should be continued. He should remember how Lecturer Liang-chu once studied under Pac-che of Ma-ku."

VI.

The Master said : -----

"Students of the Way should have no intention of delaying the practice of asceticism, but put it into practice today at this very hour, every day and every hour, without missing any possible opportunity.

"In this neighbourhood there lived a layman who had been ill for a long time. Last spring he made a promise, saying, 'When I recover from this disease, I will leave my wife, sons and daughters and become a monk. I will build a hermitage near the temple and attend the 'upavasatha' service twice a month and see practices and hear sermons every day. And for the rest of my life I will conform to regulations as much as possible.' Though he once got better by various treatments he took a turn for the worse again and spent many days in vain. That January his condition became critical and he felt more and more pain. He made up his mind to build the hermitage, carrying the materials arranged at other times, but he had no time to carry out the plan. The pain became so acute that he moved to a rented hermitage for a while where he died only one or two months later. On the night prior to his death he was initiated into the 'Bodhisattva' commandments, devoted to the Three Sacred Treasures of Buddha, Dharma and Sangha, and became a Buddhist priest. It was proper that he looked death calmly in the face, without losing composure as a layman and being attached to his family. But it would have been better if he had left the madding crowd and entered the Buddhist priesthood, when he made up his mind the previous year, getting accustomed to the ascetic life as a regular monk for a year. This warns us that we should not put off practising asceticism till later days.

"It is because of a feeble mind that one who is ill would like to practise asceticism respectably after one has got over the illness. Man's body consists of four elements ; there is no man who does not suffer from diseases. Ancient people did not always have a charmed life. They carried out the intention of putting up with hard training and practised asceticism without

taking notice of other things. Considering that Buddhism is a great cause, we should decide to attain enlightenment within this lifetime and not waste every day and hour.

"There is an old saying that one should make good use of every minute. While he is managing to cure the disease, a patient may only get worse and suffer more pain. Then he will be sorry for not having trained himself in the Way while he was slightly ill. Therefore he should think of following the Way by the time he gets worse and dies in a serious condition. He is cured of some diseases but not of others by medical treatment, sometimes he is cured, and sometimes gets worse, without treatment. We should think over these things again and again.

"And we should not think of following the Way after we are provided with an abode for religious practice and robes and a bowl and so on. Those of us who are in need should not spend time in getting on in the world. He who is short of necessary personal effects, such as robes and a bowl, and is near at death's door day by day, will come to a regrettable death while he is thinking of following the Way after becoming well-equipped with personal effects and a dwelling place. If he is not well-equipped he can remember that laymen can claim to practising asceticism without these equipments. The equipment consists of suitable articles for adjusting himself to the life of a Buddhist priest and are not prerequisite to practising true Buddhism. When he is lucky enough to get them he can make use of them, but need not get them at heavy cost and must not think that he need not get them when possible. And it outrages Buddhism to think of dying on purpose and cease from curing the disease thereby. Buddhism lays down that one should follow the Way without any regard for one's life and not make a wasteful use of it either. He can have someone apply moxa to the affected part or the doctor administer a medical decoction with no harm to the practices. But it is an obstacle to enlightenment to neglect practices and take too much care of the illness."

VII.

The Master said as follows : -----

"There is a place called Lungmen (Dragon Gate) in the sea (the Yangtse River) where waves beat hard upon the shore and various kinds of fishes turn into dragons , when they have passed over the waves, so that it is called Lungmen . By mentioning this I mean that the waves in this place are not different from those in other places and the water there is as salty as that in other places but , by dint of some miracle , fishes are sure to turn into dragons . The scales of the fishes and their figures are not different either . But , in an instant , they turn into dragons just as they are . Such is the case with the rite of a Zen priest also. When he enters the seminary of the Zen priesthood , which is not different from other kinds of seminaries , he never fails to become a Buddha , a Patriarch . He takes the same meal as the layman and keeps body and soul together and wears the same clothing to keep off the cold but , if only he shaves his head and wears a square surplice and takes only one meal at noon and rice gruel in the morning , according to the regulations of the sect , he will be a Zen priest . The right to be a Buddha or a Patriarch is not far beyond attainment , but it only comes from renouncing the world and entering the priesthood, i.e. passing Lungmen in terms of fish."

Again he said : -----

"It is commonly said that I sell gold , but it remains unsold, because others don't buy it . That is also the case with the Way. They do not grudge imparting the Way but are always ready to do so , yet people do not come for it . Attaining enlightenment does not depend upon being born bright or dull . Every man can attain enlightenment . To attain it early or late results from making patient efforts or idling away time , which is due to the difference of willpower . Weak will is attributed to lack of realisation of the vanity of life . Man's flesh and blood changes every moment and does not remain substantially in the same condition for even a while. In this brief span of life he should not spend his time in idleness ."

"A common saying has it that the rat in a granary is hungry for food and the cow tilling a rice field never has her stomach full of grass. This means that the rat lives in a huge pile of corn and is not always bellyful of food ; the cow moves among the grass and is hungry for food if she does not eat. It is the same with man. He is not aware of being in the Way of Buddhism and does not live up to the Way. Yet he cannot live a happy life while he is in pursuit of any other philosophy. Those who have attained enlightenment have some end in view in doing good or bad things which is past the conjecture of an ordinary mind.

"Once upon a time Bishop Suffragan Eshin made his servant beat the deer that were eating grass in the garden and drive them away. One of those present said, 'You seem to be merciless. Why are you cruel to the deer ?' The priest answered, 'If I don't have them beaten they will become friendly with men. When they come near a bad man they will surely be killed. That's why I beat them.' He seems merciless in beating deer but , on the contrary , he is reasonable and charitable in the bottom of him ."

VIII.

One day the Master taught as follows : ----

"When asked about the doctrine of Buddhism, or how to practise asceticism , a Zen priest should tell the truth---neither make an expedient answer nor tell what is not true, with due regard to the questioner's incompetence or lack of understanding on the part of the beginner and uninitiated. Bodhisattva commandments imply that when a man of Hinayana calibre asks about the Way of Hinayana one should answer from the standpoint of Mahayana. The method of enlightening, which Śākyamuni adopted during his life, is indeed futile. Only the true precept He preached just before entering Nirvana is really valuable. Then, whether the questioner is capable of understanding or not, one should speak nothing but the truth. Those who can understand the teaching as it is will perceive the truth with

their innate Buddhahood or with their provisional makings. One should not judge a man from his figure and apparent goodness.

"In ancient times a man came to Confucius and asked to be made his attendant. He said, 'Why do you want to be my attendant?' The answered, 'When you proceed to the Imperial Court you look stately and dignified, so I should like to be your attendant.' Confucius told his disciple to take out a ceremonial dress, silver and gold, and other precious things, and gave them to the man, saying, 'You are not devoted to me. You are only surprised at my dress, '"

The Master said again : -----

"Yorimichi Fujiwara, his Highness Chief Adviser to the Emperor, living at Uji, once entered the Cauldron Hall and was looking at the burning fire. The official in charge caught sight of him and sent him out, saying, 'Who on earth are you to enter here? You should not be here.' Then Yorimichi took off the unbecoming dress which he had worn and quickly put on his full dress, coming out in an impressive manner. The official saw this different figure of his at a distance and took to his heels with shame. Then his Highness laid the full dress over a pole and bowed low to it in veneration. One of those present demanded his reason for bowing. He answered, 'It is by dint of this dress, not of my natural dignity, that I am held in high regard.'

"Fools pay their respect to others for such reasons. It is the case with the sacred books and the writings of the creed. An old saying has it that the opinions of the statesman are accepted all over the country, thus showing the truth of his words; his administration leaves nothing to be desired by all the people who do not bear a grudge against him. This is because he says what he ought to and does what he should do. This is the deed of a person with the highest virtue and a good sense of the fundamental truth.

"People in general say or act at their own discretion ; per-

haps they always commit faults. A Zen priest speaks and acts according to long-established examples and never after his own judgement. This is the way which the patriarchs have followed generation after generation.

"The follower of the Way should reflect upon himself ---upon how to conduct himself and how to hold himself in readiness. But a Zen priest is nothing but the disciple of Sākyamuni, so he should do just as Sākyamuni did. There is a dignified etiquette of behaving, saying and thinking that a great number of Buddhas have followed. Every one of you should observe it too. A layman said, 'You should be dressed in accordance with the style of the previous reign and speak in the same language as that of the last period.' Nothing should be left to your own judgement."

IX.

The master taught as follows : -----

"Most present-day students of the Way, in listening to sermons, think of displaying quick understanding and, in the meantime, fail to understand the point. After all they lack religious spirit and do not rise above their own selves.

"When you listen to a lecture, you should give no thought to your self in any way but listen carefully to what the preacher says and, later, think it over. If you find any fault or question you may attack the weak point on another occasion and, when you are fully persuaded, become a convert to the doctrine. It is because you are not deeply attentive to an important lecture that you make only a pretence of following it."

X.

The Master preached as follows : -----

"In the reign of Taitsung, in the Tung Dynasty, a foreign country made the emperor a present of an excellent horse, capable of running three hundred miles a day. He was not at all pleased with it and thought within himself that, even if he rode such a fine horse alone and ran three hundred miles, it would be useless if he had no followers. Then he summoned Wei-chêng and asked his opinion. He answered, 'I agree with you,' So he had the horse load-

ed with gold and silk goods and sent it back to the presenter. What I mean to say now is that even a secular king did not want an unnecessary thing and gave it back. A Zen priest is much less in need of anything other than robes and a bowl. What is the use of hoarding unnecessary things ? Laymen who are devoted to an art do not want fields and a manor yet they regard all the people of the country as the same as peasants or relatives. Hokkyo (2) Ti-hsiang left a will to his sons in which he wanted them only to devote themselves to the Way. Much more ought the followers of the Way to devote themselves exclusively to it. This is what they should be most careful of."

XI.

The Master said as follows : -----

"When the follower of the Way asks his master about the doctrine he should make an exhaustive study of it by putting questions over and over again and leaving no room for doubt. It will be unfavourable to you if you do not ask what you should ask and say what you should say.

"The master will not speak until the disciple puts a question to him. So you should see to it that there is no room for doubt. The master on his part should ask the disciple whether he can well understand the point or not and lead him to conviction."

XII.

The Master said as follows : -----

"The mental habits of those who are high in the attainment of the Way are quite different from those of an ordinary mind. While the late Bishop Eisai of Kenninji Temple was still alive (2) they happened to have nothing to eat in the whole temple and were hungry. On one of these days one of the parishoners invited him to a memorial service and gave him a roll of silk as an offering. He was very pleased with it and put it in his pocket without making his attendant carry it. Returning home he gave it to the managing clerk and wanted to get the next morning's food-stuff for it. However, a layman sent a request for silk. Saying that it was a matter of his honour and that he was in

need of two or three rolls of silk, he asked the Bishop to give him some, if he had any. Without hesitation the Bishop got back the silk from the clerk and gave it, untouched, to the layman. On that occasion neither the clerk nor the followers could understand the strange behaviour of the master.

"Afterwards the master said of his own accord, 'Perhaps all of you think my behaviour to be mistaken, but I presume that you all gathered here with the intention of following the Way. You would have no objection to being starved to death without taking a meal for a whole day in conformity with your intention. If you help a person, now destitute, in necessity with regard to human relationship, it will be the more beneficial to all of you, because you spare a day's meal and deliver a man from his difficulty.' That is how deeply those who have attained enlightenment meditate on the Way."

XIII.

The Master said : ----

"All the Buddhas and patriarchs were originally common mortals. While they were common they never failed to do evil deeds and be evil-minded, to be dull and foolish. But they all improved themselves and studied under a master and practised an ascetic life according to the Buddhist doctrine and, at last, became a Buddha and a Patriarch.

"Thus must be the present-day followers of the Way. They must not condescend to think themselves foolish and dull-witted. If they do not want to become a Buddhist convert in this life, in what other life can they be converted? If they follow their bent in practising the Way they will never fail to grasp the truth."

XIV.

The Master taught : ----

"The old maxim for a king states that good advice is lost upon one who has not an open mind. It means that a king should cast aside his own preconceived ideas and give heed to the advice of faithful retainers and act in the way of a king in accordance with reason.

"The same can be said of the key to the way of being a good Zen priest. If he holds to his selfish mind he will only turn a deaf ear to his master's words and be unable to acquire the Way of his master.

"He should not only take no notice of a different view of the doctrine. He should be wholly absorbed in hearing the teachings, taking no heed of worldly affairs and no thought for cold and hunger. Otherwise his master's words will not sink deep into his soul, carry conviction to his mind and dispel his doubts. As for spiritual awakening, to throw aside what he used to be and to have, and to follow the master's guidance from the bottom of his heart is, in itself, the true way of attaining enlightenment. This is the first key to Buddhism."

One day the Master said : ----

"In the 'Lives of High Priests, continued, 'there is recorded the ① following story. Among the disciples of a master, there was a monk who set a great value on a gold Buddha image and ashes, keeping them by his side all the time. Even in the students' large room, he al- ② ways burned incense, bowed in veneration and held a respectful service for them. On one occasion the master said, 'The Buddha image and ashes will prove to do you harm.' But the monk was not convinced of his advice. The master said, 'These things are to be possessed by an evil spirit. Be quick and throw them away.' The monk shook the dust off his feet but the master called out to him from behind, 'Hey, student ! Open your box and look in !' The monk opened the box in anger and there he found a viper, lying in a coil, just as the master had said. So runs the story.

"When I think it over it is reasonable to pay respect to a Buddha image and ashes because they are the relics of Śākyamuni, but it is a mistake to think that one can attain enlightenment only by worshipping them.

"This is how one is possessed by an evil spirit, called Pāpīyas, ③ or a viper. We find it mentioned in Buddha's teaching that to worship a Buddha image and ashes is a deed of religious merit for it will bring good fortune to the world of mortals and the heavenly world, just as Buddha himself does. Generally speaking, if you hold in reverence whatever is called the Three Treasures---the Buddha, the teaching and the Buddhist community--- sins will, in fact, be all blotted out and pious acts accumulated ; the bad karmas ('durgati') which shall determine your future life---beasts, demons ④ (Pretas), or Hell--- will be cancelled and the good fortune of birth in the world of mortals or the heavenly world shall come your way. But to believe that you can attain enlightenment by worshipping the Three Treasures is a mistake.

"A follower of Buddhism acts upon the teachings of Buddha and

wishes to be raised in person to the rank of Buddha. For this purpose he should make strenuous efforts to practise asceticism in accordance with the teaching. The true way of training, according to the teaching, is merely to sit in meditation which is the first principle of this monastery. Just think it over ! "

(ii)

The Master said : -----

"It is well to practise austerities and observe the regulations pertaining to food but to make it the first and only essential to attaining enlightenment is not advisable. This practice was prevalent in Zen monasteries and is now followed as the traditional way of life there. You need not make it the first consideration because it is a good practice.

"Nevertheless, I don't give you to understand that you may offend against the commandments and be given to self-indulgence. And it is a mistake and against Buddhism, not to abstain from such violation and self-indulgence. Commandments and regulations regarding food are the set forms of monastic life and Buddhist practices and have been followed as such, that is all. I did not find those who regard them as the first principle among the followers of the Way in Sung monasteries.

The true way of attaining enlightenment is to practise zazen which is a secret handed down from master to disciple generation upon generation.

"Accordingly Gokonbō, my fellow student in the Kenninji Temple, who was a disciple of the late Bishop Eisai, observed rigidly the regulations at meals and chanted the 'Bodhisattva vinaya' sutra ⑤ all day long in a monastery in Tang, but he was dissuaded from the practice."

Then Ejō, the composer of this book, said, "I believe that the regulations for practising the Way should be in accordance with the Pai-chang Rules. It is provided in the Rules that the first ⑥ requisite in studying the Way is to receive moral precepts and observe them. And it is a long-established custom to initiate the students into the fundamental commandments handed down from

Buddha. The secret instructions which a Zen master transmits orally face to face with his disciple are what the Great Master Dharma had personally handed down from India. These are the Bodhisattva commandments now prevalent in Japan. And the Fan-wang-ching Sutra, which justifies the commandments, says, 'One should chant this sutra day and night,' Why did they stop him chanting the sutra ?"

The Master answered : -----

"You are right. The students of the Way should observe nothing but the Rules of Paichang. But the Rules are related to the observance of commandments and zazen, etc. The chanting of sutras and the observance of commandments which the Fan-wang-ching Sutra advocates comes to the same thing as sitting and meditating according to the long-established practices. In practising zazen, what regulation cannot be observed ? What religious merits are not to be obtained ? All the practices that the ancient patriarchs established have a deep meaning. You should keep on practising the Way according to the established regulations together with the company of monks and without your own discretion."

II.

One day the Master said :-----

"If one is born of a particular family and goes into a particular line of business one should first acquire skill in the art. One is mistaken if one gains knowledge and skill in other arts and lines.

"If one enters the Buddhist priesthood and becomes a monk one should get accustomed to the routine of a monk at all costs. The observance of the routine amounts to giving up attachment for one's self and to acting upon the teachings of famous priests. The main point is to be disinterested. If one wants to be free from greed one must first rise above oneself. To efface oneself it is first essential to realise the frailty of life.

"Most people are really fond of being well-spoken and well-thought of by others. So they cannot attain greatness. With this

mind they can be improved only by abandoning attachment for themselves, step by step, and following the instruction of their master. They say that they cannot give such and such up while they regard the master's instruction as reasonable. And if they are yet attached to what they think fit, and try to acquire skill specially in it, they will be all the more degraded.

"The first secret of improving himself is that a Zen priest should make more efforts to sit and meditate only. Whether dull or bright, sit and meditate, and you will be improved spontaneously."

III.

The Master said : -----

"It is very difficult to be widely read and well-informed. You had better give up the idea of being so without hesitation. It is well to learn the regulations and secrets of one subject and consult the pattern of practices set by elders and devote yourself to the subject. You should not assume the air of a master or make much of your seniority."

IV.

(i)

One day I asked the Master : -----

"What is the principle of undeniable causality?"

"It is inflexible."

"How can one get rid of the law?"

"The law is obvious and the cause and effect reveal themselves at the same time."

"If the cause coincides with the effect, how is the following effect caused?"

The Master replied : -----

"If such is the case you should remember Nanchuan's anecdote ⑦ of cutting a cat in half. Once his students, divided into two factions, were quarreling over a cat. Nanchuan suddenly took hold of it and said, 'Boil down your contention to one word. If you can do so I will not cut this cat in half but, if you cannot, I will.' None of them could answer so he cut it in two with one stroke.

"Later Nanchuan told Chaochou of this and the latter took off ⑧

his straw sandals and went out with them on his head. What this behaviour of Chaochou's means is the main point of Nanchuan's cutting the cat in two. This is a far more splendid measure, suited to the occasion."

The Master went on : -----

"If I had been Nanchuan I should have said, 'Even if you can answer in one word I will kill the cat and, if you cannot, I will still kill it. Who on earth were quarreling over the cat? Who can help it out of the difficulty?' And I should have said, in place of the students, 'It is because we all have realised the Way that we all keep silence. Now, Master, kill the cat please.' And I should have continued, 'The Rev. Nanchuan knows how to cut in two but he does not know how to cut in one.'"

I, Ejo, asked : -----

"What do you mean by cutting in one?"

The Master answered : -----

"If the students say nothing and keep silence for a while Nanchuan may say, 'When you keep silence the whole Way reveals itself and you express,' and let the cat loose. (The cat runs away. This is how to cut it in one.) There is an old saying that one should not be scrupulous about trifles in performing a great function. (He should not have cut the cat in two; he should have cut it in one.)"

The Master continued : -----

"This deed of Nanchuan's cutting the cat is a great operation of the Way, and the phrase 'cutting the cat' is what carries momentum to a new turn to enlightenment. Without this phrase you cannot penetrate the mental attitude of enlightenment in which all the earth, mountains and rivers are the crystallization of the pure and mysterious Mind of Buddha; and this Mind cannot be the Buddha. On hearing the phrase you must promptly understand that this cat is not a mere cat; it is the Buddha's Body. Then the students will directly open their eyes to the reality of things."

The Master said again : -----

"This deed of cutting the cat is the deed of a Buddha."

"What do you call this deed?"

"You may call it cutting the cat."

I asked again : -----

"Is it a sinful act?"

The Master answered : -----

"Yes, it is."

"How can we be delivered from the sin?"

"To awake the students to the reality of things by the act of a Buddha is one thing; that it is a sinful act is another. It partakes of both a Buddha act and a sinful act."

"Pratimoksa applies to this case, does it not?" (7)

The Master answered : -----

"So it does."

And he continued : -----

"However, the idea of awakening the students to the reality of things may be right, but you are best advised to do without such an idea."

(ii)

Ejō asked : -----

"Does the crime against the commandments apply to the deeds done after initiation? Or does it apply to those done before also?"

The Master answered : -----

"The crime applies only to the deeds done after confirmation. The sinful acts prior to initiation have only sinful forms and are evil acts, and should not be called violations of the commandments."

Ejō asked : -----

"Of the 49 articles of light commandments in the Fan-wang-ching Sutra there is one article providing that the commitment of an evil act, prior to initiation, is regarded as a violation of the commandments. What do you think about it?"

The Master answered : -----

"That is not true. The case stands thus. The uninitiated, at

the time of initiation, are confessed of the crimes committed before, which are provisionally called violations against the commandments from the view-point of the now-effectuated commandments. The crimes committed before are not, substantially, violations against the commandments."

Ejō asked : -----

The article provides that, at the time of initiation, to repent of the crimes committed prior to initiation, the uninitiated is required to chant the 10 Grave Precepts and the 49 Petty Precepts. And a following article provides that a master should not expound the precepts in the face of the uninitiated. How do you distinguish the difference between these two articles?"

The Master answered : -----

"Accepting the precepts is one thing and chanting them is quite another. To chant the precepts for penitence is nothing but to intone a sutra, an invocation. So the uninitiated may chant the precepts and the master is allowed to expound the precepts to those uninitiated. The following article prohibits expounding the precepts to them 'with a desire for wealth.' Of course, it is well to expound the precepts without any desire for riches; it is essential to expound the precepts to make those now initiated repent of the crimes."

Ejō asked ; -----

"It is provided that one should repent of seven kinds of treason at the time of initiation, but the Fan-wang-ching Sutra says that those who were guilty of seven kinds of treason cannot be initiated in this present body. What is your view about it ?"

The Master answered : -----

"They should never fail to be initiated. What the Sutra says is what is provisionally called 'the gate of inhibition', a method of redeeming into the Right Path by inhibiting evils. According to the foregoing article, those who violate the precepts, if they repent of the crimes and accept the precepts again, will be purged of their sins. Repentance wipes out sin and brings a clean mind. It is not the case with 'those who are not initiated and

purged of sin."

Ejō asked : -----

"If those who are guilty of seven kinds of treason are allowed to repent of them, can they go so far as to be initiated?"

The Master answered : -----

"That is right. It is what the Late Master Eisai expounded for himself. Once allowed to repent of sins, one can be initiated. Repentance, even of treason, qualifies initiation. All the more should a Bodhisattva initiate others, even if he is charged with apostasy for unqualified initiation.

One night the Master said : -----

"Don't inflict torture on a priest by insulting remarks or speak ill of or find fault with him. Even if he is a wicked man and is impervious to reason you should not hate and speak ill of him without reason. In the first place, if a group of more than four priests practise the Way, they make an organization, which is a precious treasure to the country and is to be worshipped with royal devotion. A chief priest of a temple or an elder (superior), a master or a leader, should teach the monks with mercy and solicitude and induce them to virtue, if they are against reason. On that occasion you may beat those who are worth beating and find fault with those who are worth scolding but should not be willing to find fault with and speak ill of them. When my late honoured Master Ju-tsung was the chief priest of T'ien-tung monastery he beat dozing monks with a slipper and reproached them for their fault to warn them against falling into a doze during the practice of zazen. They were pleased to be beaten and spoke highly of his mercy."

"Once the Master stepped into the public hall and said : -----

"I am well on in my years. I may stop practising the Way together with you students and retire to a tiny cottage for the rest of my life. However, I have been holding the office of your leader in order to dispel your illusion and teach you the Way. So I sometimes go so far as to reproach you for your faults and

beat you with a bamboo rod. I must refrain from doing such a thing as much as possible. Nevertheless, this is the way of promoting enlightenment in the name of Buddha. I hope you will show mercy to me in forgiving my rigorous discipline.'

"Hearing his words all the monks shed tears.

"It is only with such a mental attitude that a master can take the lead in a monastery and propagate Buddhism. Even if he is the chief priest or an elder, he ought not to hold excessive power over his students and speak roughly to them, taking them for his subordinates. Much less ought those who are not qualified to find fault with others and criticize their defects. One should take every possible care.

"When one takes notice of others' faults and wishes to educate them with mercy, one should take the necessary measures not to make them angry, but to civilise them in allusion to others' cases."

VI.

I remember hearing the following story : ----

Yoritomo Minamoto, the late Right General, was only a lower-grade personnel of the government office called Hyōenosuke (a field office of the Imperial Guards). One day, at a magnificent banquet, he was sitting near the Lord Keeper of the Privy Seal, Naidaijin, by virtue of his office, when a ruffian broke into the palace.

At that time the Chief Councillor of State, Dainagon, said, "Arrest the ruffian."

Yoritomo answered, "Please order Rokuhara to do so. There is the Supreme Commander of the Heike Army in residence."

The Chief Councillor said, "You are beside me."

The General answered, "I am a samurai but it does not lie with me to manage the Heike Army."

These words of Yoritomo's are highly respectable. With such a mental attitude, later, he reigned over the whole country as commander-in-chief of an expeditionary force fighting the barbarians. Present-day students of Buddhism should cultivate such a mental attitude. Those who are not in a qualified position ought not to speak roughly to others.

VII.

(i)

The Master said during a night talk : -----

"Once upon a time, there lived a general called Lu-chung-lien (13) in China. He was a subject of King Ping-yüan-chün and often conquered the king's enemies. The king gave him a lot of gold and silver in reward for his distinguished services. But Lu refused to accept the offer, saying, 'I have only discharged as a general and rendered services in suppressing enemies. I had no intention of getting prizes and goods.' It is said that he would not accept anything. It is a famous anecdote of Lu's honesty. (14)

"The wise, even if they are laymen, will only give full play to their ability as a matter of the duty to those in office. They do not expect to get a prize in reward for their services. Students of the Way should have such a mental attitude. Once they enter the priesthood they should have no intention of reaping rewards in return for various Buddhist practices. Not only Buddhism but also other religions urge disinterestedness in things."

This is the summary of his night talk.

(ii)

The Master took the opportunity of a sermon to say : -----

"Even if you stand by reason and your opponent is mistaken it is not well to overcome him by the force of argument. When you think you are right on your part you may say, 'I am mistaken,' and retire in defeat. Then you have given up your point too early.

"It is well neither to beat your opponent down nor to own yourself mistaken but quietly to leave the matter as it is. If you are not concerned about his argument, as if you were not giving ear to it, he will think no more of your argument either, and will not get excited. This is the most important rule of all."

VIII.

The Master gave the following sermon :-----

All changes ceaselessly ; birth and death is the problem of great moment. If one wants to acquire skill in some line of business and to be learned in a particular subject one has only to

practise Buddhist austerities and learn Buddhist doctrines.

It is futile in the end to make a composition or a poem. It goes without saying that one may give up such a hobby. In learning Buddhism one need not be widely read and well-informed. Much less should one prosecute any studies in the esoteric and exoteric doctrines. Nor need one give wide attention even to the sayings of Buddhas and Patriarchs.

Even to devote oneself to one subject is very difficult for those who are slow-witted and lacking in ability. Much more difficult is it to carry on several occupations at once and set one's mind and thought in good order.

IX.

The Master said : -----

"Once upon a time there lived in China a master called Chih-^(S) choai. The following is an episode which shows what prompted him to be converted and enter the priesthood. Formerly he was a wealthy public official as well as an honest and wise person. On one occasion, while in the office of provincial governor, he embezzled money from the office in alms to the poor. This fact came to the knowledge of his fellow officials and was formally reported to the king. The king was very surprised at the news but could not make it out. Not only the king but also all the court could not understand it. Nevertheless, it was such a heavy crime that he was sentenced to death.

"Then the king took counsel with the court about the matter and said, 'This fellow is learned and wise. In spite of that, he has gone so far as to commit such a crime ; I suspect he may have some private end in view. If he looks sad when his head is cut off he shall be cut in two with a sword. Otherwise he is sure to have some end in view and will not be killed.'

"When the king's messenger took the criminal to the execution-ground and was going to kill him, far from looking sad, he seemed to be pleased at his coming death. He said to himself, 'The gift of life I received in this world I will give in alms to all living things there.'

"The messenger was surprised and reported all the details to the throne. The king said, 'Yes, I am sure he has some end in view. That's what I expected. I have long thought as much.'

"Thereupon, the king asked him about the matter. He answered, 'I should like to leave government office and give alms to all sentient beings and be linked into close relations with them by the Providence of Buddha. I wish to be born a priest in the next existence and devote myself to Buddhism.'

"The king was deeply moved at his words ; he was acquitted of the crime and allowed to be converted. Such being the case a Buddhist name, Yen-shou, was bestowed upon him, which means that he was liberated from capital punishment.

"Present-day Zen priests should be as much determined once for all as he. They should make up their minds to make light of their own lives and have tender mercy on all sentient beings, leading a moral life according to the regulations of the monastery. If they have been a little prepared for this they should keep it up. Unless they make up such a mind at least once they cannot attain enlightenment by any possibility."

X.

The Master said in a night talk : -----

"The ancient way of understanding Zen talks in our monastery is to change one's preoccupied mind little by little according to the master's teachings.

"Even if you have taken the Buddha as Sākyamuni or Amitābha, (6) dignified with characteristic features and radiant halos, preaching the truth and granting divine favours to all creatures by lofty virtues, you must abjure such a former faith and believe in a toad or an earthworm if your master inculcates that Buddha is embodied into such a creature. (Such a creature is Buddha himself.) Then, if you want to find in it those dignified features and halos and various lofty virtues, you have not yet left off your self-centred point of view. You should regard what you now see in your presence as the Buddha. If you keep on converting your selfish views and cast off the long-cherished attachments

according to the master's guidance, you will conform to the Way in spite of yourself.

"However, recent students of the Way never convert their self-centred standpoints and say that Buddha ought to be such and such, when they disagree with other views, or that it cannot be the case when they are of a different opinion. They look this way and that for some similar view to their own and are at a loss what to take. They can never bring about improvement in pursuit of enlightenment.

"When the master tells them to take one more step forward they are spare of effort and say that where there is life there is hope of attaining enlightenment and are not at all disposed to follow out the master's advice. This must be turned over in your mind."

XI.

The Master said in a night talk : -----

"One, even a layman, should make an exhaustive study of one subject to possess enough learning to pass for competent in public, rather than to learn many subjects at the same time and obtain very incomplete information on any one of them. Moreover, Buddhism is an unworldly religion which has been handed down from time immemorial and never been realised. It is not yet personally realised by all of you. And you are unequal to it by nature. Of the supreme and immense doctrines of Buddhism it is impossible to learn many at the same time and master even one of them. It is very difficult for a man of inferior talent to specialise in even one subject in a lifetime. Students of Buddhism should never fail to devote themselves to one doctrine."

Ejō asked : -----

"Then, which kind of austerity should we devote ourselves to attain enlightenment ?"

The Master answered : -----

"What you should devote yourself to depends upon your ability, but it is zazen that the followers of Bodhidharma have devoted themselves to from generation to generation. The practice of zazen is an asceticism which can be adapted to almost all people and be practised by those with any degree of ability, good, fair or poor."

I learned this doctrine in the monastery of my late Master Jü-tsung in Great Sung. Since then I have practised zazen day and night. In the hottest or the coldest season many followers gave up practising zazen for some time lest they should fall ill. Then I thought to myself:---

'Even if I fall ill and suffer death, I will keep on practising zazen. If I do not practise it now, while I am strong and healthy, what is the use of having taken the trouble to come to this country? I shall be happy to fall ill and die. If I practise zazen under the guidance of an excellent master in this country, to fall ill and die, and have excellent followers of Buddhism perform a memorial service for me, I shall have the high destiny of attaining salvation in the existence. If I die in Japan I shall not be given a fine funeral with sacred Buddhist rites attended by such a brilliant assemblage of priests and monks. If I practise zazen and end my life by the time I attain enlightenment I shall be predestined to attain Buddhahood and live the life of a Buddhist in the next existence. It is no good to live long without practising asceticism. No use, indeed. Far from that, when I am drowned on my homeward voyage or come to an untimely end by accident, how deeply I shall regret what has been left undone.'

"After much thought like this I made bold to practise zazen day and night, but I was not taken ill at all. Now, be bold and devote yourself to zazen, and every one of you will be able to attain enlightenment."

My late Reverend Master gave me the above advice.

XII.

The Master said : -----

"To make bold to throw away one's life or cut off one's flesh and limbs is all the easier for making a dash. Therefore, for decency's sake, or to make fame and money, or to carry out one's firmly-fixed idea, one will bring oneself to give up one's life. But, it is difficult to regulate one's mind, as the occasion may demand and according to circumstances.

"The students of the Way ought to have a mind to throw away

their life and, for some time, have the presence of mind to refer their words and deeds to reason."

XIII.

The Master taught as follows : -----

"The followers of Buddhism should not be concerned about food and clothing ; they should only observe the regulations established by Buddha and be free from the common cares of the world. Buddha said, 'The garment of a monk is to be 'Funzoe'(a robe made of cloth refuse) and his food is to be donated.' Those two will be never-failing for good and all in any world to come. Forgetting that nothing is certain in this world, they should not bend their mind to worldly affairs to no purpose. While they pass a life as evanescent as the dew they should devote themselves to Buddhism and nothing else."

Someone asked : -----

"Both fame and money are alluring in their own way and are serious obstacles to ascetic exercises ; they cannot but be cast aside. So I will cast them aside. However much eating and clothing are minor matters they are of great concern to the followers of Buddhism. 'Funzoe' and 'Jokotsujiki' (making a living by mendicancy alone) are practicable for those who are of rare ability, and were the practice in ancient India. The Zen monastery in Sung holds its own property and they are free from the cares of food and clothing. In our country the monastery has no such belongings and the practice of mendicancy has died out. Under such circumstances, what shall we do ? I am poor in quality and unequal to asceticism. If I depend upon the parishoners for alms I am involved in the crime of pretending to be qualified for begging. To be engaged in my spare time in farming, trading, government service, manual work and so forth is called 'Jamyojiki' (a dishonest way of living) and is not a right way of earning a living as a monk. If I leave the results to the turn of the wheel, I am not endowed with resources and very poor indeed. When I am caught in the cold or a famine I shall be quite uneasy about them and be prevented from practices. A certain person reasoned with me and said, 'Your doings are very wrong. You seem to

pay no regard to the conditions of the world and others' dispositions. We are poorly endowed and the present age is a degenerate one. In spite of that, try hard as you do, and you will be brought to a deadlock sooner or later and surely be retarded in your improvement. Therefore, you may ask one supporter to look to your needs and obtain a promise of a patron to back you up; and lead a retired and ascetic life in a quiet place under his protection and be free from the cares of food and clothing. Such a living does not amount to excess. You have only to prepare for your immediate needs in leading a ascetic life.' He spoke at such length but still I am not open to conviction. What shall I do with the matter?"

The Master answered : -----

"To begin with, Zen priests should take great interest in maintaining the inherited traditions of Buddhism in their daily routine. The traditions are respectively different in India, China, and Japan, but the real followers of the Way have never secured any patronage. Only never bend your mind to worldly affairs. You should devote yourself to the Way.

"Buddha said, 'Keep nothing in stock but three robes and the alms-bowl. The remnants of the alms should be given to hungry beings.' Even if you have got more than enough you must not store any bit of the remnants, and much less must you work for your bread.

"A non-Buddhist canon (The Analects of Confucius) says that if a man, in the morning, learns the Way, he may, in the evening, die without regret. Even if you die from cold or hunger, you should lead an ascetic life in conformity to the doctrines of Buddha for one day, even a moment. During the immense passage of immeasurable length of time you will be born many times and die as many times. Such transmigration is caused by deep-rooted attachment to worldly relationships. If you die from hunger once for all as the result of following the Way you will be freed from further transmigration of souls, which is an eternal blessing.

"Indeed, in all complete Buddhist literature, we can find no description of any Buddhas and patriarchs in the three countries that

have died from cold and hunger. Every man has his allotted portion of food and clothing in a lifetime. Even if he wants he cannot get more, nor will lose because he does not try to get. He may only trust to chance and must not be much concerned about livelihood. If he does not become religious in this world, because it is a degenerate age or because he is poor in quality, in what existence to come will he be able to enter there? Even if he is not a saint like Subhūti or Mahākāśyapa, he should practise the Way according to his due. (19) (20)

"A non-Buddhist canon says that those who are susceptible to beauty are smitten with a woman's charms if she is not a Si-shih or a Mao-ts'iang; a horsy man takes a fancy to any horse that is not like a Pei-tu or a Lu-erh; those who have a liking for dishes enjoy the daintiness of any dishes that are not so dainty as the liver of a dragon or the womb of a leopard. Every man cuts a coat only according to the cloth. Such is the case with laymen and should be much more so with priests. (21) (22)

"Besides, Sākyamuni took twenty years off his own expected life span (of 100 years) and bestowed the time upon us followers in degenerate ages. From his favour, all the monasteries in the world can derive an inexhaustible supply of offerings from the terrestrial and the celestial world. Sākyamuni was possessed of occult powers and was perfectly happy and prosperous in consequence of accumulating all kinds of virtues, but was predestined to eat the oats with which to feed a horse and undergo a special summer training ('Ango') for ninety days. Living in such a degenerate age, How can we refrain from following the preceding example?"

Ejō asked: -----

"Some often violate the commandments and collect pious alms from the terrestrial and the celestial world. Lacking in religious spirit, they spend in vain their portion of favour bestowed by Buddha. I think they had better manage worldly affairs together with laymen and enjoy a long life to practise asceticism well. Am I right?"

The master answered: -----

"Oh, no! I did not tell you that sort of thing. You should become

pious and practise asceticism by all means. Moreover, a canon says that Buddha will bestow favour equally on all followers, whether they are in observance or in violation of the commandments, whether they are beginners or experienced, but it does not say that when they violate the commandments they should quit the priesthood and that, if they are not pious, they need not practise the Way. Who can be pious from the beginning? If only you try to become religious even against your will and practise the Way with reluctance, you will make a gradual progress towards enlightenment. Every man has innate Buddhahood. You must not unnecessarily depreciate yourself."

Again the Master said : ----

"The Monzen (Wēn-sūan) says that a country flourishes under the influence of a great man, but the achievements of wise men in the past go to decay on account of the folly of the coming generations. This means that if a wise man does not appear in a country the achievements of the wise in the past will soon fall into decay. Think seriously of what this means."

XIV.

The Master said in a desultory talk : ----

"People, young and old, men and women in the world generally, in idle talk, tell a dirty story by which they mean to comfort their own minds and amuse the company. For a while they are in good humour and can disguise embarrassment but the followers of the Way are strictly forbidden to make such talk. Respectable persons and serious men, among the laymen, do not tell such stories when they observe decorum or when they have a serious talk, but only when they get drunk and slovenly. Much less ought the followers of the Way to do so; they ought to devote themselves to the Way. It is only an unusually ill-mannered bonze that tells such stories.

"In Sung monasteries they make it a rule to have no desultory talk, so it matters nothing at all. In Japan, while Master Eisai of Kenninji was still alive, I never heard such stories even in joke. Such was the case, even after his death, while some of his own disciples remained in the temple. In these seven or eight years young new-comers sometimes make such talk. What a shame! They are unpar-

donable. Buddha taught that rough, harsh words and deeds sometimes rather lead men to enlightenment than not, and that useless idle talk is an obstacle to training. Even only a few words offer an obstacle to your training if they are useless. Much more of an obstacle are the filthy stories and you will soon have your carnal desire provoked. You should take special care of such a thing. You need not declare against it but you should gradually sever the ties of the flesh, if you are awake to the danger."

XV.

The Master said in a night talk : -----

"When people do good most of them want to make it known to the public ; when they commit a crime they like to remain unnoticed. Such a frame of mind does not suit the fancy of Brahma-Deva, Sakra Devanam Indra, and Yama (the King of Hell) in the invisible world, so that, if they do good, they cannot find a reward and, when they do wrong in secret, they must pay dearly for it. Reflecting upon themselves they doubt whether a good deed brings reward and Buddhism works wonders on its followers. It is nothing but a wrong view. They should think better of it."

"Do good in secret before others are aware of it and, when you have done wrong, speak out afterwards and be sorry for the misdoing. Then Devas and Buddhas know that you have done good in secret and, when you confess a crime, repentance wipes out sin. So it follows that Buddhism works wonders on you in this world, and you can expect that the wheel of fortune will turn your way in the world to come."

Thereupon, a layman came and said : -----

"Recently, when we make offerings to priests and embrace Buddhism and worship Buddha, there often happen evil omens. So we fall into the error of thinking and feel indisposed to devote ourselves to the Three Sacred Treasures of Buddha, Dharma and Sangha. What do you say to that ?"

The Master answered : -----

"It is not a fault on the part of Buddhism and the priests, but on your own part. By way of illustration, you think much of those

priests who pretend to observe the commandments and take only a meal a day just before noon, according to the regulation, and make offerings to them, but you think of those sinful and shameless priests who drink wine and eat meat as straying from the path of duty and do not make offerings to them. In fact, such partiality goes against Buddhism. So worshipping does no good and Devas and Buddhas set it at naught. Of the forty-eight Light Commandments many warn us against such a frame of mind. You should make offerings to any priests (followers of Buddhism), whether they are virtuous or not. Above all, you cannot tell from his appearance whether a man is virtuous or not. A Buddhist priest in a degenerate age, even if he might look somewhat good, is really more ill-disposed and does more wrong than is expected.

"Therefore, not distinguishing between good priests and bad ones, you should respect all the priests because they are the followers of Buddhism, make offerings to them and devoutly worship them all alike. Such attitude of mind measures up to the Way and you will surely receive divine favours.

"Besides, you should remember the following four kinds of relations between a deed and its fruit : 1. A deed done in secret is rewarded unawares ; 2. A deed done in secret is rewarded under notice ; 3. A deed done in public is rewarded unawares ; 4. A deed done in public is rewarded under notice. And there are three kinds of seasons in the retribution of good and evil deeds ; some deeds are rewarded in the present existence ; some in the next and others in a certain remote life. You should learn well from the master about the nature of these things."

XVI.

The Master said in a night talk : ----

"You may sometimes have someone come and ask for your help. When he happens to get you to write a letter of favour on a lawsuit, etc., you may refuse the request in his presence and say, 'I have renounced the world and live in seclusion so that I should not like to interfere in others' affairs beyond my Buddhist standing.' But you should think over the matter according to circumstances.

"Indeed, it may seem a proper way of acting as a priest, but it is not. When I study your feelings you seem to theorise as follows : --- "I am leading a simple life quite aloof from riches and fame. Such conduct unworthy of a monk will be taken amiss by the people in general." Not to grant the request on that account means attachment to oneself and undue regard to public estimation. You should try to do as much good as is due to the person in your presence, setting public opinion at defiance. Even if, in consequence, the receiver of the letter says that it is not proper that a priest should write such a thing and becomes less intimate with or breaks off from you, have I not a right to be at odds with such an unreasonable man ? Even if your conduct is apparently unbecoming to a priest you should try, first of all, to revise your self-centred attitude of mind and subdue desires for fame within yourself.

"Buddhas and Bodhisattvas, when asked for, would be willing to chop off their own flesh or limbs and give them to others. Much more should you be willing to write a letter of favour when someone takes the trouble to come and ask you to. To be so sensitive to insignificant popularity as to refuse his request comes from egotism. Even if the receiver of the letter thinks that it does not become a priest to write a letter like this and be busy with the common cares of the world, and that such a priest will not do, you, for your part, should care nothing for the world's opinion and do good to your friend in your own way. This ought to be in accord with the true Way. Our forefathers seem to have rendered many services to such a cause. I embrace such a cause also. When your parishoner or acquaintance asks you to write a letter on a somewhat unexpected matter it is quite easy for you to do a proper service to him, though it makes some demand upon your paper." 21
29

Ejō asked : -----

"It is just as you say. Indeed it is well to write a letter on a matter good in itself and beneficial to your friend. But, even when he has the indiscretion to seize upon another's property under unjustifiable circumstances and to speak unfavorably of some

other person, may we comply with his request? I shall be glad to get your answer."

The Master answered : -----

"I cannot tell whether the matter itself is right or wrong. But you had better both write in the letter, and talk to the person asking for your help, to the effect that you have written the letter at his request and the receiver may consent or refuse according to its own merits. The person who is to manage the matter will make clear its rights and wrongs on receipt of your letter. That is not your concern. And one should not be so unreasonable in making such a cold request. Further, a person who thinks highly of you may ask you to make an unconvincing request in unjustifiable circumstances to an acquaintance or a parishoner who puts so much confidence in you as to comply with any request, good or bad. In such a case you should do a favour tentatively, and say in the letter, 'I tell you this much at his urgent request, but you may dispose of it as you think best.' If you do so, neither of them has any cause to be spiteful towards you.

"You should think over these sort of things when you see others or as occasion demands. The point is to be free from ambition and obstinacy in all matters."

XVII.

The Master said in a night talk : -----

"Most of the monks and laymen of the present-day, when they have done a good deed, want to gain publicity for it by some means and, when they have committed a wicked act, hardly like to win notoriety. Therefore their minds are out of keeping with externals. They should look forward to adjusting their minds to externals, repenting of wrong-doings, concealing their good quality, not assuming a mere outward appearance, attributing a good deed to another, and holding themselves responsible for a sinful deed."

Someone asked : -----

"Indeed, we ought to conceal our real goodness and not to gloss over our outward appearance, just as you say. But, fundamentally, Buddhas and Bodhisattvas are to show great mercy to all living

creatures. If unintelligent monks and laymen judge other monks by uncouth appearances and speak ill of or criticise them unfavorably, they will pay dearly for slanders to those in holy orders. Even if we cannot see their merits we may pay respect to their outward appearances and make offerings to them. Then we can bring a due amount of fortune to the people of the world in our way. What allowance shall we make for these circumstances?"

The Master answered : -----

"It is unreasonable to have your own way because it is not proper to assume an outward appearance. It is an outrageous offence against the commandments to do an evil deed in the presence of laymen because you should conceal your real goodness. You would just like to make it known that you are one of the most pious priests in the world and to be little known for your own faults. I remonstrate with you against not feeling ashamed that many guardian spirits in Heaven and the Three Sacred Treasures penetrate unawares into you and being eager to make yourself respected. You should persistently devise various means of making Buddhism flourish and doing good to all living things as the occasion may demand. You are told that you should see that your remark exactly fits the case and think twice before you undertake anything, never being imprudent and rude. After all you should be logically consistent in every action.

"Our life flows along and never stands still ; nothing is certain in this world. This is an axiom and speaks for itself without reference to masters and sutras. We should not depend upon our precarious life every moment. We should think we are alive this day, this moment, and cannot tell what will become of us another day. We can have no prospects of the future, so that we should think of following Buddhism, so long as we are alive, even if only today. Those who want to follow the Way should practise various religious austerities at the cost of their lives in order to make Buddhism flourish and invoke divine favours on living creatures."

Ejō asked : -----

"At the instance of Buddhism should we practise mendicancy and the like ?"

The Master answered :-----

"You should. But you may make allowance for the customs and manners of the locality. Above all, you should take measures to gain greater favour and improve your training. When practising mendicancy the roads in this country are so muddy that the holy robes we put on get soiled while walking about. And the people in this country are so poor that we cannot take home enough offerings by visiting only seven houses in order. I am afraid such circumstances will discourage us from practising austerities and courting divine favours. If only you observe the manners and customs of the country and follow Buddhism in earnest all classes of people will learn to give alms to you of their own accord. And you will be able to improve your enlightenment and educate others.

"You should think over these things as the occasion may demand and, not minding the sight of the world and without a desire for gain, see that all is as well with Buddhism as possible and that greater favours are conferred on all creatures."

XVIII.

The Master said : -----

"The followers of Buddhism should be prudent enough to renounce worldly affections one after another. They should renounce the world, family, body and soul. You should think over the matter.

"First, some retire from the world and live in deep seclusion in mountains but keep up their hereditary family line and are anxious for the welfare of their families and folk.

"Secondly, some part with their home and break off their family relations but like to spare pains as much as possible and not to practise austerities in case they should fall ill. They have not yet renounced the flesh.

"Thirdly and lastly, others do not spare their efforts to practise austerities, but cannot put their soul into Buddhism and do

not feel like practising uncongenial austerities. They have not yet renounced their mind."

and the like?"

The Master answered:—

"You should. But you may make allowance for the customs and manners of the locality. Above all, you should have regard to this greater law and receive your training. When practising meditation you should be aware of the mind as it is, not as it is called while waiting about. And the people in this country are so poor that we cannot take home enough of the things by visiting only poor houses in order. I am afraid much of the time you will have to practise austerities and meditation in the forests. If only you observe the customs and the laws of the country and follow Buddha in various all kinds of people will learn to give him to you of their own accord. And you will be able to improve your enlightenment and educate others."

"You should follow over some things at the occasion may be and not mind the mind of the world and without a law for the law, and all in an effort with Buddha as possible and that greater law and the world as all together."

XVIII.

The Master said:—

"The followers of Buddha should be present enough to receive the law of Buddha and also others. They should receive the law of Buddha and also others. They should think over the law."

"First, some people from the world and live in deep meditation in mountains but keep up their worldly family life and are not free for the welfare of their families and folk."

"Secondly, some people from their homes and towns off their family relations but live in great pain as much as possible and not to practise austerities in order they should fall ill. They have not yet renounced the flesh."

"Thirdly, some people do not spare their efforts to give the law of Buddha, but cannot put their soul into Buddha and do

The Master said as follows : -----

"If those who practise austerities first secure their mental control and calm themselves, they can easily renounce the world and the body. But they will not do so ; they are sensitive to the sight of the world concerning their speech and behaviour. They refrain from doing something bad because others will probably think ill of them, and try to do good when opportunity offers because others will surely regard them as virtuous priests. They are not yet free from worldly affections.

"Nevertheless, those who have their own way in everything and do wrong are perfect villains. In the final analysis, one should give up evil thoughts and renounce one's body, devoting oneself to Buddhism. One should give attention to particulars as the needs of the case demand.

"One who has just begun to practise the Way should put his heart and soul into doing good and not doing wrong in view of humanity or the customs and manners of the world (i.e. refrain from doing wrong and be ready to do good). This means renouncing one's body and soul."

II.

The Master said : -----

"While the late Master Eisai was still in Kenninji temple a poor man came and said, 'My family is so poor that we have had nothing to eat for several days. I, myself, my wife and children are going to die of hunger. Will you please give us relief in charity?'

"At that time they had nothing valuable---no clothing and no food---anywhere in the temple. He (The Master) could think of no resource. Just then, however, there was a little stock of beaten copper boards, which was intended for the material for the halo of the Bhêchadjagura (Bhaishajyaguru) that was supposed to be built in the near future. He took them out and, bending them double, tied them up in a bundle. He gave it to the poor visitor and

said, 'You may exchange this for food and keep off hunger.' The layman was pleased at the gift and went home with it.

"After that his disciples reproached him for this conduct and said, 'The copper is nothing but the material for the halo of the Buddhist statue. In giving it to the layman you are guilty of putting a holy thing to private use, I suppose. What is your opinion?'

"The late Master said, 'That is the idea. But, when we think over Buddha's principle, He will be merciful enough to give His own flesh and limbs to those who are in need. I think my conduct will be in accord with the Buddhist principle, even if I give the whole image to those who are going to die in my presence. And, even if I go to hell myself for this sin, I ought to relieve sentient beings from starvation.'

"Present-day followers of Buddhism should imagine how noble were the minds of their thoroughly enlightened predecessors and never forget it.

"Again, on one occasion, one of his disciples said to him, 'The present ground of this temple is near the river-beach of the Kamo ② and is in danger of being flooded in the future.'

"The late Master said, 'We need not be afraid that the temple may be destroyed in the future by flood. It is said that the Jetavanavihāra lies in ruins and only its corner-stones remain, ③ but the merit of building a temple is not lost to the world. Whatever may become of it in the future, the merit of the austerities practised there for one year or half a year in the present is enormous.'

"Now, when I come to think of this story, the construction of a temple is indeed such a great undertaking of the day that one ought to hope that it will be free from imperfections in the distant future. When entertaining this sort of hope the late Master knew the nature of things very deeply. We must understand his noble mind."

III.
The Master said in a night talk : -----

"In the reign of Tai-tung in Tang, Wei-cheng reported to the throne that the public were speaking ill of the king.

"The king said, 'If I am benevolent, but am spoken ill of, I need not trouble myself about it. If I am not benevolent, but am spoken well of, I ought to be concerned about it.'

"Such is the case even with a layman. The followers of the Way ought to bring themselves to think that way. They should find no embarrassment in being spoken ill of and being reproached by fools, with all their benevolence and firm faith, but they ought to be prudent when they are regarded as pious, with all their lack of reverence."

At another time the Master said : -----

"Wen-ti of Tu'o said, 'A king should cultivate moral character unawares until the people praise him for his high virtue.' He meant that a king cannot lead the people into the right path until he cultivates moral character and they praise him for it. The followers of Buddhism who fall short of this mental attitude should be much more cautious about themselves. If only you conduct yourself in accord with Buddhism unawares, Buddhist virtues come into evidence by themselves. Don't expect or wish that your firm faith and the virtues, cultivated as the result of hard discipline, will be revealed and known to the public, but devote yourselves to mastering Buddhist doctrines and the teachings of the patriarchs. Then the public will naturally admire Buddhist virtues and become devout believers.

"Incidentally, the followers of the Way are liable to suppose themselves that their own virtues are revealed because they are made much of by the public or make riches, and the public are apt to be informed of that, also. In such a case, you may be convinced that you are possessed by an evil spirit and should think the matter over. Some sutras say that this is the work of an evil spirit. There has been no precedent in India, China and Japan for regarding it virtuous to make riches and be worshipped by the foolish.

"From of old, in India and China as well as in Japan, they have taken such a one for a true priest, of firm faith and strict prac-

tice, as is poor and can endure suffering ; who spares what money he has to spare and is full of mercy, conforming to Buddhist doctrines in his conduct. The evidence of high virtues is not indicated by being proud that one is wealthy and is offered a lot of alms. There are three stages of the evidence of virtue. In the first stage, such persons are known to the world for practising ascetic lives. Secondly, many followers flock to their doors, attracted by their high virtues. Lastly, they study and practise the Way together with the followers. Therefrom comes into evidence the virtue of Buddhism."

IV.

The Master said in a night talk :

"Those who follow the Way should renounce worldly affections. In other words, they should practise ascetic lives according to Buddhist doctrine. Most of the public are so narrow-minded that they intend to attain enlightenment alone. It is still narrow-mindedness to try to tell right from wrong, taking the former and leaving the latter. To enter the priesthood you have only to renounce worldly affections and to abstain from telling right from wrong and consulting your convenience, and dismiss what you intend. You should conform to the sayings and doings of your predecessors, whether right or wrong.

"What you think good and the public regard so, too, is not always good. So you need not pay regard to others' comments but must renounce your own mind and only follow the teachings of Buddha. Even if you feel pain in your soul and body you should follow the examples of the patriarchs and your virtuous predecessors, however trying they may be, because you have renounced your body and soul. On the other hand, if you think it good and consistent with Buddhism and you would like to put it into practice, what is incompatible with Buddhism you should not do. This is really the way of those who know what is what with Buddhism. Giving up your own mind and the deductions from the doctrines you have long learned, you should turn your mind step by step to the sayings and doings of the patriarchs you see unfolding out before you. If you do so you will im-

prove in your knowledge and attain enlightenment. You may lay aside, if with good reason, the knowledge of sacred books and sutras you have learned, and then judge from the doctrines you are now learning. Of course, you learn the doctrines to renounce the world and attain enlightenment. You have a mind not to give up lightly the knowledge you have obtained for many years. This is called a state of mind inseparable from illusion. You should think the matter over."

V.

The Master said in a night talk : -----

"The biography of the late Master Eisai of Kenninji was written by the Second Councillor of State, Minamoto no Harukane, a lay monk. At first, he refused the work and said, 'Such a book should be written by a Confucian scholar because it is his duty to devote himself to learning from childhood to manhood. Then there will be no mistakes in his writing. But those who are not in this line make it their primary object to do their part and keep company on business, pursuing learning as a side-job. Some of them may be clever with their pen by nature, but they will make mistakes in writing.' This reminds me that our forefathers have devoted themselves to studying other books besides sacred Buddhist ones and scriptures."

At another time, the Master said : -----

"The late Bishop Kōin said as follows: ---

"To acquire firm faith means to hold in one's bosom the Tendai doctrine of 'a concentrated mind with three thousand doctrines' and the like. One who goes on a walking tour in a priestly attire with a sedge hat on for some reason or other is bewitched by some long-nosed goblin."

VI.

The Master said in a night talk : -----

"The late Rev. Eisai said, 'The food and clothing on which you trainees in this temple support themselves are not provided by me but by the guarding devas of Buddhism. I am charged with the task only of transmitting them to you. Every one of you is nat-

usually endowed with the amount of food and clothing needed in your whole lifetime. You should not work for any extra amount.' He would often say so. I think this is one of the fairest speeches in the world.

"When Rev. Hung-chih was curate of T'ien-tung monastery in the Great Sung Era it was rich enough to pay expenses for a thousand trainees at normal times, of which seven hundred were practising the Way in the hall and the others were engaged in various works outside the hall. Nevertheless, while he was the curate there, there gathered crowds of trainees from all quarters of the country and a thousand priests lived in the hall with five or six hundred more outside. So the priests in charge of temple management said to him, 'There is ordinary accommodation for one thousand people in this monastery, but so great a number of trainees have gathered that we cannot give board to them all. I wish you would put out the extra number to oblige us.' But he would not consent to it and said, 'Every one of them has a natural endowment. It is none of your business. Never mind about that.'

"Now, this brings us to think that every one of us has a natural endowment with provisions for his whole life. However much you may desire it, they cannot be produced of themselves; but it does not follow that you cannot get them because you do not try to. Even the laymen leave their food and clothing to the wheel of fortune and try only to be loyal to the sovereign and dutiful to their parents. Much less do the priests concern themselves in any matters but Buddhism. They are bestowed with material favours left by Sākyamuni Buddha and food and clothing offered by many guardian devas. They are born with natural gifts too, so that they can support life on their natural endowments, even if they do not try hard. If they work for wealth what would become of it after their death? Therefore, the followers of Buddhism should devote themselves to learning nothing but the Way.

"And another man said, 'It is now a degenerate age and we live in Japan so far away from India where Buddha was born. Under such circumstances, to make Buddhism flourish, we had better practise

ascetic lives without bearing anything in mind but some outside aid of food and clothing, etc. Then there will be a good attendance of those who are slaves to appearance and are attached to their own selves and, in due course, at least one of them will learn to conceive a longing for salvation. Therefore, we may well make a quiet dwelling in a secluded place and practise an ascetic life with no want of food and clothing. Then we shall be of much service to the Way.'

"Now I have come to think of it as a mistake. If there gather thousands of people in pursuit of benefit and devoted to avarice it will be much worse than no gathering. They have no inclination for Buddhism for they have done so many sinful acts that they are only worth transmigrating to the World of Pretas and Beasts in the next existence. If you practise pure religious austerities constantly, sometimes begging alms from door to door and sometimes eating berries and nuts, you will meet someone who would like to learn the Way from you. And if you meet with a single follower I am convinced that you are a true Buddhist and will make Buddhism flourish. On the one hand there may be no follower on account of hardships and poverty, on the other hand there may be a big enough supply of food and clothing and a crowd of priests but no practice of Buddhism. Both are equally futile in comparison."

Again the Master said : -----

"Most people of the present day regard the rise of Buddhism to be evident when they make a Buddhist image or build a temple, but this is also a mistake. Even if they adorn the lofty building with cut gems and beaten-out gold none of them can attain salvation. They are only fortunate enough to do good in giving financial aid to Buddhism. The offering, from a layman, however much it may be, is a small cause which may lead him to a wonderful effect in attaining salvation. But the efforts of the priests in this connection will not go a long way toward the rise of Buddhism. They can make Buddhism flourish only by thinking over Buddha's words and sitting in meditation for a short time in a humble cottage or with a large tree for a roof over their heads.

"Now I am going to build a priests' hall at Kōshōji temple and ㉓
am collecting the funds from benefactors, serving the cause according to my power, but I do not necessarily regard it as the rise of Buddhism. At present there are not so many followers of Buddhism and I have not so much to do that I should like to do this kind of work rather than idle away my time, taking advantage of it to lead those who live in darkness to Buddhism and making it a seminary for the followers who are now sitting in meditation and practising an ascetic life with me. Therefore, even if I cannot realise what I set my mind upon, I will not feel bitter. If I can only set up one pillar the future generations will suppose that I cannot have accomplished my intention, but I will make nothing of that sort of supposition."

Once a man gave advice to the Master and said, "Let us go down to the Kantō Districts to propagate Buddhism."

The Master answered, "You are mistaken. If they are determined to practise Buddhist austerities the people there will be ready to come over the mountains and rivers, and even the great oceans, to learn from me. If they are not religious-minded I am not sure that they will hear me at all when I go there and try to enlighten them. Nevertheless, you advise me to take the trouble of going as far as Kamakura. The reason may be that we intend to depend on their assistance or are eager for riches. That will only cost me a great deal of labour, so I had better not take the trouble."

At another time the Master said : -----

"Those who follow Buddhism should not read books on the doctrines of those sects which are grounded on scriptures and on any other doctrines than Buddhism, but should read the collections of words and sayings by respectable masters. You should refrain from reading any other books for some time. ㉔

"Most Zen priests in these days like writing prose and poetry for they must compose a 'gatha' (a form of poetry) and a Buddhist sermon. They are quite mistaken. They need not compose a 'gatha'; they have only to put down what they have in mind just as it is. They may write about Buddhist doctrine, regardless of the art of

writing. Those who are so impious as to look down upon such compositions, and take no notice of them, will meddle with only words and phrases and be inconsistent with reason, even if they conform to the art of writing and make a splendid expression. I, for my part, have tried to write good prose and poetry since my childhood and sometimes, even now, happy expressions in Chinese classics occur to my mind and natural references are made to the 'Wên-suan' and so forth. But I think it is in vain and should like to stop doing so."

VII.

One day the Master said : -----

"While I stayed in Sung I was once reading an analect of an old master in a room for zazen practice. Then a priest of firm faith from Szechwan Province asked me, 'What is the use of reading the analect ?' I said, 'I want to enlighten my countrymen when I go back there.' 'What is the use of doing that ?' I answered, 'To confer divine favours on them.' 'What is the use of that in the long run ?'

"Later I thought over this argument and found that reading analects and 'koans' (catechisms), appreciating the conducts of old masters and impressing upon those who are at a loss the truth of those writings will not go a long way toward practising austerities for myself and enlightening others. Only to practise zazen, realise the importance of doing it for my life and know what is 'mind' in Buddhism would afford me an inexhaustible supply of description in enlightening others, even if I am uninformed afterwards. I saw this as the reason why the priest from Shu put the above questions to me about the ultimate object of reading the writing. I was fully convinced of this truth and afterwards gave up reading them, devoting myself to practising zazen and realising the most important truth of my life."

VIII.

The Master said : -----

"Unless one really cultivates virtues one should not be respected. The people in this country cannot find out others' real

virtues but respect them only for their good appearance. Those trainees who have no sturdy faith in Buddhism will be easily led to evil ways and be under the orders of those devils who work against Buddhism. It is easy to try to be respected by others. Those who pretend to throw away their life and turn their back on the world are far from being true Buddhists, contrary to our expectation. Those who appear something like ordinary people and make efforts to regulate their minds are true priests.

"Therefore, there is an old saying, 'Inside empty, and outside follow the manners of the world.' One should have no attachment to one's self and try to be the same as others in appearance. Thinking no more of one's mind and body, one should be converted to Buddhism and follow the regulations. Then one will be better in mind and appearance, at present and in future.

"Though Buddhism compels one to throw away one's self and turn one's back upon the world, it is wrong to throw away what should not be. Among those Japanese who introduce themselves as Buddhists or priests some behave recklessly and indecently, no matter what others think, because they have effaced themselves, and go about wet in the rain with no outfit because they have no attachment to the world. This behaviour is of no use to their mind and appearance, but ordinary people are rash enough to regard them as honorable and unattached to the world. On the contrary, those who observe the regulations of Buddhism, realise the details of the commandments and act up to the conventions of Buddhism in their doings for themselves and others are taken for being particular about fame and profit and are given the cold shoulder. Nevertheless they, for their part, are in conformity to the doctrine of Buddhism and can secure virtues both in mind and appearance."

IX.

The Master said in a night talk : -----

"The followers of Buddhism need not be known to the world as learned and wise. If you have any one that seeks after the truth of Buddhism you ought to preach to him the teachings of Buddha which you are well-informed of. Even if he once had any intention

of killing you you ought to forget your grudge against him and preach the truth when he comes to you and sincerely asks for your instruction. Except on these occasions you need not pretend to be versed in the esoteric and exoteric doctrines of Buddhism or in any other pagan doctrines. If any one comes and asks about them you may answer, 'I do not know anything about them.' Nevertheless, you are inclined to feel uneasy about others' opinions of your dishonorable ignorance and to find it bitter yourself to be foolish. And, under these apprehensions, you try to get a wide knowledge of Buddhism and other doctrines and, in addition, a knowledge of worldly affairs and customs, learning about various kinds of things and speaking of them in a knowing manner. You are quite mistaken and need not go so far as that. However, to pretend to ignorance, with all your knowledge, causes you much inconvenience and you will strike an attitude and look the more honorable for it. But it is not right. It is best not to know anything from the first.

"In my childhood I liked studying histories and biographies. It has been an important subject and necessary for worldly matters until lately when I went to Sung and received the mantle---then I read Buddhist Sutras and other scriptures and had a thorough knowledge of several dialects there. The people in general regarded it as important and, at the same time, it was a necessary subject. But now I really think it is an obstacle in the way of learning Buddhism. In reading a sutra you may follow the chain of reasoning in one expression after another and can make out what it means. For all that, you scan the meter, rhyme and antithesis of the sentences at first and rate them skilful or unskilful, and then try to grasp their meaning. If so, it is better to have no knowledge of the art of writing but follow the drift of thought from the first. In composing a Buddhist sermon it is a punishment for unnecessary knowledge to try to write in conformity with the art of writing and be at a loss how to arrange the rhyme and meter. You may write down in detail just as you think right, whether the composition may be good or unskilful. Even if future generations may regard it as unskilful it is more necessary for Buddhism only to

make understood what you intend to preach. It is the case with other learning and information.

"I hear that the late Kū Amidabutsu of Kōya was a high priest ③ and an authority on the doctrines of the Tendai and Shingon Sects. He had turned his back upon his temple and become a mere traveling priest and Amida-invocation devotee. Then a Shingon priest came to see him and asked him about the doctrine of the Shingon Sect. He answered, 'I have forgotten all about it and cannot remember anything at all.' Such a priest is a good example of firm faith. Why can he not remember anything? He minded only his own business. I think it is quite right that he should do so, once he has become an Amida-invocation devotee. Those who want to follow Buddhism should have the same mind as he. Even if they are learned in the doctrines of the sects it is well to put them all out of their mind. Much less should they try to learn such things as the analects of Zen masters which should never be read by those who devote their lives to Buddhism. It is needless to speak of other books."

X.

The Master said in a night talk : -----

"Most of the trainees in this country distinguish between right and wrong in behaviour and expression and are sensitive to the opinions of the world, troubling themselves about whether they will be thought well of by doing this or ill of by doing that, taking into further consideration what influence it will have in its turn in the future. They are quite mistaken. The public, at large, will not always regard right as right. So, no matter what they will take you for, whether it be a fool or not, you may well do as you think right in conformity with the principles of Buddhism and refrain from doing what you think to be wrong. Then you will be justified in passing your whole life without taking notice of the opinions of the world around you.

"To retire from the world means to show no interest in the opinions of the world. You need not take anything seriously other than learning and practising the conduct of the patri-

archs, reflecting upon your own faults which are to be found un-
awares by devas, and acting according to the regulations of Bud-
dhism. However, you would be wrong to be indifferent to others'
poor opinions of you and not be ashamed of your loose life and
evil deeds. You should lead your life solely in conformity with
the regulations of Buddhism and never mind others' opinions of
you. You are forbidden by the regulations of Buddhism to have
your own way and be lost to a sense of shame."

The Master said, at another time : -----

"According to the social code it is impolite to be careless
enough not to screen the privy parts when one changes one's
clothes or sits or lies down in a dark room or out of others'
sight. It is a disgrace open to the criticism of devas and de-
mons. Out of sight, one ought to screen the parts to be screen-
ed, just as in the public eye. This is the case with the regula-
tions of Buddhism. Therefore, those who follow Buddhism should
not do wrong even out of sight and bear in mind the regulations
of Buddhism, both in and out of the house, in light and darkness."

XI.

One day a follower of Buddhism asked the Master : -----

"I have long devoted myself to Buddhism but have not yet at-
tained enlightenment. Old popular sayings have it that one need
not be clever and wise to attain enlightenment, nor be learned
and quick-witted. So I know that I need not think meanly of my-
self because I was born dull and half-witted. If there are any
old customs and instructions about these things, please let me
know."

The Master answered : -----

"That is right. Enlightenment does not require intelligence
and learning, nor cleverness and management. Having a false idea
of the true way of following Buddhism, some advise you to be some-
thing like a blind man, a deaf man or an idiot. We should not de-
spise the most incompetent, because knowledge and learning are
good for nothing. The Way of Buddhism is to be easy to follow."

"But, even in the monasteries in Sung, there is only one or two

who have attained enlightenment among hundreds or thousands of followers under a single master. So there ought to be the old customs and instructions. When I come to think about them now, it makes a difference whether they have a strong will or not. One who is firmly determined and follows the Way of Buddhism under a master with one's whole heart can never fail to attain enlightenment. For that purpose one should bear the following in mind and devote oneself to and practise it before everything.

"First of all, one should have an iron will to aspire after enlightenment. For instance, those who desire to steal a precious treasure, or to defeat a bitter enemy or have a beautiful lady of high standing for their own, provide for an unguarded moment of the object in all circumstances in their daily life. Among them, some with the strongest desire are sure to attain their object. In the same way, if you come to harbour a strong desire to attain enlightenment, when you are absorbed in meditation or in a catechetical question from an old master, or again when you come face to face with a high priest to ask for his instruction, or you are practising austerities with full determination, you will be able to hit the mark, however high, or to understand from any depth. Without such a determined will, how can you get free from the round of birth and death in the instant of attaining enlightenment? It matters little to a person of such will whether he is dull or inferior in quality, or half-witted or wicked. He will never fail to attain enlightenment. *Now I answered this*

"Secondly, once you are determined in this way, you are sure to realise the uncertainty of life. In realising the uncertainty of life you should not adopt the simple expedient ('vipaśyanā') of making an investigation into the doctrines of Buddhism, nor conjure up an image of unreal things. The uncertainty of life is the truth unfolding itself before your eyes. For demonstration I need not rely upon the textual or theoretical evidence of the holy scriptures esteemed by the public at large. Some are born in the morning and close their life in the evening; a man you saw yesterday may have already died. These are the circumstances

you will see and hear occurring in others. Furthermore, you may put yourself in their places and think over the truth. Even if you live to be seventy or eighty you must close your life in the long run. In the nature of things, the joys and sorrows, kindness and affection, revenge and resentment which you experience during your life are, if rightly considered, nothing over which you need make a fuss, and you will manage to hold the natural course of life by any means. While you are alive you should devote yourself to Buddhism and pursue the true happiness of all sentient beings. Those who are far advanced in years or have passed the middle milepost of their life especially cannot remain idle in following Buddhism when they pause to think how much longer they have to live.

"Such a point of view is easy and not strict. Think about both worldly affairs and Buddhism. No one can tell what will become of his life tomorrow, nor at the next moment. One may fall seriously ill, suffer so great an agony that one does not know one's right from one's left, incur the hatred of demons and fall dead (i.e. be put to sudden death), meet with a misfortune such as robbery or with a spiteful enemy and be murdered.

"Thus, in such an uncertain life, the hour of death may come at any moment. So it is very foolish to idle away one's time in planning various means of livelihood in expectation of a long life and, besides, in plotting evil intentions against others.

"Because this doctrine of the uncertainty of life is quite true, Sakyamuni Buddha preached it to all sentient beings, and the masters and patriarchs preached it in sermons to the public, also. In our time we preach a requested sermon, 'Today red, tomorrow dead;' it is important to realise the uncertainty of life. Sincerely holding this doctrine in remembrance and wasting no time, with the idea that you can be alive only this day and only for this moment, you should devote yourself to learning Buddhism. Once you are so minded the rest of your learning is quite easy. It does not matter at all whether you are clever or dull by nature."

XII.

The Master said in a night talk : -----

"That most people do not renounce the world conveys the impression that they are self-indulgent. In fact, they think nothing of themselves, for they are shallow-minded and do not have a good master.

"If one retires from the world and becomes a true Buddhist one will win fame as a patriarch, which will please the men of virtue in the old days and the wise in the future, and one will be divinely favoured with the virtues of Nirvana and be served by the dragon god and other heavenly gods."

XIII.

The Master said in a night talk : -----

"There is an old saying that if a man in the morning learns truth, he may die in the evening without regret. The present-day followers of Buddhism should have such a mental attitude. During an immense period of time we have been born again into one existence after another without finding favour with Buddhism. Now we have happened to come into this existence and have had the good fortune to become a believer in Buddhism, but we are destined to be mortal after all and, however dear we may hold our life at heart, it will not last as long as we wish. If you devote even a day or a moment to Buddhism of the life that you will give up sooner or later it will bring you eternal bliss in the future.

"Worrying about tomorrow's livelihood and the future, not renouncing the world you ought to renounce and not practising the austerities you ought to, idling away your precious day and night, is a matter for regret. Resolving to be starved to death without tomorrow's food and to be frozen to death without any fuel, you should be willing to hear the teachings of Buddhism this very day and close your life agreeably with them. In this case you would be quite sure to attain enlightenment by practising the asceticism of Buddhism.

"Without this mental attitude, he who appears to have turned his back on the world and devoted himself to studying Buddhism

is still irresolute and secretly nervous about clothing for summer and winter as well as about tomorrow's or next year's livelihood. So he will be unable to attain enlightenment, even if he tries hard through endless successions of existences. There might be some one who can attain enlightenment but, so far as I know, it is not the case with Buddhism."

XIV.

The Master said in a night talk : -----

"The followers of Buddhism should fix his own certain death deeply in his mind. Death is a matter of course. Apart from thinking of death, he should make up his mind not to idle away his time, and should not spend time in vain but make good use of it. Of the things he should do, the most important is to practise the austerities of the patriarchs as they did, and nothing else. He must be quite sure of this."

XV.

The Master said as follows : -----

"It seems stingy and grasping for Zen followers not to throw away threadbare robes but patch them up and continue them. If they cast aside old clothes and put new ones to use as they please, they may be said to have a greedy inclination for new goods. In both ways they are found fault with. I wonder what they should do."

I, Ejō, asked him : -----

"In the final analysis, what should be uppermost in their minds?"

The Master answered : -----

"If they wipe out greed and stinginess they are not to be found fault with in either way. You might well repair ragged clothes and wear them as long as you can and have no desire for new ones."

XVI.

Ejō asked at a night talk : -----

"Should we pay back what we owe to our parents?"

The Master taught : -----

"Of course we should practise filial piety towards our parents. But, on this point, there is some difference between priests and laymen. The latter should observe the teachings of the Hsiao-ching (15)

and be filial to their parents during their lifetime, practising filial piety after their death, as you know well. On the other hand, priests should renounce filial piety and enter the priesthood, in seclusion from the world. They should not only be filial to their parents but feel indebted in the same way to all sentient beings, practising charity towards all and not confining it to their own parents. This is what they should do as priests. To practise everyday austerities in strict accordance with regulations and take every opportunity of learning the doctrines of Buddhism means to discharge their filial duties. It is the duty of laymen to hold memorial services for their parents for the 49 days subsequent to their death and on the anniversaries.

"Zen Buddhists should realise how deeply they are indebted to their parents and think in the same way of other debts of gratitude. I think it is out of keeping with the doctrines of Buddhism to do good for one day only and hold a memorial service for a single soul. The Fan-wang-ching Sutra says that one should invite a priest to perform a memorial service for the repose of one's deceased parents, brothers and sisters. This seems to be only applicable to laymen's cases. In the monasteries in Great Sung they hold a solemn ceremony for their departed master on the anniversary of his death, but seem not to hold a service for their own parents."

XVII.

One day the Master taught : -----

"To be slow-witted by nature means not to be zealous enough to accomplish one's purpose. When one falls from a horse a lot of things will occur to one for a moment until one touches the ground. When one meets with such an unexpected accident as injury or death any one can exercise brains and discretion. Then, quick or dull, they can get a definite opinion and follow the sense with little or no difficulty.

"Therefore, bringing yourself to think that you might die tomorrow, nay to-night, or come across an unexpected accident, you may make earnest efforts with full determination. Then you will never

fail to attain enlightenment. One who seems to have a dull head, but makes careless efforts, will be spiritually awakened all the earlier than one who is shrewd and wise in the ways of the world. Cūḍapanthaka, one of Śākyamuni's disciples, was so stupid as not to recite a single 'gatha', but was so full of zeal that he could attain enlightenment within the 90 days of summer training.

"If one devotes oneself to studying Buddhism with the intention of attaining enlightenment within the lifetime that might come to its end at any moment, none will fail to accomplish the purpose."

XVIII.

One night the Master said : ----

"In Sung monasteries they often sift good wheat and rice from bad, and cook the good and throw away the bad.

"Concerning this a master said, 'Even if you should knock your head to pieces you should not sift rice and separate good from bad.' And he composed a 'gatha' which warned against such a bad habit.

"This means as follows:--

Priests should not take the regulation meal when it is good-flavoured, but eat foods, agreeable or disagreeable, as they are. Having meals served by pious parishoners, or ordinary clean ones at the temple, they have only to keep body and soul together for the purpose of practising austerities. They should not be particular about food and take care of its flavour.

"Now my disciples should bear this in mind also."

On this occasion I asked him : ----

"If the followers of Buddhism are told that every one has Buddha nature and should not search after the truth of Buddhism anywhere else they may rely upon these words, give up their past studying and training and lead a life of virtue and vice as they please." What do you think of this view ?"

The Master answered : ----

"This view is illogical. If they give up practising and studying Buddhism because they seek after it nowhere else other than in their own mind it follows that they seek after something by

means of their behaviour. This is not what can be called 'not-seeking'. They should realise that studying and practising are Buddhism itself in themselves and seek after nothing, do no evil and manage no worldly affairs even against their own wishes. But they should study and practise the ways of Buddhism with all their disinclination for it and, even if they can get some good results, they ought to practise the austerities without any anticipation. This is what is really meant by the above axiom that one should not search for the truth anywhere else.

"An interesting anecdote has been told of Master Nan-yüeh Huai-jang's teaching to his disciple Ma-tsu. As the proverb says, 'One cannot make a silk purse out of a sow's ear,' he told his disciple that he should not polish a tile to make a mirror. He meant to warn him against intending to become a Buddha by doing zazen, but not to dissuade him from doing zazen.

"Doing zazen is Buddha's doing. Zazen is an absolute doing (unconditional doing). It is the original form of one's self. Nothing else is to be sought after in Buddhism."

XIX.

One day the Master said in a requested sermon : -----

"Most recent priests say that Buddha's teachings should be adapted to our circumstances so that we may conform to the customs and manners of the present age. But I am not of their opinion. Even among laymen the wise regard it as repulsive to conform to popular customs and manners. For instance, Chü-yüan said, 'The others are living like drunkards and have no sense of right and wrong, but I alone remain serene and keep my presence of mind.' He did not follow popular customs and at last drowned himself in the lower Han-shui.

"Much different are the customs and manners in the Buddhist society in every detail from those in the common world. Laymen do up their hair and take several meals a day ; priests shave their heads and take only one meal a day. Even in this daily routine the laymen do one thing and the priests do another. But, because they lead their life in such a way, they can make their living all the

more comfortable. So they should turn their backs on everything in the social code."

XX.

(1)

The Master said one day : -----

"The whole country is well governed when every one in office, from the king down to the common people, fulfils his duty, and it is disorganized when the incompetent hold offices. When the affairs of state please the will of Heaven the country is at peace and the people can enjoy quiet lives. So kings make it a point to get up at one o'clock in the morning and attend to government affairs. It was much trouble for them, as is the case with those in other offices bound by different duties. When they exercise prudence in administering the affairs of state, follow the previous instances, find out respectable subjects and appoint them to high offices, their reigns will suit providence and be called peaceful ones. If they neglect these duties they will agitate the world and distress the people against providence. Those who follow them, such as feudal lords, chief retainers, warriors and the common people, have their respective businesses under their charge, and those who are diligent in them may be received as right men, but those who neglect their duties will incur the wrath of Heaven for going against providence.

"Therefore the followers of Buddhism should not think for a moment of idly living in easy circumstances because they have forsaken the world and entered the priesthood. An idle life seems to bring profit for some time, but will cause heavy damage afterwards. A priest ought to be assiduous in practising austerities and discharging his duties.

"In the common world the king who ought to reign over the whole country sets his heart on following the previous regulations and finding out respectable subjects but, for all that, has no reliable regulation handed down from masters and scholars for many generations, so that he often makes errors in judgement. The followers of Buddhism have well-defined regulations and teachings handed

down for several generations and still in existence. And there still live those masters who have inherited them from the previous masters in succession. I am of the following opinion. If one bears the previous instances in mind in every one of the four cardinal actions (i.e. walking, stopping, sitting and lying) and practises austerities under the guidance of a master, one will never fail to attain enlightenment. People try to suit providence while Buddhists intend to do as Buddha dictated and are diligent in practising austerities. Both people and Buddhists are alike in trying to lead virtuous lives, but the fruits of the latter's efforts are far more valuable than those of the former's and, once reaped, will never be lost. To bear such valuable fruits and get genuine comfort they should lead ascetic lives for this transient lifetime and do as Buddha dictated. It depends upon their resolution whether they can reap valuable fruits.

"Nevertheless, Buddhism does not urge its followers to inflict excessive pain on themselves and perform the impossible. If they follow the commandments they can live at their ease and behave themselves creditably, becoming beautiful to look at. Only they should lay aside their personal offhand opinions and devote themselves to observing the regulations of Buddhism."

(ii)

The Master said on another day : -----

"When I was studying at the Tien-tung monastery in Sung, where Rev. Jü-tsung was the chief priest, it was stipulated in the regulations to do zazen till 11.00 at night and from 2.30 or 3.00 in the morning. Rev. Jü-tsung used to do zazen together with his followers and never neglected this duty for a single day. While doing zazen most of them would fall into a doze on their seats. Then he made a round among the followers and struck nodding ones with a clenched fist or a pulled-off slipper. They were put to shame and were urged to wake up from the doze. When they fell again into a doze, for all his blows, he went into the hall to toll the bell there and had his assistant light a candle. He said then and there to all the trainees : ---"

'What is the use of doing nothing but doze while you are gathering in this hall to lead an ascetic life ? You seem to have entered the priesthood to no purpose. As you see, the kings, the officials in the world,---is there any one that makes a comfortable living ? Some cultivate their moral sense as kings and others are loyal to them as subjects. Or the humbler classes clear the land and do the farm work. Who can live in easy circumstances ? You are freed from these responsibilities in the world and idling away your time here. This life of yours is good for nothing in the end. Life and death are our great concern. All is vanity in life ; today alive, tomorrow dead. Both the scriptural sects and the Zen sect urge the importance of this truth. There is knowing what may happen at any moment. To-night or next morning we might fall ill or die and no one can tell how we shall meet death or what disease we shall suffer from. It is foolish indeed to slacken your efforts and doze away your time in this short life. This is why Buddhism has fallen into decay of late years. When it flourished in the monasteries in all parts of the country they all devoted themselves to practising zazen. As the senior priests in most of them recently have come to neglect the practice of zazen Buddhism is now on the decline.' (19)

"In this manner he convinced his followers that they should be closely occupied with zazen practice. This is my personal experience. The followers of Buddhism at the present time should be deeply impressed with the way of training in the T'ien-tung monastery.

"On another occasion his attendant said, 'The trainees in the hall are so tired from insufficient sleep that some are taken ill and others seem to relax in their efforts. I think this is because they have too long a spell of zazen. I wish you would reduce the time assigned for zazen.'

"But he gave him a good scolding for the idea and said, 'I cannot grant your request. Those who are not firmly determined make light of practising zazen and will fall into a doze all the same even for a moment. But those who have unshaken faith and are fully determined to take such training will be all the more willing to

practise zazen when they have the longer time assigned for it. In my young days I called on the respectable priests at the monasteries in several places and found all of them training their followers in the same way, striking dozing ones with a splitting fistcuff. I am now well up in years and in decline, and I am not so strong as to be able to strike my followers to the full extent, so that I cannot bring them up as refined priests. The chief priests of the monasteries are generally too easy with their followers and Buddhism is in a bad way. They should strike them harder."

XVI.

The Master said on another day : -----

"In what way can we attain enlightenment by mind or body(knowledge or experience) ? Those who are founded on scriptures say, 'Mind and body are the same thing,' and 'We can master Buddhism by way of the body(by experience),' 'because mind and body are one and the same.' Among them there is a lack of definite information as to mastering Buddhism by way of the body.

"Our Zen Sect makes it a doctrine to attain enlightenment by both ways. If they try to master Buddhism only by way of the mind (by knowledge alone), they will not be able to attain enlightenment after thousands and thousands of years of efforts.

"When they come to stop the activity of the mind and give up knowledge and opinion they will attain enlightenment. Rev.Ling-yun was spiritually awakened when he looked at the peach blossom, as was Rev.Haiang-yen when he heard a kicked stone hitting on bamboo tree trunk. These masters attained enlightenment by way of the body.

"Therefore, give up thoughts, knowledge and opinions altogether and devote yourself to practising zazen, then you will take heartily to Buddhism. So it may safely be said that the way to enlightenment runs through the body. This is why I hold that you should devote yourself to zazen practice."

Vol.IV.

I.

The Master taught as follows : -----

"Those who want to study the way of Buddhism should devote themselves to it.

"There is an old saying that one more step forward should be taken at the top of a high pole. The higher we go up a pole the more we are apt to hold on to it lest we should lose our footing and be killed in the fall. However, far from this, in Buddhism we are persuaded to make further advances ; we may well least expect that things would come to a pretty pass and give up the means of our own living as well as our walk of life, as if entering into the state of self-effacement. But it is too much for us. Unless we abandon our last resource we cannot attain enlightenment despite all our efforts which are a pressing need to us. You should have the courage to renounce your mind and body."

II.

One day a nun said : -----

"Even some laywomen and the like learn Buddhism in particular. As for me, I, with the status of a tonsured nun, may have some faults but can measure up to the principles of Buddhism, I suppose. What is your opinion about this ?"

The Master answered : -----

"You are mistaken. Laywomen can study the way of Buddhism and attain enlightenment as they are. It does not follow from it that those who enter the priesthood can attain enlightenment without being ready to renounce the world. Buddhism does not make a choice among different kinds of men; however, most men do not enter the priesthood. The mental attitude of a monk ought to be different from that of a layman. A layman will be awakened from illusion if he has the same attitude of mind as that of a monk. But a monk will make a double mistake if he has the same sort of mind as that of a layman. He should be differently prepared for studying Buddhism from a layman.

"It is not difficult to follow the routine, but to do so decent-

ly. Every monk seems to aim at practising asceticism, but hardly any one practises it respectably. It is a matter of vital importance for him to discern the real meaning of life and death. Everything is uncertain and changes rapidly in this world. He should never relax his attention. He who renounces the world should do so literally. He should be indifferent to the name of monk or layman."

III.

The Master said in a night talk : -----

"On viewing the world I observe that those who are fortunate and raise the reputation of their families are all honest and do much for others. So they keep their houses in good order and their families will prosper for successive generations. On the other hand those who have prejudiced views and do harm to others may sometimes be lucky in keeping the order of their families but, in the long run, things will turn out favourable with them. Even if they may be lucky in their own generation their descendants will not always be happy.

"If you would like to make another person happy by doing him good and find favour with him you are better than when you do harm to him, but you are not really good, because you think of yourself only and not of others. Even if you do not attract his attention, you may see that another can live free from anxiety about the future or, looking forward into the distant future, you may leave services rendered to others' good, paying no regard to specified persons. These services can be properly called those for others' interests. Zen priests should be much more noble-minded. When they are considerate of sentient beings they should not make distinctions between the familiar and the strange but have a mind to treat them equally, take no account of their own interests, monastic or secular, and be personally thoughtful of others' good and work for their benefit, unnoticed and without accepting thanks, trying not to draw notice to their own thoughts.

"The key to such a life is at first to renounce the world and your own body at all cost. If you have only renounced your body

alone you cannot make yourself win the good opinion of others. However, if you do not care what people say of you, do wrong and have your own way in everything, you still go against the principle of Buddhism. Only to do good for the benefit of others; free them from anxiety about the future; not to expect, in return, to leave a good name behind; to do good for the good of the coming generations without really gaining any profit for yourself ---- this is nothing but the first regulation for self-effacement.

"If you wish to maintain this mental attitude you should first bear in mind the vanity of life. Man's life is like a dream. How swift is the flight of time! It is the way of the world that life is as transient as the dew that vanishes before the day breaks. So you should try to act up to the way of Buddhism and do good, however little, for the benefit of others for a short time during your life."

IV.

The Master said in a night talk : ----

"The followers of Buddhism should be very poor. Taking a general view of the world I observe that those who have riches and treasures never fail to meet with distresses from anger and shame. If you have riches another will think of robbing you of them and you will have a mind not to be robbed of them. Then both you and he will soon get angry with each other or will have disputes and go to law, be at odds and start a fight. Like this, you are carried away by anger and put to shame. If you are poor and not grasping you can escape this danger. You are at ease and free from cares. The evidence is in front of you. You need not present any documentary evidence but much abuse has been made against laying up riches by the ancients and the wise in later generations, and a lot of disgrace has been brought by all the patriarchs and gods in Heaven. Therefore, to store up treasures and to be so foolish as to get angry is a burning shame. Those who were poor and looked forward to attaining enlightenment have been looked up to by the ancient, wise and later saints and have

been admired by Buddhas, Patriarchs and gods in the invisible world.

"As you actually see Buddhism is gradually falling into decay. The state of affairs I saw at Kenninji temple when I first entered there has gradually changed. Every chamber has now a closet with its walls thickly plastered, and every monk occupying it has furniture, cares much for fine clothes, lays up treasures and has an inclination to give a random expression to his ideas and to neglect the etiquette of salutation and worshipping. From this I can make a guess at the state of affairs at other temples. The follower of Buddhism should have nothing but robes and a begging bowl with him. What do they need a closet for? They should have nothing to keep out of others' sight. They will feel the easier if they have nothing to spare at hand. If you are afraid lest you should be killed, instead of killing another, you will never keep your body at rest, but must always be watchful against the danger. If you are determined not to revenge yourself on the other person, even when he tries to kill you, there is hardly any need for caution and fear of robbery. If that is the case you will never fail to live in easy circumstances all the time."

One day the Master said : -----

"When Rev. Hai-mên of Sung was the Chang-lao (superior priest) ① of T'ien-tung monastery he had a monk called Yüan Shou-tsuo among ② his disciples. He was versed in the doctrines of Buddhism and had attained enlightenment. On that point he nearly surpassed the Chang-lao.

"One night this priest entered the Chang-lao's room, offered incense and bowed low to the ground. Then he said, 'Reverend Sir, will you please grant me the status of Hou-tang Shou-tsuo?' The ③ Chang-lao heard this with tears and said, 'Since I was a child priest I have never heard such a story of a Zen priest like you asking for promotion to the status of Chang-lao or Shou-tsuo. According to the long-established rule you have attained further ④ enlightenment than I. And yet you ask for the status of Shou-tsuo.

Do you wish to be promoted? Granted you shall be the status of Chien-tang or Chang-lao. However, for such a priest as you to make this request I cannot enter too deeply into the feelings of those who have not yet attained enlightenment. This fact explains how Buddhism is falling into decay.'

"So saying he was much distressed. Then the monk was quite ashamed of his request and refused to accept the status. However, he was appointed Shou-tsuo. Later he kept a record of this fact and put himself to shame and glorified the honorable words of his master.

"When I come to think of it it was dishonorable for the ancients to be ambitious for promotion and look forward to the status of a chief or a Chang-lao. A Zen priest should wish for nothing other than to attain enlightenment."

VI.

One night the Master said : -----

"T'ai-tsung in the Tang Dynasty lived in his old palace after his enthronement. This was damaged, the air there was too humid and draughts of air and fogs were admitted into the rooms. So the retainers feared lest the surroundings should be bad for his majesty's health and urged upon him the necessity of building a new palace. He answered, 'Now it is the farming season. A new project will give the people a lot of trouble. I will wait until the end of harvest in autumn. If the damp weather tells upon my health it is because I do not conform to the providence of earthly gods, and if I am weather-beaten it is because I do not suit heavenly gods. I cannot keep my health unless I agree with all the gods of heaven and earth. If I do not put the people to trouble I shall be in accord with providence, and then it will not be bad for my health.'

"So he did not build a new palace but lived in the old one. Much more pity should a Buddhist priest take on all living creatures. It must be as if every one of them were his only son, in conformity with the tradition of Buddhism. He should not give a scolding or cause trouble to those who serve under him as attendants or followers. Still more should he pay to his fellow students,

elders and superiors as if to Śākyamuni Buddha. This is clearly expressed in the text of the commandments. Therefore the present-day follower of Buddhism should make no distinction between high and low or familiar and strange in his heart, if not noticed in appearance, and be interested in others' happiness. He should give no trouble or pain to others in matters serious or trivial.

"While Śākyamuni Buddha was still alive a lot of heretics had spite against him and spoke ill of him. One of his disciples asked : -----

'You regard tenderness as the basis of your principle and mercy as its core. So it is natural that all living creatures should pay similar respect to you. So why are there yet some that do not obey you in this way ?'

"Buddha answered : -----

'When I led a lot of disciples in my past existences I gave them a sharp scolding or had them perform the rite of 'karman' to admonish them of their faults. To pay the penalty of this cruel deed I am now spoken ill of by heretics.'

"This episode is recorded in the vinaya. Then, in leading the followers as the chief or Chang-lao, you should not put them to torture with harsh words or expostulate with them on their faults. Even if you persuade them in gentle words to mend their ways those who can act upon the advice will do so. Much more so is it with Buddhist followers. They should be rigidly prohibited from giving a severe scolding in harsh words to their fellow monks, acquaintances and strangers. Great care should be taken of this."

VII.

On another occasion the Master said : -----

"Zen priests should try to follow the practices of Buddhas and Patriarchs just as they did. First of all, they should not thirst after riches and treasures. When I think how merciful Śākyamuni Buddha was I know that He did everything for the good of all living creatures and never did a bit of good except for benefit. The reason is as follows : --

"Śākyamuni Buddha was Crown Prince of King Cakravarti by birth. ⑤

He could have had his own way in the whole world. He could have given riches to his disciples in charity and supported them with his possessions. Why on earth did He desert the throne and ask for alms? He set the example of not laying riches in store but practising mendicancy because he was predestined to do good for the unfailing benefit of all living creatures and the practices of Buddhist followers in future generations. Since then all the Patriarchs and well-known priests in India and China were in poverty and practised mendicancy.

"Much more so has it been with Zen Buddhism. All our Zen Patriarchs have advised their followers not to lay up riches. The scriptural sects speak most highly of this among all our merits, and the writers of the lives of high priests write up this point. I have never heard any priest live in riches and comfort and practise asceticism. All respectable Buddhists wore patched-up 'kesas' (robes) and lived by mendicancy. Then there was talk of honorable Zen priests and soon the Zen Sect rose into an independent sect; also, when they lived together with those of other sects in scriptural sect monasteries and vinaya sect ones, it was taken as their distinctive mark that they had no regard to appearance and lived in poverty. You should bear this in mind as first of all our sect traditions. There is no need of referring to the text of the scriptures. I had once a manor and the like and, at another time, riches and treasures. My heart and body in those days were not so refined as in recent days, now that I am poor and short of three robes and a bowl. This affords convincing evidence."

Again the Master said: -----

"There is an old saying that one must not speak of another's manner without taking after him. The point is that without knowing another's virtue and drawing instruction from it you must not infer that he has such and such faults in spite of his goodness nor that even a gentleman will do wrong. You should choose only his virtues and not his defects. The same is meant by the saying that, 'A wise man pays respect to another's virtue and takes no notice of his faults.'

One day the Master said : -----

"One should do good by stealth, then one will never fail to find divine favour and receive apparent profit. Even if it is made of mud, wood or clay, a Buddhist image should be worshipped. If it is made of yellow paper and its axle is painted Chinese red, a sutra scroll should be paid homage to. The form of a Buddhist, even if he has the impudence to violate the commandments, should be looked up to. If you believe in the commandments and pay respect to them you will never fail to receive divine favour. If you are impolite to a monk who is so impudent as to violate the commandments, and are careless of a sutra scroll because it is of cheap make, you will surely be visited with punishment. Owing to the respectable doctrine that Śākyamuni Buddha left behind the Buddhist image, the sutra scroll and the priest deserve piety, gratitude and charity in the heavenly as well as the earthly world. So, if you worship them, you shall be divinely favoured and, if you do not, you will be punished. Anything that has the form of the Three Sacred Treasures should be held in reverence. It is a fatal mistake for a Zen priest to take to an evil course on the pretext that he need not lead a virtuous life and accumulate pious acts. According to the long-established regulations he has never been permitted to take to an evil course.

"Rev. Tan-hsia T'ien-jan is reported to have burned a Buddhist ⑦ image made of wood and warmed himself at its fire. It seems an evil deed but it is a shift of moral culture. According to the record of his conduct he observed the proprieties in all his movements, as if always receiving an honoured guest. In sitting down for a while he made it a rule to cross his legs, as in zazen, and in standing, to clasp his hands on his chest in due form. He made a great point of protecting the common property of the monastery and never failed to render help to those who were diligent in ascetic exercises. He made much of even a little good. His everyday conduct was so magnificent that the record of it has been kept as a model to Zen Buddhists. According to my experience, all other

virtuous masters and enlightened Patriarchs observed the commandments and never neglected the four cardinal actions, setting a high value on a little good. I have never heard any enlightened Patriarchs neglect the deeds of charity.

"Therefore the followers of Buddhism should not make light of the deeds of charity if they intend to follow the examples of Patriarchs, but be convinced exclusively of the way of Buddhism. The principles that Patriarchs have advocated will never fail to bring together various kinds of good. Once you have personally realised that all things exist in Buddhism, evil is nothing but evil and has nothing to do with Buddhism, while good is good itself and is related to Buddhism. It will be seen from the preceding that you cannot but pay homage to anything with the form of the Three Sacred Treasures."

On another occasion the Master said : -----

"If you like to practise the ways the Patriarchs have followed you should act according to the teachings of old, enlightened saints and follow the precedents of the successive Patriarchs from a disinterested point of view with no anticipation, demand or gain. You should abstain from acquisitive instinct and not expect ever so much as to become a Buddha. This can hardly, however, be a sufficient excuse for giving up an ascetic life and returning to the old course. On the contrary, you will yield to acquisitive instinct and be unable to get out of the pitfall. Without any anticipation other than to become fortune's favorite in the heavenly and earthly world, you should observe the manners of the priests and try to redeem all sentient beings, do all kinds of good, cast all past evils aside and keep on doing so all your life, without having any conceit over your present good deed. Then you will be able to get rid of the darkness in your mind, which is compared in an old Chinese saying to knocking out the bottom of a black lacquer bucket. Such was the behaviour of Buddhas and Patriarchs."

IX.

One day, when a monk came to ask about his attitude of mind in studying Buddhism, the Master answered as follows : -----

"First, the followers of Buddhism should be poor. Those who are full of riches and treasures are liable to be discouraged from their intention. The lay followers, who concern themselves about riches, thirst after good dwellings and are on intimate terms with their families and relatives ; they will be affected in training if they have no fixed purpose. From old times there have been a good number of lay followers of Buddhism, some of whom were excellent, but not so good as priests. For priests have no treasures but robes and a bowl, feel no concern about dwellings and do not covet food and clothing but devote themselves to the way of Buddhism. They can all find divine grace according to their due because they can take kindly to the way of Buddhism on account of poverty.

"P'ang-kung was a layman, but he could leave his name behind ⑧ in the history of Zen Buddhism because, when he began to practise Zen meditation, he took out all his treasures and threw them into the sea. Someone tried to dissuade him from doing so and said, 'You may give them to others or make use of them for the good of Buddhism,' He answered, 'I cast them aside for they will be bad for myself. Why should I give them to others ? Riches will cause harm to their minds and bodies.' At last he disposed of them as he wished.

"And, later, he earned his living by basket making. Layman as he was, he was called Zen Buddhist because he had disposed of his riches in this way. Much more willing should Zen priests be to turn their backs upon riches."

A monk said : -----

"In China there are monasteries where a good number of priests live with common property belonging to the community which supports them in their ascetic lives and relieves them of the trouble of earning their livelihood . But it is not the case with Japan. The thought of pecuniary matters will bring about all the more disorder to their ascetic lives. So I think we may find an adequate benefactor to count on for help with food and clothing. What is your opinion ?"

The Master taught in response : -----

"You are mistaken. The Jananese are more disposed to make offerings to the priests without any reason and present things to others above their means than are the Chinese. I could grasp this truth from my own experiences in China. I passed more than ten years without anything at all to rely on. The desire to lay even a piece of property in store is fatal. You are naturally gifted with enough property to live a short life. So there is no need of making any provision for the future. Every one has his natural share of food and life which are his heavenly gift. Even if he does not work hard in search for them he never fails to be blessed with them. Much more blessed are Buddhists with the share of fortune handed down by Śākya-muni Buddha. They are endowed with it without making any effort to get it. If they devote themselves to the asceticism of Buddhism, they will never fail to be naturally possessed of it. This is testified to by fact."

(ii)

At another time the Master said : -----

"The followers of Buddhism often fear that they may be spoken ill of if they do such and such. They are quite mistaken. However ill they may be spoken of they should practise the way of Buddhism, for it has been handed down by Śākyamuni Buddha and is the sacred doctrine of Buddhism. However highly the world may speak of them, any other doctrine than Buddhism and any other practices than those of Buddhism should not be accepted and followed.

"The reason is that if you submit yourself to another's opinion because he, familiar or strange, speaks ill or well of you, you will transmigrate to the World of Durgati such as that of Pretas or Hell in the very hour of death as Karma effect and without rescue therefrom. If you lay yourself open to public criticism and incur the hatred of all others you may practise the ascetic life according to the doctrine of Buddhism and then you will never fail to be protected by Heaven. You should never refrain from asceticism because you are spoken ill of.

"And those who speak ill or well of you are not always versed in

Buddhism or enlightened. How can they judge the way of Buddhism by public standards of good and evil? And yet you should not conform to the customs and manners of the world. Since there is good reason for practising the way of Buddhism you should devote yourself to it."

10.

On another day a monk said : -----

"I have an old mother and I am her only son. She lives on my allowance and is very affectionate to me, so I intend to discharge my filial duties. Therefore, in reality, I conform to the customs of the world, meet the public's expectations and can depend upon them for my mother's food and clothing. If I break off friendship with the public and, shutting myself up from the world, devote myself to practising the way of Buddhism, I shall not be able to get my livelihood even for a day. Therefore I live in the world. However, I am not pleased at not devoting myself to the way of Buddhism. Is there any good reason for my turning back upon my mother under these circumstances to apply myself solely to Buddhism?"

The Master answered : -----

"This is a delicate matter. You should not ask for another's instruction but think the matter over. If, on second thoughts, you are willing to enter the priesthood, you may make arrangements to take some available means or other for securing your mother's property and livelihood and then become a priest. Then it will be fine for both you and your mother. A difficult person, a beauty brought up in a good family or a treasured article can never fail to fall into your possession through some expedients, if you are really anxious to make them your own. You will surely find divine favour with all the guardian deities of Heaven and Earth and be able to realise your wishes. Hui-nêng, the sixth patriarch of the Zen Sect, who lived ⑨ in Tsao-chi monastery, was originally a woodman at Sin-chou, South ⑩ China. Every day he sold firewood and supported his mother. One day, when he went to sell wood in the town, he heard a customer chanting the Diamond Sutra and became pious. Taking leave of his mother, he became a disciple of Hung-jên at Hung-mei monastery. Then someone ⑪

gave him 30 silver 'ryo' which he is said to have appropriated to ⁽¹⁸⁾ the subsequent maintenance of his mother. I suppose he could find favour with Heaven because of his earnest desire. Think over the matter well. There is good reason in it.

"However, if you wait till she dies of old age and afterwards become a monk without any obstacle, it will suit you fine and you will be able to have your own way. But the old are not all destined to die earlier than the young so that you may possibly die earlier and leave her behind. Should things come to such a pass, your programme will go so wrong that you will repent of not having entered the priesthood and your mother will be guilty of not having permitted you to become a priest. Neither of you are favoured and both are to blame. What is your opinion about this ?

"If you renounce the present world and enter the priesthood, let us suppose for the moment that your mother will starve to death, but, for the sake of the virtuous deed of allowing her only son to become a monk, she will surely be predestined to attain salvation in the next existence. As for myself, I could not sever the bonds of affection for the long succession of birth and death, but I have come into this present existence as a man and listened to the teachings of Buddhism. If now I turn my back upon kindness and affection I may well be said to have a profound sense of gratitude. There is no reason why I am incompatible with the way of Buddhism. The sutra says that if you have a son who enters the priesthood your ancestors in the past seven generations will attain salvation. Taking care of the transient life of this world, how can you spoil the possible fortune of enjoying eternal bliss ? You should think the matter."

One day all the disciples gathered together and listened to a sermon, when the Master said : -----

"The followers of Buddhism should not hold fast to their own views. Even if they have formed an idea on some subject they may well fear that something is surely the matter with it or that there is some better view. They should ask a good number of masters concerning the subject and inquire into the sayings of our forefathers. But you should not give too much importance to them since you may well fear to be mistaken. Taking special care of confirming your conviction, you should give in to any better view.

"Once upon a time, Hui-chung, a national teacher who lived in Nan-yang, had a visit from a priest attending on the Emperor. He asked the priest:--- (1)

'What colour is the grass in the southern part of the country?'

'It is yellow.'

"He asked the same question of his own page and received the same answer. Then he faced the attendant priest and said:---

'Your view does not excel that of your page. You said the grass is yellow and he made the same answer. Both are of the same view. Then even this page can teach the Emperor the real colour. Your observation is not beyond the ordinary.'

"Afterwards someone said:---

'Why is the attendant priest to blame for making an ordinary answer ? He made the same answer concerning the real colour of the grass as did the page. He is nothing but a good teacher.' And he did not recognise the words of the national teacher.

"We can tell by this story that we need not follow the sayings of the ancients, but should know only the true doctrine. It is bad not only to entertain doubts but also to hold fast to an incredible principle and not make necessary inquiries."

II.

On another day the Master said : -----

"The first concern of the followers of Buddhism is to be cleared

of the notion of the existence of one's own self. This means to become free of attachment to oneself. If you reach the truth of the analects and sermons of ancient masters and always do zazen as firmly as iron and stone but are not cleared of attachment to your own body, you will not be able to master the way of Buddhas and the Patriarchs through the endless transmigrations of birth and death.

"Much less are those who realise the authentic and expediential doctrines and the esoteric and exoteric principles but have deep attachment to their own ego. They, as it were, count others' treasures to no purpose and without any remuneration.

"I hope the followers of Buddhism will sit in meditation and realise the truth of the beginning and end of their lives. Our body and all its parts originate from the union of a spermatozoon and an ovum and perishes with the last gasp. Composed of the four elements, it is broken up into fields and mountains and turns into mud eventually. Why are we attached to such a frail body as ours?

"And, moreover, if we view our body from the standpoint of 'dharma', it is nothing but the collection and separation of 18 environmental phenomena, any of which can never be said to be part of our own body. There are differences of sects, Zen or scriptural, in Buddhism, but both of them have the same attitude of mind in practising the Way in that we can find nothing immortal in the beginning and end of our body. Those who are more versed in this principle than anything else may be said to be spiritually awakened to Buddhism. "

III.

One day the Master said : -----

"There is an old saying that when you go about in a fog your clothes get wet before you know it. From close acquaintance with a noble person you will take after him.

"Once a page, who attended Master Chü-chih, attained enlightenment from long attendance on his master before he and others knew when he had studied and practised Buddhism.

"If you practise zazen habitually, and as long as possible at a single time, the time will come when you can suddenly come to a profound realisation and know that zazen is the right way of believing in Buddhism."

IV.

On the night of Dec. 30th. in the second year of Katei, my Master, Rev. Dōgen invited me, Ejō, to take the honourable position of Shou-tsuo at Kōshōji monastery. He gave a night sermon to his disciples and then ordered me to make a speech to them in his place. So I was the first to be appointed to the post.

Then he said : -----

"I am going to tell you the history of the introduction of Zen Buddhism into this country. To begin with, the first Patriarch, Bodhi-dharma, came westward from India to China and stayed at Shao-lin-szū monastery. He waited for a favourable time to propagate his doctrine and kept sitting in meditation, facing the wall. Then the second Patriarch, Shên-kuang (Hui-kō), came to see him and asked to be initiated into Buddhism in December of that year. He found him to be of considerable calibre and taught him thoroughly. Since then Buddhism has been handed down, with the robe as the insignia of enlightenment, from master to disciple, and Bodhi-dharma's descendants have promulgated his doctrine all over the country. Therefore the true doctrine of Buddhism is now prevalent in the whole world.

"Now today, at this monastery, I appoint Ejō Shou-tsuo for the first time and wish him to give a sermon in my place. The new Shou-tsuo need not be afraid of a small audience and his slight experience. Fêng-yang had only six or seven followers and Yüo-shan less than ten, but both of them practised strict austerities and were proud of active enlightenment in their monasteries. You may think of Rev. Hsiang-yen, who was spiritually awakened at the sound of a kicked stone hitting a bamboo tree trunk, and Rev. Ling-yuan being enlightened at the sight of the peach blossom. How can there be any difference of quality in bamboo---bright or dull, and deceived or awakened ? Or any difference in the flower---shallow or deep,

and clever or dull ? Flowers bloom every year and those who look at them do not all attain enlightenment. A bamboo always makes a sound when struck by a stone, but those who hear it do not always receive the light. By virtue of long meditation, practice and incessant painful discipline, you can be spiritually awakened. The sound of a bamboo itself has no magical power, nor is the peach blossom so beautiful. A bamboo has a delicate sound but does not give it forth without favourable circumstances. The peach blossom is pretty but does not bloom of its own will, opening only when spring comes.

"It is the same with the cause and occasion of studying Buddhism. It is due to the karma relations with fellow monks that every one of you can attain enlightenment. You have a reasoning mind but can practise the way of Buddhism by dint of the master and your fellow monks. So you should devote yourselves to incessant meditation and the pursuit of truth with a concentrated mind and full determination. A stone becomes valuable by polishing ; a man becomes respectable by training. An uncut gem does not sparkle ; an uncultivated mind is not capable. Do take training. Never fail to refine yourselves. You should not think meanly of yourself and be too easy in practice.

"An old saying has it that one should make good use of every minute. Then, I ask you whether we can stop the passage of time when we want to, and whether time does not fly in vain. The saying means that you should not waste time but improve every minute by practising the way of Buddhism.

"In this way the followers of Buddhism should be united in practising the way. It is difficult for me to preach the doctrines of Buddhism to the public, so I have found a new Shou-tsuo to instruct you according to established tradition. A large number of people attained salvation by dint of Śākyamuni Buddha's influence and (9) others by Ānanda's. New Shou-tsuo, you need not depreciate your ability but should inform your fellow monks of the instance of T'ung-shan's 'three chin of flax'." (10)

So saying, the Master stepped from his seat. He beat the signal

drum again and the new Shou-tsuo preached in his place. This was the first vicarious sermon in Kōshōji monastery. Then I, Ejō, was thirty years old.

V.

One day the Master said : -----

"A layman said, 'There is no one who does not like to wear fine clothes and eat dainty food. However, he who intends to hand down a moral principle to posterity will live in seclusion in a mountain cottage and stand the cold and keep off hunger. Our forefathers had as much pain as we but they overcame it and discharged their duties. So later generations have been told of their lives and have adored them for their teachings and virtues.'

"If such is the case with a wise layman, how can Buddhist followers be otherwise? The ancients were not all of golden build. Śākyamuni Buddha's disciples were not all endowed with ability. Judging from the circumstances which led to the establishment of the commandments of Hinayana and Mahayana Buddhism, there seem to have been a lot of disciples who were tempted to unexpected vice, but all of whom attained salvation afterwards and became 'arhat'.⁽¹¹⁾ Therefore, though we are evil-minded and talentless, we have been converted to Buddhism in the conviction that we shall attain enlightenment through good resolution and rigid discipline.

"All our forefathers have undergone various sorts of troubles, withstood heat and cold and had a hard time of it in the process of training. Present-day followers should be forced to learn and practise the way of Buddhism with all its trials and hardships."

VI.

"It is because they do not get rid of their former views that the followers of Buddhism cannot attain enlightenment. Though they cannot tell from whom they were informed of it, they mean by the word 'mind' various mental activities, knowledge and opinions, not believing that it means trees and plants. And they mean by a 'Buddha' an image, making a brilliant figure with 32 characteristics and 80 subordinate marks of excellence, so that they are surprised to learn that a Buddha is a piece of tile or stone. Their

old views have not been handed down from their fathers and mothers, but they have long given credit, without any reason, to others' statements. As Buddha's teachings are as infallible as ever, you may start afresh, convinced that the mind is a tree or a stone or that a tile or a stone is a Buddha according to the teachings. And, if you are clear of the former attachments, you will surely be able to attain enlightenment.

"An old saying runs that the sun and the moon are clear, but the floating clouds put them out of our sight ; a fragrant cluster of orchids grow rank but the autumn wind sweeps over them. A Chinese book, entitled 'Cheng-kuan-cheng-yao', quotes this saying as an illustration of a wise king disturbed by his evil-minded subjects. To put it in a modern version, the clouds do not cover the sun and the moon for an indefinite time but drift away. The autumn wind may blow the orchids to pieces but they will put forth their sweet-scented flowers. Even if subjects are ill-disposed, the wise king will not be tempted to commit vice. Now such ought to be the case with those who intend to master the way of Buddhism. Even if they fall into evil ways for a while they should keep strong faith and practise rigid discipline for a long time. Then they will gradually be clear of evil ways, just as the clouds will disperse from the sky and the autumn wind fall."

VII.(1)

One day the Master said : -----

"The followers of Buddhism, at the beginning of their initiation, should read and study the holy sutras as well as study their exponents carefully.

"In my childhood I met with the deaths of my parents and became somewhat pious. I left Hiei monastery, where I had been initiated into Buddhism, and asked for instruction from masters in various places. At last I went for help to Kenninji temple. Until then I had been unable to meet any master who preached the true doctrine of Buddhism or any good fellow monk and, on the contrary, became evilly inclined.

"My then master taught me to become as eminent a scholar as any

of my seniors and to win great fame both at home and abroad. So, while studying the sutras and the doctrine, I wished first of all to become as wise as any respectable priest in ancient Japan and any reverend master on whom was conferred the posthumous title of 'Daishi' (Great Teacher). In this connection I read 'The Lives of High Priests', and its second series, and found that the high priests and Buddhists in India and China had not been what my master told me I ought to be. Then I came to realise that what I had cherished in my mind was condemned and set at naught in the sutras and biographies and, on second thoughts, have reached the conclusion that, even if I aspire to great fame, I would rather be ashamed of the wise in ancient times and the good in the future than be regarded as honourable by the mean people of the present day ; that I should like better to respect any rival among the high priests and masters in India and China than those in Japan and would feel ashamed of them if I fell short of their achievements ; and that, further, I should be ashamed of several gods and devas in the heavenly world and in Hades, as well as buddhas and bodhi-sattvas, and wish to be their equal. Since I have begun to hold this opinion those Japanese on whom the title of 'Daishi' was conferred are regarded with contempt and I have completely improved my body and soul.

"Looking over the record of the whole life of Sākyamuni Buddha, I knew that after he renounced the throne, entered the priesthood and attained enlightenment, he continued mendicancy for the rest of his life. The vinaya says that when one realises that one's home is not one's own, one leaves it and enters the priesthood.

"There is an old saying that one should not fancy oneself to be equal to the wise in olden times, nor should one be so mean as to be no better than a man ignobly born. To be proud or to be mean is a conceit. If you are in a high place you must go down sooner or later ; if you are safe you must think of dangers. You are alive today but must not think you will be so tomorrow. Death and dangers may come at any moment."

The Master said again : -----

"Fools worry about trifles and say silly things. An old nun in this temple seems to be ashamed of her present humble position and, in everything, tells others that she was once high in social standing. Even if her neighbours think she was formerly such a person it is quite useless to her. I think there is no need for it.

"But I suppose most people have such an inclination. It explains how they lack religious spirit. If you reform this evil mind you will be something of a respectable person.

"Suppose I have an acquaintance who is very impious, but whom we cannot ignore. I should like to advise him to ask divine favour in order to become more pious. He may get angry at my advice and get into dispute with me but, if he does not become pious, mutual acquaintance is absolutely no good."

VIII. (i)

The Master taught : -----

"A proverb says that one should think three times before one speaks. This means that every time you speak or act you should never fail to think thrice in advance. Ancient Confucianists generally interpreted this as meaning that you should speak or do what you think right during any of the three occasions, and were of the opinion that thinking three times can be taken as thinking many times ; that you should think before you speak and think before you do and, if you think it right every time, you may speak or do what you wish to. Zen priests should follow this maxim. What you think or speak may have some defects which you take no notice of, so that you must consider whether your thoughts and speech agree with the way of Buddhism and whether they do good to you and others. Then, if you regard them as good, you should do or speak what you wish. If Buddhist followers observe this policy they will never go against the principles of Buddhism during their lifetime.

"Formerly, when I was first admitted into Kenninji temple, the common run of priests acted upon the three karmans---the command-⁽¹⁴⁾ments concerning body, mouth and mind---, and were determined never

to say or do what will do harm to both themselves and others. After Rev. Eisai died such was the case with them there while the influence of his great virtue still survived, but nowadays their manner has changed.

"Present followers of Buddhism must needs know that what will never fail to do good to them and others and to Buddhism should be told and put into practice at the risk of their lives, while what is of no use should not be mentioned or practised. When your seniors are going to say or do something you should not talk over them. This was prohibited by Buddha. You should be very careful of it.

"Even laymen aspire to attain enlightenment at the risk of their lives.

"Long ago lin-siang-ju, in the country of Chao, China, was a ⁽¹⁵⁾son of low birth but was taken into the service of the king and administered the affairs of state because he was a man of good sense.

"Once he was sent as envoy to the country of Ts'in, carrying a jewel, called 'Chao-pi', for which the king of Ts'in offered to ⁽¹⁶⁾exchange 15 castles. Then other subjects held a private consultation and agreed on the following:---

'There seem to be few men of ability in our country to send such a humble man as Lin with such a precious jewel. It is a disgrace to us and will lay us open to the censure of future generations. Let us kill him on the way and rob him of the jewel.' Someone overheard this talk and told Lin to decline the mission and escape death.

"Thereupon he answered:---

'I cannot decline the mission by any means, If I am killed by fellow subjects on the way to Ts'in as the king's envoy, and am noted for this tragic end in the distant future, it will be a great enjoyment to me. Even if I meet with such a fate my name as a wise man shall endure for ages.'

"At last he started for Ts'in. The subjects who made the attempt on his life learned this and, thinking that they could not

kill him,gave up their plot.

"He reached Ts'in,saw the king and presented him with the jewel. However,the king looked as if he had no intention of giving the 15 castles in exchange. Lin therefore thought out a plan and,saying that the jewel had a flaw and that he would point it out, got it back again,saying:---

'You look unwilling to give the 15 castles,so I will dash my head and the jewel against the copper column and smash them both to pieces.

"Looking angrily at the king,he approached the column with such vigour as if to break the jewel that,thereupon,the king said:---

'Hey ! Do not break the jewel. I will give you the 15 castles. while I make arrangements you may keep the jewel with you.'

"Lin sent the jewel back in secret to his own country,however!"

"On another occasion,at Sheng-ch'ih,the Kings of Chao and Ts'in⁽⁷⁾ were giving a concert. The King of Chao was a talented lute player,so the King of Ts'in had the impertinence to ask him to play the lute. The king did not seek Lin's advice but played it at once. Then Lin became angry with him at obeying the King of Ts'in and thought that the latter should play the Pan pipe. He said,'You are good at the Pan pipe. Our king would like to hear you play it. Would you mind playing ?' But the King of Ts'in refused his request. saying,'If you refuse,I will kill you,' Lin drew near the king,but a general of Ts'in approached him with sword in hand. Lin threw so furious a look at him that the corners of his eyes were burst apart. The general was overwhelmed by his threatening attitude and withdrew from his presence without drawing his sword. Then the king of Ts'in played the Pan pipe.

"Later,when Lin was minister of Chao and administered the affairs of state,his colleague planned to assassinate him from jealousy over his increasing influence. He dodged about here and there, however,and,when he visited the palace,kept aloof from him as if seized with fear. Then his retainer said,'It is quite easy to repulse the attack of the minister. Why are you afraid of him ?'

"Lin answered:---

'I am not afraid of him at all. I once made a Ts'in minister withdraw with a sharp look and succeeded in getting back the jewel the King of Ts'in had robbed me of. It is quite an easy job to kill the minister but the object of organising an army and taking up arms is to fight with the enemy. I and he are now the Generals of the Right and Left and are charged with defending the country. If we get into a dispute and rise in arms against each other, one or other of us will be killed. Then the neighbouring country will be pleased with the death of one of the pair and open an attack upon us. Therefore I should like to defend the country in cooperation with him and not to take up arms against him.'

"The other minister learned this at second hand and was ashamed of himself. He came to Lin and bowed in apology. They were reconciled and ruled over the country with a united effort.

"It was in this manner that Lin was indifferent concerning himself and did all he could for justice. Now such should be the case with you, if you want to adhere to the way of Buddhism. There is a saying that one may die in conforming to moral doctrine but should not act contrary to humanity so as to enjoy a long life."

VIII.(ii)

On another occasion the Master said : ----

"Whether something is good or bad is unsettled. People say that it is good to wear such an expensive dress as one made of figured cloth, silk gauze or brocade, or an embroidered dress, and that it is bad to wear clothes made of poor cloth or refuse. But, on the contrary, from the point of view of Buddhism, those poor clothes are pure and clean, and those made of gold and silver thread, figured cloth or brocade are impure and defiled. Such is the case with everything else.

"As for me, I can compose a little poetry in conformity to prosody and do writing, though imperfectly. Some laymen and the like regard this ability as considerable, while others reprove me for this accomplishment with all my position as a priest. I cannot tell which to accept as good and which to reject as bad.

"A certain sutra says that what people speak well of and classify as pure is called good and what they speak ill of and classify as impure is bad. It also says that what is rewarded with suffering is evil and what is rewarded with pleasure is good.

"In this way you should pass careful judgement, practise real virtue and turn your back upon real vice. Since a priest comes from the unselfish world he regards that as good and pure which has nothing to do with desire."

VIII.(iii)

The Master said again :-----

"Most people say that they are inclined to study Buddhism out that they live in a degenerate age and lack Buddhist qualities just as the people in general. They are unequal to ascetic exercises in strict conformity to the regulations and would like to practise easy asceticism according to their ability, have something to do with Buddhism and expect, in the next existence, to attain enlightenment.

"But now I declare that they are mistaken. It is an expedient means in Buddhism to make distinctions between the periods of True Dharma, that of scholasticism and that of decline and extinction. This is not the case with true Buddhism. Every one of us can attain enlightenment, if he practises an ascetic life according to the doctrine. While Sakyamuni Buddha was alive all priests were not excellent. Some of them were of a despicable nature and temperament beyond our conception. It was for the purpose of enlightening the wicked or inferior that Sakyamuni Buddha established various kinds of commandments. Every one has an ability to realise the Buddhist doctrine and should not be despised as incompetent at it. If a person applies himself closely to asceticism according to the doctrine he will never fail to be enlightened.

"With a right mind one can tell right from wrong. With hands and feet one has no trouble in worshipping or walking while practising religious austerities. This suffices for leading an ascetic life and it does not matter whether one is good or bad in quality. Every one of those who have come into existence in the world of

mortals is qualified to practise Buddhist austerities. This is not the case with other creatures such as beasts. The followers of Buddhism should not look forward to tomorrow's fortune but devote themselves to strict austerities, trusting only to today --- nay, this moment."

IX.

The Master said : -----

"There is a popular saying that it is the secret within it that ruins the castle. Another says that when a family is divided in opinion they cannot so much as buy a needle, but when they are of one opinion they can even get gold.

"Even the world says that a family or a castle will be ruined unless it receives united protection. Still more united should Buddhist followers be under their master, just as milk unites with water. There are six forms of harmony for monks to go by. A monk should not wish to have his own private room and screen his body and soul from others' in order to learn the way of Buddhism as he pleases. He should learn and practise the way of Buddhism together with fellow monks under one master as if they were sailing the sea in one boat. They should be united in mind and behave themselves in the same way and, giving advice to each other and learning each other's virtues, devote themselves to the way of Buddhism in a body. This is the manner of the monastic life followed since the days of Sākyamuni Buddha."

X.(i)

The Master said : -----

"When Rev. Fang-hui of Yang-ch'i monastery became the chief priest there, the building of the monastery was so old and damaged that they had a hard time of it. The managing priest ('chiji') said to him, 'Please repair the building.'

"The master answered, 'If it is damaged it is still a better place to live in than the open air or the shade of a tree. If part of the roof has a leak you may well sit in meditation in other undamaged places. If priests can attain enlightenment only in a magnificent building I will build one of gold and jewels.'

Enlightenment does not depend upon the suitability of the dwelling but upon the practice of zazen.

"He said in the next day's sermon:---

"I have just been appointed the chief of this monastery. The wind sweeps in through the holes in the roof and the walls and powdery snow covers the whole expanse of the floor. The priests sitting in meditation duck their heads and heave hushed sighs. I can all the more fully appreciate the ancients' diligence in zazen practice under the shade of a tree."

"It is the same not only with Buddhism but with administration. T'ai-tsung, in the Tang dynasty, did not build a new palace but lived on in the old one.

Rev. Lung-ya said:--- (21)

"Those who study the way of Buddhism should never fail to learn to be poor. You will not take kindly to the way of Buddhism until you learn to be poor and come to poverty. I have never heard of any true follower of Buddhism that was ever in good circumstances since the days of Sakyamuni."

XI.

One day a travelling priest said: ----

"Those who are going to live in monastic seclusion get ready for the heat and cold lest they should have a hard time of it. Though it is a trifle it will do much toward their practice in Buddhism. Without this preparation they will be disturbed in their ascetic life. However, I hear you are not so provided and that you are resigning yourself to the providence of Buddha. If it is true, things may go wrong with you later. What do you think about it?"

The Master answered: ----

"There are a lot of ancient precedents for it. I am not doing it upon my own initiative. It was the same with Patriarchs in India and China. If I make a living at my discretion there will be no bounds to it and no regular way of doing it. My present way has been adopted by all the Patriarchs and is not my own invention. If I want for the very necessities of life and things

come to the worst I shall withdraw from this heroic means and study how to cope with the situation. There is no need of making any arrangements in advance."

XII.

The Master said :-----

"This is what I was told and I am not sure whether it is true or not. The late Chunagon(Second Councillor of State) Jimyoin (22) a lay priest) was once robbed of his prize sword. A samurai in attendance was found to be guilty of stealing it. Others examined him and handed it back to their master. However, the master said that it was not his sword but someone else's, and would not receive it.

"It was certainly his own sword but, thinking the samurai would be disgraced, he would not receive it. Others were well aware of this but the samurai was justified for the moment. So Jimyoin's descendants are now doing well. Such is the case with the wise in the world. Much more so ought the priests to be.

"A priest should have no property with him and regard wisdom and charity as treasures. He should not find fault with an impious priest and readily betray his emotions against him, but think out a means for not putting him out of temper. There is a saying that, if you do a right thing wildly and violently, it will soon lose its effect. If you reproach someone with good reason but in violent language it will do him little good. A small mind is liable to get angry at any petty, harsh words and be put to shame. This is not the way with a great man. Even if he is given a blow he will not think of revenging himself. There are many small minds in this country. You should be careful in what you do or say."

One day the Master said : -----

"You should not be reluctant to lose your life for the sake of Buddhism. Those laymen who know what is good in the cause of moral principles are willing to lay down their lives and pay no attention to their families but be devoted to their lords. They are called sages or loyalists.

"Once upon a time Kao-tsu, in Han (Ancient China), began to wage ① war with a neighbouring country. At that time a subject's mother lived in the enemy camp. The army suspected him of playing a double game. Kao-tsu was afraid that he might take the side of the enemy in the interests of his mother and, if it were the case, the army would be defeated. On the other hand, the mother thought that her son might practise duplicity and warned him that he should not come to the country nor relax his loyalty to his lord. Fearing lest he should play a double game if she were alive she threw herself against a sword and killed herself. He had not been two-faced from the first and was all the more determined to be loyal to the army, however. Much more loyal must the followers of Buddhism be to the practice of austerities when they are positively devoted. Some of them are originally endowed with mercy and wisdom but others, without those endowments, can acquire them by ascetic exercises. They should lay down their mind and body and transfer the merit to the vast and boundless sea of the Three Sacred Treasures, trusting in the doctrine of Buddhism and having no views of their own.

"In the reign of Kao-tsu in Han a wise subject said, 'It costs as great a deal of patience to restore political order as to untie an entangled knot. You should not make haste but take a good look at it and loosen it.'

"This is the case with Buddhism. You should be well aware of the doctrine and practise asceticism. Those who have a good knowledge of the doctrine never fail to have firm faith in Buddhism, and because of profound faith they can be well-informed. However

sensible and intelligent they may be, those who have no sturdy faith, cannot efface themselves and are not indifferent to riches and honour cannot be Buddhists or reach the permanent truth."

II.

The Master taught : -----

"The followers of Buddhism should not study Buddhism for their own interests but for Buddhism's sake. It is an ancient practice to lay aside their minds and bodies and transfer their merits to the vast sea of Buddhism. Afterwards they should not be concerned in right and wrong or have their own views but try to do the impossible in the service of Buddhism and refrain from doing anything that they feel like doing but which Buddhism prohibits them from doing. Never, never should they intend to have good fortune in reward for their ascetic exercises. Once they have sacrificed themselves to Buddhism they should take no notice of themselves again and conform strictly to the regulations of Buddhism, never committing irregularities. Such was the case with ancient priests. If they cherish no hope they can live on a bed of down.

"Those who dislike company and have been brought up only at home are apt to have their own ways and set greater value on their own way of thinking but not to mind others' attention and thoughts. These people are really wicked. Such is the case with the followers of Buddhism. They should form a close friendship with fellow monks and, leaving their own opinions out of account, act upon the master's opinions, turning over a new leaf. Then they will readily become virtuous priests.

"The followers of Buddhism should learn to lead a poor life first of all. Next they should take no account of their own interests and curry no favour with others, laying aside everything. Then they will never fail to be respectable priests. Those who were known as high priests in Great Sung (China) were all in needy circumstances. They were shabbily dressed and poorly equipped with daily necessities.

"When I was once at T'ien-tung monastery, Rev. Tao-ju, who was ② in charge of documents there, was a son of the prime minister of

state, but he severed his connections with his family and relatives and was not covetous of gain, so that he was in shabby and ragged clothes and was too miserable to look at. Yet he was noted for his high virtue and became the secretary of a great monastery.

"One day I asked him, 'You are a son of a government official and of noble blood. Why are you in poverty and careless of your personal effects?' He answered, 'Because I am a monk.'"

III.

One day the Master said : -----

"A layman said that riches and treasures ruin their owner's life and that it is the same now as in olden times.

"He meant the following. Once there lived a layman who had a beautiful wife. A man of influence wanted to make a conquest of her but her husband would not part with her. At last he took troops and made them surround her house since he was going to plunder it. Then the husband said, 'I am going to lose my life on your account.' She answered, 'I will die for you,' and threw herself down from the lofty mansion. The words quoted at the beginning of this passage were said by the husband when he was secure from pursuit and death.

"Once there was a wise man carrying on the government as sheriff. His son came home to see his father one day and, on leaving for the capital, was given a roll of silk.

"The son said, 'You are a man of principle. How did you get this silk?' The father answered, 'It is the left-over of my stipend.' The son came back to the capital and paid his respect to the king, telling him of his father's answer. The king was deeply moved by it.

"The son said, 'My father remains unknown to fame but I have made my name by his influence. He is far wiser than I.'

"This story means that the wise never put public property to private use, even if it is such an inconsiderable thing as a roll of silk. A true wise man never says that he is wise, but that he makes use of a thing because it is left from his stipend.

"Such is the case with the layman. The followers of Buddhism

should never be partial. And if they are willing to seek after the truth they should not be known as Buddhists."

At another time the Master said : -----

"Once there lived a hermit. A man asked, 'How can I become a hermit?' He answered, 'If you want to be one, you should first practise the way of a hermit.'

"Therefore, if you intend to attain to the greatness of Patriarchs, you should first practise their doctrine."

IV.

The Master taught : -----

"Once there was a king. After ruling over the country he said to his subjects, 'I have governed the country well. I am a wise king.' They answered, 'Yes, your Majesty, you have ruled the country very well.' But one of them said, 'You are not a good king.' 'Why?' 'When you took possession of the whole country you did not give any part of it to your brother but to your son.' The king was dissatisfied with his words and the man was sent into exile.

"Afterwards the king asked another subject, 'I possess the qualities of a king, do I not?'

"The subject said, 'You are quite benevolent.'

"'Why do you think so?'

"'A gracious ruler has faithful retainers who speak their minds. The exiled retainer ventured to speak without any reserve, so he was faithful. Unless you were benevolent you could not have such a faithful retainer as he.'

"The king was so impressed with his words that he called back the banished retainer."

At another time the Master said : -----

"During the reign of the First King of Chin (Ancient China) his Crown Prince wanted to enlarge the flower garden. A retainer said, 'That is good. If the garden is large and there are lots of birds there, we shall be able to keep off the neighbouring enemy with them.'

"At these words he gave up the idea of extending the garden."

At these words he gave up the idea of extending the garden. Again he wanted to have a new palace built and the stairs painted red. A retainer said, 'There is something in what you say. If you paint the stairs the enemy will not break into the palace.' So the plan was cancelled.

"This is a lesson in Confucianism. Its conviction urges you to stop evil-doing and do only good. Zen priests should also keep it in mind as an expedient for enlightening the public."

V.

One day a monk asked the Master, "Which will become important in the end, an intelligent but impious person or a dull but pious one?"

The Master answered, "The dull but pious are often set back in their progress. The intelligent, if impious at first, will acquire faith in the long run. There are many instances at the present time. Therefore, whether pious or not, you should make every effort to study and practise the way of Buddhism."

Again the Master said : -----

"Both the Buddhist scriptures and others like those of Confucianism say that some priests are so poor as to have no house to live in or wander about on the river as Chü-yüan did on the ③ Ts'ang-lang. Some retire to the mountains and live on brackens like Pê-i or Shu-ts'i or sit in meditation under the shade of a ④ tree or in the open air, making their dwellings in the graveyards or in the mountain recesses. Others are well-off and rich in treasure, paint their houses vermilion red or varnish them with lacquer or again build a palace decorated with gold and gems. Both kinds of priests are described in books but, in principle, those who are poor and have no treasures with them are written up as an encouragement to future generations. To dissuade people from working such evil as brings retribution in a future life, those who are rich in treasure are blamed for luxury."

VI.

The Master said : -----

"The follower of Buddhism should not be pleased to receive

an offering ; nor should he decline it.

"The late Rev. Eisai said, 'It runs counter to the regulations of Buddhism to be pleased with alms, but it is also contrary to the donor's expectations not to be delighted with them.'

"According to ancient directions alms are not to be given to priests but to be offered to the Three Sacred Treasures. Then you must say to the donor that this offering will surely be accepted by the Three Sacred Treasures, and ask him to allow you to act as agent."

VII.

The Master said : -----

"There is an old saying that a wise man is mightier than an ox but he does not try his strength with it.

"Now the follower of Buddhism should not like to dispute with others, nor should they call others bad names and stare at them with a menacing look.

"Modern people generally give a lot of things in charity and do others favours but betray their anger and curse and swear, so that they never fail to excite a feeling of hostility."

VIII.

The Master said : -----

"Rev. Chên-tsing K'ê-wên told the monks who came to ask for ⑤ his instruction, 'When I once swore friendship with Yün-fêng and ⑥ was studying Buddhism together with him he started an argument with one of his fellows on the doctrine and quarreled loudly with him in the monks' dormitory. Eventually they spoke ill of each other and came to blows. The quarrel over, Yün-fêng said to me (Chên-tsing), You and I are studying Buddhism with one mind have made a solemn promise. Why did you not patch up the quarrel? At his words I felt small and kept silent.

'Later he (Yün-fêng) became the excellent master of a good monastery and I am the chief priest here. At that time I thought it was of no use after all to have an argument about the doctrine of Buddhism and it was much worse to have a quarrel. I kept silent for I thought it was no good to interfere in it.'

"The present priests and followers of Buddhism should think about Chên-tsing's lesson. Those who are willing to spare no pains in studying Buddhism should not grudge the time for it. They ought to have no time to quarrel with other, for it is futile to both them and the other person. Much less ought they to have an argument about worldly affairs.

"The wise are mightier than cattle but they do not measure strength with them. If you are sure to be better informed of the doctrine and surpass other in ability, you should not argue him down.

"However, if any one that wants to study Buddhism seriously comes to you and asks for instruction you should not grudge giving a lesson but impress the doctrine upon him. Nevertheless, you may well answer only once out of three occasions lest you should talk too much and in vain. From this shortcoming I am not free either, so I thought this story was a good lesson to me. Since then I have made it a rule not to have an argument with others about the doctrine."

IX. —

The Master said : —

"There is an old saying that you should make good use of every minute, and another that you should not spend time in vain.

"The followers of Buddhism should devote what little time they have to spare in studying and practising the Way. Man's life vanishes like the dew and time flies like an arrow. In this short life they should study nothing but the way of Buddhism and not be concerned by any other matter.

"Nowadays some people say that they feel so indebted to parents that they cannot leave them, or that they ought to perform the lord's mission. Some say that they cannot deny themselves the affection of wife and children, sons and daughters, or that they must think of the living of their family and not of themselves only. And again, if they renounce the world, they will be spoken ill of, or that they are so poor that they cannot be well equipped with robes and a bowl, or that they have not the making

of a Buddhist in them and are not equal to ascetic exercises.

"If they exercise discretion in this manner they will not be able to get away from the lord, parents, wife, children and others but, according to custom, will thirst after riches and goods, indulge in lewdness and waste the better part of their lives. At the close of their lives they will repent of what they have done.

"It is imperative that you should sit still, think over the doctrine and be ready for the journey to the next world. Neither the lord nor parents will help you to attain enlightenment. Nor will parental love and family affection relieve you from suffering. Never will riches and treasures save you from death. The whole world will not favour you in the end. If you do not practise the Way because of disability you will not attain enlightenment in the end. Never will the time come when you will be enlightened. You should devote yourselves exclusively to the way of Buddhism. You should not put off the time of renouncing the world until later on."

X.

One day the Master said : -----

"Those who follow Buddhism should efface themselves. Even if they have read a world of scriptures those who cannot efface themselves will fall into the world of demons in the end. There is an old saying that those who do not efface themselves and devote themselves entirely to Buddhism will never become Buddhas and Patriarchs. To efface yourselves is to lay down your lives and study Buddhism not for your own sake but for Buddhism's sake.

"Once you have laid down your life for Buddhism's sake you should lead an ascetic life according to the regulations in the teeth of all hardships. Since you suppose it to be an indecent sight to see you go about as a begging priest you cannot enter the priesthood for all the world. You should put common sense out of your mind and study and practise the way of Buddhism according to the regulations alone. It is because of egotism that you should make so little of your ability as to be unequal to Buddhist training. Obstinacy itself is due to sensitiveness

to the sight of the world and deference to others' feelings. You should never fail to study and practise the way of Buddhism. Never should you conform to the ways of the world."

XI.

One day I, Ejō, asked the Master : -----

"What kind of act should we perform to acquire the way of Buddhism without sparing our pains ?"

The Master said : -----

"You should do nothing but zazen. Always do zazen upstairs or downstairs, in any suitable place of the monastery. You should keep no company with others and talk no more than you can help, but always apply yourselves to sitting in meditation in stony silence."

XII.

One day, when the ascetic devotees gathered and listened to a sermon, the Master taught : -----

"Tatao Ku-ts'üan said that he made it a rule to sit exposing ⑦ himself to the wind and taking a nap in the sun. He lived in greater comfort than a man in the lime-light loaded with honours.

"This is an old saying, but it is open to question. 'A man in the lime-light' means 'a man who thirsts after gain in the town', does it not ? If so, it is considered vulgar manners to match him with such a man who is not worth mentioning. Or does it mean a follower of Buddhism ? Then, how is he loaded with honours ? As near as I could guess at what he meant he seemed to have felt like attaching importance to clothing. Such is not the case with an enlightened priest. He regards jewels in the same light as tiles and pebbles and his heart is not set on them. Śākyamuni Buddha ate a bowl of milky gruel offered by a milkmaid and asked for oats used for fodder for alms. He treated them alike as food.

"The relative importance of things does not weigh with Buddhism. Men differ in opinion and taste. Nowadays some people think so much of jewels that they do not regard them as acceptable, but think so little of wood and stones that they are willing to accept them and make habitual use of them. Just think this over! Jewels

are originally taken out of the earth,---so are wood and stones. How is the former valuable and the latter plain ? I suppose those who have obtained valuables are liable to be attached to them. So are those who have things of small worth. Both are equally to blame. This should be borne in mind by the followers of Buddhism."

XIII.

The master taught : -----

"My late master, Rev. Myōzen, was starting for Sung (China), when ⑧ his foster parent and master, Myōyū Ācārya of Hiei monastery, was ⑨ taken seriously ill, becoming critical.

"Then Myōyū said, 'I am suffering from old age and shall soon breathe my last. I hope you, if not others, will nurse me to the day of my death and bury me kindly, so I ask you to give up the idea of your journey this time and do as you wish after my death.'

"Then Rev. Myōzen called together his disciples and fellow pupils and consulted with them about the matter. He said : -----

'Since I left my parents in my childhood I have been brought up by this master and owe to him what I am now. As the world thinks, I am under great obligations for his fostering of me. As far as studying and practising Buddhism is concerned I am indebted to him alone for all that I have acquired. I have learned from him the Buddhist principle of renouncing this transient world, Mahayana and Hinayana Buddhism, the teachings of pious fraud and absolute truth itself and have learned to know the law of causality and tell right from wrong. By his kind influence I have come to surpass fellow monks, attain honour and be well informed of the principle of Buddhism. Now I am determined to go abroad to seek after the truth of Buddhism, but my master is stricken in years and lies in bed with a serious illness. He seems to have but few months to live. If I part from him now I shall not be able to see him again. So he asks me to give up the idea of going abroad against my will. I cannot go against his wishes but it is with the mercy and divine favour of Bodhi-sattvas that I am going to Sung to seek after the truth at the risk of my life. Is there good reason for my going abroad against my master's

wishes ? Please, each of you, tell me your opinion.'

"Then each of them said, 'You may well give up the plan of your voyage this year. He is so old and ill that his days are numbered. You had better stay with him for this year and go to Sung next year. This will save your going against your master's wishes and being ungrateful to him. It matters little if you go there a year or six months later. You will not deviate from your duty to him but have your wish fulfilled.'

"At that time I was present in the lowest seat of the party and said, 'If you are pleased with your present state of enlightenment you may well stay with him.'

"He said, 'You are right. It may safely be said that I have had enough of asceticism as I can. If I keep on practising asceticism in this manner it will not be likely that I shall remain in darkness for the rest of my life.'

"I said, 'If you think so you may well stay with him.'

"After all those present had given their opinions, Rev. Myōzen said : -----

'Every one of you is of the opinion that I should not go abroad. But I have a different opinion. If I do not go abroad this time he who is destined to die soon will not get a fresh lease of life. Nor will he be relieved of pain because I stay with him and look after him. Nor will he get free from the round of birth and death because I attend his deathbed and bury him with due ceremony. As for the master, he will be satisfied by my obedience, and that is all. In attaining enlightenment no good will come from giving up my journey to China for the present. If he dissuades me from seeking after truth he will commit a sin by standing in the way of my enlightenment.

'On the other hand, if I achieve the object of studying abroad and attaining enlightenment in my own way, it will lead a lot of people to enlightenment in the future although I act against the mistaken notion of my master and under illusion. If I can obtain much merit from it I shall be able to repay his kindness. Even if I should meet with a tragic end during the voyage before I

can realise my aspiration I could accomplish my purpose in the next existence by the providence of Buddha. You may think of the grand journey of Hsüan-sang Tri-pitaka. It will not accord with the will of Buddha to overlook an opportunity we are liable to let slip. So I have come to a definite resolve.' He then went abroad.

"This story shows how he had unshakable faith in Buddhism. So the present-day followers should not exert themselves to no purpose for their parents or masters or waste time in practising any other way than Buddhism."

Then I, Ejō, said : -----

"To seek after truth, just as you say, we should shake off the fetters of affection for parents and masters. And indeed we can sever the ties of blood but, in practising the asceticism of a Bodhi-sattva, I think we should put altruism before personal gain. And yet, although his master was so old and ill and had no one else to look after him, he started abroad because of his study. Did he not act contrary to the way of a Bodhi-sattva? A Bodhi-sattva is not to be particular about what good he does, and I think we should put the principle of Buddhism to practical use according to circumstances and as the occasion may demand. From this point of view he should have stayed with the master to look after him. What is your opinion?"

The Master answered : -----

"It is the good deed of a Bodhi-sattva to adopt the latter alternative of one's benefit or another's advantage. It is only a fleeting and delusive pleasure in this short life to be of much service to old parents in bed and look to their frugal meal. If you go against their wishes and study the way of Buddhism hard, you will be led to escape the transmigrating round of birth and death, though you may regret you have not been present at their deathbeds. You should think it over again and again."

XIV.

One day the Master said : -----

"People in general say personally that they cannot make out the master's sermons well. I wonder what they mean? I think they are mistaken. Do they understand the holy teachings for themselves and regard what is different from their own ideas as wrong? If that is the case why do they ask the master? Or do they rely on their common sense for a standard? If they do so what has been called common sense has been irrelevant for boundless ages.

"The followers of Buddhism should always remember to agree with the sacred teachings and their master's opinion for some time, even if they are contrary to their own, and to improve their former ideas. This is the main thing in learning the way of Buddhism.

"I know of some of my old fellow monks who held fast to their views and paid visits to masters. Not persuading themselves of what was different from their own views, they accepted only what was consistent with them, and idled their lives away without attaining enlightenment. I became aware of their faults and was afraid lest I should be like them. I acted upon the master's teachings and got a little enlightened. Afterwards, when I read a sutra, I lighted on the following sentence, 'Those who intend to study Buddhism should not keep on holding the same view through the past, present and future.' This explained to me that we should not hold fast to former views but improve them gradually. Confucius' "Family Precepts" say that good advice is harsh to the ear. Good advice given with a view to your good does not sound agreeable to you. If you follow disagreeable advice against your will, it will do you good in the end."

— 109 — XV.

One day the Master said at a desultory talk : —

"Originally human minds do not differ in moral sense. Good or bad depends upon cause and occasion. For example, when a person conceives a longing for enlightenment and leads a secluded life in a mountain forest, he thinks it is a good place to live and the town a bad one. On the contrary, when he has lost heart and leaves it, he does not think it is a good place. This shows that a human mind is not definite in quality but proves to be good or bad ac-

cording to causes and occasions. So, when it is favoured with a good cause and a happy occasion, it will turn good, but when it is troubled with an unfavourable cause and an unlucky occasion it will turn bad. You should not think your own mind is originally bad, but only follow a good cause and make use of a good occasion."

At another time he said : -----

"I think our minds are thoroughly influenced by others' remarks.

"The Ta-chih-tu-lan says that:--- (1)

'To take an illustration, a fool has a 'mani' (jewel) in his hand. Someone else catches sight of it and says, You are an ass. You carry it in your own hand. At these words the fool thinks that the jewel is too good, that it is shameful to carry it for himself and would like not to be taken for an ass. Being at his wit's end he takes the advice, for decency's sake, and puts the jewel down in the hope of having his servant carry it. However, he is deprived of the jewel in the meantime.'

"Such is the human mind. If you are sure that it will do you good you will sometimes feel uneasy about others' criticism and be influenced by them. So those who are evil-minded by nature should study under an excellent master and receive his instruction for many years. In this case they will become virtuous in spite of themselves. If you keep company with a wicked man and share his feelings, at first against your will, you will be wholly steeped in vice in the end.

"Most people are so fickle that even if they do not like to give a thing to a certain man, upon being pressed again and again, they will be compelled reluctantly to let him have it. On the other hand, even if they intend without fail to give it to another person, they may happen to miss the opportunity of giving it to him for good and all.

"Therefore the students of Buddhism who lack firm faith should become acquainted with honourable priests and have good opportunities of obtaining the same kinds of experience. They should never think that the same kind of experience need not be repeated often. Those who have once acquired faith will be the more en-

lightened at every additional experience. Impious students may take no interest in those experiences for the first or second time but, after so many experiences, they will be ashamed of their impiety and acquire true faith, just as a man walking in a fog gets his clothes damp before he knows it.

"So, in addition to your store of knowledge, you should read and hear the sacred teachings over and over again and listen to your master repeatedly. The more you read and hear, the more profound learning you will gather from them. You should take care to keep away from what will be an obstacle to your learning, and you have no choice but to keep good company and practise the way of Buddhism together."

XVI.

The Master said : ----

"Rev. Ta-hui once had a boil on his buttock. (12)

"The doctor said, 'It is malignant.'"

"Ta-hui asked, 'Is it fatal?'"

"'Pretty dangerous.'"

"'If it is fatal I will do zazen with all my heart,' said Ta-hui and devoted himself to zazen practice so wholly that the pus oozed out of the boil and he was free from danger."

"Such was the mental attitude of an ancient priest. He worked all the harder at zazen because he was ill. Present-day priests who are strong and healthy should not be easygoing in zazen doing practice."

"Diseases seem to vary with the frame of mind. If he is lied to and completely floored, a man affected with hiccups will feel so painful and be so much absorbed in making an apology in earnest that he will get rid of the hiccups. Formerly, during the voyage to Sung, I was attacked by diarrhoea but while the boat was thrown into great confusion by a storm, the disease entirely slipped from my mind and I was all right."

"This sets me to think that we can get over diseases when we exert ourselves exclusively to study the way of Buddhism."

XVII.

The Master said : -----

"There is a common saying that any one who cannot be deaf and dumb is incompetent as the master of a house.

"This means that if you pay no attention to censure and do not speak ill of others, you can fulfill your wishes and be competent as the master of your house.

"This is a popular saying, but it can be a guiding principle in the daily life of a Zen Buddhist. How can he have his own way who is not spoken ill of and made an enemy of by others? He cannot have his own way until he has done all he can.

XVIII.

The Master said : -----

"Rev. Ta-hui said that the followers of Buddhism should have the same attitude of mind in practising the Way as that of a person who is in debt to the extent of ten million kan (a monetary unit: one-tenth of one yen) and, with no money by him, is pressed for its payment.

"The Third Patriarch, Seng-ts'an, said in his 'Hsin-hsin-ming' ⁽¹³⁾ (On Believing in Mind) that it is not so difficult to attain enlightenment but that you should avoid choosing. In other words, you should not call what is right right and wrong wrong, but treat all alike. If so, you will directly be able to attain enlightenment. To be indifferent about right or wrong is to rise above self. In short, you should not study the way of Buddhism in order to attain enlightenment for yourself but only for Buddhism's sake. Even if you study thousands of scriptures and do zazen for so long that the floor decays, you cannot attain enlightenment without this purpose in mind. You should never fail to give yourself body and soul to the way of Buddhism, give up your former views and act upon the teachings of your master. Then, immediately, you can attain enlightenment."

XIX.

The Master taught : -----

"The 'Ch'un-ts'iu' says that a stone is as hard as ever if ⁽¹⁴⁾ you break it to pieces and cinnabar is as vermilion if you reduce

it to powder.

"Rev. Hsüan-sha Chih-pei made an error in taking medicine and (15) made his skin tender and red all over the body. A priest asked, 'What do you call the impregnable Dharmaya (the immortal spirit)?'

"He answered, 'When a swelling is burst the pus oozes out drop by drop. This is the present state of the impregnable Dharmaya.' Chih-pei's thoughts seem to echo those of the 'Ch'un-ts'iu'."

The Master said : -----

"There is an old saying that the office work of the monastery is entrusted to those who are well-informed in the law of cause and effect. This means that you may leave all the office work to the secretary of the monastery and should do your best in practising zazen."

"There is another saying that it is better to have some accomplishments, even if mean, than have thousands of acres which will produce a heavy crop."

"A third one says that when you bestow favours on others you should not expect some reward nor repent of your kindness afterwards."

"A fourth one says that if you keep your mouth shut just as your dumb nose you will never invite any disaster."

"A fifth one says that those who are strict in morals are highly respected in spite of themselves, while the talented and intelligent are put to shame by others in due time."

"A sixth one says that if you plough the land deep, sow it shallowly and do all you can, still the crops may be visited by natural calamities. How on earth can those who benefit themselves and harm others escape from retribution?"

"The followers of Buddhism should do their best to grasp the profound meanings of the 'koan' and old maxims." (16)

----- XXI. -----

The Master said : -----

"There is an old saying that you should make further advance at the top of a 30-meter-high pole. It means that you should make

one more effort in such a frame of mind, just as if you would go to the top of a very high pole, venture to let go your hold and lay down your body and soul.

"In this connection I should like to mention several grades of priests.

"Nowadays some priests seem to have retired from the world but, on inquiry, this is not the case. In principle, a priest should first rise above self and lead a simple life quite aloof from riches and fame. Otherwise he will overexert himself in vain, with all his earnest devotion and painstaking efforts, and still not be awakened from illusion. In Great Sung, some sever inseparable family ties of attachment, lay aside valuable property, enter the monastery and go on a walking tour to several parts of the country, asking great masters for instruction. But they are not well-informed of the traditions handed down from old times, so they cannot attain enlightenment even by the end of their lives in spite of their best efforts.

"The reason is that they become religious in the beginning, enter the priesthood and study under masters ; they do not intend to become Buddhas but to be made much of and obtain many offerings somehow or other. They are only eager to make a display of their high rank and the social standing of their temples to their donors, neighbours, families and relatives. Moreover, they sometimes employ various means to let their neighbours know that they alone are pious and good while others are slovenly and wicked. They are despicable monks and destined to go to hell, just as were the five 'bhiksu' (priests), called 'Iochantika', in the lifetime of Sākyamuni Buddha. However, the public are ignorant enough to take them for being noble and pious priests.

"Next, those who are of a little higher grade are not greedy for alms from the parishoners and are free from the bonds of affection for their families. They try to practise ascetic exercises in the monastery, but they are indolent by nature and are so ashamed of open idleness that they pretend to be as assiduous in practice as they can in the presence of the chief

priest. However, behind his back, they take a rest from their training and loaf away their time one way or another. They are not so bad as the laymen who are as lazy as they are but, after all, they have not risen above self and laid aside fame and profit.

"There are others who have no regard for the feelings of their masters and are indifferent to the eyes of the chief priest and their fellow monks. They always say that they study the way of Buddhism not for others but for themselves and attend to their studies in earnest with the intention of making their bodies and souls Buddhas. They seem to be true priests, as compared with the above-mentioned, but they have not yet risen above self because they intend to improve themselves for their own good. They expect to please Buddhas and Bodhi-sattvas, attain Buddhahood and arrive at supreme enlightenment for themselves alone but they cannot wipe out the desire for riches and honour.

"Figuratively speaking, these three kinds of priests cannot take one more step forward at the top of a long pole because they are holding on fast to it. Only those who devote their bodies and souls to the way of Buddhism and keep on leading ascetic lives, without the great ambition to attain enlightenment, should be called pure and unsophisticated priests. An old master said ⑪ that you should not stay where Buddha exists and hasten past where It does not exist. This passage may be taken in the above sense."

XXII.

The Master said : -----

"You should not depend upon anyone in advance for food and clothes. As to begging, you may think of soliciting alms at such and such a place and asking charity from such and such a person, but this is the same as hoarding and is not the right way of life. Zen Buddhists should have no fixed abode but be as floating clouds; they should have no place to go but be as running water. If they have nothing but food and robes they may think of depending upon a single supporter or turning to a relative for help. This is not the right way of living either, because both the dependant and the

one depended upon are placed under restraint.

"It is not to be expected of them to master the Great Way of Buddhism when their body and mind are supported by such a wicked way of life. As cloth dyed with indigo is deep blue and one dyed with an infusion of the bark of the Amur cork tree is yellow, so body and mind, supported by a wicked way of living, lead a wicked life. An attempt to master the way of Buddhism with such a body and mind ends in a waste of labour ; it is like one pressing oil from sand. You should take reasonable measures to get food as the needs of the case may demand. It is not right to calculate on someone's offerings in advance. You should think over the matter."

XXIII.

The Master said : -----

"The followers of Buddhism should bear in mind that every one has some defect and that pride is the commonest. Buddhist sutras, and pagan ones, warn us of this.

"A Confucian scripture says that some people are poor and do not court others' favours while there are no rich people except proud ones. It warns us against arrogance due to wealth. This is very important. You should think it over.

"It is too arrogant of some people to intend to get the better of others in spite of low birth, but it is easy to dissuade them from such intention. Those who are wealthy and fortunate in the world are flattered by their relatives and recognised as respectable, but their humble neighbours have a sense of inferiority when seeing their grand style. What should they do not to give them an inferiority complex ? Even if they are condescending they will grieve their neighbours with their casual behaviour. This is very important in everything. Those who are careful of this can be considered to be quite moderate in high living, while those wealthy ones, who take advantage of their happiness and are not concerned about others' envy, are conceited.

"There is an old saying that you should not pass poor men's houses in a carriage. So, if you are in such a social position as to be equipped with a carriage, you had better refrain from riding

in it in front of the poor. Such is the case with Confucian and Buddhist scriptures.

"Nowadays, however, the followers and priests of Buddhism prize wisdom and doctrine. They should not be proud because they surpass others therein. They are too proud if they find fault with and speak ill of their inferiors, superiors and fellows.

"There is another old saying that you may be defeated in front of the wise but must not be in front of fools.

"When another has a wrong understanding of your correct knowledge you will go wrong if you point out his mistake. In discussing various words in sutras you should not speak ill of the shortcomings of your predecessors. You should take good care of this point, especially when there is the danger of foolish and uncultivated persons' feeling envy or having a sense of inferiority.

"While I was at Kenninji temple a good many priests asked me about various words in sutras. What they said was full of mistakes and faults but I gave careful consideration to this point and explained the virtues of the doctrine as they are, without pointing out their mistakes. The foolish, who hold fast to their own views, are apt to lose their temper at the mention of their masters' faults, but to the wise and sincere their own and their masters' mistakes strike home when they are convinced of the true meaning of the doctrine. They will then correct their opinions. You should think over the matter again and again."

XXIV.

The Master said : -----

"The main point in studying the way of Buddhism is the practice of zazen. It is through zazen that most people in Sung can attain enlightenment. Through earnest devotion to zazen, even the illiterate, unlearned and stupid can be enlightened with less trouble than the wise who have studied longer. So the followers of Buddhism should be assiduous in nothing but the practice of zazen. The cause of Buddhas and Patriarchs is the practice of zazen itself. You should take no interest in anything else."

I, Ejō, asked : -----

"I am closely occupied with the practice of zazen and the study of the analects and 'koan'. As to the latter, one out of a hundred of them seems to be within my reach, but in the former I cannot make any progress. Should I make still further efforts with it?"

The Master answered : -----

"Even if you can manage to make out the sense of the 'koan' and the analects it will ^{lead} you away from the way of Buddhism. To live from day to day, merely practising zazen with no attainment and no enlightenment, was the right way of Buddhas and Patriarchs. The ancients insisted on both the practice of zazen and the study of the 'koan' and so on, and yet stressed the greater importance of the former. There are some who attained enlightenment by grasping the meaning of the 'koan', but the practice of zazen led to good results. The credit for them ought to go to it alone."

Postscript

The above is the collection of the faithful records of Rev. Dogen's lectures on the essence of the way of Buddhism. This is why it is called 'Zuimonki'. It was committed to paper by my late Master, Rev. Ejō, the second Superior of Eihei-ji monastery, when he was working hard in search of enlightenment. This is the same sort of book as the 'Hsüan-chi' of the 'Yün-mên' ① ② school and the 'Hōkyōki' (the record of Rev. Jū-tsung's lectures by Rev. Dōgen). Now I have compiled it in six volumes and given a number to each of them, including them in the 'Gleanings from the Shōbōgenzō written in Japanese syllabary (kana).' All of them were recorded in the Katei period. ③

On May 3rd., in the second year of Kōreki. ④

In the room of those in charge of the bath in Hōkyōji ⑤ monastery, on a fortunate day in August, in the 21st year of Kan-ei, Kidō Sōkei finished copying. He is the second Superior of Chōbenji monastery at Mount Nakashima, Hazu- ⑥ gun, San-shū. ⑦

NOTES

Vol. I

- (I) Rev. Jü-tsung (I163-I228). A disciple of Hsüeh-tu Chih-chien. He was appointed chief priest of T'ien-tung monastery by imperial order.
- (2) 'bhrū-vivarāntarōrṇa-keśa.' One of the 32 physical characteristics of Śākyamuni Buddha. A twist of long hair between His eyebrows, which usually curled clockwise and looked like a gem.
- (3) Esoteric Buddhism. The supreme and profound doctrines of Buddhism which Mahāvairocana as dharma-kāya expounds on the profound secrets of the body, mouth and mind of the Buddha and which are beyond the reach of those who have not yet attained the enlightened stage. In general, it means the Tendai Esotericism and the Shingon Sect.
- (4) Exoteric Buddhism. The doctrines of Buddhism expressed in words and easy to understand. It means the other sects of Buddhism than the Esoteric Buddhist ones.
- (5) Szechwan Province. One of the four south-western provinces of China stretching across the tributaries of the Yangtze River.
- (6) Mon (Ch. mon). A monetary unit in ancient China.
- (7) Hsüeh-fêng. A mountain at Foochow in Fukien Province, South-east China.
- (8) Devadatta. Śākyamuni Buddha's cousin and Ānanda's brother. He was a typical wicked man in Buddhism and is said to have gone to hell while living.
- Ajātasatru. A king of Magadha (a kingdom in Ancient India) while Śākyamuni Buddha was alive. Devadatta tempted him to confine his own father until his death. Later he repented of his sin and became a patron of the Buddhist association.
- (9) Liang-chu. Lived at Shou-chou (Anhui Province) in the 9th c.
- (10) Pao-che of Maku. Master of Liang-chu. Lived at Mt. Maku of Puchou (now on the Yellow River in Shansi Province) in the 8th c.
- (II) 'upavasatha'. A fortnightly rite in which priests read the commandments and do penance whilst laymen observe the eight regulations, hear sermons and make offerings to the priests.

- (12) Initiation into the 'Bodhisattva' commandments. A rite to entitle persons to devote themselves to the Three Sacred Treasures, abide by the Three Purgatorial Precepts and the Ten Grave Prohibitory Precepts of a Bodhisattva.
- (13) Triratna or Ratnatraya, i.e. the Three Sacred Treasures of Buddha (the Enlightened), Dharma and Saṃgha (Priesthood). The Buddhists should devote themselves thoroughly and entirely to the Three Treasures.
- (14) Robes and a bowl. Sacerdotal robes called kaśāya and a bowl used in begging. They are sacred and important personal effects of a priest.
- (15) Lungzen, A district on the upper reaches of the Yellow River in China. There is a succession of three waterfalls in the river there.
- (16) Hīnayāna Buddhism. After the rise of Mahāyāna Buddhism, the old sectional Buddhism was made light of because it aspired toward nothing but self-training and it was called nāna-yāna (small vehicle). Mahāyāna Buddhism's doctrine is to deliver many people from difficulties rather than to perfect oneself.
- (17) Yōrimichi Fujiwara (994-1074). He built the Byōdōin Temple at Uji and became a monk in 1072, when he was 81 years old.
- (18) The Cauldron Hall. A place in the Imperial Palace where they boil the water for the bath.
- (19) Taitsung. Li-shih-min (596-649), posthumously called Tai-tsung (a great ancestor) because of his virtues.
- (20) Wei-chêng (580-643). An illustrious retainer in the early Tang Dynasty who served the founder and Tai-tsung and was noted for personal admonition.
- (21) Hokkyō Ti-hsiang. Hokkyō is one of the sacerdotal ranks. Ti-hsiang may be a personal name but cannot be identified.
- (22) Myōan Eisai (1141-1215). He came from Kibitsu, Okayama-ken. Studied Buddhism at Hiei-zan and went over to Sung twice. Initiated into Zen Buddhism (Rinzai Sect) by Hsüan Hui-chang. Returning home, lived at Kenninji Temple and made efforts to propagate Zen Buddhism. It is reported that Rev. Dōgen was

taught by him for four years.

Vol.II

- (I) 'Lives of High Priests, Continued, '3 vols., written by Tao-hsüan(595-667),Tang. It contains the biographies of high priests who lived between the Tien-chien Era,Liang Dynasty and the Chen-kuan Era,Tang Dynasty.
- (2) The students' large room is called 'shuryō.' It is a room in the monastery where disciples read scriptures and books for themselves,while a room called 'sōdō' is the place where they practise zazen,take meals,get up in the morning and go to bed at night.
- (3)'pāpīyas.' One of the four evil spirits who lives in the heaven of the world of desires,annoys disciples and stands in the way of their training with his army.
- (4) 'durgati' It is believed in Buddhism that there are six 'durgati' to which mortals go after their death and live according to their karma. Man is said to go round the six 'durgati.'
- (5) The 'Bodhisattva vinaya ' sutra (Bonmōkyō ; Fan-wang-ching), 2 vols. Regarded as one of the most important sutras on Mahāyāna vinaya in China and Japan.
- (6) Pai-chang Huai-hai(749-814). A disciple of Ma-tsu Tao-i. He was the first to establish the rules of life in a monastery called 'Shingl.'
- (7) Nan-ch'üan Pu-yüan(748-834). A disciple of Ma-tsu Tao-i.
- (8) Chao-chou Ts'ung-shen(778-897). A disciple of Nan-ch'üan Pu-yüan.
- (9) 'prātimokṣa' The commandments,by receiving and observing which separately a monk can wholly get rid of the three karmic effects of body,mouth and mind.
- (10)A Bodhisattva should observe 10 heavy and 49 light commandments.
- (11)Yoritomo Minamoto(1147-1199). The first Shōgun of the Kamakura Shōgunate. The General of the Right is his rank in the Imperial Court.

- (12)Rokuhara. A section of old Kyoto, to the east of the Kamo River, where the Heike Family lived.
- (13)Lu-chung-lien. A man of noble character in the age of Civil Wars in ancient China.
- (14)Ping-yüan-chün. A wise feudal lord at Ping-yuan on the Yellow River in Shantung Province in the age of Civil Wars in ancient China.
- (15)Chih-choai(904-975), alias Yung-ming Yen-shou. The third Patriarch of the Hōgen(Pa-yen) Zen Sect.
- (16)Amitābha, the Buddha of the Western Pure Land. He is called the Buddha of Infinite Life or the Buddha of Infinite Light.
- ✕ (17)'Funzōe' Monk's garment made of cast-off rags. They are neglected and unwanted by people, so they are the best material for monk's garments.
- ✕ (18)'Jōkotsujiki' Making a living only by alms-begging. It is the proper way of living for a monk.
- (19)Subhūti. One of the ten disciples of Śākyamuni Buddha.
- (20)Mahākāśyapa. Another disciple of Śākyamuni Buddha.
- (21)Si-shih. Mao-ts'iang. They are reported to have been the most beautiful women in ancient China.
- (22)Fei-tu. Lu-erh. They are the proper names of excellent steeds in ancient China.
- (23)Wên-süan. A collection of fine prose and poetry in ancient China, vols. 60, edited by Su-tung, Liang.
- (24)Brahma. The deity of Brahman as the origin of all creatures in ancient Indian thought.
- (25)Śakra Devānām Indra. A god introduced into Buddhism from Vedaism in which it was the chief god called Indra.
- (26)Buddha means perfection in both attaining enlightenment for oneself and making all living things equally enlightened, which is the qualification for a Buddha. The term was applied to Śākyamuni for the first time and meant Him alone in primitive Buddhism. With the propagation of Buddhism the person who existed in history was idealised and the term came to express a personal being perfect in moral character

and behaviour.

- (27) Bodhisattva. A Buddhist person who makes a solemn vow to seek after Supreme Wisdom and to enlighten all sentient beings. He trains himself to promote good and benefit the world. Mahāyāna Buddhists have used the term as their popular name in the belief that they could be Buddhas for themselves.

Vol.III

- (1) Bhêchadjya Radja (Bhaisajyaguru). The Buddha of the Eastern Pure Emerald Land. He makes twelve solemn vows to cure sentient beings of all diseases and their avidyā (ignorance of truth).
- (2) The Kamo River. It flows through the eastern part of Kyoto.
- (3) Jetavanavihāra. The monastery built by Sudatta, a rich person, for Sākyamuni and his order in Śrāvastī, Middle India.
- (4) Tai-tsung. cf. Vol. I No. 10.
- (5) Wên-ti, alias Yang-chien (541-604). The first king of the Sui Dynasty. (Tu'o is wrong.)
- (6) Minaomoto no Harukane (-1215). A lay priest. 'Nyūdo' means a priest who wears the priestly garb but lives at his own home and not in the monastery.
- (7) Bishop Kōin (-1216). The chief priest of Onjōji Temple, Tendai Sect, at Ōtsu, Shiga-ken. Rev. Dōgen once asked for his instruction and was advised to study abroad.
- (8) The Tendai Sect (Tien-tai). One of the representative sects of Buddhism founded by Chih-chi (538-597), the fundamental scripture of which is the Saddharmapundarīka-sūtra (the Sutra of the Lotus) and the doctrine of which is the harmony of dhyāna (silent meditation) and prajñā (wisdom). Introduced into Japan by Saicho in the Enryaku Era.
- (9) Hung-chih Cheng-choai (1091-1157). A Patriarch of the Sōtō Zen Sect in the Sung Dynasty and Rev. Dōgen's fifth master in ascent of the line of transmission. He lived at Tien-tung monastery for 30 years and advocated 'Mokushō-zen' (silent illumination zen).

- (10) Kōshōji Monastery. The first Sōtō monastery in Japan founded by Rev. Dōgen at Fukakusa, Kyoto.
- (11) By this are meant the Tendai and Shingon Sects. The latter is one of the Mahāyāna Buddhist Sects, originally esoteric Buddhism in China, introduced by Kūkai into Japan, who made it an independent sect. Its doctrine is to make our whole mind and body enter Nirvana by the incantation of mystic Buddhist formulae (dhārānī).
- (12) Shu. The ancient name of Szechwan Province in China.
- (13) Kū Amidabutsu, alias Myōhen (1142-1224). Once a Shingon priest, but converted to the doctrine of Hōnen, he became one of his devotees.
- (14) 'vipaśyanā' A method of concentrating one's mind and freeing it from worldly thoughts, thus reaching the truth.
- (15) Hsiao-ching. The Book of Filial Duty which is reported to be a document of Confucius' lectures on filial duty to his disciple Tseng-san.
- (16) Nan-yüeh Huai-jiang (707-786). The successor to Hui-neng, the sixth Patriarch of Zen Buddhism.
- (17) Ch'ü-yüan (B.C. 343(?) - 289(?)). Lived in Chu state in the age of Civil Wars and was a court official, but lost his position on a false charge.
- (18) Han-shui. A tributary of the Yangtze River flowing through Hu-pei Province.
- (19) The Scriptural Sects, Those sects of Buddhism which classify and analyse the doctrines of Buddhism and expound them according to their literal sense. They are set against the Zen Sects.
- (20) Ling-yün Chih-chin. Hsiang-yen Chih-hsien. Both are disciples of Kuei-shan Ling-yu (771-853), the founder of the Ikyō Zen Sect.

Vol. IV.

- (1) Hai-men Shih-chai. The curate of a monastery at Mt. Tien-tung and a contemporary of Rev. Jū-tsung.
- (2) Shou-tsuo (Shu-so). The head of the monks in a monastery who manages the affairs of the whole meditation hall.
- (3) Hou-tang Shou-tsuo. Chien-tang Shou-tsuo. The former is in

charge of the back half of the hall and the latter the front half.

- (4) Chang-lao(Chōrō). The chief priest of a temple or monastery.
- (5) Cakravartī-rajā. A king in Buddhist literature who bore the 32 characteristics of a great one on his body and reigned over the old Indian universe. At his enthronement he was inspired with a jewel wheel and turned it to conquer and govern the whole world.
- (6) The Vinaya Sect(Ritsu Sect). A sect which makes it the first pre-requisite to becoming a Buddha to act up to the commandments.
- (7) Tan-hsia T'ien-jan(739-824). A disciple of Shih-t'ou Hsi-ch'ien(700-790).
- (8) P'ang-kung. First a Confucian scholar but later became a lay disciple of Ma-tsu Tao-i.
- (9) Hui-nēng Ta-chien(638-713).
- (10) Sin-chou (Kwangtung Province).
- (11) Hung-jên Ta-man (602-675).
- (12) Hung-mei, on the Yangtze River, in Hupei Province.
- (13) 'ryo' A monetary unit, originally a weight unit.

Vol.V.

- (1) Nan-yang Hui-chung(-775). A disciple of Hui-nēng.
- (2) 18 dhātu, or realms of sense, or environmental phenomena.
The six organs, their objects or conditions and their perceptions.
- (3) Chu-chih. Nan-yüeh Huai-jiang's (677-744) descendant in the 3rd generation. Noted for 'raising a finger-tip' in all catechisms without saying anything.
- (4) Bodhidharma(-528).
- (5) Shao-lin-sū. Mt. Sung-shan, Honan Province.
- (6) Shen-kuang Hui-k'ê(487-593).
- (7) Fêngyang Shan-chao(947-1024). A Rinzai priest.
- (8) Yüo-shan Wei-yen(745-828). A disciple of Shih-t'ou Hsi-ch'ien.
- (9) Ānanda. Śākyamuni's cousin. He attended upon Him for 20 years and is said to have committed to memory all His doctrines.

- (10) T'ung-shan Shou-chu. A disciple of Yün-mên Wên-yen the founder of the Unmon Zen Sect (864-949). When he was asked what is Buddha he is reported to have answered that it is 'three chin of flax.'
- (11) Arhat. A Buddhist most accomplished in learning and virtue.
- (12) They are the 80 subordinate physical characteristics attending the 32 major marks.
- (13) Cheng-kuan-cheng-yao (Teikan-seiyo). A book recording the dialogue between Tai-tsung, Tang, and his courtiers, compiled by Wu-ching in the era of Hsuan-tsung.
- (14) Karma. One's deed as a determining factor in one's future life. Originally it meant working or acting but, in connection with the sequence of cause and effect, came to be regarded as a kind of force working in long duration. Never can any deed fail to have its fruit, good or bad. Our deeds of body, mouth and mind are called the three karmas.
- (15) Lin-siang-ju. A famous minister of Chao in the age of Civil Wars.
- (16) Chao-pi. The jewel of Chao.
- (17) Sheng-ch'ih. Honan Fu, Honan Province.
- (18) There is believed to be a three-fold division of the prosperity of Buddhism :---the period of True Dharma, the period of scholasticism when the teaching merely resembles the True Dharma and the final period of decline and extinction. As to the length of the periods, different opinions have been formed ; the first period is 500 or 1,000 years long ; the second 500 or 1,000 years ; the third and last is commonly 10,000 years.
- (19) Six forms of harmony, 'roku-wakei.' This means six forms of religious austerities which should be practised by the monk :---first, to observe the same commandments with other monks in harmony and veneration ; second, to have the same right opinions with others in harmony and veneration ; third, to observe the same right behaviour with others in harmony and veneration ; and from the fourth to the sixth, to show tender

mercy in the three karmas of body, mouth and mind with others in harmony and veneration.

- (20) Yang-ch'i Fang-hui(996-1049). The founder of Yang-chi School, a branch of the Rinzai Sect. His master is a disciple of Fêng-yang Shan-chao. cf. Vol. V, No. 4.
- (21) Lung-ya Chu-tun(835-923). A disciple of Tung-shan Liang-chieh.
- (22) Jimyōin, alias Motoie Ichijo(1131-1214).

Vol. VI.

- (1) Kao-tsu. The founder of Han Dynasty, alias Liu-pang, who was on the throne from B.C. 202-190.
- (2) Tao-ju Shang-tso. Shang-tso, 'sthavira,' old man or elder. It is a rank of a priest who takes an upper seat.
- (3) Shih-huang-ti(The First King of Chin Dynasty), alias Lei-cheng (B.C. 259-210).
- (3) Chū-yuan. cf. Vol. III, No. I9.
- (4) Pê-i. Shu-ts'i. (B.C. 1100 c.). They were brothers and the sons of a sovereign in the State of Yin. Refusing to succeed their father, they both left the state. When Wu-wang, Chou, was going to conquer it they admonished him against the attack in vain. Ashamed of receiving any food from Chou, they hid themselves in Mt. Shou-yang, Shansi Province.
- (5) Chên-tsing K'ê-wên(1025-1102). Belonged to the Huang-lung Branch of the Rinzai Sect.
- (6) Yün-fêng Wên-yüeh. His master was a disciple of Fêng-yang Shan-chao. cf. Vol. V, No. 4.
- (7) Tatao Ku-ts'üan. A disciple of Fêng-yang Shan-chao.
- (8) Myōzen Butsujubō(1183-1225). A leading disciple of Rev. Eisai, the first Patriarch of the Rinzai Sect in Japan.
- (9) Myōyū Sugii bō. At first Myōzen was his disciple but later became Eisai's. Ācārya. The honorific title of a high priest who can be a good example to others.
- (10) Hsuan-sang Tri-piṭaka(san-ts'ang)(600-664). Entered the priesthood at 12 and went alone to India at 29. After staying there to study Buddhism for ten years he returned home with six hundred volumes of sutras and scriptures in the original(635). He

- spent the rest of his life in translating them into Chinese.
- 'Tri-piṭaka' means a high priest who is well versed in Tri-piṭaka (the collection of sūtras, vinayas and abidharmas).
- (11) Ta-chih-tu-lan. A śāstra ascribed to Nāgārjuna (South India. 150c.-250c.) on the greater Prajñā-pāramitā Sūtra.
- (12) Ta-hui Tsung-kao (1089-1163). Yang-chi School of the Rinzai Sect. A disciple of Huan-wu Ko-chin.
- (13) Seng-ts'an (-606). The 3rd Patriarch of the Zen Sect in China.
- 'Hsin-hsin-ming,' a favorite poem among Zen priests, consisting of 624 Chinese characters and expressing the essence of Buddhism without leaving nothing to be desired.
- (14) 'Ch'un-ts'in' Lu-shih's Ch'un-ts'in, compiled by Lu-pu-wei, Chin Dynasty. It consists of several opinions on Taoism, Confucianism, military affairs, farming, law and the reports of current events in the ages of Ch'un-ts'in and Civil Wars.
- (15) Hsüan-sha Chih-pei (835-908). The fifth descendant from Shih-t'ou Hsi-ch'ien and disciple of Hsueh-fêng I-tsun.
- (16) 'koan,' word-norm. A formula of word or deed in Zen Buddhism which is used as a clue or an object for meditation in zazen practice. There are about 1,700 'koans' in actual use, but it is possible to attain enlightenment by rightly solving only one of them.
- (17) The old master is Chao-chou Ts'ung-shen. cf. Vol. II, No. 4(1).
- Postscript
- (1) Hsüan-chi. A record of secret and recondite doctrines transmitted only to his own disciples. It is properly called 'Yün-mên Kuang-lu.'
- (2) Yün-mên Sect. Yün-mên Wên-yen (864-949) was its founder and a disciple of Hsueh-fêng I-tsun.
- (3) Katei Period. cf. Vol. V, No. 4. (1235-1238).
- (4) Kōreki 2nd year (1380). 100 years later than the death of Rev. Ejō.
- (5) Hōkyōji monastery, Ōno-shi, Fukui-ken. Founded by Jakuen, a disciple of Rev. Ejō.
- (6) Chōenji temple. Now in Nishio-shi, Aichi-ken.
- (7) San-shū means Mikawa.

This book is not intended for sale but for
distribution without charge among those who
are interested in Zen Buddhism and speak
English or can read it.

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