

## Keizan's Dream History

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Keizan Jōkin (1264–1325), the author of the selections translated below, usually is remembered only as a revered patriarch of the Sōtō Zen tradition and as the founder of Sōjiji, one of the Sōtō Zen school's dual headquarter temples. Keizan, however, can also be viewed as an ordinary, indeed average, rural Buddhist monk of medieval times. He was not a great innovator, original thinker, or gifted writer. Although lacking in literary merit and philosophical profundity, Keizan's writings remain significant precisely because of their routine content. They provide a day-to-day record of rural Zen monastic life that reveals four important aspects of Japanese religiosity that all too often are overlooked: history, dreams, ritual, and women.

Keizan wrote primarily to provide himself a place in history. By recording his own history and that of the newly established Sōtō Zen lineage, Keizan sought to direct the future. Keizan knew that the precedents he recorded would dictate who gained control over which temples, which Buddhas and gods were worshipped, the calendar of ritual observances, and the mutual obligations of the temples and local lay patrons. Most major temples and shrines in Japan possess comparable historical records in which generations of worshippers found similar guidelines. Because these other records usually lack clear authorship and describe miraculous events, modern readers tend to view them as more mythological than historical. Keizan knew no such distinction. He did not wait for pious tradition to invest his life with the miraculous but recorded his own miracles. He believed that publicizing these miracles would enhance the status of his new monastery, which he named Yōkōji on Tōkoku Mountain, as a sacred center of the nascent Japanese Zen lineage.

Records of Japanese temples and shrines inevitably include dream episodes. Keizan recorded more than twenty-three of his dreams and wrote: "In all matters I have relied upon the interpretation of my dreams." Temples and shrines must be located where ordinary human beings can contact the Buddhas and gods. Dream visions recorded by the religious patriarchs such as Keizan testify that such

is the case. Subsequent generations of pilgrims visit the same sacred sites to experience the same dreams of the Buddhas and gods. These dream visions, therefore, became shared public documents that advertised the spiritual power of the site and confirmed the correctness of ritual, social, and economic arrangements.

Participation in its cycle of ceremonial observances helps monks, nuns, wealthy patrons, and local people establish connections to the sacred history and spiritual power of religious sites. Keizan's Zen tradition stressed monastic ritual. Dōgen (1200–1253), the first Sōtō Zen patriarch in Japan, wrote extensively on the style of ceremony that he had observed in Song China. Keizan's teacher Gikai (1219–1309), who had studied under Dōgen, also journeyed to the major monasteries of China for the sole purpose of mastering Song-style Zen ceremonies. Keizan wrote detailed descriptions of the rites he learned from Gikai, occasionally including both instructions for the ritual and accounts of his own ceremonial performance. These rituals usually identify Keizan with the Buddha, with the lineage of Zen ancestors, with Zen awakening, and with his local monastic community and its lay patrons.

Keizan's most important patron was a woman, Lady Taira Sonin. In 1212 she and her husband donated land for what eventually became Keizan's main temple, Tōkokusan Yōkōji. Sonin eventually became a nun with her own chapel. Keizan compared the closeness of their relationship to a magnet and steel. Keizan's dependence on a female patron was not at all unusual. When Dōgen founded his first temple, Kōshōji at Fukakusa near Kyoto, an aristocratic woman named Shōgaku donated the Lecture Hall. Dōgen taught a number of laywomen and nuns, including Keizan's grandmother Myōchi. Other Sōtō monks who studied with Keizan as well as his disciples founded temples that were sponsored by women patrons. Women outnumber men by a significant margin in the records of early donations preserved at Tōkokusan Yōkōji. Fifteenth- and sixteenth-century records of Sōtō funeral sermons similarly reveal that the vast majority of lay funerals conducted by rural Zen teachers were for women. Clearly, without the support and religious devotion of countless women, Japanese Zen institutions (and perhaps most other Buddhist institutions as well) could never have succeeded on such a wide scale. Yet today we know the names of only a few of these vital female patrons. None of their biographies have survived. Keizan's descriptions of Sonin, his grandmother, and his mother therefore provide rare glimpses into the essential role played by women in the propagation of Buddhism in Japan.

During his lifetime Keizan never bothered to compile or edit his writings. After his death his records became scattered among his various disciples and their temples. Although a few original documents exist, for the most part scholars have read only late editions of uncertain reliability. The standard edition of Keizan's *Records of Tōkoku Temple* (*Tōkokuki*), selections from which appear below, for example, was first published in 1929 based on a manuscript version compiled in 1718, almost four hundred years after Keizan's death. We now know that it contained many later additions and the order of its entries had been rearranged. To remain as close to Keizan's own words as possible, the selections from *Records*

of *Tōkoku Temple* translated below are based on an unedited 1432 manuscript. Unlike the standard published text, the entries in the manuscript are not arranged in chronological order. To aid the reader, section titles as well as dates and full names (when known) for people mentioned in the text have been added.

The text used for the translation is published in Ōtani Teppu, "Daijōji hihon Tōkokuki," *Shūgaku kenkyū* 16 (1974): 231–248.

## Further Readings

Akamatsu Toshihide and Philip Yampolsky, "Muromachi Zen and the Gozan System," in *Japan in the Muromachi Age*, ed. John Whitney Hall and Toyoda Takeshi (Berkeley: University of California Press, 1977): 65–86; William Bodiford, *Sōtō Zen in Medieval Japan* (Honolulu: University of Hawaii Press, 1993); Martin Collcutt, "The Early Ch'an Monastic Rule: Ch'ing kuei and the Shaping of Ch'an Community Life," in *Early Ch'an in China and Tibet*, ed. Whalen Lai and Lewis R. Lancaster (Berkeley: Asian Humanities Press, 1983): 165–184; Martin Collcutt, *Five Mountains: The Rinzai Monastic Institution in Medieval Japan* (Cambridge: Harvard University Press, 1981); Martin Collcutt, "The Zen Monastery in Kamakura Society," in *Court and Bakufu in Japan: Essays in Kamakura History*, ed. Jeffery P. Mass (New Haven: Yale University Press, 1982): 191–220; Bernard Faure, *Visions of Power: Imagining Medieval Japanese Buddhism* (Princeton: Princeton University Press, 1996).

## Records of Tōkoku

### CONSTRUCTION OF YŌKŌJI'S DHARMA HALL

1324: GENKŌ 4, SENIOR WOOD YEAR OF THE RAT

3d Moon, 3d Day: Dharma Seat (*hōza*, i.e., lecture platform) erected. Today is Junior Earth Day of the Ox, the day when the stars meet, one of my six corresponding days (*rikugō nichi*). On this day the Buddha first turned the wheel of the Dharma in the Deer Park. The day when the Buddha, in his former life as Prince Kalyāṇakārī (Zenji), went to the Dragon Palace to seek the fabulous wish-fulfilling pearl corresponds to Shōwa 3 [1314], 5th Moon, Junior Earth Day of the Ox. According to the *Constellations and Stars Sūtra* [*Shukuyōkyō*, T 1299], when this day occurs during the second moon before entering into the third moon, then it is a day of infinitely good fortune. Everyone in this temple, therefore, gathered for the scripture recitation. We chanted the *Sūraṅgama dhāraṇī* (Ryōgonshu) once. At the sound of the first gong, the carpenter Zen-shin erected the Dharma Seat.

2d Moon, 9th Day: Select days with good stars, like the Demon Constellation, Puśya (Fusha), one of my six corresponding days, Junior Wood of the Ox, the infinitely lucky days of the second moon, as lucky days for disturbing the earth with construction projects. When we started the foundations of the Dharma

Hall, everyone's participation was requested. We recited the Disaster-Averting *dhāraṇī* (Shōsaiju), thereby following the splendid example of my teacher, Gikai of Daijōji, who thus performed prayer (*kitō*) rituals for construction projects. Three hundred workers cleared the land, and numerous monks participated. A temporary hallway was built from the Monks' Hall (*sōdō*) to the Abbot's Square (*hōjō*).

#### DEDICATION OF YŌKŌJI'S DHARMA HALL

##### *Format*

4th Moon, 8th Day: Performed the dedication ceremony for the new Dharma Hall.

On the previous day the following announcement had been posted on the east wall of the Dharma Hall:

In the Land of Japan, on the 8th day, 4th moon, of the first year of Shōchū [1324], the Head Master Keizan Jōkin will come to this temple and dedicate the Dharma Hall according to the following schedule of events.

[1] Hour of the Dragon [ca. 8:00 A.M.]: Decorate the hall. Hang red curtains (omit this time); next to the Dharma seat erect a turning-the-Dharma-wheel banner, as well as banners of the eight dragon king gods, octagonal mirrors, and two white lions. Place the staff in a bag and lean it on the floor. Place the whisk in a bag to the left of the incense burner. Erect side stairs. The elder who sounds the clapper enters from the right stairs, and the attendant who holds the incense enters from the left stairs. To the left of the Dharma seat place a small chair for presenting orations, and place another small chair to the right. The elder who sounds the clappers is positioned there. On the left set a reading stand on which to place the texts of the orations. Place a seating chair at the rank ahead of the temple administrators. The patron Fujiwara Togashi Iekata is positioned there. Below the Dharma seat erect a table on which to place the incense burner. In front of it place the bowing cushion. That is where the patron bows. Erect a table on which to place the patron's donations. Erect a table on which to place flower vases and incense burners. That is where the patron offers incense.

[2] Next, a light snack is served in the Abbot's Square, Myōgon'in.

[3] Next, sound the drum for the monks to assemble as usual. The only difference is that the ceremonial instruments are sounded as the master enters the hall. The brocade banners, umbrella, etc., are omitted.

[4] The elder who sounds the clappers enters first and stands at the rank ahead of the temple leaders. When he takes his seat, he passes to the right of the Dharma seat. Next the patron enters. The temple receptionist leads the patron to the rank ahead of the temple administrators.

[5] Next, the opening orations are presented. The master stands in front of the small chair. The patron passes the texts of the orations to the teacher

and the teacher responds. Incense is given to the attendant who passes it to the temple supervisor. The receptionist passes the oration texts of both ranks to the teacher to be read.

[6] When the teacher's responses are finished, the attendant passes the texts to the Group Leader to be read.

[7] Next, pointing to the Dharma seat, the teacher makes a Dharma statement. Next, he gets down from his chair. The master stands at the center stairs. (The abbot of Jōjūji, Mugai Chikō [d. 1351], stands at the right stairs, and the attendant holding the incense burners stands at the left stairs.)

[8] Next, the teacher offers incense. (Incense is offered first on behalf of the emperor, then the patron, then the Buddha, then one's Dharma lineage.) When incense is being offered on behalf of the patron, the patron will bow three times.

[9] Next, the attendant who is positioned at the chair, offers incense, gets down from his seat, and performs a formal bow. Both ranks of monks perform formal bows as usual, except that ceremonial instruments are sounded for each bow. Last, the abbot of Jōjūji performs formal bows.

[10] Next, at the sound of the clapper, the abbot of Jōjūji takes the bell from out of his sleeve and, sounding it once, calls out: "Exalted dragons and elephants assembled at this Dharma site, see now the first meaning!"

[11] Then, there is a session of questions and answers, which will be followed by a formal Dharma talk.

[12] Dharma talk.

[13] When the Dharma talk has ended, the abbot of Jōjūji again sounds his bell and calls out: "See clearly the Dharma of the Dharma King. The Dharma of the Dharma King is thus." Sounding his bell again, he gets down from his seat and bows to the patron.

[14] Next, monks bow as in the sequence of formal greetings, sounding the bell at the head and end. The abbot of Jōjūji performs the abbreviated threefold kowtow. The leaders and assembled monks do likewise. The former leaders and retired officers do likewise. The attendants perform the full threefold kowtow. The nuns and female assistants bow three times. The novices and young boys bow nine times. The carpenters bow twice.

Respectfully posted by the attendant Genshō Chinzan. Dated.

### *Opening Orations*

Text of the oration submitted by Sondō and Meihō Sotetsu (1277–1350), representing both the East and West Ranks of Officers, and by Sokei and Kōan Shikan (d. 1341), representing all the assembled monks, of Tōkoku Mountain, Noto Province:

In celebration of the Buddha's birthday we invite you to dedicate this hall by turning the wheel of the Dharma. Thus, the waters of Dong (*tōsui*) reverse their flow; the branch streams of our lineage overflow the Realm of the River

and Lake. The great solaris (*taiyō*) illuminates everywhere; its rays radiate universally throughout the Land of the Sun. The raging waves that cover the globe ask to know the fountainhead. The lamp of enlightenment transmitted at Yōkō [Eternally Radiant Temple] requests that the right livelihood be demystified, so that now, during the Latter Five Hundred Years, we might once again see the Buddha preaching to his assembly at Vulture Peak.

Head of the hall, please accept our oration with compassion.

As witnessed by all the generations of Buddhas and ancestors.

Respectfully submitted by Sondō and Meihō Sotetsu, etc., on  
behalf of both ranks. Genkō 4 [1324], 4th moon, 8th day

Text of the oration submitted by Fujiwara Togashi Iekata, the great patron of Tōkokusan Yōkōji in the Sakai Estate, Kashima District, Noto Province, Country of Japan, Southern Hemisphere of Jambudvīpa (Nan Enbu):

On the 8th day of this moon we ceremoniously observe the auspicious anniversary of the Tathāgata Śākyamuni's birth. I respectfully request our teacher, the head of the hall, to assume his newly crafted treasure throne and dedicate this hall for the sake of mankind.

I've heard that teaching has a foundation. It's called transmitting the flame, and it originates in the revelation of Dharma succession. This is termed "Dedicating the Hall." Conveyed in secret without outward sign, the black and white of Dharma succession must be forcibly requested. Humbly, I do so request.

Great Monk, Dear Teacher, Head of the Hall: Please take the incense from your breast. Fill the heavens with its burning scent.

Great Zen Teacher, Abbot of Jōjūji: Please strike your bell. Evidence its sound to the ends of the earth.

Head of the hall, please accept my humble oration with compassion.

As witnessed by the full assembly of Zen teachers of every rank and the abbot of Jōjūji.

Respectfully submitted by Fujiwara Togashi Iekata, the great patron.  
Genkō 4 [1324], 4th moon, 8th day

### *Keizan's Responses*

Remarks by the founding monk, Keizan Jōkin of Tōkoku Mountain, on arriving at this temple to dedicate the hall:

Taking up the text of the patron's oration, he replied: Donating this temple to me resembles coughing up spit bubbles. As for requesting me to teach, to inaugurate this splendid seat, by the perfectly penetrating hands and eyes of these tattered monks, by your solid faith that protects the precious Dharma, even before I took up the text of your oration, not a person could have doubted it. I ask the supervisor to explain, so all gods and men will know in detail.

Taking up the text of the oration by the two ranks, he replied: O' phoe-

nixes, O' dragons! You are such auspicious signs, such good omens: like stars above the heavens, like waters below the earth. These syllables are as obvious as your eyes and feet. Group leader, inform the assembly of all particulars.

Pointing at the Dharma seat, he said: This seat is so tall and wide. Neither the holy ones nor ordinary beings can cope with it. Yet the Buddhas and ancestors soar over it, fanning the winds of true religion.

Remarks delivered while presenting incense: This first stick of incense is humbly to wish the emperor a reign of ten thousand years (*banzai*) and a long life without undue effort. May he equal the heavens in expanse and the earth in dependability. May the multitudes of subjects who rely on him multiply like yin and yang. This second stick of incense is presented on behalf of this temple's great patron, his descendants, and his clan. May all patrons who contribute to these halls and who support this assembly enjoy long lives like the pine and the oak, which endure repeated new years without losing their greenery. By their generosity to the Dharma and to the Saṅgha, by their continual bountiful gifts to this assembly, may they cultivate good roots from generation to generation and ride in this vehicle from generation to generation. This third stick of incense is offered to He who was born today, our true teacher, Śākyamuni, the Tathāgata, as well as to all the generations of Zen ancestors who are his direct descendants and to good Zen masters everywhere. Through the eons they have performed the major and minor Buddhist ceremonies, assisting all assemblies to realize Buddha by debates and by resolving doubts. This [fourth] stick of incense was already offered long ago, even prior to the seven Buddhas of the past. Neither ordinary beings nor the holy ones know its name. Even before this commonplace (*heijō*), unborn (*fushō*) tribute has been spoken, it cannot be kept secret. Dearly departed teacher, Reverend Gikai, Master Tetsū, founding abbot of Shōjūrin Daijōji in Kaga Province, third abbot of Eihei-ji, fifty-third Dharma-generation descendant of Śākyamuni Buddha, the scent of your incense appears before us, wafts over your Dharma descendants, burns across the heavens, and settles over the sprouts in the fields. Thus I express my debt of gratitude to you for nursing me in the Dharma. Keizan took his seat.

The abbot of Jōjūji sounded his bell once and called out: "Exalted dragons and elephants assembled at this Dharma site, see now the first meaning!" He sounded his bell once and sat down.

Keizan said: "To expound the first meaning is to be the mother of wisdom for all Buddhas, to be a pundit for all the holy ones. Throughout the ages no person has doubted this. In this assembly isn't there a tattered monk who can demonstrate his understanding in debate?"

A monk asked: "A beautiful phoenix comes to perch in a jeweled tree in the garden. The Uḍumbara plant blossoms filling the world with its scent. These events are what kind of good omens?"

Keizan replied: "People's noses originally have no doubts."

A monk asked: "Lions roared, winds stirred. Dragons droned, clouds arose. The five positions separated, the ways of guest and host joined. At that very moment the Lord Śākyamuni assumed birth at Lumbini. The master glowed with an all-pervading radiance. The Lord Śākyamuni pointed one hand to the heavens and one hand to the earth and said, 'Above the Heavens and below the heavens, only I am to be revered.' Master, the first words of today's all-pervading radiance are what?"

Keizan replied: "The Dharma seat is so marvelously high, its girth must permeate the earth."

The monk said: "Your howl at once rattles the nine continents. All Zen men within the four oceans heard completely."

Keizan replied: "Where they hear there is no echo. Their ears are within the sound."

A monk said: "It is recorded that when Muzhou Daoming (Bokushū Dōmyō, n.d.) ascended the Dharma seat in a Hall Dedication Ceremony, he asked the Prior, 'Is the superintendent present?' The Prior replied, 'Present.' Muzhou asked, 'Is the supervisor present?' The Prior replied, 'Present.' Muzhou asked, 'Is the group leader present?' The Prior replied, 'Present.' Muzhou said, 'The three sections are not the same. Taken together, they all conclude with the first point. The additional text is too long. I will deliver it another day.' Then Muzhou vacated the Dharma seat. What does it mean?"

Keizan replied: "Clouds gather, clinging to the mountains. Rivers flow, expanding the oceans. A design of elegant warp and woof. Please appear identically."

A monk asked: "The old Buddha, Hongzhi Zhengjue (Wanshi Shōgaku, 1091–1157) commented by saying, 'Master Muzhou expounded with ten letters, directing with both hands.' How do you understand this?"

Keizan replied: "The infinite universe cannot conceal it. The entire body reflects no image."

The monk asked: "Does what the old Buddha said and what you said have the same meaning or a different meaning?"

Keizan replied: "This old monk never rests among sameness and difference."

A monk said: "Chisel a vein of royal jade and every chip is a jewel. Smash sandalwood and every splinter is fragrant."

Keizan said: "In heaven above the stars all glitter. In earth below the trees all thrive."

A monk said: "This mountain monastery has ten scenic spots. I will mention each one and ask you before this assembly of monks from all quarters to think of a song of praise for each. Do you permit it?"

Keizan replied: "Mountains are high; valleys are low. Who can doubt it?"

The monk said [1]: "Sitting with one's entire body until it cuts through the solitary peak. The astrological phases cut off all voices, so one can hardly ask. Isn't this Squatting Monkey Ridge (Kyoenryō)?"

Keizan replied: "Sit through a thousand peaks and ten thousand peaks. Take in the four seas and five lakes in a single glance."



The monk said [2]: "Its pines in the wind surely brush the bright moon. There is no convenient occasion for handing down instructions. Isn't Cloud Gathering Peak (Shūunpō) like this?"

Keizan replied: "Dragon pines stir up clouds. Tiger rocks howl out the wind."

The monk said [3]: "Hauling firewood and transporting via water are miraculous. Entering the hollows, climbing the peaks is the wind of *prajñā* (Perfect Wisdom). But as for Circuitous Stream Peak (Unsuipō), what is it?"

Keizan replied: "Washing the clear sky, making it clearer. A single drop from the fountain of Caoxi (Sōkei) fills the Realm of the River and Lake."

The monk said [4]: "Gold and grain are the Tathāgata's one attachment. This vast field holds the future. Millet Sprout Field (Aohara) is of what variety?"

Keizan replied: "Golden grain, the Tathāgata, and the great field convert the living."

The monk said in reference to Inari Peak (Inarimine) [5]: "Inari marvelously appears in Jambudvīpa. Surely since long before there must have been doubts. As for the marvelous response of Inari, what then?"

Keizan replied: "In front of the mountain there is a strip of unused field. So many times it has been sold. So many times it has been bought."

The monk said [6]: "Transcending all eons, the rice from the monastery's fragrant kitchen builds mountains and builds tombstones, terminating all feelings of hunger. Facing Rice Abundant Tomb (Iimorizuka), how will you get a word in edgewise?"

Keizan replied: "One bowl of rice from the monastery's fragrant kitchen; ten thousand men use it without using it up."

The monk said [7]: "In death there is life. Six gates open. The five elders thusly continue their cool sitting. What about Buried Corpse Hollow (Umeshitani)?"

Keizan replied: "One flower blossoms with five petals. The fruit it produced ripens naturally."

The monk said [8]: "One trunk pillar standing amidst the rivers and clouds. Its branches sweep the earth with their shadows as it supports the heavens. How do you understand Shoe-Hanging Hackberry (Kakikutsu Enoki)?"

Keizan replied: "Traversing oceans and scaling mountains, none of the practitioners who come will ever be able to repay the cost of their straw sandals."

The monk said in reference to Crow Rock Peak (Usekimine) [9]: "Stone crows understand a language no man hears. Speaking and listening simultaneously, nodding their heads. The language that stone crows understand: Who knows its sound?"

Keizan replied: "The country-viewing pavilion and Crow Rock Peak watch one another from early morning to evening rest."

The monk said [10]: "The stone women flutter their sleeves without thought or feeling. The wooden men meld to their spot without life. But what about Shaman Witch Field (Mikohara)?"

Keizan replied: "The stone woman sings and dances. The wooden man claps his hands. Such idiots and fools resemble a master among masters (*shuchūshu*)."

The monk said: "Each one of the ten scenic spots has received your comments. The one drop of Tōzan [i.e., Dongshan Liangjie (Tōzan Ryōkai, 807–869)], the clan of Taiyō [i.e., Dayang Jingxuan (Taiyō Kyōgen, 942–1027)], flow to all ten scenic spots, pulsating through them. This sacred monastery pierces the clouds beyond the dark greenery. Its jeweled towers and vermilion buildings hang in the empty sky. Is this the scenery of the whole mountain?"

Keizan replied: "The ten scenic spots radiate universally (*fukō*) throughout Tōkokusan [Grotto Valley Mountain]. The great solaris (*taiyō*) that fills the eyes appears today the same as in olden days."

### *Keizan's Dharma Talk*

Keizan then lectured: "Wondrous spirituality pervading unrestrained; universal radiance sparkling bright; perfectly illuminated without defect. Who can doubt it? Seeing and hearing both perceive without mistake and function without obstructions. All people possess this bright wisdom. One's entire body cannot contain its outstanding magnitude. Don't wait for the stony turtles to understand language. Don't hesitate to sit in the treetops listening to their realization. From the first, one is not restricted to knowing or not knowing. Who says 'Ordinary Mind is the Way'? The ancestors and masters extend their hands and transmit their minds. All the Buddhas certify the bestowal of this mystical realization. Don't seize hold of appearances. Don't seek after affairs. Only when the mind realizes this spiritual communion will the religious lifeblood of the Buddhas and ancestors flow through. Transcend mundane calculations of the facades of being and emptiness. Become the only one to be revered, attaining the status of the ancestors. Become the marvelous virtuous reverence within the universe. Become the highest illumination within the vast emptiness. Know of every single place that it is one's own self. Every single place is one's radiant wisdom. Every single place is one's wayfaring chapel (*dōjō*). Every single place is one's practice of Buddha activity. When you return home and sit, how will you understand this?"

Keizan put down his fly whisk (*hosso*) and remained quiet for awhile. His subsequent expressions of thanks to the invited guests were not recorded. Then, he continued: "Earlier a monk asked about this story. When Muzhou Daoming ascended the Dharma seat in a Hall Dedication Ceremony, he asked the prior, 'Is the superintendent present?' The prior replied, 'Present.' Muzhou again asked, 'Is the supervisor present?' The prior replied, 'Present.' Muzhou again asked, 'Is the group leader present?' The prior replied, 'Present.' Muzhou said, 'The three sections are not the same. Taken together, they all conclude with the first point. The additional text is too long. I will deliver it another day.' One day while the ancient Buddha Hongzhi Zhengjue was residing on Yuantong Peak of Mount Lu, he went to Donglinsi [Eastern Grove Monastery] to perform a Hall Dedication Ceremony. Hongzhi cited the story of Muzhou and commented as follows: 'Master Muzhou expounded with ten letters, directing with both hands. Muzhou's Hall Dedication has been carefully

investigated for you people on Yuantong. Now consider the Yuantong Hall Dedication. What will you people say? Ultimately, what do you make of it? Meeting together the sound of knowing is known. Why must the clear wind move heaven and earth?' As for Muzhou and Hongzhi: seven highways, eight advancements. This is my verse summary: All doubts naturally vanish. Now that I have performed this Tōkoku Hall Dedication for you, what will you make of it? 'Above the mountains [i.e., heaven] and the round earth both know themselves; the fine jade and rough stone entirely in hundreds of tiny shards.'"

The abbot of Jōjūji sounded his bell and called out: "See clearly the Dharma of the Dharma King. The Dharma of the Dharma King is thus." He came down from his seat and sounded his bell again.

### YŌKŌJI'S BUILDINGS

1324: GENKŌ 4, SENIOR WOOD YEAR OF THE RAT

7th Moon, 6th Day, Senior Metal Day of the Dragon: Yōkōji's name plaques for the buildings arrived. They read: Fukōdō [Universal Radiance (Dharma Hall)], Saishōden [Highest Victory (Buddha Hall)], Yōkōji [Eternally Radiant Temple (Main Gate)], Kōsekiin [Wafting Scent (Kitchen)], Senbutsujō [Buddha Selecting (Monks' Hall)], Myōgon'in [Marvelously Strict (Abbot's Square)], Tōkokusan [Grotto Valley Mountain (Gate)]. Two plaques did not arrive. All the calligraphy was by the noted master Fujiwara Yukifusa, a descendant of the famous calligrapher Fujiwara Tsunetomo who was miraculously fathered by Yuki Yoshi. It is a rare miracle that all the name plaques of the entire temple are written by the same brush. Even the ruling court never commands more than one or two name plaques at a time. It is a blessing for this temple. On the very day the plaques arrived at the temple there were auspicious events. Noichi Tōjirō of Kaga Province donated a Nirvana Image to the temple. Its depiction of the four transcendent virtues of Permanence, Bliss, Self, and Purity was unbelievably perfect. On the seventh day of the plaques' arrival (i.e., the 12th day of that moon), Keizan returned to Yōkōji. On the ninth day (i.e., the 14th day of that moon), Keizan ordained two new monks (named Meijō and Unshō) who enrolled as residents of Yōkōji and performed ritual offerings to the Nirvana Image for nine consecutive days. Each of these occurrences is an auspicious sign of the plaques' arrival.

### LIFE AT YŌKŌJI

1325: SHŌCHŌ 2, JUNIOR WOOD YEAR OF THE OX

4th Moon, 11th day: Permitted the nun Myōshō Enkan [Keizan's cousin on his mother's side] to receive initiation in Precept Rituals. I asked her: "How do you understand the story (*kōan*) of Linqi (Rinzai) raising his fly whisk?" Myōshō Enkan remained silent. I said: "Your remarks cannot be expressed with

paper and ink." Myōshō Enkan bowed and departed. Thus I permitted the precept initiation.

12th day: Bid farewell to Sonin, the abbess of Enzūin Chapel, as well as her attendant and group leader as they left the temple gate to visit Myōshō Enkan, the abbess of Hōōji Convent in Kaga Province.

15th day (full moon): Began Summer Training Retreat. After three days installed the image of the Sacred Monk. (Invited the abbot of Jōjūji, Mugai Chikō [d. 1351], to perform the consecration.)

14th day: Kohō Kakumyō (1271–1361) brought bamboo tallies for use in the Precept Recitation Ceremony (*fusatsu*) and said that they were from bamboo groves at Kōmyōzanji Temple in Tōtōmi Province. They will become permanent property of Yōkōji. I've heard it said that Eihei-ji's bamboo tallies are from the bamboo groves of Mount Suzuka in Ise Province. I appreciated his kindness in bringing a gift from Tōtōmi and immediately arranged for these tallies to be used in the Precept Recitation Ceremony.

5th moon, 23d day: Made two vows. For life after life, existence after existence, I will convert all living beings and lead them to supreme awakening. I will regard all sins from the distant past that cannot be eliminated as my rare treasures. No other vows shall interfere with the proper endeavor to fulfill these two vows. These two vows were made not for my own self. One of the vows was made [in 1282] when in this present lifetime I awakened my *bodhi*-seeking mind under the guidance of master Jakuen (1207–1299) of Hōkyōji Temple. I vowed with the bodhisattva Mañjuśrī (Monju) as my witness to disregard my own life on behalf of fulfilling this vow from life to life, existence to existence. The other vow was made in accordance with my compassionate mother Ekan's final instructions to become a bodhisattva dedicated to saving women. She could not be denied. I must follow her instructions and fulfill her command. May the Buddhas of the past, present, and future, the Śūraṅgama Sūtra and all the Buddhist scriptures maintain and protect my adamant resolve. If these vows accord with the intentions of the Buddhas, then I must certainly experience a mystical dream. While thinking those thoughts I fell asleep. Just as dawn broke I had the following dream: There was my old tattered robe that I had not worn in a long time. Wanting to put it on, I unfolded it and discovered rat nests. It was defiled with cow dung and horse dung, horse tails and human hair, and every kind of impure filth. I shook all the filth out and put it on. Truly it was a marvelous dream! It was an auspicious sign that my vows had been renewed. The Buddhas and ancestors had responded to aspirations and witnessed my two vows.

24th day: The anniversary of my former teacher Ejō's death. After performing the scripture recitation ceremony in his memory, I returned and wrote this entry.

The subsequent abbots of Yōkōji first should be selected from among Keizan's Dharma heirs and should serve as abbots in order of seniority. I

have four main disciples. And there is perhaps one more as well as the disciple of a disciple [i.e., six in all]. If Yōkōji's abbotship should ever become vacant, these six heirs should cooperate in selecting someone to propagate Buddhism and benefit the living [i.e., serve as abbot]. Everyone associated with this mountain monk Keizan and all future generations of my lineage must know that each one has a responsibility to propagate Buddhism and benefit the living. All I want is for each generation of my lineage to teach on behalf of the Buddha, to save others, and to prevent the Dharma from disappearing. Dated Shōchū 2, Junior Wood Year of the Ox [1325], beginning of autumn, 7th moon, 2d day.

The six disciples: Meihō Sotetsu (1277–1350), Mugai Chikō (d. 1351), Gasan Jōseki (1276–1366), Koan Shikan (d. 1341), Kohō Kakumyō (1271–1361), Genshō Chinzan (n.d.).

7th moon, 28th day: Initiated Supervisor Sokei and Supervisor Sondō in precept rituals.

Same day, midnight: Transmitted Dharma lineage to Kohō Kakumyō. Also presented him with my meditation mat. He was my last Dharma heir. The very next morning he left Yōkōji and went to Izumo Province.

7th moon, 16th day: Experience following auspicious dream: A person held a box about a foot deep full of clear water. On the surface of the clear water floated a gold key that formed words that read “room,” “rock house,” and “dipper grotto.” After I awoke I understood what it said. “Room” (*shitsu*) is Mount Shōshitsu, the residence of Bodhidharma. “Rock House” is Mount Stonehead (Sekitō), the residence of Sekitō Kisen (Shitou Xiqian, 700–790). “Dipper Grotto” is Grotto Valley (Tōkoku), my residence. It means that there is no difference in our understanding. We share the same clear flow. What a marvelous sign!

5th moon, 20th day: Daichi (1290–1366) arrived from distant Kyushu to study. He presented me with copies of *Second Revised Tōzan's Five Positions Occult Secrets Revealed* (*Jūhen Tōzan goi kenketsu*), *Sayings of Tōsu Gisei* (*Tōsu Gi go*), and *Sayings of Shinketsu Seiryō* (*Shinketsu-ryō go*). The *Second Revised Occult Secrets* has not even been circulated in China, much less Japan. This is the first time anyone has seen it. It should be kept as a secret treasure and should not be shown to anyone except the most highly qualified. It will be our lineage's most precious asset. The *Sayings of Tōsu* and *Sayings of Shinketsu* have been published and already circulate widely.

## YŌKŌJI'S ORIGINS

1320: GEN'Ō 2, SENIOR METAL YEAR OF THE MONKEY

Last Night of the Year, Evening Meeting: Keizan explained the origins of this temple. He said:

It is recorded that Dōgen, the abbot of Eihei-ji, once said, “Hundreds of thou-

sands of millions of worlds are revealed in each moment. The Buddhas and ancestors appear to teach you this topic. If I face this issue and attempt to give you a hint, I would say, the thousand mountains and the million valleys: how high, how low." His great-grandchild, Keizan Jōkin, holding his breath in reverence, will continue the discourse. Assembled monks, do you want to hear?

Keizan paused for awhile and then said:

Such words of no thought, of no awakening, and of no birth! Your nostrils themselves and the clarity of your eyes are the real topic. No matter how much I talk, I could only add that emptiness, in the end, cannot be divided into high or low. Do not analyze yourselves by grasping hold of "yes" or "no." Piercing intellectual investigations of this floating world are unimportant. This mountain monk Keizan sits in meditation within a training hall like the moon reflected in the water, instructing students like reflections in a mirror, and enters the samādhi of the chimerical to perform Buddhist rituals that resemble dreams.

Lady Sonin, our landlord, invited me here because she wanted to support a monastery. On my first visit, her husband Unno Nobunao helped me search out a site to build a hermitage in the mountains. At that time, I divined this valley as the place for my meditation cushion. We returned to the patron's residence to stay the night.

That night I dreamed that I was squatting on the innermost summit of this mountain. Looking into the distance below, I saw that this spot rose above the peaceful mountains below. In between the sky and the ground, within the valley gardens, suddenly a temple materialized. The several buildings, their roofs lined up in all directions, filled the valley. To the right of where the gate would be, there stood a great hackberry tree, the tips of its branches lushly intertwined. Monks gathered from all directions to hang numerous wornout straw sandals there.

Divining that dream, I understood it as an omen of a superior site that meant if I resided here the tattered monks arriving from all directions certainly would pay back the cost of their straw sandals [i.e., would become worthy students].

Moreover, the following year when I went back to the overlook where I had been in my dream, there was a wild hackberry tree, its growing branches in full leaf. This means that the monastery will certainly flourish. The clouds gathered together like congregations of monks. When we dug a well, the water gushed out to fill the Realm of the River and the Lake. How fantastic. How fantastic. Asleep or with open eyes, dreaming or awake, I saw the same thing.

In the Zen tradition itinerant monks are referred to as cloud-flowing monks. To visit teachers, to inquire of the Way, monks scale mountains and transverse oceans. Be it east or west, traveling north or south, they have no fixed abode. Walking their meandering route, higher and higher they come up or little by little go down. Like clouds and flowing streams, they travel beyond the farthest mountain, beyond the ends of the seas. They wear straw sandals and shoulder pilgrimage staffs. If one of them meets a good Zen master to whom he can

respond, he will immediately open his bright Eye of the Correct Teaching (*shōbōgen*). That is how he would repay the cost of his straw sandals and break his pilgrimage staff. This is the rule for Zen monks.

I remember when [in 1313] I first returned to this mountain to build a hut. Venerable Vajraputra (Bajarahottara), the eighth of the sixteen major arhats, came to this mountain and entered my dream. He examined the mountain and said: "Elder Jōkin, although this is a small mountain, it is a superior location. There are no spots to obstruct the gods. Your propagation of Buddhism and teaching of students will succeed as desired."

Therefore, I built the hut and began teaching students from all quarters. For tea, I boiled pine needles. For a tea bowl, I used oak leaves. When I first received donations, I used a small pot to measure the rice—not having any standard measure.

[In 1317] when Sonin donated the Abbot's Square, I formally named this monastery. Because I admired Dongshan Liangjie (Tōzan Ryōkai, 807–869, who lived on Grotto Mountain) from the distant past and also valued the insight of dreams in the present, I named this monastery Tōkoku Daikapō Yōkōji (i.e., Grotto Valley, Great Hackberry Peak, Eternally Shinning Monastery) and named the Abbot's Square Myōshōgon'in (Marvelously Adorned Building).

For food I relied upon the two holy bodhisattvas Avalokiteśvara and Ākāśagarbha (Kokūzō), and on the two gods Vaiśravaṇa (Bishamon) and Mahākāla (Karaten). The three treasures (the Buddha, His Teachings, and His Community), the two holy ones, and the two gods were our patrons. And Inari, the god of this mountain, the protective spirits of the land, and Shōhō Shichirō (a guardian god) were our servants. That summer [1318] we conducted the first ninety-day training period here. Our comptroller and my attendant obtained bucketfuls of wild rice from Elder Wetlands (Chōja-ga-sawa), located in this province. We stored that rice for three full years.

On the night of the 8th day of the last moon, the anniversary of the Buddha's awakening, as I slept in the seated posture, one of those buckets entered my dream. It stood right in front of this old monk. I purified it for use. That same dawn the temple patron also dreamed the same dream. A man presented me with a great serving of rice. I ate some rice and then presented the rice to him. That bucket of rice when used as this old monk's eating bowl shrunk to only two-thirds its size. It automatically became the appropriate amount of food for a disciple of the Buddha. Thus a monk's eating bowl can contain the vastness of the sky while at the same time any single thing can fill the entire bowl. Each person receives in accordance with his needs. There is no fixed allotment.

Tonight is the last night of the old year. Tomorrow is the first day of the new year, the beginning of spring. Your eating bowls partake of the endless nourishment of joy in the Dharma as each receives the rice treasures that sprout from Elder Wetlands. For this reason, sometimes a bucketful of this treasure rice is equivalent to one bushel, while other times a single bowlful donated to

gods and men fills one bucketful. The extremely large equals the minute. The extremely small equals the immense.

All the Buddha's disciples receive the nourishing light of food to eat from his *ūrṇa* (tuft of hair between his eyebrows). Each person eats the food as the food consumes people. The gruel suffices. The steamed rice suffices. If you embody the fortitude not to squander a single grain of rice then a scoopful fills a bucket while a bucketful fills one cup. When a small amount is needed, use a small amount. When a large amount is needed, use a large amount.

The Buddhist Way certainly transcends opulence and frugality. Therefore, administrators are to receive large portions. Moreover, approximately one bushel of rice, divided into thirds, should be used for the daily meals. Two-thirds are to be offered to the revered Three Treasures and one-third allotted for feeding the compassionate underlings. Whether serving many or a few, the managing monks should follow the same procedures. Abundance or scarcity depends on the offerings received from men and gods and Heaven's blessings. If the community of monks is limitless, then they certainly will beckon limitless fortune. The community, whether large or small, will have rations appropriate for each day's meals. If there is enough for steamed rice, cook steamed rice. If there is not enough for steamed rice, cook rice gruel. If there is not enough for rice gruel, cook rice broth. This has been the family teaching of the Sōtō lineage since the time of Furong Daokai (Fuyō Dōkai, 1043–1118).

Monastic administrators must serve all monks with a large heart. The monastic cook is to balance the three virtues of cooked food and to cultivate the two fields of merit. Even the entire great earth could never exhaust the twenty years lifespan of limitless blessings bequeathed by Śākyamuni Buddha.

Now, I ask you assembled monks, as for the activities of endless merit, what then?

Keizan paused for awhile and then said: In the dark grotto valley [i.e., Yōkōji], coming and going regardless of the locked barrier, walk the two-headed men.

The text above address clarifies the history of this monastery. I have written down the details for future reference.

#### SONIN'S PLEDGE

1321: GEN'Ō 3, JUNIOR METAL YEAR OF THE COCK

New spring (1st moon), the following was recorded:

This monastery is located within the Sakai Estate, in the district of Kashima. Its property boundaries are listed in its deed. Lady Taira Sonin is the daughter of Sakō Hachirō Yorichika and is the wife of Unno Saburō Shigeno Nobunao. The two of them, Sonin and Unno Nobunao, donated this land as an act of faith.



They declared: "We donate this small mountain. We desire only that Master Keizan reside here for awhile. We will take absolutely no notice whether the temple thrives or decays. Also, we are not concerned whether the master observes or violates the Buddhist precepts. Likewise, if the master gives the land to a wife, child or relative, or even to outcasts (*hinin*) and beggars, we will not interfere. We will donate the land to the master once and for all with no intention of ever resuming control. We have long awakened to the mind of no attachments and dare not harbor any material desires."

I was moved by the patrons' pure intentions. I decided this would be my final resting place and would be the pure site at which to intern the remains and writings of our successive patriarchs.

### FIRST DREAMS OF YŌKŌJI

1312: SHŌWA 2 [1313], SENIOR WATER YEAR OF THE RAT [1312]

Spring: Sonin awakened her *bodhi*-seeking mind and donated the land. On that night I lodged at the patron's house at Nakakawa. In my dreams I saw the temple buildings appear and in front of the main gate stood a hackberry tree with straw sandals hanging on it. From this, I knew that it would be a superior site where monks would repay the cost of their straw sandals. It was the peaceful, quiet place where I wanted to live out my life in seclusion.

1317: BUNPŌ 1, JUNIOR FIRE YEAR OF THE SNAKE

In response to the desires of Sonin, the patron, and in accord with the dying wishes of Sakō Hachirō Yorimoto, her brother who was the land steward (*jitō*) of Nakakawa, the former residence of their father, Yorichika, was donated to Keizan as an offering for his karmic benefit and for the fulfillment of their prayers. That residence was converted into the Abbot's Square.

8th Moon, Autumn: Moved the residence and rebuilt it as an Abbot's Square.

10th Moon, 2d Day: Moved disciples. Performed formal inauguration ceremony.

1313: SHŌWA 2, JUNIOR WATER YEAR OF THE OX

8th Moon: When I first built a hut to serve as a makeshift kitchen-office (*kuin*), Vajraputra (Bajarahottara), the eighth arhat, came here. After looking over the mountain landscape, he told me: "Although this is a small mountain, it is a superior location. It is superior to Eihei-ji. At Eihei-ji, the abbot's building sits in a hollow. That is where the obstructing gods reside. All of Eihei-ji's past obstructions have resulted from poor location. This mountain monastery, however, has no obstructions. Your propagation of Buddhism and teaching of monks and nuns will succeed as desired." It is true. In the nine years since erecting that hut, there have been no obstructions. Doing nothing special, I practice Buddhism and the monastery flourishes more every year.

## 1317: BUNPŌ 1, JUNIOR FIRE YEAR OF THE SNAKE

Winter Training Period: Koan Shikan (d. 1341), the comptroller, Genka Tekkyō (d. 1321), the supervisor of the Monks' Hall, and Kakunichi, the sanitation officer, dreamed the same dream: Inari, the mountain god of this monastery, gave them a favorable announcement. Inari said, "I am the former master of this mountain. I support Buddhism in this province. I will offer salted pickles (etc.)." His spiritual arrow pacifies the mountains to the west. Just one shot pacifies both the mountains in front and in back.

I also had a dream. The guardian god of this province came and reported: "This is a message from the First Shrine of the province. I will supply vegetables." Thus we receive the mystical blessings and protection of the First Shrine.

Also, to protect the temple, I carved a piece of camphor wood into an image of a seated Vaiśravaṇa. His left hand holds a wish-fulfilling jewel and his right hand forms the mudrā of offering. He is the main image in the kitchen. I can feel his protection in my dreams.

Winter: Mahākāla also came. One of the workers observed him.

## 1318: BUNPŌ 2, SENIOR EARTH YEAR OF THE HORSE

Spring: Getsuan Kōei dreamed that the guardian god Shōhō Shichirō came to this mountain to announce: "Enshrine me in the Abbot's Square and I will guard over this lineage and protect this monastery." According to these omens, the mountain god, the First Shrine, and Shōhō Shichirō protect this temple and provide offerings.

Avalokiteśvara used to be the main object of worship in this temple. Therefore, Avalokiteśvara stands alongside the new central image [of Śākyamuni Buddha]. Because Ākāśagarbha rains treasures down to the monks, his image also stands on the other side. Therefore, the three treasures of the Buddha, His Teachings, and His Disciples, the two holy ones (Avalokiteśvara and Ākāśagarbha), and the two gods (Vaiśravaṇa and Mahākāla) all are patrons who support this monastic community.

## 1319: GEN'Ō 1, JUNIOR EARTH YEAR OF THE RAM

9th moon, 15th day (full moon): First performed service for arhats. Should be performed every 25th day of each moon. That is what the venerable arhats expect.

I am a sixteenth-generation Dharma descendant of the high patriarch Dongshan Liangjie [Tōzan Ryōkai, 807–869], who lived on Grotto Mountain. Because I admire his teachings, I named this mountain "Tōkoku" (Grotto Valley). My changing "mountain" to "valley" is based on the precedent of Dongshan's disciple Caoshan Benji [Sōzan Honjaku, 840–901], who named his monastery Caoshan (Sōzan) Mountain in honor of the sixth patriarch's Caoxi Valley.

I am an eleventh-generation Dharma descendant of the high patriarch Da-

yang, "Great Sun" [Dayang Jingxuan, Taiyō Kyōgen, 943–1027]. Because I admire the Great Shining Sun that fills my eyes, I have named this temple "Yōkōji" (Eternally Shining Temple).

The Buddha Hall is named Highest Victory Hall (Saishōden) because when the Buddha preached the *Highest Victory King Sutra* [*Saishōōkyō*, T 665], the two bodhisattvas Avalokiteśvara and Ākāśagarbha stood by his side.

The Monks' Hall is named Buddha Selecting Site (Senbutsujō) because mental emptiness extends to each.

The Kitchen is named Wafting Scent Hermitage (Kōsekiin) because eating food gives strength.

The Bath is named Source of Enlightening Water (Myōsuiin) because washing away impurities is awakening.

Lady Taira Sonin is the second coming of my grandmother, the laywoman Myōchi, who had been Dōgen's disciple since the time he was at Kenninji Temple in Kyoto. The Lady Sonin and I stick together like steel and a magnet. As teacher and patron, or teacher and disciple, we are inseparable.

1321: GEN'Ō 3, JUNIOR METAL YEAR OF THE COCK

1st moon, 28th day: Genka Tekkyō passed away. He was one of the first five people I ever ordained, just like the venerable Kaundinya (Chinnyo) who was one of the first five disciples ordained by the Buddha. He had served as Jōmanji Temple's first supervisor and served as supervisor for my master Jakuen (1207–1299) at Hōkyōji Temple. Here at Yōkōji he was assistant abbot. Forever hereafter he should be revered as the supervisor of this temple.

#### KEIZAN'S AUTOBIOGRAPHY

During the time of the Buddha Vipāśyin (Bibashi Butsu), the first of the Seven Buddhas of the Past:

After having attained the awakening of an arhat I resided in the Himalaya Mountains north of Mount Sumeru, the central axis of the world. At that time there existed a Kokila Bird tree spirit, a four-legged beast with a dog's head, a bird's body and the belly and tail of a reptile. That tree spirit instantly attained enlightenment and to this day, together with venerable Subinda (Sohinda), the fourth arhat, continues to reside among the snowy Himalaya Mountains of Uttara Kuru (Hotsu Kuroshu), the Northern Continent. Likewise, in this present existence I have been born here in northern Japan. I have prior karmic links to the Northern Continent and am a child of Hakusan, the White Mountain.

My eighth year of life [i.e., seven years old, 1271]: Shaving my head as a novice, I joined the community of Master Gikai, then abbot of Eiheiiji.

My thirteenth year [1276]: I became a fully ordained monk, the last disciple ordained by Master Ejō, formerly the second abbot of Eiheiiji.

My eighteenth year [1281]: I resolved to attain the Way.

My nineteenth year [1282]: While studying under Prior Jakuen I awakened to the *bodhi*-seeking mind and attained the stage of nonretrogression.

My twenty-second year [1285]: Upon hearing a stray sound I attained awakening.

My twenty-fifth year [1288]: Like Avalokiteśvara, I pronounced the universal vow (to save all beings) of the supremely compassionate *icchantika*, who never enter Nirvana.

My twenty-eighth year [1291]: I served as abbot of Jōmanji in Kaifu, Awa Province, Shikoku Island.

My twenty-ninth year [1292]: Elder Gien of Eiheiji authorized me to perform precept ordinations. In early winter of that year, I administered the precepts for the first time, ordaining five people. By my thirty-first year [1294], I had ordained more than seventy people.

My thirty-second year [1295]: I realized the teaching of Master Gikai, the founding abbot of Daijōji, Kaga Province. I inherited Gikai's Dharma line, becoming his foremost disciple and Daijōji's first assistant abbot. Attaining the honor of shared abbotship was Gikai's attestation that I had attained the fortitude to surpass my teacher.

My thirty-third year [1297]: The ceremony for appointing me chief monk was conducted in the abbot's building.

My thirty-fifth year [1298]: I assumed full office by becoming Daijōji's second abbot. For nineteen years I instructed students at Daijōji, until [in 1317] I moved to this monastery (Yōkōji) as its founding abbot.

Ever since having realized the fruit of awakening, throughout five hundred rebirths I have appeared in bodily form in order to propagate the Dharma and benefit the living.

Bodhidharma appeared in a dream and ordered me to bathe in the pure water flowing out of the rocks at the base of his seat. Bathing in the icy pool, I was naked. He presented me with a *kaṣāya* robe. Placing it on, I awakened to the *bodhi*-seeking mind.

The future Buddha Maitreya appeared in a dream and presented me with a blue lotus throne. It transported me through three rebirths. He led me flying across the sky. Celestial beings performed music to send off Maitreya. As he led me to the inner palace in Tuṣita heaven, I attained the stage of nonretrogression.

Śākyamuni appeared in a dream and manifested his bodily form of preaching the *Ratnakūṭa Sūtra* (*Hōshakukyō*, T 310). He explained the three methods of liberation, namely, liberation through opportunity, liberation through mind, and liberation through objects.

My fifty-eighth year [1321]: On this first night of the beginning of spring, in the third year of the Gen'ō era, I have sat in meditation, neither dreaming nor awake, testifying to the seal of awakening.

## KEIZAN'S MOTHER

1322: GENKŌ 2, SENIOR WATER YEAR OF THE DOG

6th moon, 18th day: Established the Universally Pervading (Enzūin) Avalokiteśvara Hermitage at Supreme Lotus Peak (Shōrenpō) and appointed as its first abbess Sister Sonin, the main patron of Yōkōji Temple. Its main object of worship is the image of an eleven-headed Avalokiteśvara that my compassionate mother of this rebirth had kept and worshipped throughout her life.

The history of this image of Avalokiteśvara began during my compassionate mother's eighteenth year [ca. 1244–1245]. She had become separated from my grandmother and did not know where grandmother had gone. For seven or eight years my mother suffered distress over this. Finally, she went to the Avalokiteśvara Worship Hall of the Kiyomizudera to perform seven days of worship. On the sixth day, along the road to the temple she purchased the head of this image of Avalokiteśvara. She thereupon made the following declaration and prayer. "While traveling to the Kiyomizu in order to pray for knowledge of my mother's whereabouts, I have obtained the head of this image and thereby will establish a karmic connection. If this connection is true, then show me some of your compassion. If you help me find my mother, then I will complete your body and worship you my whole life."

The next day, on the road, she met a woman. The following day, on the way to worship at Kiyomizu, they met again and the woman informed my mother of her mother's whereabouts. She immediately went to a Buddhist artisan and ordered a body carved for this image of Avalokiteśvara. Thereafter she continued her devotions to it all of her life.

One morning when my compassionate mother was in her thirty-seventh year [ca. 1263–1264], she dreamed that she had swallowed the warmth of the morning sunlight. She had a sensation in her womb and realized that she had become pregnant. At that point she prayed to this image, saying, "If this unborn child is to become a holy man, is to become a great religious master and is to become of benefit to gods and men, then let me have an easy delivery. However, if these are not to be, then, Avalokiteśvara, use your spiritual powers to wither it dead while still in my womb."

Every day she made 3,333 prostrations and recitations of the *Avalokiteśvara Sūtra* (*Kannongyō*). After seven months, while traveling on the road to the birthing room, she calmly gave birth to me. She named me Yukio (Traveling Birth). I was born in the Avalokiteśvara Worship Hall in Tane Village, Echizen. After that, in all affairs and concerns, she would pray to this image.

My career has been without difficulty. All the good things that I have accomplished—my becoming a monk, my study of literature, my Buddhist training, my attainment of knowledge, as well as my Dharma succession, my abbotship and my teaching gods and men—occurred because of the power of my mother's prayers to this image.

And that is not all. When I was young, I was hateful and would pass by people as if they were my inferiors. Therefore, my mother again prayed to this image, saying, "Keizan, in spite of his ability, his cleverness, his wisdom, and his being better than the rest, will never be of benefit to gods and people as long as his hatefulness continues to increase. With the power of prayer, put an end to his hatefulness."

By that time, in the winter of my eighteenth year [1281], I had awakened to the Way-seeking mind, and in the autumn of my nineteenth year [1282] I strengthened my resolve to pursue the Way. Finally, I began serving as group leader, managing Hōkyōji Temple's affairs at the head of the other monks. Everyone was happy for me. Then, one person spoke ill of me. My hatefulness flared up. I was ready to commit a major transgression. Yet, while planning my revenge, I repented my anger. I thought, "Since youth I have tried to better myself and surpass others. Now, I have awakened my *bodhi*-seeking mind and serve in this monastic office. My goal is to master Buddhism and to teach gods and men. That is my vow. If I commit an evil act, then the way will be closed to me. From now on I will not be hateful." Since then, I have gradually developed compassion and compliancy. And now, I have become a great master.

All of this is due to the power of my mother's prayers. Therefore, in her eighty-seventh year [ca.1313–1314] when my compassionate mother passed away, she bequeathed this image to me.

[In 1317] when I entered this mountain as abbot of Yōkōji, I designated one hill, named Supreme Lotus Peak (located next to Circuitous Stream Peak and Millet Sprout Field). I have built a retreat there, named Universally Pervading Avalokiteśvara Hermitage, and appointed as its first abbess Sister Sonin, the main patron of Yōkōji Temple. I also have presented her with clippings of my hair and my preserved umbilical cord along with my compassionate mother's image of Avalokiteśvara. It is now the main object of worship at this hermitage. Because Sonin is unequaled in her faith and her purity and has awakened her *bodhi*-seeking mind, I have given this image to her. The hair clippings and umbilical cord are to be placed to the right of the image. They should be kept in a pewter box.

I have written this for future reference. Henceforth Universally Pervading Avalokiteśvara Hermitage will offer prayers to protect Yōkōji Temple, prayers to fulfill my mother's vow to save all women, and prayers for Keizan's promotion of the Buddhist Dharma that benefits the living. This is the history of the Universally Pervading Avalokiteśvara Hermitage.

The geomancy of this land indicates that a hermitage should be located at Supreme Lotus Peak. That is why the monk Myōshinbō occasionally has heard the mystical sounds like an assembly of monks reciting scriptures there. I spoke of this while preparing the site this spring. There can be no doubt that those sounds were good omens for the hermitage. Yōkōji's Buddha Hall and the Universally Pervading Avalokiteśvara Hermitage were constructed the same year.